



# CORRIGENDA

*(The Sources of Catholic Dogma)*

Page 31, number 74, read: "is true God" for "'is not true God."

Page 49, number 111 a from lines 3 through 6 read: "'that the Word, in an ineffable and inconceivable manner, having hypostatically united to Himself flesh animated by a rational soul, became Man and was called the Son of Man," also lines 11 through 14, read: "'For it was no ordinary man who was first born of the Holy Virgin and upon whom the Word afterwards descended; but being united from the womb itself He is said to have undergone fleshly birth, claiming as His own the birth of His own flesh."

Page 61, number 148, second column, line 15, read: "'nowhere removed" for "removed."

Page 87, number 218, read: "but not as if the word of God" for "'but as if the Word of God."

Page 87, number 219, substitute the following for the first three lines: "If anyone speaking on two natures does not confess that our Lord Jesus Christ is acknowledged as in His Divinity as well as in His Manhood, in order that by this he may signify the difference of the natures in which". Also the following for the last six lines but one: "'if he accepts such an expression as this with regard to the mystery of Christ, or, acknowledging a number of natures in the same one Lord our Jesus Christ the Word of God made flesh, but does not accept the difference of these [natures] of which He is also composed, which is not destroyed by the union (for one is from both, and through one both), but in this uses number in such a way"

Page 102, number 257. Insert after "'Jesus Christ" and before "consubstantial": "'consubstantial with God and His Father according to His divine nature and"

Page 117, number 296. Insert in line 5 after Holy Spirit: "'just as God is the Father, God is the Son, God is the Holy Spirit"; also read: "'which according to substance" for "'according to substance which"

Page 194, line 3, read: "voiding" for "'voicing"

Page 219, number 691, for lines 12 through 16, read: "'And since all that the Father has, the Father himself, in begetting, has given to His only begotten Son, with the exception of Fatherhood, the very fact that the Holy Spirit proceeds from the Son, the Son himself has from the Father eternally, by whom He was begotten also eternally".

Page 225, number 703, add after "'one eternity" "'and all these things are one"

Page 250, number 797, read: "'does not do nothing at all" for "'does nothing at all"

Page 259, number 818, "we flee to the mercy of God" for "'we flee the mercy of God"

Page 316, number 1096, read: "'intended" for "'understand", and add "'alone" after "'predestined"

Page 457, number 1839, read: "'by virtue of his supreme apostolic authority he defines" for "in accord with his supreme apostolic authority he explains"; also "'possesses that infallibility" for "'operates with that infallibility"; also "His church be endowed" for "His church be instructed", and "of themselves" for "'from himself"

Page 556, number 2164 read: "'it is permitted for exegetes to dispute freely" for "'it is impossible etc."

Page 633, number 2302, last sentence, read: "'in no sense of the word historical", for "'in a sense of the word historical"

# THE SOURCES OF CATHOLIC DOGMA

*Denzinger*

# THE SOURCES OF CATHOLIC DOGMA

Translated by Roy J. Deferrari  
from the Thirtieth Edition of  
Henry Denzinger's *Enchiridion Symbolorum*

This translation was made from the thirtieth edition of  
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Dominic Hughes, O.P.  
*Censor Deputatus*

Julius Zttr

Patrick A. O'Boyle  
*Archbishop of Washington*

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# Translator's Preface

WE present herewith an English version of Henry Denzinger's *Enchiridion Symbolorum, definitionum et declarationum de rebus fidei et morum*, a handbook of articles of faith and morals. It is to be noted that Clement Bannwart, S.J., is responsible for the tenth edition, John Baptist Umberg, S.J., for the 18th through the 20th, and Charles Rahner, S.J., for the 28th, 29th, and 30th editions.

Every effort has been made to present an accurate as well as a readable translation. We have followed the basic principles usually accepted in this age for producing scientific translations: close adherence to the original in all matters pertaining to style, insofar as accuracy and smooth English permit. It is our belief that such adherence to the original will make not only for greater accuracy but for crispness and vitality in the translation.

It is our hope that this work will increase among English-speaking people both the knowledge of our faith and the appreciation of its continuity from the days of our Lord to our own times. Perhaps it is not too much to hope that it will also bring out more sharply the role played by the Fathers of the Church in the establishment and formulation of the basic dogmas of the faith.

Certainly we do not wish that this English version replace the original Latin and Greek, but we feel that there is great need of this translation in the institutions of higher learning in English speaking countries, where unfortunately a working knowledge of Greek no longer exists, and a practical knowledge of Latin is fast disappearing, but where, most fortunately, a desire for a systematic knowledge of theology is increasing daily. In fact, it may be said that an intense desire for a knowledge of theology is characteristic not only of the students of our institutions of higher education but in general of persons of cultivated taste in our age.

I wish to thank the Very Reverend Joseph C. Fenton, professor of dog-

matic theology at The Catholic University of America for first suggesting this task to me. I wish also to acknowledge assistance given me by the Reverend Dominic Hughes, O.P., especially in the translation of the Systematic Index; also the practical help of the following in the early part of our work: Sister Mary Dorothea, S.S.N.D., of Mount Mary College, Milwaukee, Wisconsin; Sister Mary Gratia, S.S.N.O., of the College of Notre Dame of Maryland, Baltimore, Maryland; Sister M. Kathleen, O.S.B., of Donnelly College, Kansas City, Kansas; Sister M. La Sallette, R.S.M., of St. Vincent's Academy, Savannah, Georgia; and Sister Marie Carolyn, O.P., of The Catholic University of America.

Roy J. DEFERRARI

*Catholic University of America*  
*Washington, D.C.*

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*Systematic Index*

*Alphabetic Index* .

# Index of Signs

used for citing frequent sources .♦♦

- AAS == *Acta Apostolicae Sedis*. Commentarium officiale. Romae, 1909 (tomus I) if.
- ACOec == *Acta Conciliorum rEcumenicorum*, iussi atque mandato Societatis scientiarum Argentoratensis edidit Eduardus Schwartz. Berolini et Lipsiae, 1922 fl.
- ACol == *Acta et Decreta Concilii Provlnctzae Colonzensis . . .* a D. MDCCCLX . . . celebrati. Coloniae, 1862.
- AE == *Analecta Ecclesiastzca, Revue Romazne . . .* Romae, 1893 (tomus I) fl.
- Aexq == *Acta SSe D. N. Pii. PP. IX*, ex quibus excerptus est Syllabus. Romae, 1865.
- AL == SSe D. N. Leonis Papae XIII, *Allocutzones, Epzstolae, Constitutiones, alzaque Acta praeczpu*. Brugis et Insulis, 1887 (tomus I) if.-Romae, 1881 (tomus I),fl.
- AP == *Pii IX Pontificis Maximi Acta*. Romae, 1854 (tomus I) ff.
- ASS == *Acta Sanctae Sedis* [antea: *Acta ex izz decerpta, quae apud Sanctam Sedem geruntur . . .*]. Romae, 1865 (tomus I) fl.
- Bar(TH) == Baronii, Caesaris S. R. E. Card. (Od: Raynaldi et lac. Laderchii), *Annales Eccleszastzcz*, ed. Aug. Theiner, Barri-Ducis, 1864 (tomus I) fl.
- BB(M) == SSe D. N. *Benedicti Papae XIV Bullarium*. 13 tomi. Mechliniae, 1826-1827.
- BR(T) == *Bullarum, Diplomatum et Privilegiorum sanctorum Romanorum Pontzficum*, Taurinensis editio [Bullarium Taurinensel. Augustae Taurinorum 1857 (tomus I) fl.
- BRe == *Bullarii Romani* [v. MBR] *Continuatio*, Andreas Advocatus Barberi, ed. Alex. Spetia. Romae, 1835 (tomus I) if.

- CICFrdbg == *Corpus [uris Canonici]*, editio Lipsiensis Ira: Aemilius Friedberg, 2 vol. Lipsiae, 1879-1881.
- CICRcht == *Corpus [uris Canonici] . . . ad exemplar Romanum denuo edidit Aemilius Ludovicus Richter* (2 partes). Lipsiae, 1836-1839.
- CL == *Acta et Decreta sacrorum Conciliorum recentium . . . Collectia* Lacensis, auctoribus presbyteris S.T. e damo B.M.V. . . . ad Lacum. Friburgi, 1870 (tomus I) fl.
- CSEL == *Corpus Scriptorum Ecclesiasticorum Latinorum . . . Academiae litterarum caesareae Vindobonensis*. Vindobonae, 1866 (tomus I) fl.
- CspANQ == CASPARI, C.P. *Alte und neue Quellen zur Geschichte des Tau/symbols und der Glaubensregel*. Christiania, 1879.
- CspQ == CASPARI, C.P., *Ungedruckte . . . Quellen zur Geschichte des Tau/symbols und der Glaubensregel*. tomi II, III. Christiania, 1869, 1875.
- Cst == COUSTANT, PETRUS, *D.S.B., Epistolae Romanorum Pontificum a S. Clemente I usque ad [nnocentium III]*. Tamus I (unicus), Parisiis, 1721.
- CTr == *Concilium Tridentinum, Diariorum, Actorum, Epistularum, Tractatum* Nava Collectio. Edidit Societas Goeresiana promovendis inter Germanos Catholicos Litterarum Studiis. Friburgi Brisgoviae, 1901 (tomus I) fl.
- DCh == DENIFLE, HENRICUS, *D.P., Chartulariuml Universitatis Parisiensis*. Parisiis, 1889 (tamus I) fl.
- DuPl == Du PLESSIS D'ARGENTRE, CAROLI, *Collectio [udiciorum de novis erroribus, qui ab initio XII saeculi . . . usque ad a. 1713 in Ecclesia proscripti sunt et notati]*, 3 vol. geminata: Lutetiae Parisiorum, 1755 fl.
- EB == *Enchiridion Biblicum*, Documenta ecclesiastica S. Scripturam spectantia, auctoritate Pontificiae Commissionis de Re Biblica edita. Ramae, 1927.
- H == HAHN (Aug. und) G.L., *Bibliothek der Symbole und Glaubensregeln der alten Kirche*. 3. Aufl. Mit einem Anhang von A. Harnack, Breslau, 1897.
- Hfl == HEFELE, CARL JOSEPH v. (Hergenrother-I(nopfler), *Conciliengeschichte*. 9 Bande. Freiburg, 1873 (Band I) fl.
- Hrd == HARDUINI, P. IOHANNIS S.J., *Conciliorum Collectio regia maxima, (Labbei et Cossartii) sive: Acta Conciliorum et Epistolae Decretales ac Constitutiones Summorum Pontificum*. Parisiis, 1715 (tomus I) fl.



- Hrt == HURTER, H., S.J., *Notnenclator litterarius Theologiae catholicae*. Ed. 3. Oeniponte, 1903.
- Jf == JAFFE, PHILIPPUS, *Regesta Pontificum Romanorum a dita Ecclesia* ad a.p. Chr. n. 198, Ed. altera (Wattenbach). 2 tonli. Lipsiae, 1885, 1888.
- K == KATTENBUSCH, FERDINAND, *Das apostolische Sy'nbol*. 2 Bande. Leipzig, 1894, 1900.
- KAnt == KUNSTLE, KARL, *Antipriscilliana*. Freiburg, 1905.
- KBdS == KUNSTLE, KARL, *Eine Bibliothek der Symbole und ologischer Traktate zur Bekämpfung des Priscillanismus* ... [Ehrhard-Kirsch, Forschungen I, 4]. Mainz, 1900.
- Kch == KIRCH, C., *Enchiridion fontium historiae ecclesiasticae antiquae*. Ed. 4. Friburgi, 1923.
- L == LIETZMANN, H., *Symbole der alten Kirche*. [Kleine Texte für Vorlesungen und Übungen 17, 18]. 2. Aufl. Bonn, 1914.
- MBR == *Magnum Bullarium Romanum a beato Leone Magno usque ad Benedictum XIV*, Laertii Cherubini, ed. novissima cum Continuatione, Luxemburgi [potius; nevae, cf. Scherer, *Handbuch des Kirchenrechts* I, Graz, 1886, 293 n. 11], 1727 (1742) (tomus I) ft.
- MGh == *Monumenta Germaniae historica*, edidit Societas eruditae fontibus rerum Germanicarum medi aevi.-Legum Sectio III: Concilia. Hannoverae, 1904.-*Epistolae selectae* I. Berolini, 1916.
- ML, MG == MIGNE, *Patrologiae Cursus completus. Series prima Latina*. Parisiis, 1844 (tomus I) ft. *Series Graeca*. Parisiis, 1857 (tomus I) ft.
- Msi == MANSI, IOHANN. DOMINICI, *Sacrorum Conciliorum nova et amplissima collectio*. Tomus I. Florentiae, 1759 ff. (postea Parisiis, Lipsiae).
- MThCc == MIGNE, J.P., *Theologiae Cursus completus*. [Parisiis] (tomus I) ft.
- Pth == POTTHAST, AUG., *Regesta Romanorum Pontificum inde ab a.p. Chr. 1198* [v. Jf] ad a. 1304, 2 vol. Berolini, 1874, 1875.
- R == ROUET DE JOURNEL, M. J., *Enchiridion Patristicum*. Ed. 7. Friburgi, 1929.
- Rcht == RICHTER, AEMIL. LUDOV., *Canones et Decreta Concilii Tridentini ex editione Romana anni 1834. repetiti* ... Lipsiae, 1853.

- RskMm == ROSKOVANY, AUG. DE, *De Matrimoniis mixtis*. Typis Lycei episcopalis [Agriensis?] 1842 (tomus II) [cf. eiusdem auctoris: *Matrimonium in Ecclesia catholica*. Pestinis, 1870 fl.].
- RskRP == ROSKOVANY, AUG. DE, *Romanus Ponti/ex tamquam prymas Ecclesiae et Prznceps Civilis e monumentis omnium saeculorum demonstratus*. Nistriae et Comaromii, 1867 (tomus I) fl.
- Th == THIEL, ANDREAS, *Epistolae Romanorum Pontificum . . . a S. Hilario usque ad Pelagium II* [cf. Cst]. Tanlus I (unicus). Brunsbergae, 1868.
- Viva == VIVA, DOMIN., S.T., *Damnatarum Thesium theologica Trutina*. Patavii, 1756 (*tamus* I, p. 1, ed. IS), et Beneventi, 1753 (*tamus* II, p. 4, ed. 5).
- Z == ZAHN, THEODOR, *Geschichte des neutestamentlichen Kanons*. 2 Bande. Erlangen, 1888.

# CREEDS

# THE APOSTOLIC CREED <sup>1</sup>

## Most Ancient Forms of the Apostolic Creed

THE creed which is called Apostolic is composed essentially of (1) a Trinitarian part, three articles professing faith in three divine persons; (2) a Christological part which was added to the first section.

There are extant, however, certain formulae composed in the manner of creeds, but lacking the Christological part. These formulae seem to be more ancient than the Apostolic Creed. An achristological formula of this kind—which seems to be the most ancient of all—exists in a work infected with Gnosticism written between the years 150 and 180, *Testamentum in Galilaea D.N.I. Christi* (or in an almost identical work *Gesprache Jesu mit seinen Jüngern nach der Auferstehung*) where the short Creed (reads):

"[I believe] in the Father almighty, -and in Jesus Christ, our Savior; -and in the Holy Spirit, the Paraclete, in the holy Church, and in the remission of sins."

Another achristological formula, perhaps already used in the liturgy of Egypt probably in the third century, is shown by a papyrus discovered in *Dér-Balyzeh*, written in the seventh or eighth century (cf. *Diet. d'Archeol. chret. et de Lit.* s. v. Canon, II, 2, 1882 ff.);

<sup>1</sup> Of the Catholic authors, cf. S. Baeumer O.S.B., *Das Apostolische Glaubensbekenntnis. Seine Geschichte und sein Inhalt* (Mainz: 1893); Cl. Blume S.J., *Das Apostolische Glaubensbekenntnis* (Freiburg: 1893); W. M. Peitz S.J., *Das Glaubensbekenntnis der Apostel* [Stimmen der Zeit 94 (1918), 553 ff.]; A. Nussbaumer O. Cap., *Das Ursymbol nach der Epistola des hi. Irenaeus und dem Dialog Justins* (Paderborn: 1921); B. Capelle O.S.B., *Le Symbole romain au second siècle* [Revue Benedictine 39 (1927), 33 ff.]; idem, *Les origines du Symbole romain* [Rech. de Theol. anc. et mediev. 2 (1935), 5 ff.]. -Items which are marked by an asterisk (\*) are considered at least as the more probable.

"I believe in God almighty;-and in his only-begotten Son, our Lord Jesus Christ;-and in the Holy Spirit and in the resurrection of the body <in> the holy Catholic Church."

## The More Ancient Western Form of the Apostolic Creed

[Called Roman (R)]

### Sources

A. [The following] show at least elements of some Creed or a rule of faith or questions in common use at baptism:

ST. JUSTIN MARTYR, martyred 167.-Apology I and II; Dial. c. Tryph. [MG 6, 328 pp.]-A twofold form, western and eastern can be conjectured with some probability; therefore, a comparison will be made below [n. 8].

ST. IRENAEUS, died 202, bishop of Lyons.-Adv. haer. I, 10, 1; 3, 4, 1 and 2; 16, 5 (which are the chief places) [MG 7, 549 A 855 B 924 B]. He shows (I, 10, 1) almost all the elements of the Roman creed as a faith which the Church received from the apostles and their disciples (I, 10, 1).-

TOV a7rOUTOALKOV

c. 3 and 6. [Karapat

Ter-Mekertschian und Erwand Ter-Minassiantz, *Des hi. Irenaus Schrift zum Erweise der apostolischen Verkündigung* (Texte und Untersuchungen, Harnack-Schmidt XXXI, I) Leipzig: 1907].

ST. HIPPOLYTUS, died 235, Roman *presbyter*.-*Paradosis*-He shows the baptismal creed by means of questions from "You believe in Jesus Christ . . ." [H. Elfers, *Die Kirchenordnung Hippolyts von Rom*] 1938, 321. E. Hauler, *Didasc. apost. fragm.*, Veron. 1900, 110 f., L 10 f. R.-H. Connolly, *The so-called Egyptian Church Order and derived documents*, 1916].

TERTULLIAN, died after 225 (probably in 240), perhaps a *presbyter* in Carthage.-*De praescr. haer.* 13} *De virgo vel.* 1; *De carne Chr.* 20; *Adv. Prax.* 2 [ML2, 26B 88 B 78SB 8S6B]. He says that the church at Carthage received the rule of faith from the church at Rome (*De praescr. haer.* 36) and that it was common to the apostolic churches; (I.e. 21) the form of the creed was somewhat fixed.

ORIGEN, died 254, *presbyter* at Alexandria.-*De princp.* 1, *praef.* 4 et 5 [MG 11, 117 A]. He has a rule of faith similar to the creed.

CANONES HIPPOLYTI, of uncertain date (Some 200-235, others about 500). [Achelis, *Die ältesten Quellen des östlichen Kirchenrechts* I 38 (Texte und Untersuchungen, Gebhardt-Harnack VI) Leipzig: 1891].-They contain questions.

### Text

[According to the Psalter of Rufinus (The Roman form)]

- 2 1. I believe in God, the Father almighty;
2. and in Christ Jesus, His only-begotten Son, our Lord,
3. who was born of the Holy Spirit and the Virgin Mary,

- 4a. was crucified by Pontius Pilate, and was buried;
- b.
- 5. the third day He arose again from the dead;
- 6a. He ascended into heaven,
- b. sits at the right hand of the Father,
- 7. whence He is coming to judge the living and the dead;
- 8. and in the Holy Spirit,
- ga. the holy [Church,]
- b.
- 10a.
- b. the forgiveness of sins,
- 11. the resurrection of the body. Amen.

[According to the Psalter of Aethelstane]

- 1. I believe in God the Father almighty
- 2. and in Christ Jesus, His only begotten Son, our Lord
- 3. born of the Holy Spirit and Mary the virgin
- 4a. was crucified by Pontius Pilate and was buried
- b.
- 5. the third day He arose again from the dead
- 6a. He ascended into heaven
- b. sits at the right hand of the Father
- 7. whence He is coming to judge the living and the dead
- 8. and in the Holy Spirit
- ga. the holy [Church]
- b.
- 10a.
- b. the forgiveness of sins
- 11. the resurrection of the body. Amen.
- 12.

*B. [The following] show a fixed form of the Creed.*

PSALTER OF AETHELSTANE (in Greek), in the third part, written in the 4  
ninth century (at the beginning perhaps) [H. sect. 18; L. 10; CspQ. III 5].-  
The Creed is of uncertain date, very old,\* was in liturgical use.

CODEX LAUDIANUS, (E. Actium, lat.) [H. sect. 20; CspQ. III 162].-The  
Creed is of uncertain date, written in the seventh century.\*

CODEX SWAINSON (Latin) [Swainson, *The Nicene and Apostles' Creeds*,  
London: 1875, 161; H. sect. 23].-The Creed is of uncertain date, written  
in the eighth century.

MARCELLUS ANCYRANUS, fourth century, bishop of Angora in Galatia of  
Asia *Minor-Epist. ad lulium Papam* written in the year 337\* (In Epiphanius,  
Haer. 72) [MG 42, 385 D; H. sect. 17].

PRISCILLIAN, died 385,\* lived at Avila in Spain.-Lib. *ad Damasum tract. II*

red. Schepss (CSEL XVIII [1889] 34). Cf. also KAnt. 20 fl.; H. sect. 53; L 131.

PHOEBADIUS, died after 392, bishop of Agen in Aquitania secunda [Guyenna]. -*De fide ortodoxa contra Arzanos* at the end [H. sect. 59; ML 20, 49 B. "Libellus fidei"]; the book is genuine\* (some ascribe it to Gregorius Baeticus, died after 392, bishop of Illiberi [Elivira-Granada]).

RUFINUS, died 410, presbyter of *Aquileia-Expositio in Symbolum* (otherwise *Collimentarius in Symbolum apostolorum*) [H. sect. 19; ML 21, 335 B]. -The form of the creed of both the Church at Rome and of the Church at Aquileia is gathered from this.

NICETAS OF ROMATIANA,\* wrote 380\*-420,\* *Romatiana* [Remesiana] in *Dacia*. -*Explanatio Symboli habita ad conlpetentes* [H. sect. 40; ML 52, 865 D].

ST. AUGUSTINE, died 430, bishop of Hippo.-Chief sources: *De Fide et Symbolo*; *senne 212-214 in traditione Symboli*; *serm. 215 In redditzone Symboli* [ML 40, 181; 38, 1058, 1<sup>o</sup>72; H sect. 47; L 13. Sernl. 215 is genuine\*]; many believe with Caspari that the creed of Hippo is given in Serm. 215, and that the Creed of Milan is handed down in the rest].

ST. PETER CHRYSOLOGUS, died before 458, bishop of *Ravenna*. -*Serm.* 57-62 [H sect. 35; L. 12; ML 52, 3::7 A].

ST. middle of the fifth century, bishop of *Turin*. -*Hom.* 83 *de expositzone Symboli* [H. sect. 34; L. 13; ML 57, 433 AJ.

ST. FULGENTIUS OF RUSPE, died 533 (Ruspe in Africa) *Liber 10. contra Fabianum Arzanum* [H. sect. 49; L 14; ML 65, 822].

ST. MARTIN, died 580, bishop of Braga [Braga in Spain, now Portugal]. -*De correctione rusticorum* [H. sect. 54; ed. Caspari, Christiania 1883.-Cf. K I 153].

TRACTATUS SYMBOLI in a Missal and Sacramentarium for the use of a certain Florentine church furnishes a Florentine\* Creed of the seventh\* century; manuscript is of the twelfth century. [H. sect. 39; Csp ANQ 290].

ST. ILDEFONSE,\* died 669, bishop of *Toledo*. -*Liber de cognitzone baptismi* c. 35 [H. sect. 55; L 13 f.; ML 96, 127 B].

ETHERIUS, Eighth century bishop of Osn10 and Beatus (Biac), eighth century, presbyter of Astorga in *Spain*. -*Etheril episcopl Uxalnensis et Beati presbyteri adv. Elpianduln archiep. Toletanum libri duo*, written in the year 785 [H. sect. 56 f.; L 13 f.; ML 96, 906 D].

LITURGIA MOZARABICA: Seventh century *Liber Ordinum* [ed. Ferotin, p. 185; H. sect. 58; L 14; ML 85, 395 A].

## The More Recent Western Form of the Apostolic Creed

[The received western text called (T)]

### Sources

FAUSTUS OF REI, died after 485, in Riez in France. *Duae homiliae de Symbolo*; *Tractatus de SYmbolo\** [H. sect. 61, L 14; CspQ. II 200].

5 ST. CAESARIUS OF ARLES, died 543, Primate of Gaul [Arles]. -*Sermo* 10

[G. Morin, S. Caesarii Are!. Sermones I, I, Maretiole 1937, p. 51 fl.; ML 39, 2149]. The elements of the Creed are possessed, an exact formula cannot be worked out; seems to be the same as the two following:

SACRAMENTARIUM GALLICANUM [Mabillon, Museum Italicum I, Paris 1687, 312, H. sect. 66; L IsL 7/8th century, composed in Gaul;ll< (others, Missale Vesontienne [Besan\=on], Missale Bobbiense [BobbioJ); contains two formulae and a Creed in the manner of questions-(The first form is regarded).

MISSALE GALLICANUM VETUS, of the beginning of the eighth century [Mabillon, *De lzturgza Gallicana III*] Paris: 1685, 339. H. sect. 67; LIS].

ST. PIRMINIUS, born in Gallia merid.ll<; died 753, bishop of the Meldi (?), afterwards abbot of the monastery of Reichenau [Reichenau in Germany]. Words of the Abbot Pirminius on the individual canonical books scarapsus; written between 718 and 724.\* [G. Jecker, *Dle Heimat des hi. Pirmin*] Munster: 1927, 34 fl.; the creed itself in the customary form n. 10 and 28 a, in the form of questions n. 12. l-I. sect. 92; ML 89, 1034 C].

CODEX AUGIENSIS CXCv, perhaps of the eighth century [CspQ III 512].-Creed written by a certain Irish monk(?).

ORDO VEL BREVIS EXPLANATIO DE CATECHIZANDIS RUDIBUS, c. a. 850 ad 950. [H sect. 71; CspANQ 2821.

ORDO ROMANUS, ancient of the year 950 [H. sect. 25; Hittorp, *De divinis catholicae ecclesiae officii*, Cologne 1568J.-Shows the usual form.

### Text

[According to "the Roman Order"]

- 1a. I believe in God the Father almighty
- b. creator of heaven and earth
2. and in Jesus Christ, His only son, our Lord
3. who was conceived of the Holy Spirit, born of the Virgin Mary
- 4a. suffered under Pontius Pilate, crucified, died, and was buried
- b. descended into hell
5. on the third day He arose from the dead
- 6a. He ascended to heaven
- b. sits at the right hand of God the Father Almighty
7. thence He shall come to judge the living and the dead
8. I believe in the Holy Spirit
- 9a. the haly Catholic Church
- b. the communion of saints
10. the remission of sins
11. the resurrection of the body
12. and life everlasting.



## The Eastern Form of the Apostolic Creed

## Sources

- 8 ST. JUSTIN MARTYR. See above [n. 11]

COPTIC APOSTOLIC CONSTITUTIONS (*Constitutiones Apostolicae Copticae*) or the Constitutions of the Egyptian Church in Funk, Didasc. et Const. Apost. II (1905) 97 ff., show the Apostolic Tradition (Paradosis) of Hippolytus (on which see above n. 2-3) in the Orient also changed as a creed. Therefore, it seems to be a witness also for the eastern form of the Apostolic Creed.

## Text

[of Saint Cyril of Jerusalem] <sup>1</sup>

- 9 1a. We believe in one God the Father Almighty  
 b. The creator of heaven and earth  
 c. and of all things visible and invisible  
 2a. and in one Lord Jesus Christ the only begotten Son of God  
 b. who was begotten of the Father  
 c. true God  
 d. before all ages  
 e. by whom all things were made  
 3a. (who for our salvation)  
 b. was made flesh (of the Holy Spirit and Mary the virgin) and was made man  
 4a. was crucified (under Pontius Pilate) and was buried  
 b.  
 sa. arose on the third day  
 b. (according to the Scriptures)  
 6a. and ascended into heaven  
 b. and sits at the right hand of the Father  
 7a. and comes in glory to judge the living and the dead  
 b. of whose kingdom there will be no end  
 8a. and in one Holy Spirit the Paraclete  
 b.  
 c.  
 d.  
 e. who spoke among the prophets

<sup>1</sup> What is included within curved brackets (–) probably should be added to the form of St. Cyril; what is included within square brackets [–] should be omitted [Cf. K I 237 f.].

- 9 1. and one holy [Catholic] church
- 10a. and in one baptism of repentance
  - b. in the dismissal of sins
11. and in the resurrection of the flesh
12. and in life everlasting

EUSEBIUS, died about 340, bishop of Caesarea, *Ep. ad suam dioec.* [Socrates, 12 *Hist. eccl.* I, 8, 38; MG 67, 69; H. sect. 123; L 181. Eusebius offered his creed to the Nicene council in 325, which used it to establish its own form.

ST. CYRIL, bishop of *Jerusalem-Catecheses 6-18* held before 350 (351) [H sect. 124; L. 19; MG 33, 535 ff.]. He gives out a Creed used before 325; its text is construed otherwise by some [Macarius of Jerusalem, predecessor of St. Cyril, seems to have had the same creed, at least according to the headings].

ST. EPIPHANIUS, died in 403, bishop of Salamis in *Cyprus.-Ancoratus*, written about the year 374; contains at the end two formulae, of which the shorter *αὐτὰ ἑτάτισ* *ΕΚΚΛ'Υ(Ι'τα())* is here considered; [cf. the longer, n. 13 f.]; the Creed is believed to be older than the *Ancoratus* [H. sect. 125; L 19 f.; ed. K. Holl. 1915, 148; MG 43, 232 C].

CONSTITUTIONES APOSTOLORUM VII 41, of the beginning<sup>1</sup> of the fifth century [otherwise, of middle of fourth century; it contains certainly more ancient materials (MG 1, 1°41 C. Funk, *Didascalia et Constitutiones Apostolorum* 1, Paderborn: 1905, 445)]. The Creed, as far as many parts are concerned, belongs to Lucian Martyr<sup>2</sup> (died 312); it shows a Syro-Palestinian<sup>3</sup> form.

## THE CREED OF EPIPHANIUS <sup>2</sup>

### Longer Form

(Exposition of Nicene Creed proposed to certain catechumens  
in the Orient)

We believe in one God, the father almighty, the creator of all things in- 13  
visible and visible; and in one lord Jesus Christ, the son of God, the only  
begotten born of God the father, that is of the substance of the Father, God  
of God, light of light, true God of true God, begotten not made, con-  
substantial to the father, by whom all things were made, both those in  
heaven and those on earth, both visible and invisible, who for us men  
and for our salvation came down and became man, that is was completely  
born of holy Mary ever-virgin by the Holy Spirit, was made man, that is,  
assumed perfect human nature, soul and body and mind, and all whatever  
is man except sin, not from the seed of man nor by means of man, but

<sup>1</sup> In the Catecheses, articles 9 and 10a and b are arranged in the reverse order; in the creed itself, probably in the right order.

<sup>2</sup> MG, 43, 234 f.; coll. H. sect. 126.

having fashioned unto himself a body into one holy unity; not as he lived in the prophets and talked and worked in them, but became man completely ("for the word was made flesh," he did not submit to an alteration, nor did he change his own divine nature into human nature); he combined both the divine nature and the human into the only holy perfection of himself; (for there is one Lord Jesus Christ, and not two; the same God, the same Lord, the same King); but the same suffered in the flesh and arose again and ascended into heaven with the very body and sits in glory at the right hand of the Father, in that very body he is coming in glory to judge the living and the dead; of whose kingdom there shall be no end:-and we believe in the Holy Spirit who spoke in the law, and taught by the prophets, and descended to the Jordan, spoke by the Apostles, and lives in the saints; thus we believe in him: that he is the Holy Spirit, the Spirit of God, the perfect Spirit, the Spirit Paraclete, uncreated, proceeding from the Father and receiving of the Son, in whom we believe.

- 14 We believe in one catholic and apostolic Church, and in one baptism of repentance, and in the resurrection of the dead, and the just judgment of souls and bodies, and in the kingdom of heaven, and in life eternal.

But those who say that there was a time when the Son or the Holy Spirit was not, that he was made from nothing or is of another substance or essence, alleging that the Son of God or the Holy Spirit was changed or altered, these the catholic and apostolic Church, your mother and our mother, anathematizes. We also anathematize those who do not confess the resurrection of the dead, and besides all the heresies which are not consistent with this true faith.

## THE FORMULA CALLED THE "FAITH OF DAMASUS" <sup>1</sup>

[Of uncertain author and time; from Gaul about 500 (?)]

- 15 We believe in one God the Father almighty and in our one Lord Jesus Christ the Son of God and in (one) Holy Spirit God. Not three Gods, but Father and Son and Holy Spirit one God do we worship and confess: not one God in such a way as to be solitary, nor the same in such wise that he himself is Father to himself and he himself is Son to himself; but the Father is he who begot, and the Son is he who is begotten; the Holy Spirit in truth is neither begotten nor unbegotten, neither created nor made, but proceeding from the Father and the Son, coeternal and coequal and the cooperator with the Father and the Son, because it is written: *{(By the*

<sup>1</sup> KAnt 47 fl.; KBdS 10 et 43 fl.; H sect. 200; cf. Cst, Appendix 101 B f.

word of the Lord the heavens were established" (that is, by the Son of God), ((and all the power of then<sup>1</sup> by the spirit of his mouth" [Ps. 32:6], and elsewhere: ((Send forth thy spirit and they shall be created and thou shalt renew the face of the earth" [Ps. 103:30]. And therefore we confess one God in the name of the Father and of the Son and of the Holy Spirit, because god is the name of power, not of peculiarity. The proper name for the Father is Father, and the proper name for the Son is Son, and the proper name for the Holy Spirit is Holy Spirit. And in this Trinity we believe in one God, because what is of one nature and of one substance and of one power with the Father is from one Father. The Father begot the Son, not by will, nor by necessity, but by nature.

The Son in the fullness of time came down from the Father to save us 16 and to fulfill the Scriptures, though he never ceased to be with the Father, and was conceived by the Holy Spirit and born of the Virgin Mary; he took a body, soul, and sense, that is, he assumed perfect human nature; nor did he lose, what he was, but he began to be, what he was not; in such a way, however, that he is perfect in his own nature and true in our nature.

For he who was God, was born a man, and he who was born a man, operates as God; and he who operates as God, dies as a man; and he who dies as a man, arises as God. He having conquered the power of death with that body, with which he was born, and suffered, and had died, arose on the third day, ascended to the Father, and sits at his right hand in glory, which he always has had and always has. We believe that cleansed in his death and in his blood we are to be raised up by him on the last day in this body with which we now live; and we have hope that we shall obtain from him either life eternal, the reward of good merit or the penalty of eternal punishment for sins. Read these words, keep them, subject your soul to this faith. From Christ the Lord you will receive both life and reward.

## THE FORMULA "THE MERCIFUL TRINITY" <sup>1</sup>

[Of uncertain author and time; from Gaul about 500(?)]

The merciful Trinity is one divine Godhead. Consequently the Father 11 and the Son and the Holy Spirit are one source, one substance, one virtue, and one power. We say that God the Father and God the Son and God the Holy Spirit are not three gods, but we very piously confess

<sup>1</sup> Gregorianum 14 (1933) 487 f. [I. A. Aldama]. KAnt 6S ff. (cf. KBdS 12 and 147 f.).

one God. For although we name three persons, we publicly declare with the catholic and apostolic voice that they are one substance. Therefore the Father and the Son and the Holy Spirit, *these three are one* [cf. I John 5:7]. Three, neither confused, nor separated, but both distinctly joined, and, though joined, distinct; united in substance, but differentiated in name, joined in nature, distinct in person, equal in divinity, entirely similar in majesty, united in trinity, sharers in splendor. They are one in such a way, that we do not doubt that they are also three; and they are three in such a way that we acknowledge that they cannot be disjoined from one another. Therefore there is no doubt, that an insult to one is an affront to all, because the praise of one pertains to the glory of all.

- 18 'For this is the principal point of our faith according to the Gospel and the apostolic doctrine, that our Lord Jesus Christ and the Son of God are not separated from the Father either in the acknowledgement of honor, or in the power of virtue, or in the divine nature of substance, or by an interval of time.'<sup>1</sup> And therefore if anyone says that the Son of God, who just as he is truly God, so also is true man except in sin alone, did not possess something belonging to human nature or did not possess something belonging to the Godhead, he should be judged wicked and hostile to the Catholic and apostolic Church.

## THE CREED OF THE COUNCIL OF TOLEDO OF THE YEAR 400 [AND 447]<sup>2</sup>

[Formula, "A little book like a Creed"]

The rule of the Catholic faith against all heresies [(Here) begin the rules of the Catholic faith against all heresies, and especially indeed against the Priscillianists, which the bishops of Tarraco, Carthage, Lusitania, and Baetica have composed and with a command of Pope Leo of the City transmitted to Balconius, bishop of Galicia. . . .].

<sup>1</sup> S. Hilarius, *De synodis* 61 [ML 10, 5221].

<sup>2</sup> I. A. de Aldama, *El símbolo Toledano* I. [Analecta Gregoriana VII.1 1934, page 29 fl. KAnt 43 fl. KBdS 8 fl. and 31 fl.; H 209 fl.; ape Msi III 1003 A; Hrd I 993 A; cf. Hfl II 306 fl. According to de Aldama there exist two forms of this antipriscillianist creed, the one shorter, which is due to the council of Toledo of the year 400, the other longer, worked out with great care by Pastor, the Palencian bishop, and approved in the council of Toledo of the year 447. These changes (not very light ones) which are due to the council of the year 447, are shown in the text enclosed in brackets. A similar refutation of errors is found in "Statutis ecclesiae antiquis" [falsely held for acts of the fourth Council of Carthage; d. note ad n. 150] in the form of questions which ought to be proposed to bishops about to be ordained [ML 56, 879 A f.J.].

We believe in one true God, Father, and Son and Holy Spirit, maker 19  
of the visible and the invisible, by whom were created all things in heaven  
and on earth. This God alone and this Trinity alone is of divine name  
[divine substance]. The Father is not [himself] the Son, but has the Son,  
who is not the Father. The Son is not the Father, but the Son is of God  
by nature [is of the Father's nature]. The Spirit is also the Paraclete, who  
is himself neither the Father, nor the Son, but proceeds from the Father  
[proceeding from the Father and the Son]. Therefore the Father is un-  
begotten, the Son is begotten, the Paraclete is not begotten, but proceed-  
ing from the Father [and the Son]. The Father is he whose words were  
heard from the heavens: *This is my beloved Son, in whom I am well  
pleased, hear ye him.* [Matt. 17:5; II Peter 1:17. Cf. Matt. 3:17]. The Son  
is he who says: *I came forth from the Father, and am come into the  
world* [cf. John 16:28]. The Paraclete himself [the Spirit] is he, concern-  
ing whom the Son says: *Unless I go to the Father, the Paraclete will not  
come to you* [John 16:17]. This Trinity, though distinct in persons, is  
one substance [united], virtue, power, majesty [in virtue and in power and  
in majesty] indivisible, not different. [We believe] there is no divine na-  
ture except that [this], either of angel or of spirit or of any virtue, which  
is believed to be God.

Therefore this Son of God, God, born of the Father entirely before every 20  
beginning, has sanctified in the womb [the womb] of the Blessed Mary  
Virgin, and from her has assumed true man, human nature having been  
begotten without the [virile] seed of man; [of not more or not less than  
two natures, namely, of God and of flesh, meeting completely in one  
person], that is, [our] Lord Jesus Christ. Not [And not] an imaginary  
body or one constituted of form alone [*in place of this*: or that it be-  
long to some phantasm in him]; but a firm [and true] one. And this  
man hungered and thirsted and grieved and wept and felt all the pains  
of a body [*in place of this*: suffered all the injuries of a body]. Finally he  
was crucified [by the Jews], died and was buried, [and] on the third day  
he arose again; afterwards he conversed with [his] disciples; the fortieth  
day [after the resurrection] he ascended to the heavens [heaven]. This son  
of man is called [named] also the Son of God; but the Son of God, God,  
is not (likewise) called the Son of man [calls the Son of man (thus)].

We believe that there [will] assuredly [be] a resurrection of the human  
flesh [for the body]. However, the soul of man is not a divine substance,  
or a part of God, but a creature [we say] which did not fall by the divine  
will [created].

1. If therefore [however] anyone says and [or] believes, that this world 21  
and all its furnishings were not made by God almighty, let him be anath-  
ema.

- 22 2. If anyone says and **f**or] believes, that God the Father is the same person as the Son or the Paraclete, let him be anathema.
- 23 3. If anyone says and [or] believes that God tLe Son [of God] is the same person as the Father or the Paraclete, let him be anathema.
- 24 4. If anyone says and [or] believes that the Paraclete the Spirit is either the Father or the Son, let him be anathema.
- 25 5. If anyone say and [or] believes that the man Jesus Christ was not assumed by the Son of God [*in place of this*: that a body only without a soul was assumed by the Son of God], let him bL anathema.
- 26 6. If anyone says and [or] believes, that the Son of God, as God, suffered [*in place of this*: that Christ cannot be born], let him be anathema.
- 27 7. If anyone says and [or] believes that the man Jesus Christ was a man incapable of suffering [*in place of this*: the divine nature of Christ was changeable or capable of suffering], let himl be anathema.
- 28 8. If anyone says and [or] believes, that there is one God of the old Law, another of the Gospels, let him be anathenla.
- 29 9. If anyone says and [or] believes, that the world was made by another God than [and not] by him, concerning whom it is written: *In the beginning God created heaven and earth* [cf. Gen. I, I], let him be anath-enla.
- 30 10. If anyone says and [or] believes that the human bodies will not rise again [do not rise] after death, let him be anathema.
- 31 11. If anyone says and [or] believes that the human soul is a part of God or is God's substance, let him be anathema.
- 32 12. If anyone either believes that any scriptures, except those which the Catholic Church has received, ought to be held in authority or venerates them [If anyone says or believes other scriptures, besides those which the Catholic Church receives, ought to be held in authority or ought to be venerated], let him be anathema.
- 33 [13. If anyone says or believes that there is in Christ one nature of the Godhead of humanity, let him be anathema.]
- 34 [14. If anyone says or believes that there is anything that can extend itself beyond the divine Trinity, let himl be anathema.]
- 35 [15. If anyone holds that astrology and the interpretation of stars (sic) ought to be believed, let him be anathema.]
- 36 [16. If anyone says or believes, that the marriages of men, which are considered licit according to divine law, are accursed, let him be anathema.]
- 37 [17. If anyone says or believes that the flesh of birds or of animals, which has been given for food, not only ought to be abstained from for the chastising of the body, but ought to be abhorred, let him be anathema.]
- 38 [18. If anyone follows the sect of Priscillian in these errors or publicly

## *The Creed "Quicumque"*

professes it, so that he makes a change in the saving act of baptism contrary to the chair of Holy Peter, let him be anathema.]

## THE CREED "QUICUMQUE"

[Which is called "Athanasian"]<sup>1</sup>

Whoever wishes to be saved, needs above all to hold the Catholic faith; 39 unless each one preserves this whole and inviolate, he will without a doubt perish in eternity.—But the Catholic faith is this, that we venerate one God in the Trinity, and the Trinity in oneness; neither confounding the persons, nor dividing the substance; for there is one person of the Father, another of the Son, (and) another of the Holy Spirit; but the divine nature of the Father and of the Son and of the Holy Spirit is one, their glory is equal, their majesty is coeternal. Of such a nature as the Father is, so is the Son, so (also) is the Holy Spirit; the Father is uncreated, the Son is uncreated, (and) the Holy Spirit is uncreated; the Father is immense, the Son is immense, (and) the Holy Spirit is immense; the Father is eternal, the Son is eternal, (and) the Holy Spirit is eternal: and nevertheless there are not three eternal, but one eternal; just as there are not three uncreated beings, nor three infinite beings, but one uncreated, and one infinite; similarly the Father is omnipotent, the Son is omnipotent, (and) the Holy Spirit is omnipotent: and yet there are not three omnipotents, but one omnipotent; thus the Father is God, the Son is God, (and) the Holy Spirit is God; and nevertheless there are not three gods, but there is one God; so the Father is Lord, the Son is Lord, (and) the Holy Spirit is Lord: and yet there are not three lords, but there is one Lord; because just as we are

<sup>1</sup> KAnt 232 f.; H 174 fl.; ML 88,565 A f.; Msi II 1354 B f. (*Brevier. Rom.: Dom. ad Prim.*).—It is certain that this profession of faith is not the work of Athanasius. The Latin text seems to be the first; but there are also Greek versions. In certain ancient codices this creed is attributed to "ANASTASIUS" (II), because "The Faith of ANASTASIUS" and "The Creed of ANASTASIUS" are inscribed on it. Klinstle p. 204 fl.) attempted to prove the anti-Priscillian and Spanish origin of this Creed. But Henry Brewer rejects the arguments by which he establishes his opinion, and contends that the author of the ("Athanasian") creed is St. Anlbrose the Milanese bishop [*Das sog. Athanasianische Glaubensbe/enntnis ein Werk des hl. Ambrosius*, Paderb.; 1909]. So also P. Scheepens (*Rev. d'hist eccl.* 32 [1936] 548 fl.). Cf. what G. Morin in *Journal Of Theol. Stud.* 12 (1911) 161 fl. 337 fl., and A. E. Burn, ib. 27 (1926) 19, have written about the same matter. J. Stighnayr thinks this creed ought to be assigned to Fulgentius Ruspensis: *Zeitschr. j. kath. Theol.* 49 (1926) 341 fl.—Actually this "creed" afterwards received such great authority in both the western and the eastern Church, that it was accepted in liturgical use and ought to be considered as a true definition of the faith.—The words which are enclosed in brackets [...] indicate the liturgical text; those in parentheses (..) are lacking in the same.



compelled by Christian truth to confess singly each one person as God and [and also] Lord, so we are forbidden by the Catholic religion to say there are three gods or lords. The Father was not made nor created nor begotten by anyone. The Son is from the Father alone, not made nor created, but begotten. The Holy Spirit is from the Father and the Son, not made nor created nor begotten, but proceeding. There is therefore one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits; and in this Trinity there is nothing first or later, nothing greater or less, but all three persons are coeternal and coequal with one another, so that in every respect, as has already been said above, both unity in Trinity, and Trinity in unity must be venerated. Therefore let him who wishes to be saved, think thus concerning the Trinity.

- 40 But it is necessary for eternal salvation that he faithfully believe also the incarnation of our Lord Jesus Christ. Accordingly it is the right faith, that we believe and confess, that our Lord Jesus Christ, the Son of God is God and man. He is God begotten of the substance of the Father before time, and he is man born of the substance of his mother in time: perfect God, perfect man, consisting of a rational soul and a human body, equal to the Father according to his Godhead, less than the Father according to humanity. Although he is God and man, yet he is not two, but he is one Christ; one, however, not by the conversion of the Divinity into a human body, but by the assumption of humanity in the Godhead; one absolutely not by confusion of substance, but by unity of person. For just as the rational soul and body are one man, so God and man are one Christ. He suffered for our salvation, descended into hell, on the third day arose again from the dead, ascended to heaven, sits at the right hand of God the Father almighty; thence he shall come to judge the living and the dead; at his coming all men have to arise again with their bodies and will render an account of their own deeds: and those who have done good, will go into life everlasting, but those who have done evil, into eternal fire.-This is the Catholic faith; unless everyone believes this faithfully and finny, he cannot be saved.

DOCUMENTS OF  
THE ROMAN PONTIFFS  
AND OF THE COUNCILS

## ST. PETER THE APOSTLE (?) - 67 (?)

under whose name two canonical epistles are extant.

ST. LINUS 67 (?) - 79 (?)      ST. (ANA)CLETUS 79 (?) - 90 (?)

## ST. CLEMENT I 90 (?) - 99 (?)

The Primacy of the Roman Pontiff 1

[From the letter *Tas alcj>vc.o[ovli"* to the Corinthians]

(I) BECAUSE of the sudden calamities that have followed one another in turn and because of the adverse circumstances which have befallen JS, 41  
we think, brethren, that we have returned too late to those matters which are being inquired into among you, beloved, and to the impious and detestable sedition . . . which a few rash and presumptuous men have aroused to such a degree of insolence that your honorable and illustrious name . . . is very much reviled. . . . In order to remind you of your duty, we write. . . (57) You, therefore, who have laid the foundations of this insurrection, be subject in obedience to the priests and receive correction unto repentance. . . . (59) But if some will not submit to them, let them learn what He [Christ] has spoken through us, that they will involve themselves in great sin and danger; we, however, shall be innocent of this transgression. . . (63) Indeed you will give joy and gladness to us, if having become obedient to what we have written through the Holy Spirit, you will cut out the unlawful application of your zeal according to the exhortation which we have made in this epistle concerning peace and union.

1 Funk, *Patres apost.* I 60 fl.; ed. K. Bihlmeyer I (1924) 35 fl.; Jf 9; Cst 9 ff.; MG 1, 205 A fl.; Msi I 171 A fl.

## 42      Concerning the Hierarchy and the Status of the Laity 1

[From the same epistle to the Corinthians]

(40) (For) they do not go astray who follow the commands of the Lord. Inasmuch as peculiar gifts have been bestowed upon the chief priest, a special place has been assigned to the priests, and particular duties are incumbent upon the Levites. The layman is bound by the precepts pertaining to the laity.

(41) Let each of us, brethren, "in his own order" [I Cor. 15:23] with a good conscience not transgressing the prescribed rule of his own office give thanks to God honorably.

(42) The

titer did not die, but the Son: in such a way as this he kept up the perpetual dispute among the people.

When we had learned his [CALLISTUS'S] purposes, we did not yield, refuting and resisting for the sake of truth: driven to madness, especially because all agreed to his pretext-not we, however-he invoked two gods, voluntarily discharging the virus which lay hidden in his internal organs."

### The Absolving of Sins <sup>1</sup>

[Fragment from Tertullian's "De pudicitia" c. I]

"I also hear that an edict is published and is indeed final. Evidently the 43  
Supreme Pontiff, because he is the bishop of bishops, declares: I forgive the sins of adultery and fornication to those who have performed the penance." <sup>2</sup>

ST. URBANUS 222-230

ST. ANTERUS 235-236

ST. PONTIANUS 230-235

ST. FABIANUS 235-250

## ST. CORNELIUS I 251-253

### The Monarchical Constitution of the Church <sup>3</sup>

[From epistle (6) "Quantam sollicitudinem" to Cyprian, bishop of Carthage, 252]

"We know that CORNELIUS, bishop of the most holy Catholic 44  
Church, was chosen by God almighty and by Christ our Lord; we confess our error; we have suffered in posture; we have been deceived by treachery and captious loquacity; for although we seemed to have held, as it were, a certain communication with a schismatical and heretical man, nevertheless our heart has always been in the Church; for we are not ignorant that there is one God and that there is one Lord Christ, whom we have confessed, that there is one Holy Spirit and that there ought to be one bishop in the Catholic Church."

*Concerning the written proof for teaching the Holy Spirit,  
see Kirch n. 256 R n. 547; concerning the Tnnity,  
see R n. 546.*

<sup>1</sup> CSEL XX 1,220; If 79; ML 2, 981 A.

<sup>2</sup> These words are ascribed by some to St. Sphyrinus, by others to St. Callistus, by others to St. Agrippinus, Bishop of Carthage.

<sup>3</sup> Jf 111; Cst 137 B; ML 3, 721 A f.; Msi I 831 C. This profession of faith by the schismatics Maximus, Urban, Sidonius, and others was offered to CORNELIUS and accepted by him.

The Ecclesiastical Hierarchy <sup>1</sup>

[From the epistle "(Iva Dē YV<f>lll" to Fabius, bishop of Antioch, in the year 251]

- 45 Therefore did not that famous defender of the Gospel [Novatian] know that there ought to be one bishop in the Catholic Church [of the city of Rome]? It did not lie hidden from him (for how could it be concealed?) that in this there were forty-six priests, seven deacons, seven subdeacons, forty-two acolytes, and fifty-two exorcists and lectors together with porters and more than a thousand five hundred widows and [needy] eunuchs.

ST. LUCIUS I 253-254

## ST. STEPHAN I 254-257

The Baptism of Heretics <sup>2</sup>

[Fragment of a letter to Cyprian, from his letter (74) to Pompey]

- 46 (I) . . . "If therefore any come to you from any heresy whatsoever, let nothing be renewed except what has been transmitted, so that the hand is placed upon them for repentance, since the heretics anlong themselves properly do not baptize those coming to them, but only give them communion."

[Fragment from a letter of Stephan from a letter (75) of Firmilianus to Cyprian]

- 47 (18) "But," he [STEPHAN] says, "the name of Christ conduces greatly to faith and to the sanctification of baptism, so that whoever has been baptized anywhere in the name of Christ, at once obtains the grace of Christ." <sup>3</sup>

ST. XYSTUS (SIXTUS) II 258

<sup>1</sup> Cst 149 B f.; If 106 c. Add.; ML 3,741 A f. and MG 20,622; Msi I 821 A f.

<sup>2</sup> CSEL III 2, 799 and 822 (Cypr. Opp., ed. Hartel); Jf 125; ML 3, 1128 B f. and 1169 C f.

<sup>3</sup> In the same epistle (75) Firmilianus attests to these statements:

(8) . . . "STEPHAN and those who agree with him contend that the remission of sins and a second birth can result in the baptism of heretics. . . . (9) They do not think that inquiry ought to be made as to who it was that baptized, because he who was baptized could have gotten the grace by invoking the Trinity of names of the Father and the Son and the Holy Ghost" [CSEL III 2, 815; ML 3, 1161 B f.]. And a little later Firmilianus says with indignation:

(17) . . . "STEPHAN, who brags so about the place of his bishopric, and asserts

## ST. DIONYSIUS 259-268

## The Trinity and the Incarnation 1

[Fragment from epistle (2) against the Tritheists and Sabellians, about the year 260]

(I) Now assuredly it is just to preach against those who destroy the 48  
one power which is the most sacred teaching of the Church of God, dividing and rending it into some three powers and distinct substances and three deities. For I have heard that some who preach and explain the divine word among you are teachers of this belief; yet they, so to speak, are dianletrically opposed to the opinion of Sabellius.

For the latter blasphemes when he says that the Son himself is the Father and the reverse: the former indeed in a certain measure proclaim three gods, when they divide the sacred unity into three different substances altogether distinct from one another. For it is necessary that the divine Word be united to the God of all, and that the Holy Spirit abide in God and dwell in Him: and thus the divine Trinity is reduced to and gathered into one, as it were, into a certain head, that is into the omnipotent God of all. For foolish Marcion's doctrine which divides and separates the monarchy into three principles is surely diabolical; moreover, it is not of the true disciples of Christ or of those to whom the teaching of the Savior is pleasing. For these know well that the Trinity is indeed proclaimed in divine Scripture, moreover, that three gods are taught neither in the Old nor in the New Testament.

(2) But none the less they should be blamed who think that the Son is 49  
a work, and that the Lord was made just as one of those things which were actually created; since divine statements bear witness that He was begotten, as is proper and fitting, not created or made.

It is therefore not a trifling, but a very great irreverence to say that the Lord was made in some way. For if the Son was made, there was a time when He did not exist; and yet He always was, if He undoubtedly is, as He himself declares, in the Father [John 14: 10 f.]. Moreover, and if Christ is the word, the wisdom, and the power (for the divine Scriptures teach that Christ is [John 1: 14; I Cor. 1: 24], as you yourselves know), surely these are the powers of God. Wherefore, if the Son was made, there was a

that he holds the succession of PETER on which the foundations of the Church have been laid . . . is not fired with any zeal against the heretics, granting to them no scant power of grace, but the greatest, so that he says and declares positively that they through the sacrament of baptism wash away the uncleanness of the old man and forgive the old deadly sins and make sons of God by heavenly regeneration and retrieve for eternal life by the sanctification of the divine bath." [CSEL III 2, 821; ML 3, 1169 A].

1 Cst 273 if.; Jf 136; MG 25, 462 C if.; Msi I 1011 A if.

time when these powers did not exist; and so there was a time when God was without them; which is very absurd.

- 50 But why should I treat further about these matters with you, man full of the Spirit, and especially who understand what absurdities follow from that opinion which asserts that the Son was made? It seems to me that the leaders of this belief did not consider these at all, and thus have completely strayed from the truth, when they explain differently from what the divine and prophetic Scripture wishes, the passage: "The Lord created man in the beginning of his ways" [Provo 8:22: LXX]. Certainly there is not, as you know, only one meaning of the word "created." For in this passage "created" is the same as "he set him over works made by Him," made, I say, by the Son Himself.

But here "created" ought not to be understood exactly as "made." For "to make" and "to create" differ from each other. "Is not he thy father that hast possessed thee, and made thee, and created thee?" [Dt. 32, 6:LXX] said Moses in the great canticle of Deuteronomy. And so who can rightly refute them: O rash and inconsiderate men, was he then a made thing "the first born of every creature" [Col. 1:15], "begotten from the womb before the daystar" [Ps. 109:3:LXX] of whom as Wisdom says, "before all the hills he brought me forth"? [Provo 8:25:LXX]. Finally anybody may read in many passages of the divine statements that the Son was "begotten," but nowhere "made." By reason of this they who dare to call His divine and inexplicable begetting a making, are clearly proved to speak falsely about the Lord's generation.

- 51 (3) Neither therefore ought the admirable and divine unity be separated into three godheads, nor ought the dignity and supreme magnitude of the Lord be lessened by the designation of making; but we must believe in God the Father Almighty, and in Christ Jesus his Son, and in the Holy Spirit, that the Word, moreover, is united to the God of all.

For He said: "I and the Father are one" [John 10:30], and: "I am in the Father, and the Father in me" [John 14:10]. Thus it is evident that the divine Trinity and the holy proclamation of the monarchy will be preserved intact.

ST. FELIX I 269-274

ST. CAIUS 283-296

ST. EUTYCHIANUS 275-283

ST. MARCELLINUS 296-304

## COUNCIL OF ILLIBERII BETWEEN 300/3062

### The Indissolubility of Matrimony

- 52a Can. 9. Likewise let the faithful woman, who has left an adulterous husband and attracts another faithful one, be forbidden to marry; if she

<sup>1</sup> Elvira in Spain.

<sup>2</sup> Msi II 10 C f.; Hrd I 251 fl.; coll. Hfl I 166 and 168. See other canons of this Council in Kch n. 330 fl.



should marry, let her not receive communion unless he whom she has left has previously departed this world; unless by chance the exigency of illness should compel the giving.

### The Celibacy of the Clergy

Can. 27. A bishop, or any priest at all, may have with him only a sister or a virgin daughter dedicated to God; it is decided that he by no means have a stranger. 52b

Can. 33. It is decided that marriage be altogether prohibited to bishops, priests, and deacons, or to all clerics placed in the ministry, and that they keep away from their wives and not beget children; whoever does this, shall be deprived of the honor of the clerical office. 52c

### Baptism and Confirmation

Can. 38. If people are traveling by sea in a foreign place or if there is no church in the neighborhood, a person of the faith who keeps his baptism sound and is not twice married, can baptize a catechumen placed in the exigency of sickness, on condition that, if he survives, he bring him to a bishop, in order that it may be made perfect by the imposition of the hand. 52d

Can. 77. If any deacon ruling the people without a bishop or priest baptizes some, the bishop will have to confirm these by a blessing; but if they should depart the world beforehand, in the faith in which anyone of them has believed, that one can be justified. 52e

ST. MARCELLUS 308-309

ST. EUSEBIUS 309 (or 310)

ST. MILITIADES 311-314

## ST. SYLVESTER I 314-335

### COUNCIL OF ARELAS<sup>1</sup> I 314

Plenary (against the Donatists)

#### The Baptism of Heretics<sup>2</sup>

Can. 8. Concerning the Africans, because they use their own law so as to rebaptize, it has been decided that, if anyone from a heretical sect come to the Church, he should be asked his creed, and if it is perceived that he has been baptized in the Father and the Son and the Holy Spirit, only the hand should be imposed upon him, in order that he may receive the Holy Spirit. But if upon being questioned he does not answer this Trinity, let him be baptized. 53

*Can. 15. That deacons may not oOer, see Kch 373.*

53-

<sup>1</sup> Arles in Gaul.

<sup>2</sup> Msi II 472 A; Hrd I 265 A; Hfl I 209.

## COUNCIL OF NICEA I 325

Ecumenical I (against the Arians).

### The Nicene Creed <sup>1</sup>

54

[Version of Hilary of Poitiers]

We believe in one God the Father almighty, creator of all things visible and invisible. And in our one Lord Jesus Christ the Son of God, the only-begotten born of the Father, that is of the substance of the Father, God of God, light of light, true God of true God, born, not made, of one substance with the Father (which they call in Greek "homousion"), by whom all things were made, which are in heaven and on earth, who for our salvation came down, and became incarnate and was made man, and suffered, and arose again on the third day, and ascended into heaven, and will come to judge the living and the dead. And in the Holy Spirit.

But those who say: "There was [a time] when he was not," and, "Before he was born, he was not," and "Because he was made from non-existing matter, he is either of another substance or essence," and those who call "God the Son of God changeable and mutable," these the Catholic Church anathematizes.<sup>2</sup>

### The Baptism of Heretics and the Viaticum of the Dying <sup>3</sup>

55

[Version of Dionysius Exig.<sup>4</sup>]

Can. 8. Concerning those who call themselves Cathari [Novatians] that is, clean, if at any time they come to the Catholic Church, it has been decided by the holy and great Council, that, provided they receive the imposition of hands, they remain among the clergy. However, because they are accepting and following the doctrines of the Catholic and Apostolic Church, it is fitting that they acknowledge this in writing before all; that is, both that they communicate with the twice married and with those who have lapsed during a persecution.

56 Can. 19. Concerning the Paulianists who take refuge with the Catholic Church, a decree has been published that they should be fully baptized.

<sup>1</sup> *Orientalia christiana periodica* (Roma) 2 (1936) 342 f. O. Ortiz de Urbina). H 160 ff.; call. Hfl I 314; ML 10, 536 A; Msi II 666 C f. (cf. V 688); Hrd I 946 E 311 (1244); cf. KBdS 146; Bar(Th) ad 325 n. 73 ff. (4, 127b ff.); C. H. Turner, *Eccl. occid. monumenta iuris antiquissima*. T. I, fasc. I, pars 2 (19<sup>o</sup>4) 106 ff.

<sup>2</sup> The Latin text of this condemnation is taken from ACOec I 3 P. 1, p. 121.

<sup>3</sup> Hrd I 326 D f. 331 C 330 B (cf. 431 E 437 A 434 E f.); call. Hfl I 407, 417, 427; Msi II 671 B (d. 896) 675 B 673 D f. (d. 900).

<sup>4</sup> C. H. Turner, *Eccl. occid. mono iuris antiq.* T. I, fasc. I, p. 2, 262 ff.

If, however, any of these in time past have been in the clerical order, if indeed they have appeared spotless and above reproach, after being baptized, let them be ordained by the bishop of the Catholic Church. . . .

Can. 13. Concerning these, who approach death, even now the ancient and regular law will be kept; so that, if anyone is departing from the body, he be not deprived of the last and necessary viaticum. But if after being despaired of, and receiving communion, and being made a sharer of the oblation, he again regains his health, let him be among those who receive only the communion of prayer. Generally, however, to everyone without exception placed at death and requesting that the grace of communion be given him<sup>1</sup>, the bishop probably ought to give from the oblation. 57

*Synodal letter to the Egyptians 'concerning the error of Arius and the ordinations made by Melitius see Kch n 410 f.* 57.

ST. MARCUS 336

## ST. JULIUS I 337-352

### The Primacy of the Roman Pontiff<sup>1</sup>

[From the epistle " AVEYVVV TO ypajLjLUTU" to the Antiochenes, in the year 341]

For if, indeed as you assert, some sin has risen among them, a judicial investigation ought to have been made according to the ecclesiastical canon, and not in this manner. Everyone should have written to us, in order that thus what was just might be decided by all; for the bishops were the ones who suffered, and it was not the ordinary churches that were harassed, but which the apostles themselves governed in person. Yet why has nothing been written to us, especially regarding the Alexandrian church? Or do you not know that it is the custom<sup>1</sup> to write to us first, and that here what is just is decided? Certainly if any suspicion of this nature did fall upon the bishop of that city, the fact should have been written to this church. 57a

## COUNCIL OF SERDICA 343-344

### The Primacy of the Roman Pontiff<sup>2</sup>

[Authentic text] [Can. 3] (Isid. [Greek version] 3. Hosius the 57b  
4). Caius the bishop said: That also, bishop said: It is necessary to de-

<sup>1</sup> Cst 385 B; ML 8, 906 A.

<sup>2</sup> C. H. Turner, *Eccl. occid. monumenta iuris antiquissima*. T. I, fasc. 2, para. 3,

that a bishop may not cross from one province into another province, in which there are bishops, unless perchance on the invitation of his brothers, lest we seem to have shut the door of charity.-That too should be provided; if perchance in any province some bishop has a dispute with a brother bishop, let no one of these summon the bishops from another province.-But if any bishop has been judged in some case, and he thinks he has a good case, so that a new trial may be given, if it seems good to you, let us honor the memory of the most holy Apostle, PETER: either let those who have examined the case or the bishops who reside in the next province write to the Roman bishop; and if he should judge that the judicial investigation ought to be repeated, let it be repeated, and let him appoint judges. But if he should determine that the case is such, that what has been finished should not be reopened, his decree shall be confirmed. Is this agreeable to all? The synod replied: It is agreeable.

(Isid. 5). Gaudentius the bishop said: To this very holy opinion which you have offered, if it is agreeable, we ought to add: when any bishop has been deposed by the

clergy in order that no bishop may keep crossing from his own province into a different province in which there are bishops, unless perchance he should be invited by his brothers, so that we may not seem to close the doors of charity. And this too, one must provide for, that, if in any province one of the bishops should have trouble with his brother and fellow-bishop, neither of these two call to his aid as judges the bishops of another province. Yet on the other hand, if one of the bishops should think that he is being condemned in some trouble, and thinks that he has not an unsound, but a good case, in order that a new trial may be held, if it seems good to your charity, let us honor the memory of Peter the apostle, and let these judges write to Julius the bishop of Rome so that through the bishops who border on the province, if it should be necessary, the trial be reopened, and he himself should furnish the judges. But if it cannot be proven that this matter is of such a nature as to need a new trial, let not the decisions made once be set aside, but let them be confirmed.

4. Gaudentius the bishop said: If it is decided, we ought to add to this decision which you have offered full of pure charity: that, if a bishop has been deposed by the judgment

492 ff. Concerning the name "Serdica" (in place of "Sardica") *ibid.*, p. 533. Hrd I 637 E f. Cē. Hfl I 560 ff.; Kch n. 500 ff. C. H. Turner (*The Journal of Theological Studies* 3 [1902] 370-397) has vindicated the genuineness of the canons of Serdica impugned by J. Friedrich (1901).

judgment of those bishops who abide in the neighboring places, and when he has proclaimed that he must plead his case in the city of Rome, another bishop may not be ordained for his place in the same office after the appeal of him who seems to have been deposed, unless his case has been decided by the judgment of the bishop of Rome.

[Can. 3b] (Isid. 6.) Osius the bishop said: However it has been agreed, that, if a bishop has been accused, and the assembled bishops of the same province have judged and deprived him of his office, and he appears to have appealed, and has taken refuge with the most blessed bishop of the Roman church and has desired to be heard, and he has thought it just that an examination be made anew, let him deign to write to these bishops who are in the adjoining and neighboring province so that they themselves may diligently make all inquiries and decide according to their pledge of truth. But if anyone asks that his case be heard again and by his plea moves the Roman bishop to send a presbyter from his own side, what he [the presbyter] wishes or what he determines will be in the power of the bishop; and if he decrees those ought to be sent who in person may judge with the bishops and who have the authority [of him] by whom they have been appointed, it [this decree] will be within his decision. But if he believes that the bishops suffice to put an end to the affair, he will do that which he de-

of these bishops who are in the neighborhood, and he alleges that the business of defense will again fall upon himself, another may not be ordained to his office unless previously the bishop of Rome has come to a decision concerning him and has published his judgment.

5. Hosius the bishop said: It has **57d**  
been agreed that, if a bishop has been accused, and the assembled bishops of the same region have deposed him from his rank, and in as much as he has appealed and taken refuge with the most blessed bishop of the Roman church, and he has wished to hear him, if he thinks it is just to renew the examination of his difficulty, let him deign to write to these bishops who live in the neighboring province so that they themselves may examine carefully and with exactness each matter and declare their vote on the problem according to their pledge of truth. But if anyone should ask that his case be heard again, and by his prayer seems to move the bishop of Rome to dispatch elders from his side; what he decides is good is in the power of the bishop himself, and if he determines that it is necessary to send those who will judge with the bishops and who have the absolute authority of him by whom they were sent, this also must be granted. But if he should consider it sufficient by reason of the examination of the difficulty and the sentence of

cides in accordance with his own  
very wise deliberation.

the bishop, he will do what he  
thinks is good according to his very  
wise deliberation. The bishops gave  
an answer. What was said was  
agreeable.

*[From the epistle ((Quod senlper)) by whlch tile synod  
transmitted its acts to St. lultusJ 1*

- 57e For this will seem to be best and most fitting indeed, if the priests from  
each and every province refer to the head, that is, to the chair of PETER  
the apostle.

## ST. LIBERIUS 352-366

Concerning the Baptism of Heretics, see St. SIRICIUS

[n. 88]

## ST. DAMASUS I 366-384

COUNCIL OF ROME, 382 2

The Trinity and the Incarnation 3

[Tome of DAMASUS 4]

- 58 [After this Council, which was assembled in the city of Rome by the  
Catholic bishops,<sup>5</sup> they made additions concerning the Holy Spirit]. And  
because afterwards this error became so fixed that they even dared to say  
with sacrilegious words that the Holy Spirit was made by the Son:
- 59 (I) We anathematize those who proclaim quite freely that he is not  
of one power and substance with the Father and the Son.
- 60 (2) We anathematize those also who follow the error of Sabellius,  
saying that the same one is Father as well as Son.

<sup>1</sup> CSEL 65, 127; Cst 395 if.; III 40 if.; Hrd I 653 f. Concerning the genuine-  
ness of this passage, cf. "Scholastik" 1(1926),260 (A. Feder).

<sup>2</sup> P. Galtier, *Reclz. de science rei.* 26 (1936) 385 if., shows that the "Tomus  
Damasi" is due to this council.

<sup>3</sup> C. H. Turner, *Eccl. occid. monumenta iuris antiquissima.* T. I, fasc. II, pars 1  
(1913) 284 if. "Tomus Damasi contains (after the Nicene Creed) the following  
canons: Cst 511 A if. (cf. 518); coll. H. 272 if.; If 235 c. Add.; ML 13,358 B f.  
and 56, 686 B if.; Msi III 481 D if. (d. 486 C. if.); Hrd. I 802 B f.

<sup>4</sup> The canons of this tome have been taken, as it seems, from the Council of  
Constantine I, and are praised as law by Celestine I [ML 53, 290 A] and Vigilius  
[ML 69, 176 B; If 937].

<sup>5</sup> Namely, the bishops gathered at Rome [cf. ML 56, 687 note a].

(3) We anathematize Arius and Eunomius who with equal impiety, 61  
though in different terms, declare that the Son and Holy Spirit are  
creatures.

(4) We anathematize the Macedonians who, springing from the root 62  
of Arius, have changed not the perfidy, but the name.

(5) We anathematize Photinus who, renewing the heresy of Ebion, 63  
confesses that the Lord Jesus Christ was of Mary only.

(6) We anathematize those who say (there are) two Sons, one eternal, 64  
and the other after the assumption of flesh from the Virgin.

(7) We anathematize those who say that instead of the rational and in- 65  
tellectual soul of man, the Word of God dwelt in a human body, al-  
though the Son Himself and Word of God was not in His own body in-  
stead of a rational and intellectual soul, but assumed our soul without sin  
(that is the rational and intellectual soul) and saved it.

(8) We anathematize those who contend that the Word, the Son of 66  
God, has extension or collection (of members) and is separate from the  
Father, is unsubstantial, and will have an end.

(9) Those also who have moved from churches to churches, we hold as 67  
not belonging to our communion until they return to those cities in which  
they were first established. But if one is ordained in the place of one who  
is living, while another is moving, let him who has left his own city be  
without the dignity of the priestly office until his successor rests in the  
Lord.

(10) If anyone does not say that the Father does always exist, the Son 68  
does always exist, and the Holy Spirit does always exist, he is a heretic.

(II) If anyone does not say that the Son was begotten of the Father, 69  
that is, of the divine substance of Him1 Himself, he is a heretic.

(12) If anyone does not say that the Son of God is true God just as [His] 70  
Father is true God [and] He is all-powerful and omniscient and equal to  
the Father, he is a heretic.

(13) If anyone says that because He was established in the flesh when 71  
He was on earth, He was not in heaven with the Father, he is a heretic.

(14) If anyone says, that in the passion of the cross God felt pain, and 72  
not the body with the soul which the Son of God Christ had assumed-the  
form of a servant, which He had taken upon himself [cf. Phil. 2:7], as says  
the Scripture-, he does not think rightly.

(IS) If anyone does not say that He sits at the right hand of the Father, 73  
in the flesh, in which He will come to judge the living and the dead, he is  
a heretic.

(16) If anyone does not say that the Holy Spirit, just as the Son, is truly 74  
and properly of the Father, of divine substance, and is not true God, he is  
a heretic.

(17) If anyone does not say that the Holy Spirit can do all things and 75

knows all things and is everywhere just as the Son and the Father, he is a heretic.

- 76 (18) If anyone says that the Holy Spirit is a creature, or was made by the Son, he is a heretic.
- 77 (19) If anyone does not say that the Father made all things through the Son and His Holy Spirit, that is, the visible and the invisible; he is a heretic.
- 78 (20) If anyone does not say that there is one divinity of Father, and Son, and Holy Spirit, one sovereignty, one majesty, one power, one glory, one dominion, one kingdom, and one will and truth, he is a heretic.
- 79 (21) If anyone does not say there are three true persons of Father, and of Son, and of Holy Spirit, equal, immortal, containing all things visible and invisible, ruling all things, judging all things, vivifying all things, creating all things, saving all things, he is a heretic.
- 80 (22) If anyone does not say that the Holy Spirit ought to be adored by every creature just as the Son and Father, he is a heretic.
- 81 (23) If anyone thinks well of the Father and the Son, but does not rightly esteem the Holy Spirit, he is a heretic, because all heretics who think erroneously about the Son [of God] and the [Holy] Spirit are found in the perfidy of the Jews and the pagans.
- 82 (24) But if anyone divides,<sup>1</sup> saying that God [Christ's] Father, and God His Son, and God the Holy Spirit are gods, and does not thus say God on account of the one divinity and power which we believe and know (to be) the Father's, and the Son's, and the Holy Spirit's, but taking away the Son or the Holy Spirit, thus believes that the Father alone is called God, or in this manner believes God one, he is a heretic in every respect, nay rather a Jew, because the name of gods was attached and given both to angels and to all the saints from God, but of the Father, and of the Son, and of the Holy Spirit because of their one and equal divinity, not the name of gods, but of God is declared and revealed to us, in order that we may believe, because we are baptized only in the Father, and the Son, and the Holy Spirit and not in the names of archangels or angels, as heretics, or Jews, or even demented pagans.

This then is the salvation of Christians, that believing in the Trinity, that is, in the Father, and in the Son, and in the Holy Spirit, [and] baptized in this, we believe without doubt that there is only one true divinity and power, majesty and substance of the same.

<sup>1</sup> "Partiatur" (not "putat") should be read according to P. Galtier [i.e. 566 ff.].



## The Holy Spirit 1

["Decree of DAMASUS" from the acts of the Roman Synod,  
in the year 382]

It has been said: We must first treat of the sevenfold Spirit, which re- 83  
poses in Christ, the Spirit of wisdom: *Christ, the power of God and the wisdom of God* [I Cor. 1:24]. The Spirit of understanding: *I will give thee understanding, and I will instruct thee in this way, in which thou shalt go* [Ps. 31:8]. The Spirit of counsel: *And his name shall be called angel of great counsel* [Is. 9:6: LXX]. The Spirit of power (as above): *The power of God and the wisdom of God* [I Cor. 1:24]. The Spirit of knowledge: *of the excellence of the knowledge of Christ Jesus the apostle* [Eph. 3:19]. The Spirit of truth: *I am the way and the life and the truth* [John 14:6]. The Spirit of fear [of God]: *The fear of the Lord is the beginning of wisdom* [Ps. 110:10] --- [there follows an explanation of the various names of Christ: Lord, Word, Flesh, Shepherd, etc.] . . . For the Holy Spirit is not only the Spirit of the Father or not only the Spirit of the Son, but the Spirit of the Father and of the Son. For it is written: *If anyone love the world, the Spirit of the Father is not in him* [I John 2:15; Rom. 8:9]. Likewise it is written: *Now if any man have not the Spirit of Christ, he is none of his* [Rom. 8:9]. When the Father and the Son are mentioned in this way, the Holy Spirit is understood, of whom the Son himself says in the Gospel, that the Holy Spirit *proceedeth from the Father* [John 15:26], and *he shall receive of mine and shall announce it to you* [John 16:14.]

## The Canon of Sacred Scripture 2

[From the same decree and the acts of the same Roman Synod]

Likewise it has been said: Now indeed we must treat of the divine 84  
Scriptures, what the universal Catholic Church accepts and what she ought to shun.

1 C. H. Turner, Latin lists of the canonical books: *The Journal of Theological Studies* 1 (1900) 556 fl. ML 19,787 B fl.: Jf 251 c. Add. 700; d. ML 59, 157 A fl.; Hrd I 775 D fl.: Z II 259 fl.-This and what follows concerning the canon of the Scripture are the first part of a very celebrated document "De libris recipiendis vel non recipiendis," which is called "Decretum GELASII" [see n. 162 fl.]. Andr. Thiel. [Epp. Rotn. PP. 44 fl.] especially contends that this, conceived and edited by DAMASUS, was in truth repeated by GELASIUS; and Turner [I c. 554] holds (this) as certain, Ed. Schwartz (*Zeitschr. f. nettlest. TVissenschaft* 29 [1930] 161 fl.) as probable, who says that the words referred to in n. 83 "Spiritus enim Sanctus . . . Nominato itaque Patre et Filio intelligitur Spiritus" were interpolated from St. Augustinets tract, on John 9, n. 7 in opposition to Dobschiits, *Das Decretum Gelasianum* (Leipzig: 1912), p. 4 245 f.

2 Turner 1. c.; ML 19 700 B ff. (cf. 59, 157 A ff.); Msi VIII 145 C ff.

*The order of the Old Testament begins here:* Genesis one book, Exodus one book, Leviticus one book, Numbers one book, Deuteronomy one book, Josue Nave one book, Judges one book, Ruth one book, Kings four books, Paralipomenon two books, Psalms one book, Solomon three books, Proverbs one book, Ecclesiastes one book, Canticle of Canticles one book, likewise Wisdom one book, Ecclesiasticus one book.

*Likewise the order of the Prophets.* Isaïas one book, Jeremias one book, with Ginoth, that is, with his lamentations, Ezechiel one book, Daniel one book, Osee one book, Micheas one book, Joel one book, Abdias one book, Jonas one book, Nahum one book, Habacuc one book, Sophonias one book, Aggeus one book, Zacharias one book, Malachias one book.

*Liketvise the order of the histories.* Job one book, Tobias one book, Esdras two books, Esther one book, Judith one book, Machabees two books.

*Likewise the order of the tvritings of the New and eternal Testament,* which the holy and Catholic Church supports. Of the Gospels, according to Matthew one book, according to Mark one book, according to Luke one book, according to John one book.

*The Epistles of Paul [the apostle] in number fourteen.* To the Romans one, to the Corinthians two, to the Ephesians one, to the Thessalonians two, to the Galatians one, to the Philippians one, to the Colossians one, to Timothy two, to Titus one, to Philemon one, to the Hebrews one.

*Liketvise the Apocalypse of John,* one book. And the Acts of the Apostles one book.

*Likewise the canonical epistles in number seven.* Of Peter the Apostle two epistles, of James the Apostle one epistle, of John the Apostle one epistle, of another John, the presbyter, two epistles, of Jude the Zealot, the Apostle one epistle, see n. 162 fl.<sup>1</sup>

*The canon of the New Testament ends here.*

## COUNCIL OF CONSTANTINOPLE I 381

Ecunlenical II (against the Macedonians, etc.)

### Condemnation of the Heretics 2

- 85    The faith of the three hundred    Can. 1. [Version of Dionysius  
and eighteen Fathers who assem-    Exig.] The faith of three hundred  
bled at Nicea in Bithynia is not    and eighteen Fathers, who con-

<sup>1</sup> Certain ones even attribute to DAMASUS that part of the "Decree of Gelasius" which treats of the Primacy and the Patriarchal Sees [see n. 163 J: d. Zahn et Thiel 11 cc. and C. H. Turner, *Eccl. occid. monumenta iuris antiquissima* T. I, fasc. 1, pars 2, p. 155 fl. and fasc. 2, pars 1, p. xiv.

<sup>2</sup> III gr. 557 E., lat. 566 D. coll. Hfl II 14; Hrd I 809 A.

to be disregarded; but it remains authoritative, and all heresy is to be anathematized: and especially that of the Eunomians or of the Anomians, and that of the Arians, or that of the Eudoxians, and that of the Macedonians, that is to say of those opposing the Spirit, and that of the Sabellians, of the Marcellians and that of the Photinians and that of the Apollinarians.

vened at Nicea in Bithynia, ought not to be violated; but remains firm and stable. Every heresy ought to be anathematized, and especially those of the Eunomians or Anomians, and of the Arians or Eudoxians, and of the Macedonians or those who oppose the Holy Spirit, and of the Sabellians, and of the Marcellians, and of the Photinians, and of the Apollinarians.

### The "Nicene-Constantinopolitan" 1 Creed

We believe in one God, Father omnipotent, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages, light of light, true God of true God, begotten not made, consubstantial with the Father, by whom all things were made, who for us men and for our salvation came down and was made flesh by the Holy Spirit and of the Virgin and became man, and was crucified for us by Pontius Pilate, suffered, and was buried and arose again the third day, according to the Scripture, and ascended into heaven, and sits at the right hand of the Father, and is coming again with glory to judge the living and the dead;

[Version of Dionysius Exiguus] 86  
We believe [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 Son of God, born of the Father [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. Born [Begotten], not made, consubstantial with the Father, by whom all things were made. Who for us men and our salvation [and for our salvation] came down from heaven. And was incarnate by the Holy Spirit of the Virgin Mary, and was made human [was made man]. And he was crucified [He was crucified also] for us under Pontius Pilate, [suffered]-and was buried. And on the third day he rose again,

1 ACOec II 1 P. 2, 80; Msi III 565 A; H 165 f.; Missale Romanum; Hrd I 813 B; ML 48, 772 A; Bar(Th)ad 381 n. 29 (5, 461b). Cf. *Rev. d'hist. eccl.* 32 (1936) 809 fl. O. Lebon). See the text slightly changed of Theodorus Mops. in A. Rucker, *Ritus baptismi et Missae* . . . , Monasterii 1933, 42 f. This creed, after the Synods of EPHEUS and CHALCEDON, passed into the liturgical use of the Oriental Church, and this same thing took place in the West about the end of the eighth century through St. Paulinus of Aquileia against the Adoptians. Those words which are enclosed in brackets show the liturgical text almost as it was prepared by St. Paulinus, *Rech. de theol. anc. et med.* 1 [1929] 7 fl. (B. Capelle).

[according to the Scriptures. And] ascended into heaven, sits at the right hand of the Father, [and] will come again with glory to judge the living and the dead;

of whose kingdom there shall be no end. And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who together with the Father and Son is worshipped and glorified, who spoke through the prophets. In one holy, Catholic, and Apostolic Church. We confess one baptism for the remission of sins. We look for the resurrection of the dead, and the life of .eternity to come. Amen.

of whose kingdom there shall not be an end. And in the Holy Spirit, the Lord and giver of life, proceeding from the Father, [who proceeds from the Father and the Son,<sup>1</sup> who] to be adored with the Father and the Son [is adored together with] and to be glorified together with (them) [and is glorified together with], who spoke through the holy Prophets [by the Prophets]. And in one holy Catholic and apostolic Church. We confess [I confess] one baptism for the remission of sins. We expect [And I expect] the resurrection of the dead, and the life of a future age [to come]. Amen.

## ST. SIRICIUS 384-398

### The Primacy of the Roman Pontiff<sup>2</sup>

[From the epistle (1) "Directa ad decessorem" to Himerius, Bishop of Terracina., Feb. 10, 385]

87 To your inquiry we do not deny a legal reply, because we, upon whom greater zeal for the Christian religion is incumbent than upon

<sup>1</sup> The addition "and the Son" was first made in Spain. From here this custom passed over into Gaul, then into Germany, as is clear from the Gallican liturgy of Moneius at the beginning of the fifth century, from the Synod of the Forum Julii 791, of Frankfurt 794, of Aquisgranum (Aachen), 809, which asked Leo III that it be reaccepted by the Roman Church. This, however, Leo refused, not because he rejected the dogma, but because he feared to add anything to the traditional form [cf. n. 125, 148, 159]. Afterwards, indeed, when St. Henry obtained from Benedict VIII his request that the creed be sung among the ceremonies of the Masses, the addition was accepted. This finally was admitted simultaneously by the Latins and the Greeks in the ecumenical Synods of Lyons II [no 460] and of Florence [no 691].

<sup>2</sup> Cst 624; Jf 255 c. Add.; ML 13, 1132 C; Msi III 655 D; Hrd I 847 C.



- 88\* (5, 6) *The relapses into passions to be forgiven finally before death* [see Kch. n. 657.

### The Celibacy of the Clergy 1

[From the same epistle to Himerius]

- 89 (7, 8 if.) Let us come now to the most sacred orders of the clergy, which we find so abused and so disorderly throughout your provinces to the injury of venerable religion, that we ought to say in the words of Jeremias: *Who will water to my head, or a fountain of tears to my eyes? and I will weep for this people day and night* (Jer. 9:1). . . . For we have learned that very many priests and levites of Christ, after long periods of their consecration, have begotten offspring from their wives as well as by shameful intercourse, and that they defend their crime by this excuse, that in the Old Testament it is read that the faculty of procreating was given to the priests and the ministers.

Whoever that follower of sensual desires is let him tell me now: . . . Why does [the Lord] forewarn those to whom the holies of holies were to be entrusted saying: Be ye holy, because I your Lord God am holy [Lev. 20:7; I Pet. 1:16]? Why also were the priests ordered to dwell in the temple at a distance from their homes in the year of their turn? Evidently for this reason that they might not be able to practise carnal intercourse with their wives, so that shining with purity of conscience they might offer an acceptable gift to God. . . .

Therefore also the Lord Jesus, when He had enlightened us; by His coming, testifies in the Gospel, that *he came to fulfill the Law, not to destroy it* [Matt. 5:17]. And so He has wished the beauty of the Church, whose spouse He is, to radiate with the splendor of chastity, so that on the day of judgment, when He will have come again, He may be able to find her *without spot or wrinkle* [Eph. 5:27] as He instituted her through His Apostle. All priests and levites are bound by the indissoluble law of these sanctions, so that from the day of our ordination, we give up both our hearts and our bodies to continence and chastity, provided only that through all things we may please our God in these sacrifices which we daily offer. „*But those who are in the flesh,*” as the vessel of election says, *“cannot please God”* [Rom. 8:8].

But those, who contend with an

ever touch the sacred mysteries, of which they themselves have deprived themselves, so long as they give heed to impure desires. And because existing examples warn us to be on our guard for the future should any bishop, priest, or deacon be found such, which henceforth we do not want, let him now understand that every approach to indulgence is barred through us, because it is necessary that the wounds which are not susceptible to the healing of warm lotions be cut out with a knife.

### The Ordinations of Monks <sup>1</sup>

[From the same epistle to Himerius]

(13) We both desire and will that monks also, whom however the 90  
austerity of their manners and the holy disposition of their lives and  
faith commend, be added to the offices of the clergy . . . [cf. n. 180].

### The Virginity of the Blessed Virgin Mary <sup>2</sup>

[From epistle (9) "Accepi litteras vestras" to Anysius,  
Bishop of Thessalonica, 392]

(3) Surely, we cannot deny that regarding the sons of Mary the state- 91  
ment is justly censured, and your holiness has rightly abhorred it, that  
from the same virginal womb, from which according to the flesh Christ  
was born, another offspring was brought forth. For neither would the Lord  
Jesus have chosen to be born of a virgin, if he had judged she would be  
so incontinent, that with the seed of human copulation she would pollute  
that generative chamber of the Lord's body, that palace of the eternal  
King. For he who imputes this, imputes nothing other than the falsehood  
of the Jews, who say that he could not have been born of a virgin. For,  
if they accept this authority from the priests, that Mary seems to have  
brought forth many children, they strive to sweep away the truth of  
faith with greater zeal.

## COUNCIL OF CARTHAGE (III) 397

### The Canon of the Sacred Scripture <sup>3</sup>

Can. 36 (or otherwise 47). [It has been decided] that nothing except 92  
the Canonical Scriptures should be read in the church under the name  
of the Divine Scriptures. But the Canonical Scriptures are: Genesis, Exo-

<sup>1</sup> Cst 635.

<sup>2</sup> Cst 681 B f.; If 261; ML 13, 1177 B; Msi III 675 A; Hrd I 859 C f.-There  
is a discussion of the error of Bonosius.

<sup>3</sup> ML 56, 428 A f. (d. 871); Msi III 924 A; Hrd I 968 A; c. Hfl II 68; Z II  
251; EB n. 11 ff.-Cf. Z II 251 f.

dus, Leviticus, Numbers, Deuteronomy, Josue, Judges, Ruth, four books of Kings, Paralipomenon two books, Job, the Psalter of David, five books of Solomon, twelve books of the Prophets, Isaias, Jeremias, Daniel, Ezechiel, Tobias, Judith, Esther, two books of Esdras, two books of the Machabees. Moreover, of the New Testament: Four books of the Gospels, the Acts of the Apostles one book, thirteen epistles of Paul the Apostle, one of the same to the Hebrews, two of Peter, three <sup>1</sup> of John, one of James, one of Jude, the Apocalypse of John. Thus [it has been decided] that the Church beyond the sea may be consulted regarding the confirmation of that canon; also that it be permitted to read the sufferings of the martyrs, when their anniversary days are celebrated.

## ST. ANASTASIUS I 398-4<sup>o</sup>1

### The Orthodoxy of the Pope LIBERIUS <sup>2</sup>

[From the epistle "Dat mihi plurimum" to Venerius,  
Bishop of Milan, about the year 400]

93 That which is done for the love of Christ gives me very much joy; Italy, as victor with that zeal and aroused ardor for the godhead, retained that faith whole which was handed down from the Apostles and placed in the whole world by our ancestors. For at this time when Constantius of holy memory held the world as victor, the heretical African faction was not able by any deception to introduce its baseness because, as we believe, our God provided that that holy and untarnished faith be not contaminated through any vicious blasphemy of slanderous men—that faith which had been discussed and defended at the meeting of the synod in Nicea by the holy men and bishops now placed in the resting-place of the saints.

For this faith those who were then esteemed as holy bishops gladly endured exile, that is Dionysius, thus a servant of God, prepared by divine instruction, or those following his example of holy recollection, LIBERIUS bishop of the Roman Church, Eusebius also of Vercelli, Hilary of the Gauls, to say nothing of many, on whose decision the choice could rest to be fastened to the cross rather than blaspheme God Christ, which the Arian heresy compelled, or call the Son of God, God Christ, a creature of the Lord.<sup>3</sup>

93\* *Council of Toledo the year 400, The Minister of Uncion  
and Anointing (can. 20) see Kch n. 712.*

<sup>1</sup> CE. Deer. DAMASI [n. 84].

<sup>2</sup> *Revue d'hist. et litt. relig.* (Paris) 4 (1899) 5-8 O. van den Gheyn). Pitra, *Analecta novissima Spicilegii Solesmensis* (1885) I 463 f. (cf. 20 fl.); Jf 281 c. Add. (d. Cst p. XIII).

<sup>3</sup> There follows the condemnation of the errors of Origen.



## ST. INNOCENT I 4°1-417 <sup>1</sup>

### The Baptism of Heretics <sup>2</sup>

[From epistle (2) "Etsi tibi" to Vitricius, Bishop of  
Rouen, Feb. 1S, 404]

(8) That those who come from the Novatians or the Montanists should 94  
be received by the imposition of the hand only, because although they  
were baptized by heretics, nevertheless they were baptized in the name  
of Christ.

### Reconciliation in the Moment of Death <sup>3</sup>

[From the epistle "Consulenti tibi" to Exuperius, Bishop  
of Toulouse, Feb. 20, 405]

(2) . . . It has been asked, what must be observed with regard to 95  
those who after baptism have surrendered on every occasion to the pleas-  
ures of incontinence, and at the very end of their lives ask for penance  
and at the same time the reconciliation of communion. Concerning them  
the former rule was harder, the latter more favorable, because mercy  
intervened. For the previous custom held that penance should be granted,  
but that communion should be denied. For since in those times there were  
frequent persecutions, so that the ease with which communion was  
granted might not recall men become careless of reconciliation from  
their lapse, communion was justly denied, penance allowed, lest the  
whole be entirely refused; and the system of the time made remission more  
difficult. But after our Lord restored peace to his churches, when terror  
had now been removed, it was decided that communion be given to the  
departing, and on account of the mercy of God as a viaticum to those  
about to set forth, and that we may not seem to follow the harshness and  
the rigor of the Novatian heretic who refused mercy. Therefore with  
penance a last communion will be given, so that such men in their ex-  
tremities may be freed from eternal ruin with the permission of our  
Savior [see n. 1538].

*Reconciliation outside of the danger of death., see Kch. n. 727.*

95\*

<sup>1</sup> The authorities of Innocent I and Zosimus on original sin and grace are in the  
letter of Celestine [n. 130 *fl.*], of Zosimus also n. logo.

<sup>2</sup> Cst 752 A; Jf 286 c. Add.; ML 20, 475 B; Msi III 1034 D.

<sup>3</sup> Cst 792 B f.; Jf 293 c. Add.; ML 20, 498 B f.; Msi III 1039 C f.

The Canon of the Holy Scripture and the Apocryphal Books <sup>1</sup>

[From the same epistle to Exuperius]

- 96 (7) A brief addition shows what books really are received in the canon. These are the desiderata of which you wished to be informed verbally: of five books, that is, of Genesis, of Exodus, of Leviticus, of Numbers, of Deuteronomy, and Josue, of Judges one book, of Kings four books, and also Ruth, of the Prophets sixteen books, of Solomon five books, the Psalms. Likewise of the histories, Job one book, of Tobias one book, Esther one, Judith one, of the Machabees two, of Esdras two, Paralipomenon two books. Likewise of the New Testament: of the Gospels four books, of Paul the Apostle fourteen epistles, of John three [cf. n. 84, 92] epistles of Peter two, an epistle of Jude, an epistle of James, the Acts of the Apostles, the Apocalypse of John.

Others, however, which were written by a certain Leucius under the name of Matthias or of James the Less, or under the name of Peter and John (or which were written by Nexocharis and Leonidas the philosophers under the name of Andrew), or under the name of Thomas, and if there are any others, you know that they ought not only to be repudiated, but also condemned.

The Baptism of the Paulianists <sup>2</sup>

[From the epistle (17) "Magna nle gratulatio" to Rufus  
and other bishops of Macedonia, Dec. 13, 414]

- 97 *From the canon of Nicea [n. 56] indeed the Paulianists coming to the Church ought to be baptized, but not the Novatians* [see n. 55]: (5) . . . What therefore is distinct in the two heresies themselves, clear reason declares, because the Paulianists do not at all baptize in the name of the Father, and of the Son, and of the Holy Spirit, and the Novatians do baptize in the same tremendous and venerable names, and among them the question has not ever been raised concerning the unity of the divine power, that is of the Father, and of the Son, and of the Holy Spirit.

The Minister of Confirmation <sup>3</sup>

[From the epistle (25) "Si instituta ecclesiastica" to  
Decentius the Bishop of Gubbio, March 19, 416]

- 98 (3) But in regard to the signing of little children, it is evident that it may not be done by any other than a bishop. For the presbyters, although

<sup>1</sup> Cst 795 B f.; ML 20, 501 A f.; Msi III 1040 E f.; EB n. 16.

<sup>2</sup> Cst 836 BC; Jf 3<sup>o</sup>3; ML 20, 533 B; Msi III 1061 E.

<sup>3</sup> Cst 858 A f.; Jf 311 c. Add.; ML 20, 554 B f.; Msi III 1029 B.

they are second priests, nevertheless do not possess the crown of the pontificate. That this power of a bishop, however, is due to the bishops alone, so that they either sign or give the Paraclete the Spirit, not only ecclesiastical custom indicates, but also that reading in the Acts of the Apostles which declares that Peter and John were directed to give the Holy Spirit to those already baptized [cf. Acts 8: 14-17]. For to presbyters it is permitted to anoint the baptized with chrism whenever they baptize, whether without a bishop or in the presence of a bishop, but (with chrism) that has been consecrated by a bishop; nevertheless (it is) not (allowed) to sign the forehead with the same oil; that is due to the bishops alone when they bestow the Spirit, the Paraclete. Indeed, I cannot say the words lest I seem to go further than to reply to the inquiry.

### The Minister of Extreme Unction 1

[From the same letter to Decentius]

(8) Truly since your love has wished to take counsel regarding this 99 just as concerning other (matters), my son Celestine, the deacon, has also added in his letter that what was written in the epistle of the blessed Apostle James has been proposed by your love: *If anyone among you is sick, let him call the priests, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sufferer, and the Lord shall raise him up, and if he has committed sin, he shall pardon him* [Jas. 5:14 f.]. There is no doubt that this anointing ought to be interpreted or understood of the sick faithful, who can be anointed with the holy oil of chrism, which prepared by a bishop, is permitted not only to priests, but also to all as Christians for anointing in their own necessity or in the necessity of their (people). Moreover, we see that addition to be superfluous; that what is undoubtedly permitted the presbyters is questioned regarding bishops. For, on this account it was said to priests, because the bishops being hindered by other business cannot go to all the sick. But if a bishop, to whom it belongs to prepare the chrism, is able (to do it) or thinks someone is worthy to be visited by him, he can both bless and anoint with the chrism without delay. For, that cannot be administered to penitents, because it is a kind of sacrament. For, how is it supposed that one species (of sacrament) can be granted to those to whom the rest of the sacraments are denied?

1 Cst 862 B fl.; ML 20, 559 B £.; Msi III 1030 E.

The Primacy and the Infallibility of the Roman Pontiff<sup>1</sup>

[From the epistle (29) "In requirendis" to the African bishops, Jan. 27, 417]

100 (I) In seeking the things of God . . . preserving the examples of ancient tradition . . . you have strengthened the vigor of your religion . . . with true reason, for you have confirmed that reference must be made to our judgment, realizing what is due the Apostolic See, since all of us placed in this position desire to follow the Apostle, from whom the episcopate itself and all the authority of this name have emerged. Following him we know how to condemn evils just as (well as how) to approve praiseworthy things. Take this as an example, guarding with your sacerdotal office the practices of the fathers you resolve that (they) must not be trampled upon, because they made their decisions not by human, but by divine judgment, so that they thought that nothing whatever, although it concerned separated and remote provinces, should be concluded, unless it first came to the attention of this See, so that what was a just proclamation might be confirmed by the total authority of this See, and from this source (just as all waters proceed from their natal fountain and through diverse regions of the whole world remain pure liquids of an uncorrupted source), the other churches might assume what [they ought] to teach, whom they ought to wash, those whom the water worthy of clean bodies would shun as though defiled with filth incapable of being cleansed.

100\* *For another rescript of Innocent I concerning the same matter, see Kch n. 720-726.*

## ST. ZOSIMUS 417-418

COUNCIL OF MILEUM II 416, APPROVED BY INNOCENT  
AND COUNCIL OF CARTHAGE (XVI) 418, APPROVED  
BY ZOSIMUS

(against the Pelagians)<sup>2</sup>

Original Sin and Grace<sup>3</sup>

101 Can. 1. All the bishops established in the sacred synod of the Car-

<sup>1</sup> Cst 888 C f.; Jf 321; ML 20, 582 C f.; Msi III 1071 D.

<sup>2</sup> It is not well established that the following canons were determined even in the council of Mileum. Cē Cst 888 ff.; Msi III 1°71; If 321; ML 20, 582 B [see n. 100]. Fr. Maassen, *Geschichte der Quellen und der Literatur des canonischen Rechts* I (1870) 167; Hfl II 113 ff.-Can. 1 (n. 101), 2 (n. 102), 6 (n. 106), 7 (n. 107) and 8 (n. 108) are referred to by Brachiarus (7 century) in his work "De ecclesiasticis dogmatibus" cap. 33-37 [ML 83, 1235 f.; App. ad opera S. Isidori Hispal.].

<sup>3</sup> Hrd I 926 E ff. call. H 213 ff.; cf. Hrd I 1217 D ff.; ML 56, 486 B ff.; Msi III 811 A ff. (IV 326 C ff.).

thaginian Church have decided that whoever says that Adam, the first man, was made mortal, so that, whether he sinned or whether he did not sin, he would die in body, that is he would go out of the body not because of the merit of sin but by reason of the necessity of nature,<sup>1</sup> let him be anathema.

Can. 2. Likewise it has been decided that whoever says that infants 102 fresh from their mothers' wombs ought not to be baptized, or says that they are indeed baptized unto the remission of sins, but that they draw nothing of the original sin from Adam, which is expiated in the bath of regeneration, whence it follows that in regard to them the form of baptism "unto the remission of sins" is understood as not true, but as false, let him be anathema. Since what the Apostle says: "*Through one man sin entered into the world (and through sin death), and so passed into all men, in whom all have sinned*" [cf. Rom. 5:12], must not to be understood otherwise than as the Catholic Church spread everywhere has always understood it. For on account of this rule of faith even infants, who in themselves thus far have not been able to commit any sin, are therefore truly baptized unto the remission of sins, so that that which they have contracted from generation may be cleansed in them by regeneration.<sup>2</sup>

Can. 3. Likewise it has been decided that whoever says that the grace 103 of God, by which man is justified through Jesus Christ, our Lord, has power only for the remission of sins which have already been committed, and not also for help, that they be not committed, let him be anathema.

Can. 4. In like manner, whoever says that the same grace of God through 104 Jesus Christ, our Lord, helps us not to sin only for this reason, that through it the understanding of the commands is revealed and opened to us, that we may know what we ought to strive after, what we ought to avoid, but that through this [the power] is not also given to us to love and to be able to do that which we know ought to be done, let him be anathema. For since the Apostle says: "*Knowledge puffs up, but charity edifies*" [I Cor. 8:1], it is very impious for us to believe that for that which puffs up, we have the grace of Christ, and for that which edifies we have not, although each is a gift of God, both to know what we ought to do and to love in order that we may do it, so that while charity edifies, knowledge may not

<sup>1</sup> Cf. St. Augustine, *De pecc. mer. et rem.* 1, 1, 2 [ML 44, 109].

<sup>2</sup> There is added here in a certain codex another authentic canon:

Can. 3. It has been decided likewise that if anyone says that for this reason the Lord said: "*In my Father's house there are many mansions*" [John 14:2]: that it might be understood that in the kingdom of heaven there will be some middle place or some place anywhere where the blessed infants live who departed from this life without baptism, without which they cannot enter into the kingdom of heaven, which is life eternal, let him be anathema. For when the Lord says: "Unless a man be born again of water and the Holy Ghost, he shall not enter into the kingdom of God" [John 3:5], what Catholic will doubt that he will be a partner of the devil who has not deserved to be a coheir of Christ? For he who lacks the right part will without doubt run into the left [Hrd 1 927 B note].

be able to puff us up. Moreover, just as it is written of God: (*Who teaches man knowledge*" [Ps. 93:10], so also it is written: (*Charity is from God*<sup>u</sup> [I John 4:7].

105 Can. 5. It has likewise been decided that whoever says that the grace of justification is given to us for this reason: that what we are ordered to do through free will, we may be able to accomplish more easily through grace, just as if, even if grace were not given, we could nevertheless fulfill the divine commands without it, though not indeed easily, let him be anathema. For concerning the fruits of His commands the Lord spoke not when He said: (*Without me you can accomplish with greater difficulty*," but when He said: (*Without me you can do nothing*<sup>u</sup> [John 15:5].

106 Can. 6. It has likewise been decided that what St. John the Apostle says: *If we say, that we have not sin, we deceive ourselves, and the truth is not in us* [I John 1:8], whoever thinks that this ought to be interpreted thus: that he asserts that this ought to be said on account of humility, namely, that we have sin, and not because it is truly so, let him be anathema. For the Apostle continues and adds: *If however we confess our sins, he is faithful and just, who remits our sins and cleanses us from all iniquity* [I John 1:9], wherein it is quite clear, that this is said not only humbly but truly. For the Apostle could have said: *If we say: we have not sin, we extol ourselves, and humility is not in us*. But when he says: *We deceive ourselves, and the truth is not in us*, he shows clearly that he who said he had not sin, spoke not the truth but a falsehood.

107 Can. 7. It has likewise been decided that whoever says that for this reason the saints say in the Lord's prayer: (*Forgive us our debts*" [Matt. 6:12], that they say this not for themselves, because that petition is not now necessary for them, but for others who are sinners among their people, and that on this account each one of the saints does not say: *Forgive me my debts*, but, *Forgive us our debts*; so that the just man is understood to seek this for others rather than for himself, let him be anathema. For the Apostle James was holy and just, when he said: (*For in many things we all offend*" [Jas. 3:2]. For why was "all" (*omnes*) added, unless that this meaning was proper and in the Psalm where one reads: *Enter not into judgment with thy servant, because no (ne omnes) living person shall be justified in thy sight* [Ps. 142:2]. And in the prayer of wisest Solomon: *There is not a man who has not sinned* [III Kings 8:46]. And in the book of holy Job: *In the hand of every (omnis) man he signs, so that every (omnis) man may know his infirmity* [Job 37:7]. Hence also holy and just Daniel, when he spoke in the plural in his prayer: (*We have sinned, we have done evil*<sup>u</sup> [Dan. 9:5, 15], and the rest which he there truly and humbly confesses, lest it should be thought, as certain ones do think, that he said this not about his own sins, but rather about the sins of his people, declared afterwards: *When . . . I prayed and confessed*

*my sins and the sins of my people*" [Dan. 9:20] to the Lord my God; he did not wish to say "our sins," but he said the sins of his people and his own sins, since as a prophet he foresaw there would be those who would thus misunderstand.

Can. 8. It has likewise been decided that whoever wishes that the words themselves of the Lord's prayer, where we say: (*Forgive us our debts*" [Matt. 6:12] be said by the saints so as to be spoken humbly, not truthfully, let him be anathema. For who would tolerate one praying and lying, not to men, but to the Lord himself, who says with his lips that he wishes to be forgiven, and in his heart holds that he does not have debts to be forgiven? 108

### The Primacy and the Infallibility of the Roman Pontiff 1

[From the epistle (12) "*Quamvis Patrum traditio*" to the African bishops, March 21, 418]

Although the tradition of the Fathers has attributed such great authority to the Apostolic See that no one would dare to disagree wholly with its judgment, and it has always preserved this [judgment] by canons and rules, and current ecclesiastical discipline up to this time by its laws pays the reverence which is due to the name of PETER, from whom it has itself descended . . . ; since therefore PETER the head is of such great authority and he has conhrnled the subsequent endeavors of all our ancestors, so that the Roman Church is fortified . . . by human as well as by divine laws, and it does not escape you that we rule its place and also hold power of the name itself, nevertheless you know, dearest brethren, and as priests you ought to know, although we have such great authority that no one can dare to retract from our decision, yet we have done nothing which we have not voluntarily referred to your notice by letters . . . not because we did not know what ought to be done, or would do anything which by going against the advantage of the Church, would be displeasing. . . • 109

### Original Sin 2

[From the epistle "*Tract(at)oria ad Orientales ecclesias, Aegypti diocesim, Constantinopolim, Thessalonicam, Hierosolymam,*" sent after March, 418]

*The Lord [is] faithful in his tJords* [Ps. 144:13] and His baptism holds the same plenitude in deed and words, that is in work, confession, and 109a

<sup>1</sup> Cst 974 B f.; If 342; ML 20, 676 A f.; Msi IV 366 D f.; Bar(Th) to 418 n. 4 (7, 107a).

<sup>2</sup> Cst 994 E if.; Jf 343; ML 20, 693 B.-From this same epistle "*Tract(at)oria*" these points, which have been cited, have been drawn n. 134 f.

*St. Boniface I, 418-422*

true remission of sins in every sex, age, and condition of the human race. For no one except him who is the servant of sin is made free, nor can he be said to be redeemed unless he has previously truly been a captive through sin, as it is written: *If the Son liberates you, you will be truly free* [John 8:36]. For through Him we are reborn spiritually, through Him we are crucified to the world. By His death that bond of death introduced into all of us by Adam and transmitted to every soul, that bond contracted by propagation is broken, in which no one of our children is held not guilty until he is freed through baptism.

**ST. BONIFACE I 418-422**

**The Primacy and Infallibility of the Roman Pontiff <sup>1</sup>**

[From the epistle (13) "Retro maioribus tuis" to  
Rufus, Bishop of Thessaly, March 11, 422J

- 110     **(2)**... To the Synod [of Corinth] . . . we have directed such writings that all the brethren may know . . . that there must be no withdrawal from our judgment. For it has never been allowed that that be discussed again which has once been decided by the Apostolic See.

**ST. CELESTINE I 422-432**

**Reconciliation in the Moment of Death <sup>2</sup>**

[From the epistle (4) "Cuperemus quidem" to the  
bishops of the provinces of Vienne and Narbo,  
July 26, 428]

- 111     **(2)** We acknowledge that penance is being denied the dying and no assent is given to the ardent wishes of those who at the time of their death desire to come to the assistance of their souls with this remedy. We are horrified, I confess, that anyone is found of such great impiety, that he despairs of the love of God, as if He were not able at any time, whatever to hasten to



absolved? Since God, most ready to succor, inviting to repentance, thus promised: *In whatever day, He says, the sinner shall be converted, his sins shall not be imputed to him* [cf. Ezech. 33:16]. . . . Since therefore the Lord is the examiner of the heart, penance must not be denied at any time to one who asks for (it). . ••

## COUNCIL OF EPHESUS 431

Eculnenical III (against the Nestorians)

### The Incarnation <sup>1</sup>

[From the epistle II of St. Cyril of Alexandria to  
Nestorius, read and approved in action I]

For we do not say that the nature of the Word was changed and made flesh, nor yet that it was changed into the whole man (composed) of soul and body but rather (we say) Word uniting<sup>b</sup> with Himself according to person is a body animated by a rational soul, marvelously and incomprehensibly was made man, and was the Son of man, not according to the will alone or by the assumption of a person alone, and that the different natures were brought together in a real union, but that out of both in one Christ and Son, not because the distinction of natures was destroyed by the union, but rather because the divine nature and the human nature formed one Lord and Christ and Son for us, through ; marvelous and mystical concurrence in unity . . . . For in the first place no common man was born of the holy Virgin; then the Word thus descended upon him; but being united from the womb itself he is said to have endured a generation in the flesh in order to appropriate the producing of His own body. Thus [the holy Fathers] did not hesitate to speak of the holy Virgin as the Mother of God. 111a

### The Primacy of the Roman Pontiff <sup>2</sup>

[From the speech of Philip the Roman legate in action III]

No one doubts, but rather it has been known to all generations, that the holy and most blessed Peter, chief and head of the Apostles, the pillar of the faith, the foundation stone of the Catholic church, received the keys of the kingdom from our Lord Jesus Christ the Savior and Redeemer of the human race, and that the power of binding and loosing sins was 112

<sup>1</sup> ACOec T. I, vol. I, part I, p. 25 f.; cf. *ibid.*, part 2, p. 13; vol. II, p. 38; vol. III, p. 21; vol. V, part I, p. 50; Msi IV 1138; Hrd I 1273; II 115; Hfl II 160, 185.

<sup>2</sup> Msi IV 1295 B f.; Hrd I 1477 B; Hfl II 200 f.; ACOec I, I, 3, 106.

given to him, who up to this moment and always lives in his successors, and judges [see n. 18241.

The Anathemas of the Chapter of Cyril! (against Nestorius) <sup>2</sup>

- 113 Can. 1<sup>e</sup>. If anyone does not confess that God is truly Emmanuel, and that on this account the Holy Virgin is the Mother of God (for according to the flesh she gave birth to the Word of God become flesh by birth), let him be anathema.
- 114 Can. 2. If anyone does not confess that the Word of God the Father was united to a body by \_\_\_\_\_ and that one is Christ with his own body, the same one evidently both God and man, let him be anathema.
- 115 Can. 3. If anyone in the one Christ divides the subsistences after the union, connecting them by a junction only according to worth, that is to say absolute sway or power, and not rather by a joining according to physical union, let him be anathema.
- 116 Can. 4. If anyone portions out to two persons, that is to say subsistences, the words in the Gospels and the apostolic writings, whether said about Christ by the saints, or by Him concerning Himself, and attributes some as if to a man specially understood beside the Word of God, others as befitting God alone, to the Word of God the Father, let him be anathema.
- 117 Can. 5. If anyone ventures to say that Christ is a man inspired by God, and not rather that He is truly God, as a son by nature, as the Word was made flesh and has shared similarly with us in blood and flesh, let him be anathema.
- 118 Can. 6. If anyone ventures to say that God or the Lord is \_\_\_\_\_ Word of Christ from God the Father and does not rather confess the same as at once both God and man, since the Word was made flesh according to the Scriptures, let him be anathema.
- 119 Can. 7. If anyone says that Jesus as man was assisted by the Word of God, and that the glory of the Only-begotten was applied as to another existing beside Him, let him be anathema.
- 120 Can. 8. If anyone ventures to say that the assumed man must be worshipped and glorified along with God the Word, and bears the same title

<sup>1</sup> Nestorius was condemned by the council of EPHESUS, as it were "*in globo*" and was deposed on the twenty-second of June, 431 [Msi IV 121 C]. Those anathematized, who were added to the epistle which St. Cyril and the synod of Alexandria in the year 430 had given to Nestorius, the Council V [of CONSTANTINOPLE II] brought back and highly extolled (this) as part of "the achievements which effected at Ephesus" [Msi IX 327 C f.]. P. Galtier, *Rech. de science rei.* 23 (1933) 45 fl., shows that the Council of Ephesus approved the letter of St. Cyril placed as n. 111a, but not this one. The Anathematized of Nestorius against Cyril, see Kch n. 796 fl.

<sup>2</sup> ACOec T. I, vol. I, pars I, p. 4 fl.; ML 48, 840 A fl.; Msi IV 1081 D fl. (gr.) H 312 fl.; Hrd I 1291 E fl.; cf. Hfl II 170 fl.; Bar(Th) to 439 n. 50 fl. (7,323 ff.).

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Condemnation of the Pelagians <sup>1</sup>

- 126 Can. 1. Whether a metropolitan of the province after revolting against the holy and ecumenical synod . . . , heeded or will heed the (opinions) of Celestius, this person is in no wise able to accomplish anything against the bishops of the province, since thereafter he is debarred by the synod from all ecclesiastical communion and is rendered inefficacious. . . .
- 127 Can. 4. But if some of the clergy should rebel, and dare to hold the opinions of Nestorius or Celestius either in private or in public, it has been judged by the holy synod that they too are deposed.

The Authority of St. Augustine <sup>2</sup>

[From Ep. (21) "Apostolici Verba Praecepti" to the bishops of the Gauls, May 15 (?), 431]

- 128 Chapter 2. We have always held Augustine a man of holy memory because of his life and also of his services in our communion, nor has even report ever sullied him with unfavorable suspicion. We recall him as having once been a man of such great knowledge that even by my predecessors in the past he was always accounted among the best teachers.<sup>3</sup>

The Catalog or the Authoritative Statements of the Past Bishops of the Holy See <sup>4</sup> Concerning the Grace of God

- 129 Because some, who glory in the name of Catholic, linger in the con-  
defined view of heretics whether through perverseness or through ig-

<sup>1</sup> ACOec I, I, 3 p. 27 f.; Msi IV 1471 C lf.; Hrd<sup>1</sup>I 1621 D; cf. Hfl II 205 fl.

<sup>2</sup> Cst 1187 C lf.; If 381 c. Add.; ML 50, 530 A; Msi IV 455 E fl.; Hrd I 1254 B fl.

<sup>3</sup> In the same way the authority of St. Augustine is commended by Boniface II in his epistle to the Fathers of Orange, and he was reckoned among the Fathers, who had written correctly about grace. Note, however, what is said by St. Celestine, c. 173 of this epistle, the words of St. HORMISDAS to the Defendant [see n. 173a], proposition 30 condemned by ALEXANDER VI [see n. 13201, and the admonition of PIUS XI, encyclical "Ad salutem," 22 Apr., 1930, lest "the authority of Augustine speaking be preferred even to the supreme authority of the Church teaching" [AAS 22 (1930) 204], finally the words of Augustine himself *De dono perseverantiae*, chapter 21: "I would not wish anyone so to esteem my (writings) that he would follow me except in those matters in which he has clearly seen I do not err: for on this account I am now composing books in which I have undertaken to examine my works, so that I may show that I myself have not conformed to myself in all things" [ML 45, 1027 f.].

<sup>4</sup> They seem to have been collected at Rome by St. Prosper of Aquitaine (according to M. Cappelain, *Revue Benedictine* 41 [1929] 156 ff.) shortly after CELESTINE I, between 435 and 442, and, about the year 500 to have been recognized universally as the genuine doctrine of the Apostolic See: cf. *Epist. Petri Diaconi* (year 520), c. 8, n. 7 [ML 45, 17751, and Brachiarus (7th century) *De ecclesiasticis dogmatibus*,

norance, and presume to oppose the very pious disputers, and, although they do not hesitate to anathematize Pelagius and also Caelestius, nevertheless contradict our teachers, as if they overstepped the necessary limit, and profess to follow and approve only those [doctrines] which the most sacred See of the Blessed Apostle PETER has sanctioned and taught against the enemies of the grace of God through the office of its leaders, it has become necessary to inquire diligently as to what the rulers of the Roman Church judged concerning the heresy which had arisen in their times, and in opposition to the most harmful [heretics] what the defenders of free will decreed should be thought with regard to the grace of God. Thus, too, we have added certain opinions of the African Councils, which the apostolic high-priests have assuredly made their own when they approved [them]. In order therefore that [those] who doubt in any [matter] may be the more fully instructed, we are making public the definitions of the Holy Fathers in a brief catalogue, in which, if anyone is not a little contentious, he will recognize that the organic union of all reasonings depends upon this concise [catalogue] of supporting authorities, and no reason for contradiction remains to him, if he believes and speaks with the Catholics.

Chapter 1. In the transgression of Adam all men lost their "natural power" <sup>1</sup> and innocence, and no one can rise from the depth of that ruin through free will, unless the grace of a merciful God raise him up, [according as] Pope INNOCENT of blessed memory proclaimed and said in his letter <sup>2</sup> to the Council of Carthage: <sup>3</sup> "For he, having once braved every consequence of free choice, while he used his goods too unadvisedly, fell and was overwhelmed in the depth of his transgression, and found no [way] by which he was able to rise from it; and beguiled forever by his own liberty he would have lain prostrate by the weight of this ruin, if the coming of Christ had not afterwards lifted him up by virtue of His grace, who through the purification of a new regeneration washed away in the bath of His baptism every past sin."

Chapter 2. For no one is good of himself, unless He gives [him] a participation of Himself, who alone is good. <sup>131</sup>

In the same writings the opinion of the same pontiff bears witness to this, stating: <sup>4</sup> "Shall we after this judge anything to be right in the minds of those who think they owe to themselves the fact that they are

c. 22-32 [ML 83, 1232-1234], Gennadius Massi!, *De eccl. dogmatibus*, c. 30 [ML s8987 D].

<sup>1</sup> St. Aug., *D. Nat. et grato* XL, 47 [ML 44, 270].

<sup>2</sup> Ep. 29 "In requirendis" n. 6 [ML 20, 586 B].

<sup>3</sup> Of the year 416.

<sup>4</sup> Ep. 29 "In requirendis" n. 3 [ML 20, 584 B].

good, and do not consider Him, whose grace they obtain daily; who feel sure that they are able to secure [it] alone without Him?"

- 132 Chapter 3. No one even after having been restored by the grace of baptism is capable of overcoming the snares of the devil and subduing the concupiscences of the flesh, unless he has received through the daily help of God the perseverance of the good way of life. The doctrine of the same high-priest confirms this in the same letter, declaring 1: "For although He had redeemed man from his past sins, nevertheless knowing that he would be able to sin again, He saved many things for reparation to Himself, offering him daily remedies by which He might be able to correct him even after those (sins), and, if we do not struggle relying upon these [remedies] and trusting in them, we shall by no means be able to conquer human mistakes. For it is necessary that, as we are victorious with His aid, we shall again be defeated if He does not help us."
- 133 Chapter 4. The same teacher in the epistle to the council of Mileum 2 proclaims that no one uses his free will well, except through Christ, asserting: 3 "Note finally, a perverse doctrine of most distorted minds, that liberty itself so deceived the first man, that, while he used his bridle too indulgently, he fell into transgression by presumption. Nor would he have been able to be rescued from this, had not the coming of Christ the Lord reestablished for him the state of pristine liberty by the providence of regeneration."
- 134 Chapter 5. That all the zeal and all the works and merits of the saints ought to be referred to the glory and praise of God; because no one pleases Him with anything except with that which He Himself has given. To this view the regular authority of the Pope ZOSIMUS of blessed memory directs us, when, writing to the bishops of the whole world, he says: 4 "We, however, by the inspiration of God (for all good things must be assigned to their author, whence they derive their origin) have referred all things to the conscience of our brothers and co-bishops." However, the African bishops honored with such great praise this discourse radiating with the light of sincerest truth, that they wrote thus to the same man: "That statement indeed, which you made in the letter, that you caused to be sent to all the provinces, saying: 'We nevertheless by the inspiration of God, etc.,' we have accepted the words thus: that you, as it were moving swiftly with the drawn sword of truth have cut off those who extol the freedom of the human will in opposition to the help of God. For you have done nothing with free will except refer all things to the conscience of our lowliness. And yet you have faithfully and wisely seen

1 *Ibid.*, II. 6 [ML 20, 586 C fl.].

2 Of the year 416.

3 Ep. 30 "Inter ceteras," II. 3 [ML 20, 591 A].

4 Ep. *tract(ato)ria* a. 418.

that it was done by the inspiration of God, and you have spoken truly and confidently. Therefore assuredly, because *the good will is provided beforehand by the Lord* [Provo 8:35: LXX], and that the good may accomplish something, He Himself touches the hearts of His sons with paternal inspirations. *For all that are moved by the Spirit of God, they are the Sons of God* [Rom. 8:14]; so that we do not think that our free will is lacking; and we do not doubt that in each and every good movement of the human will, His help is more powerful."

Chapter 6. That God thus operates in the hearts of men and in the free will itself, so that a holy thought, a pious plan, and every motion of good will is from God, because we can do anything good through Him, *without whom we can do nothing* [John 15:5]. For to this profession the same teacher ZOSIMUS trained us, who, when he spoke to the bishops of the whole world concerning the assistance of divine grace, said: "What time therefore occurs in which we do not need His help? Accordingly in all acts, situations, thoughts, and movements He ought to be implored as helper and protector. Indeed, it is arrogant for human nature to take anything to itself since the Apostle declares: *Our struggle is not against flesh and blood, but against princes and powers of this atmosphere, against the spirits of wickedness in high places* [Eph. 6:12]. And thus He Himself said again: *Unhappy man (that) I (am), who will free me from the body of this death? The grace of God through Jesus Christ our Lord* [Rom. 7:24]. And again: *By the grace of God I am what I am, and His grace in me has not been void; but I have labored more than all those; yet not I, but the grace with me* [I Cor. 15:10]."

Chapter 7. Furthermore that which was determined in the decrees of the synod of Carthage,<sup>2</sup> we have embraced as the Apostolic See's own, namely, what was defined in the third chapter: "That whoever says that the grace of God, by which we are justified through Jesus Christ our Lord, has power only for the remission of sins which have already been committed, and not also for help, that they may not be committed, let him be anathema." [seen. 103].

And again in the fourth chapter: "That whoever says that the grace of God through Jesus Christ on this account alone helps us not to sin, that through it an understanding of the commands is revealed and opened to us, so that we know what we ought to strive after and what we ought to shun, but that through it [the power] is not also given to us to love and to be able to do that which we know ought to be done, let him be anathema. For since the Apostle says: *Knowledge puffs up, but charity edifies* [I Cor. 8:1]; it is very impious, for us to believe, that for that which puffs up, we have the grace of Christ, and for that which edifies, we have not,

<sup>1</sup> Ep. tract(at)oria a. 418.

<sup>2</sup> In the year 418 [sec n. 101 fl.].

although each is a gift of God, both to know what we ought to do, and to love in order that we may do it, so that since charity edifies, knowledge may not be able to puff up. Moreover just as it is written of God: *Who teaches man knowledge* [Ps. 93:10], so also it is written: *Charity is from God* [1 John 4:7];" [see n. 104].

138 Likewise in the fifth chapter: "That whoever says, that for this reason the grace of justification is given to us, that what we are ordered to do through free will we may be able to accomplish more easily through grace, just as if, even were grace not given, we could nevertheless fulfill the divine commands without it, though not indeed easily, let him be anathema. For of the fruits of his commands the Lord did not speak when He said: *Without me you can accomplish (them) with more difficulty*, but when He said: *Without me you can do nothing* [John 15:5]" [See n. 105].

139 Chapter 8.<sup>1</sup> But besides these hallowed ordinances of the most blessed and Apostolic See, in accordance with which the most pious Fathers, after casting aside the pride of pernicious novelty, have taught us to refer to Christ's grace both the beginnings of good will, and the advances in commendable devotions and the perseverance in these unto the end, let us be mindful also of the sacraments of priestly public prayer, which handed down by the Apostles are uniformly celebrated in the whole world and in every Catholic Church, in order that the law of supplication may support the law of believing.

For when the leaders of the holy nations perform the office of ambassador entrusted to them, they plead the cause of the human race before divine Clemency, and while the whole Church laments with them, they ask and pray that the faith may be granted to infidels; that idolaters may be delivered from the errors of their impiety; that the veil of their hearts may be removed and the light of truth be visible to the Jews; that heretics may come to their senses through a comprehension of the Catholic faith; that schismatics may receive the spirit of renewed charity; that the remedy of repentance may be bestowed upon the lapsed; that finally after the catechumens have been led to the sacraments of regeneration, the royal court of heavenly mercy may be opened to them. Moreover, the effect of these prayers shows that these are not sought from the Lord perfunctorily and uselessly, since indeed God deigns to attract from every kind of error very many whom, *torn from the power of darkness, He transfers into the kingdom of the Son of his love* [Col. 1:13], and *from vessels of wrath He makes vessels of mercy* [Rom. 9:22 f.]. This is felt to be so completely a divine work that the action of the graces and the acknowledgement of praise on account of the illumination or correction

<sup>1</sup> This chapter 8 agrees fully in the matter with St. Prosper's *De vocatione omnium gentium* 1, 12 [ML 51, 664 C f.]. Cf. prayers in the Mass of the Presanctified.



of such [persons] should always be referred to God who effects these things.

That also, which the holy Church uniformly does in the whole world with regard to those to be baptized, we do not observe with indifferent respect. Since whether children or youths come to the sacrament of regeneration, they do not approach the fountain of life, before the unclean spirit is driven away from them by the exorcisms and the breathings upon them of the priests; so that then it is truly manifest how *the prince of this world is sent forth* [John 12:31], and how *the strong [man] is first bound* [Matt. 12:29], and thereafter *his vessels are plundered* [Mark 3:27], having been transferred to the possession of the victor, who *leads captivity captive* [Eph. 4:8] and *gives gifts to man* [Ps. 67: 19]' 140

Therefore, in accordance with the ecclesiastical rules and documents taken on divine authority, we are so strengthened by our Lord's aid that we confess openly that God [is] the author of all good dispositions of mind, and also of works, and of all zeal, and of all virtues by which from the beginning of faith we tend towards God; and we do not doubt that all the merits of man are preceded by His grace, through which it is brought to pass, that we begin both *to will* and *to do* [Phil. 2: 13] anything good. Assuredly free choice is not taken away by this aid and gift of God, but it is set at liberty, that light may come from darkness, right from wrong, health from sickness, and prudence from imprudence. For, so great is the goodness of God towards all men that He wishes the merits, which are His own gifts, to be ours, and in consideration of those which He has conferred, He intends to give eternal rewards.<sup>1</sup> For He acts in us that we may both will and do what He wishes, nor does He allow those gifts to be idle in us which He has given to be used and not to be neglected, that we also may be cooperators with the grace of God. And if we see that there is any listlessness in us as a result of our relaxation, let us carefully have recourse to Him, *who heals all our weaknesses and redeems our life from destruction* [Ps. 102:3 f.], and *to whom we daily say: Lead us not into temptation, but deliver us from evil* [Matt. 6:13]. 141

Chapter 10. But although we do not dare to esteem lightly the deeper and more difficult parts of the questions which they have treated<sup>2</sup> in more detail who have resisted the heretics, yet we do not consider it necessary to add what their writings, according to the aforementioned regulation of the Apostolic See, have taught us, because we believe that it is quite enough to confess the grace of God, from whose work and honor nothing should be entirely taken away, so that we do not deem 142

<sup>1</sup> Cf. St. Augustine, Ep. 194 to Sixtus 5, 19 [ML 33,880].

<sup>2</sup> Viva, Theses damn. ab ALEXANDRO VIII n. XXX reads: " --- Augustine and others investigated, who --- "

that to be at all Catholic which appears to be contrary to the views presented above.

ST. SIXTUS III 432-440

*"Creed of the union" of the year 433, by which peace was restored between St. Cyril of Alexandria and the Antiochenes [St. Cyril, Ep. 39: MG 77, 176 D f. 7; see R n. 2060; approved by St. Sixtus III, App. n. 5002 0.]*

## ST. LEO I, THE GREAT 440-461

### The Incarnation <sup>1</sup> (against Eutyches) <sup>2</sup>

[From the dogmatic epistle (28) "Leetis dilectionis tuae" to Flavian, Patriarch of Constantinople, June 13, 449]

(2) . . . see R n. 2182.

143 (3) The uniqueness of each nature being preserved and combined in one person, humility was assumed by majesty, weakness by strength, mortality by eternity, and for the sake of paying the debt of our creation, an inviolable nature was joined to a passible nature; so that, because it was adapted to our relief, one and the same *mediator of God and men, the man Jesus Christ* [I Tim. 2:51 both could die by reason of the one, and could not die on account of the other. Accordingly, in the whole and perfect nature of true man, true God was born, complete in His own, complete in ours. . . .

144 (4) Consequently, the Son of God entered into these lowly conditions of the world, after descending from His celestial throne, and though He did not withdraw from the glory of the Father, He was generated in a new order and in a new nativity. In a new order, because invisible in His own, He was made visible in ours; incomprehensible [in His own], He wished to be comprehended; permanent before times, He began to be in time; the Lord of the universe assumed the form of a slave, concealing the immensity of His majesty; the impassible God did not disdain to be a passible man and the immortal [did not disdain] to be subject to the laws of death. Moreover, He was generated in a new nativity, because inviolate virginity [that] did not know concupiscence furnished the material of His body. From the mother of the Lord, nature, not guilt, was assumed; and in the Lord Jesus Christ born from the womb of the Virgin, because His birth was miraculous, nature was not for that

<sup>1</sup> The Fathers of Council IV of CHALCEDON received this epistle, crying, "PETER has spoken through LEO" [Hrd II 305 E].

<sup>2</sup> Cf. Silva-Tarouca, S.), *S. Leonis M. Tomus ad Flavianum*, episc. Cstpl., Romae, 1932, 24 ff. ML 54, 763 A ff.; Jf 423; Hfl II 356 Nota; Msi V 1371 D ff.; Hrd II 291 E ff.; BR(T) App. (I) 29a f.

reason different from ours. For He who is true God, is likewise true man, and there is no falsehood in this unity, as long as there are alternately the lowliness of man and the exaltedness of the Divinity. For, just as God is not changed by His compassion, so man is not destroyed by His dignity. For each nature does what is proper to it with the mutual participation of the other; the Word clearly effecting what belongs to the Word, and the flesh performing what belongs to the flesh. One of these gleams with miracles; the other sinks under injuries. And just as the Word does not withdraw from the equality of the paternal glory, so His body does not abandon the nature of our race [For more see R n. 2183 f. 2188J.

*Matrimony as a sacrament [Eph. 5:32] see R n. 2189;  
The creation of the soul and original Sin, see  
R n. 2181.*

144\*

### Secret Confession 1

[From epistle "Magna indign." to all the bishops through  
Campania, etc., March 6, 459]

(2) I also decree that that presumption against the apostolic regulation, which I recently learned is being committed by some through unlawful usurpation, be banished by all means. 145

With regard to penance, what is demanded of the faithful, is clearly not that an acknowledgment of the nature of individual sins written in a little book be read publicly, since it suffices that the states of consciences be made known to the priests alone in secret confession. For although the fullness of faith seems to be laudable, which on account of the fear of God is not afraid to blush before men, nevertheless since the sins of all are not such that those who ask for penance do not dread to publish them, so objectionable a custom should be abolished. . . . For that confession is sufficient, which is first offered to God, then also to a priest, who serves as an intercessor for the transgressions of the penitents. For then, indeed, more will be able to be incited to penance, if the conscience of the one confessing is not exposed to the ears of the people.

### The Sacrament of Penance 2

[From epistle (108) "Solicitudinis quidem tuae" to  
Theodore, Bishop of Forum Julii, June 11, 452]

(2) The manifold mercy of God came to the assistance of fallen men in such a way that the hope of eternal life might be recovered not only 146

1 ML 54, 1210 C f.; Jf 545; Msi VI 410 C f.; BT(T) 80 a.

2 ML 54, 1011 B fl.; Jf 485; Msi VI 209 A f.; BR(T) App. I 102b fl.

by the grace of baptism, but also by the remedy of penance, that those who have violated the gifts of regeneration, condemning themselves by their own judgment, might attain to the remission of their sins; the help of divine goodness having been so ordered that the indulgence of God cannot be obtained except by the supplications of the priests. For *((the Mediator of God and of men) the man Christ Jesus* [I Tim. 2:5] has entrusted this power to the leaders of the Church, that they might both grant the action of penance to those confessing, and admit the same [persons] cleansed by salutary satisfaction to the communion of the sacraments through the gate of reconciliation. . . .

- 147 (5) It is necessary that each and every Christian hold a trial of his own conscience, lest from day to day he defer being converted to God, and choose the difficulties of that time when neither the confession of the penitent nor the reconciliation of the priest can take place. But, as I have said, the need even of such should be served, so that neither the action of penance nor the grace of communion may be denied them, even if the function of speech has been lost, and they ask it through the signs of a sound sense. But if they are so oppressed by some violent illness, that what they asked a little while before, they are not able to signify in the presence of the priest, the testimonies of the faithful standing about ought to be advantageous to them, that they may gain simultaneously the benefit of both penance and reconciliation, the regulation of the canons of the Fathers, however, being observed regarding the persons of those who have sinned against God by deserting the faith.

## COUNCIL OF CHALCEDON 451

Ecumenical IV (against the Monophysites)

### Definition of the Two Natures of Christ 1

- 148 Therefore, following the holy fathers, we all teach that with one accord we confess one and the same Son, our Lord Jesus Christ, the same perfect in human nature, truly God and the same with a rational soul and a body truly man, consubstantial with the Father according to divinity, and consubstantial with us according to hu- [Version of Rusticus] Therefore, following the holy Fathers, we all teach that with one accord we confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and the same perfect in human nature, true God and true man, the same with a rational soul and a body, consubstantial with the Father according to di-

<sup>1</sup> ACOec T. II, vol. I, pars 2, p. [325] 129 f.; Msi VII 115 B f.; coll. Hfl II 471 f.; Hrd II 455 B f.; cf. Bar(Th) to 451 n. 32 fl. (8, 104 fl.).

man nature, like unto us in all things except sin, [cf. Heb. 4:15]; indeed born of the Father before the ages according to divine nature, but in the last days the same born of the virgin Mary, Mother of God according to human nature; for us and for our deliverance, one and the same Christ only begotten Son, our Lord, acknowledged in two natures,<sup>1</sup> without mingling, without change, indivisibly, undividedly, the distinction of the natures nowhere removed on account of the union but rather the peculiarity of each nature being kept, and uniting in one person and substance, not divided or separated into two persons, but one and the same Son only begotten God Word, Lord Jesus Christ, just as from the beginning the prophets taught about Him and the Lord Jesus Himself taught us, and the creed of our fathers has handed down to us.

Therefore, since these have been arranged by us with all possible care and diligence, the holy and ecumenical synod has declared that no one is allowed to profess or in any case to write up or to compose or to devise or to teach others a different faith.

vine nature, consubstantial with us according to the human nature, *like unto us in all things except sin* [cf. Heb. 4:15]: indeed born of the Father before the ages according to divinity, but in the latest days the same born of the virgin Mary, Mother of God according to the humanity; for us and for our salvation, one and the same Christ, only begotten Son, our Lord, acknowledged in two natures without mingling, without change, indivisibly, undividedly, the distinction of the natures removed on account of the union, but rather the uniqueness of each nature being kept and uniting in one person and one substance, not divided or separated into two persons, but one and the same Son only begotten God vVord, Lord Jesus Christ, just as from the beginning the prophets taught about Him and the Lord Jesus Christ I-Iimself taught us, and as the creed of the Fathers has handed down to us [see n. 54 86].

Therefore, since these having been arranged by us with all possible care and diligence, the sacred and universal Synod has declared that no one is allowed to profess or to write up or to compose or to devise or to teach others a different faith.

<sup>1</sup> The reading should be so, but not *ἐκ δύο φύσεων* (out of two natures), which the Greek text, as reported by some Collections of the Councils, has, and which Petavius, 1.3. de Inc., c. 6, n. 11 and Hfl II 470 note 1 show very well.

The Primacy of the Roman Pontiff <sup>1</sup>

[From the epistles of the Synod "Repletum est gaudio"  
to Leo the Pope, at the beginning of Novenlber,  
45<sup>1</sup>]

149 For if where two or three are gathered together in His name, there He says He is in the midst of them, how great an intimacy did He show with regard to the five hundred and twenty consecrated men, who preferred to both native land and to labor the knowledge of confession for Him. Over these you ruled as a head over the members, among those holding office, displaying your good will.

[The more ancient version.] For if *where two or three are gathered together in his name, there he says he is in the midst of them* [cf. Matt. 18:20], how great an intimacy will He show in regard to the five hundred and twenty priests, who have preferred to both native land and to labor the edge of confession for Him. Over these you ruled as a head over the members, among those holding office, displaying your good will.

149\*

*The words of St. LEO himself regarding the primacy of the Roman Pontiff, see Kch n. 891-901*

The Ordination of the Clergy <sup>2</sup>

[From "Ancient Statutes of the Church," or  
"Ancient Statutes of the East"]

150 Can. 2 (90). When a bishop is ordained, let two bishops place (expose) and hold the book of the Gospels above his head, and while one pours forth the benediction upon him, let all the remaining bishops, who are present, touch his head with their hands.

151 Can. 3 (91). When a priest is ordained, while the bishop is blessing

<sup>1</sup> ML 54, 952 B (Greek text) 959 C (Latin text); cf. Hrd II 655 f.; Msi VI 147 ff. 155; Hfl II 545 ff.

<sup>2</sup> ML 56, 887 C f. (*Ball. Append. Opp. Leon. I*); Msi III 951 A f. (Hrd I 979).—These canons were once falsely ascribed to a certain Council of CARTHAGE IV (398), which is now considered as certainly never to have been held. They seem to have arisen after the beginning of the Pelagian and Monophysite heresies, but before the end of the sixth century. In fact they are cited as "Instituta seniorum" in the acts which are said to be of some Council of Arles but which was not held. Their author or composer is now thought to be Caesarius, Bishop of Arles (502-542).—Cf. the prayer, used on Feria VI in Holy Week, in which the same series of orders is placed in such a way, however, that the psalmists or cantors are called "confessor": "Let us pray for all Bishops, Priests, Deacons, Subdeacons, Acolytes, cists, Lectors, Porters, Confessors, Virgins, Widows."

[him] and holding his hands over his head, let all the priests also, who are present, hold their hands close to the hands of the bishop above his head.

Can. 4 (92). When a deacon is ordained, let the bishop alone, who blesses him, place his hands above his head, because he is consecrated not for the priesthood, but for the ministry. 152

Can. 5 (93). When a subdeacon is ordained, because he does not receive the imposition of hands, let him receive the empty paten from the hand of the bishop, and the empty chalice. But from the hand of the archdeacon let him receive the cruet with the water and the maniple, and the towel. 153

Can. 6 (94). When an acolyte is ordained, let him indeed be taught by the bishop how he ought to conduct himself in his office; let him receive from the archdeacon the candlestick with the wax tapers, so that he may know that he is about to be given the right to kindle the lights of the church. Let him also receive the empty cruet for carrying the wine at the Eucharist of the blood of Christ. 154

Can. 7 (95). When the exorcist is ordained, let him receive from the hand of the bishop the little book in which the exorcisms are written, while the bishop says to him: *Receive and commit to memory, and have the power of imposing the hand upon one possessed of the devil, whether [he be] baptized or a catechumen.* 155

Can. 8 (96). When a lector is ordained, let the bishop speak a word concerning him to the people, pointing out his faith, his life, and his ability. After this, while the people look on, let him hand him the book, from which he is about to read, saying to him: *Receive and be the reporter of the word of God; if you fulfill the office faithfully and usefully, you will have a part with those who have administered the word of God.* 156

Can. 9 (97). When a porter is ordained, after he has been instructed by the archdeacon as to how he ought to live in the house of God, at the suggestion of the archdeacon let the bishop hand him the keys of the church from the altar, saying: *So act as if you were about to give God the reason for these things which are opened with those keys.* 157

Can. 10 (98). The psalmist, that is the cantor, can receive his office of singing without the knowledge of the bishop, by the sole order of the presbyter, the presbyter saying to him: *See that what you sing with your heart} and what you believe with your heart} you confirm with your deeds.* 158

*[There follow the regulations for consecrating virgins}  
widows: can. 101 on matrimony, see Kch n. 952]*

## ST. SIMPLICIUS 468-483

### The Necessity of Guarding the Faith Which Has Been Handed Down <sup>1</sup>

[From the epistle "Quantum presbyterorum" to Acacius,  
Bishop of Constantinople, January 9, 476]

- 159 (2) Because, according to the extant doctrine of our predecessors of sacred memory, against which it is wrong to argue, whoever seems to understand rightly, does not desire to be taught by new assertions, but all [matters] in which either he who has been deceived by heretics can be instructed, or he who is about to be planted in the vineyard of the Lord can be trained, are clear and perfect; after imploring trust in your most merciful leader, have the request for calling a synod refused. . . .
- (3) I urge (therefore), dearest brother, that by every means resistance be offered to the efforts of the perverse to call a synod, which has not always been enjoined in other cases, unless something new arose in distorted minds or something ambiguous in a pronouncement so that, if there were any obscurity, the authority of sacerdotal deliberation might illumine those who were treating the ambiguous pronouncement in common, just as first the impiety of Arius and then that of Nestorius, lastly that of Dioscorus and also of Eutyches caused this to be done. And -may the mercy of Christ our God (and) Savior avert this-it must be made known, abominable [as it is], that [the purpose is] to restore [to their former positions] in opposition to the opinions of the priests of the Lord of the whole world and of the principal rulers of both [*scil.*, worlds] those who have been condemned. • • •

### The Unchangeableness of Christian Doctrine <sup>2</sup>

[From the epistle "Cuperem quidem" to Basiliscus  
Augustus January 10, 476]

- 160 Those genuine and clear [truths] which flow from the very pure fountains of the Scriptures cannot be disturbed by any arguments of misty subtlety. For this same norm of apostolic doctrine endures in the successors of him upon whom the Lord imposed the care of the whole sheepfold [John 21:15 ff.], whom [He promised] He would not fail even to the end of the world [Matt. 28:20], against whom He promised that the gates of hell would never prevail, by whose judgment He testified that what was bound on earth could not be loosed in heaven [Matt.

<sup>1</sup> Th 178 f.; Jf 572; ML 58, 41 B f.; Msi VII 977 D f.; BR(T) App. I 207 b f.

<sup>2</sup> Th 182; Jf 573; ML 58, 40 A; Msi VII 975 A; BR(T) App. I 210 b f.



16:18 ff.]. (6) . . . *Let whoever, as the Apostle proclaimed, attempts to disseminate something other, than what we have received, be anathema* [Gal. 1:8 f.]. Let no approach to your ears be thrown open to the pernicious plans of undermining, let no pledge of revising any of the old definitions be granted, because, as it must be repeated very often, what has deserved to be cut away with the sharp edge of the evangelical pruning-hook by apostolic hands with the approval of the universal Church, cannot acquire the strength for a rebirth nor is it able to return to the fruitful shoot of the master's vine, because it is evident that it has been destined to eternal fire. Thus, finally, the machinations of all heresies laid down by decrees of the Church are never allowed to renew the struggles of their crushed attack.

### COUNCIL OF ARLES 475 (?)

[From the letter of submission of Lucidus, the priest] 1

#### Grace and Predestination

Your public reproof is public salvation, and your opinion is medicine. 160a  
Prone I also draw the highest remedy, that by blaming past errors I excuse [them], and by healing confession I wash myself. Just so in consequence of the recent statutes of the Council about to be published, I condemn with you that view which states that the work of human obedience does not have to be united with divine grace; which says that after the fall of the first man the free choice of the will was totally destroyed; which states that Christ our Lord and Savior did not incur death for the salvation of all; which states that the foreknowledge of God violently impels man to death, or that they who perish, perish by the will of God; which affirms that whoever sins after baptism which has been legitimately received dies in Adam; which states that some have been condemned to death, others have been predestined to life; which states that from Adam even to Christ none of the nations has been saved unto the coming of Christ through the first grace of God, that is, by the law of nature, and that they lost free will in the first parent; which states that the patriarchs and prophets or everyone of the highest saints, even before the times of the redemption, entered into paradise. All these I condemn as impious and replete with sacrileges.

But I declare that the grace of God is such that I always unite the striving and efforts of man with grace, and I proclaim that the liberty of the human will was not destroyed but enfeebled and weakened, and that he who is saved, was tried; and he who perished, could have been saved.

1 ML 53, 683 ff.; Hfl sect. 212; Msi VII 1010 f.; Hrd II 809 f.

160b Also that Christ, God and Redeemer, as far as it pertained to the riches of His goodness, offered the price of death for all, and because I-Ie, who is the Savior of all, especially of the faithful, does not wish anyone to perish, *reach unto all who call upon him* [Rom. 10:12] . . . . Now by the authority of the sacred witnesses, which are found in great profusion through the extent of the Divine Scriptures, in accordance with the doctrine of our elders made clear by reason, I freely confess that Christ came also for the lost, because they perished although He did not will [it]. For it is not right that the riches of His boundless goodness and His divine benefits be confined to those only who seem to have been saved. For if we say that Christ extended assistance only to those who have been redeemed, we shall seem to absolve the unredeemed, who, it is established, had to be punished for having despised redemption. I declare further that by reason and through the regular succession of the centuries some have been saved by the law of grace, others by the law of Moses, others by the law of nature, which God has written in the hearts of all, in the expectation of the coming of Christ; nevertheless from the beginning of the world, they were not set free from the original slavery except by the intercession of the sacred blood. I acknowledge, too, that the eternal fires and the infernal flames have been prepared in advance for capital deeds, because divine judgment, which they deservedly incur, who have not believed these [truths] with their whole heart, justly follows those who persist in human sins. Pray for me, holy lords and apostolic fathers.

I, Lucius the priest, have signed this my letter with my own hand, and I affirm the things which are asserted in it, and I condemn what has been condemned.

FELIX II (III) 483-492

## ST. GELASIUS I 492-496

Errors Once Condemned, not to be Discussed Again 1

[From the epistle "Licet inter varias" to Honorius,  
Bishop of Dalmatia, July 28, 493 (?)]

161 (1) . . . [For] it has been reported to us, that in the regions of the Dalmatians certain men had disseminated the recurring tares of the Pelagian pest, and that their blasphemy prevails there to such a degree that they are deceiving all the simple by the insinuation of their deadly

1 Th 321 f.; If 625 c. Add.; ML 59, 31 A; Msi VIII 20 E f.; BR(T) App. I 277 b f.

madness. . . . But] since the Lord is superior, the pure truth of Catholic faith drawn from the concordant opinions of all the Fathers remains present. . . . (2) . . . What pray permits us to abrogate what has been condemned by the venerable Fathers, and to reconsider the impious dogmas that have been demolished by them? Why is it, therefore, that we take such great precautions lest any dangerous heresy, once driven out, strive anew to come [up] for examination, if we argue that what has been known, discussed, and refuted of old by our elders ought to be restored? Are we not ourselves offering, which God forbid, to all the enemies of the truth an example of rising again against ourselves, which the Church will never permit? Where is it that it is written: *Do not go beyond the limits of your fathers* [Prov. 22:28], and: *Ask your fathers and they will tell you, and your elders will declare unto you* [Deut. 32:7]? Why, accordingly, do we aim beyond the definitions of our elders, or why do they not suffice for us? If in our ignorance we desire to learn something, how every single thing to be avoided has been prescribed by the orthodox fathers and elders, or everything to be adapted to Catholic truth has been decreed, why are they not approved by these? Or are we wiser than they, or shall we be able to stand constant with firm stability, if we should undermine those [dogmas] which have been established by them? . . .

*The Authority and the Priesthood, and the Primacy of the Roman Pontiff. See Kch n. 959*

161\*

## The Canon of Sacred Scripture 1

[From the epistle 42, or decretal "de recipiendis et non recipiendis libris," in the year 495]

*An enumeration of the canonical books similar to that, which we have placed under DAMASUS [n. 84] is accustomed in certain codices to be set before the special Decree of GELASIUS. Nevertheless among others it is no longer read in this place. Of John the Apostle one epistle, of the other John the priest two epistles, but, of the Apostle John three epistles [cf. 11. 84, 92, 96].*

162

1 ML 59, 157 A; Jf 700 c. Add.; d. Th 44 fl.; Z II 261 fl.; EB n. 19 f.-the first part of this most celebrated "Decree of Gelasius" which Thiel, Turner, Ed. Schwartz and others attributed to Damasus, see n. 83 f. Turner and Ed. Schwartz think that even this part ought to be ascribed to DAMASUS (see n. 83 n.). Afterwards the same decree with a few additions necessary by reason of the time seems to have been repeated by HORMISDAS [no 173 fl.] (Th 49).

*Then follows:*

## The Primacy of the Roman Pontiff and the Patriarchal Sees <sup>1</sup>

[From the same epistle or "Decretal," in the year 495]

- 163 (I) After (all these) prophetic and evangelical and apostolic writings (which we have set forth above), on which the Catholic Church by the grace of God is founded, we have thought this (fact) also ought to be published, namely that, although the universal Catholic Church spread throughout the world has the one marriage of Christ, nevertheless the holy Roman Church has not been preferred to the other churches by reason of synodical decrees, but she has held the primacy by the evangelical voice of the Lord and Savior saying: *Thou art Peter} and upon this rock I will build my Church} and the gates of hell shall not prevail against it} and I will give unto thee the keys of the kingdom of heaven} and whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven* [Matt. 16: 18 f.]. There is added also the association of the most blessed Paul the Apostle, the vessel of election, who not at a different time, as the heretics say, but at the one time, on one and the same day, while contending for the prize together with Peter was crowned with a glorious death under Caesar Nero in the City of Rome; and equally have they consecrated the above-mentioned Church of Rome to Christ the Lord and have raised it above all other cities in the whole world by their presence and their venerable triumph.

Accordingly the see of PETER the Apostle of the Church of Rome is first, *having neither spot} nor wrinkle, nor anythng of this kind* [Eph. 5:27]. But the second see at Alexandria was consecrated in the name of blessed PETER by Mark his disciple and evangelist . . . but the third in honor is considered the see of the most blessed Apostle PETER at Antioch. . . •

## The Authority of the Councils and the Fathers <sup>2</sup>

[From the same epistle or "Decretal"]

- 164 (2) And although *no one can lay a foundation other than that, which has been laid, whch is Christ Jesus* [cf. I Cor. 3:II], nevertheless for the purpqsse of instruction the holy, that is, the Roman Church, does not

<sup>1</sup> C. H. Turner: *The Journal of Theological Studies* 1 (1900) 560. Th 454 ff.; ML 59, 159 B f.; Msi VIII 147 B fl.; BR (T) I 122 f.-There are those who even wish this part of the "Decree of Gelasius" to be attributed to DAMASUS, as for example, Turner and Schwartz: see n. 83 fl.; d. Bar(Th) to 382 n. 19 (5, 492 b).

<sup>2</sup> Th 456 ff.; ML 59, 159 fl.

forbid these writings also, that is: the Sacred Synod of NICEA .•• EPHESUS . . . [and] CHALCEDON . . . to be received after those of the Old or New Testament, which we regularly accept.

(3) Likewise the works of blessed Caecilius Cyprian . . . [and in the 165 same way the works of Gregory Nazianzen, Basil, Athanasius, John (Chrysostom), Theophilus, Cyril of Alexandria, Hilary, Ambrose, Augustine, Jerome, (and) Prosper *may be admitted*]. Also the epistle of blessed LEO the Pope to Flavian [dogmatic, see n. 143 f.] . . . ; if anyone argues concerning the text of this one even in regard to one iota, and does not receive it in all respects reverently, let him be anathema.

Likewise it decrees that the works and treatises of all the orthodox Fathers who in no [way] have deviated from the society of the holy Roman Church . . . ought to be read.

Likewise, too, the decretal epistles, which the most blessed Popes .•• have written, ought to be received with reverence.

Likewise the deeds of the holy martyrs . . . [which] with remarkable caution are not read in the holy Roman Church because the names of those who wrote (them) are entirely unknown lest an occasion of light mockery arise. We, however, with the aforementioned Church venerate with every devotion both all the martyrs and the glorious combats of those who are known to God rather than to men.

Likewise we acknowledge with all honor the lives of the Fathers, of Paul, of Anthony, of Hilary, and of all the hermits, which however the most blessed Jerome has described.

[Finally many other writings are enumerated and praised, with addition however:]

But let the judgment of blessed Paul the Apostle lead the way: ((*Prove all things, hold that which is good*" [I Thess. 5:21]).

Other things which have been written or published by heretics or schismatics, the Catholic and apostolic Roman Church in nowise receives. We believe that a few of these .•. ought to be appended.

### The Apocrypha "which are not accepted" <sup>1</sup>

[From the same epistle or "Decretal"]

(4) [After the long series of apocrypha has been presented, the Decree 166 of Gelasius is thus concluded:] These and writings similar to these, which . . . all the heresiarchs and their disciples, or the schismatics have taught or written . . . , we confess have not only been rejected, but also banished from the whole Roman Catholic and apostolic Church

<sup>1</sup> Th 469 fl.-Here is as it were the first "Index of forbidden books."

and with their authors and the followers of their authors have been condemned forever under the indissoluble bond of anathema.

### The Remission of Sins 1

[From the Tome of GELASIUS, "Ne forte," concerning  
the bond of the anathema, about the year 495]

- 167 (5) The Lord said that *to those sinning against the Holy Spirit, it should not be forgiven either here or in the future world* [Matt. 12:32].  
But how

ture, that is, the divine; and *Nestorius* none the less mentions a single [nature], namely, the human; if we must maintain two against the Eutychians, because they draw out one, it follows that we should without doubt proclaim also in opposition to Nestorius who declares one, that not one, but rather two existed as a unity from His beginning, properly adding the human, contrary to Eutyches, who attempts to defend one, that is, the divine only, in order to show that the two, upon which that remarkable mystery rests, endure there; in opposition to *Nestorius* indeed, who similarly says one, namely, the human, we nevertheless substitute the divine, so that in like manner we hold that two against his *one* with a true division have existed in the plenitude of this mystery from the primordial effects of His union, and we refute both who chatter in a different way of *single* [natures], not each of them in regard to one only, but both in respect to the abiding possession of two natures: to wit, the human and divine, united from His beginning without any confusion or defect.

(4) For although one and the same person is the Lord Jesus Christ, and the whole God man and the whole man God, and whatever there is of humanity, the God man makes his own, and whatever there is of God, the man God possesses, nevertheless, granted that this remains a mystery and cannot be explained in any degree, thus the whole man continues to be what God is, [as?] the whole God continues to be whatever man is ----<sup>1</sup>

## ST. ANASTASIUS II 496-498

### The Ordinations of Schismatics <sup>2</sup>

[From the epistle (I) "Exordium Pontificatus mei" to  
Anastasius Augustus, 496]

(7) According to the most sacred custom of the Catholic Church, let the heart of your serenity acknowledge that no share in the injury from the name of Acacius should attach to any of these whom Acacius *the schismatic bishop* has baptized, or to any whom he has ordained priests or levites according to the canons, lest perchance the grace of the sacrament seem less powerful when conferred by an unjust [person] . . . . For if the rays of that visible sun are not stained by contact with any pollution when they pass over the foulest places, much less is the virtue

<sup>1</sup> See the whole tractate in Thiel, who then adds many "Testimonia veterum de duab. nat. in Christo" p. 541 fl.

<sup>2</sup> Th 620 f.; If 744 e. Add; Msi VIII 190 E f.j ele Deer. I, 19, 8: Frdbg I 63; Rcht I 56.

of him who made that visible [sun] fettered by any unworthiness in the minister.

(8) Therefore, then, this person has only injured himself by wickedly administering the good. For the inviolable sacrament, which was given through him, held the perfection of its virtue for others.

### The Origin of Souls and Original Sin <sup>1</sup>

[From the epistle "Bonum atque iucundum" to the  
bishops of Gaul, August 23, 498J

170 (1) . . . *Certain heretics in Gaul think* that by a rational assertion they are persuaded of this, that just as the parents transmlit bodies to the human race from material dregs, so also they bestow the vital principle of the living souls. . . . How (therefore) do they, contrary to God's will, with a very carnal mind think that the soul made to the image of God is diffused and insinuated by the mixture of human beings, when that very action by Him, who did this in the beginning, has not ceased even today, just as He Himself said: *My Father works up to this time, and I work* [cf. John 5:17]? Although likewise they ought to know what is written: (*He who lives unto eternity, created all thznzs at the same time*" [Ecclus. 18:1]. If, then, previously according to the Scripture He placed order and reason by single species in every individual creature (potentially), which cannot be denied, and causally in the work pertaining to the creation of all things at the same time, after the consummation of which He rested on the seventh day, but now operates visibly in the work pertaining to the passage of time even up to the present,<sup>2</sup> let the sound doctrines then rest, namely, that He, who calls those, *which are not, just as those that are* [cf. Rom. 4:17], imparts souls.

(4) By the reasoning of which they think perhaps that they speak piously and well, in declaring that the souls are justly handed down by parents, since they are entangled with sins, they ought to be separated from them by this wise sundering, because nothing else can be transmitted by them than what has been brought to pass by their own evil presumption, that is, guilt and the punishment of sin, which their offspring have followed through the vine-branch<sup>3</sup> and clearly show so that men are born vicious and distorted. In this alone at any rate God is clearly seen to have no communion, (and) lest any fall into this necessary destruction, He has prevented it by an inborn terror of death and

<sup>1</sup> Th 634 fl.; Jf 751 c. Add; BR(T) App. I 342 b ff. There is doubt about the authenticity of this letter.

<sup>2</sup> St. Aug., *De Gen. ad lit!*. VI, 4, 5 [ML 34, 341].

<sup>3</sup> It is evident that the substitution of this word here is different from that in which the "Traducianists" employed it.



has given warning of it. Therefore, through the vine-branch what is transmitted by the parents evidently appears, and what God has operated from the beginning even to the end, and what He is operating is shown.

ST. SYMMACHUS 498-514

## ST. HORMISDAS 514-523

### The Infallibility of the Roman Pontiff<sup>1</sup>

"*Libellus professionis fidei*" added to the epistle  
 "Inter ea quae" to the bishops of Spain, April 2, 517]

[Our] first safety is to guard the rule of the right faith and to deviate 171  
 in no wise from the ordinances of the Fathers; because we cannot pass over the statement of our Lord Jesus Christ who said: "*Thou art Peter and upon this rock I will build my church*" . . . [Matt. 16:18]. These [words] which were spoken, are proved by the effects of the deeds, because in the Apostolic See the Catholic religion has always been preserved without stain. Desiring not to be separated from this hope and faith and following the ordinances of the Fathers, we anathematize all heresies, especially the heretic Nestorius, who at one time was bishop of the city of Constantinople, condemned in the Council of EPHESUS by the blessed CELESTINE, Pope of the City of Rome,<sup>2</sup> and by the venerable man Cyril, high priest of the City of Alexandria. Similarly anathematizing both Eutyches and Dioscorus of Alexandria condemned in the holy Synod of CHALCEDON [see n. 148] which we follow and embrace, which following the sacred Council of NICEA proclaimed the apostolic faith, we detest both Timothy the parricide, surnamed the Cat, and likewise his disciple and follower in all things, Peter of Alexandria. We condemn, too, and anathematize Acacius, formerly bishop of Constantinople, who was condemned by the Apostolic See, their con-

<sup>1</sup> Th 795 f.; If 788; W. Haacke, *Die Glaubensformel des Papstes Hormisdas in Acacianischen Schisma* [Rome 1939] p. 10 fl. This rule of faith, after it was proposed to the bishops who had been sharers of the Acacian schism, was subscribed to by all the bishops of the Orient, by the emperor Justinian, and by the Constantinopolitan patriarchs Epiphanius, John, Menna, and finally in the eighth ecumenical Synod (Constantinople IV), act. 1, by the Greek and Latin Fathers [d. n. 1833 and Bar(Th) to 869 n. 19 (15, 153 a f.)]. That "Libellus" in almost the same words occurs in various epistles of that age. The formula placed above is that which HORMISDAS proposed to the bishops of Spain for receiving the oriental clerics into the communion of the Church. It almost agrees with that which John the Patriarch of Constantinople sent signed to HORMISDAS [CSEL 35, 608 fl.; cf. *ibid.*, 338, 340, 520, 800J.

<sup>2</sup> Epistolae 22 fl. [ML 50, 537 fl.].



diligently considers the words of the apostle, should know clearly what he ought to follow.

ST. JOHN I 523-526

## ST. FELIX III 526-53°

COUNCIL OF ORANGE II 529<sup>1</sup>

Confirmed by Boniface II (against the Semipelagians)

### Original Sin, Grace, Predestination 2

To us, according to the admonition and authority of the Apostolic See, 173b  
it has seemed just and reasonable that we should set forth to be observed  
by all, and that we should sign with our own hands, a few chapters  
transmitted<sup>3</sup> to us by the Apostolic See, which were collected by the  
ancient fathers from the volumes of the Sacred Scripture especially in  
this cause, to teach those who think otherwise than they ought. . . .

[1. Original sin] Can. 1. If anyone says that by the offense of Adam's 174  
transgression not the whole man, that is according to body and soul,  
was changed for the worse [St. Augustine],<sup>4</sup> but believes that while the  
liberty of the soul endures without harm, the body only is exposed to  
corruption, he is deceived by the error of Pelagius and resists the Scrip-  
ture which says: "*The soul, that has sinned, shall die*" [Ezech. 18:20];  
and: (*Do you not know that to whom you show yourselves servants to*  
*obey, you are the servants of him wh0In you* [Rom. 6:16]; and:  
*Anyone is adjudged the slave of him by whom he is overcome* [II Pet.  
2:19].

Can. 2. If anyone asserts that Adam's transgression injured him alone 175  
and not his descendants, or declares that certainly death of the body  
only, which is the punishment of sin, but not sin also, which is the death  
of the soul, passed through one man into the whole human race, he will  
do an injustice to God, contradicting the Apostle who says: *Through*  
*one man sin entered in the world, and through sin death, and thus death*

<sup>1</sup> Orange in Gaul. This Council approved by Boniface II [see n. 200 a f.] obtained such authority in the Church that it is worthily held as an infallible rule. Cf' P. Lejay, "Le role theologique de S. Cesaire d'Arles" [Rev. d'hist. et litt. rei. 10 (1905) 217 ff.].

<sup>2</sup> MGH Legum sectio III, Concilia T. I (Fr. Massen, 1913) 46 ff.; Msi VIII 712 B ff.; coll. Hfl II 726 ff. and H 221 ff. The canons 1-8, 13, 19, 21 and n. 199 by Brachiarus (s. 7) are referred to. De Ecclesiasticis Dogmatibus c. 38-49 [ML 83, 1236-1239]. On the origin of the canons, cf. Rech. de Theol. anc. et med. 6 (1934) 120 fl. [M. Cappuyns].

<sup>3</sup> They seem to be n. 174-181; cf. Msi VIII 722 f.

<sup>4</sup> De nupt. et concup. 2, 34, 57 [ML 44, 471].

*passed into all men, in whom all have sinned* [Rom. 5:12; cf. St. Augustine].<sup>1</sup>

- 176 [II Grace] Can. 3. If anyone says that the grace of God can be bestowed by human invocation, but that the grace itself does not bring it to pass that it be invoked by us, he contradicts Isaias the Prophet, or the Apostle who says the same thing: *"I was found by those who were not seeking me: I appeared openly to those, who did not ask me"* [Rom. 10:20; cf. Isa. 65:1].
- 177 Can. 4. If anyone contends that in order that we may be cleansed from sin, God waits for our good will, but does not acknowledge that even the wish to be purged is produced in us through the infusion and operation of the Holy Spirit, he opposes the Holy Spirit I-himself, who says through Solomon: *"Good will is prepared by the Lord"* [Provo 8:35: LXX], and the Apostle who beneficially says: *"It is God, who works in us both to will and to accomplish according to his good will"* [Phil. 2:13].
- 178 Can. 5. If anyone says, that just as the increase [of faith] so also the beginning of faith and the very desire of credulity, by which we believe in Him who justifies the impious, and (by which) we arrive at the regeneration of holy baptism (is) not through the gift of grace, that is, through the inspiration of the Holy Spirit reforming our will from infidelity to faith, from impiety to piety, but is naturally in us, he is proved (to be) antagonistic to the doctrine of the Apostles, since blessed Paul says: *We trust, that he who begins a good work in us, tvill perfect it unto the day of Christ Jesus* [Phil. 1:6]; and the following: *It was given to you for Chrzt not only that you may believe in HIm, but also, that you may suDer tor Him* [Phil. 1:291; and: *By grace you are made safe through faith, and this not of yourselves; for it is the gift of God* [Eph. 2:8]. For those who say that faith, by which we believe in God, is natural, declare that all those who are alien to the Church of Christ are in a measure faithful [cf. St. Augustine].<sup>2</sup>
- 179 Can. 6. If anyone asserts that without the grace of God mercy is divinely given to us when we believe, will, desire, try, labor, pray, watch, study, seek, ask, urge, but does not confess that through the infusion and the inspiration of the Holy Spirit in us, it is brought about that we believe, wish, or are able to do all these things as we ought, and does not join either to human humility or obedience the help of grace, nor agree that it is the gift of His grace that we are obedient and humble, opposes the Apostle who says: *What have you, that you have not received?* [I Cor. 4:7J; and: *By the grace of God I am that, whIch I am* [I Cor. 15:10; cf. St. Augustine and St. Prosper of Aquitaine].<sup>3</sup>

<sup>1</sup> Against two epistles of the Pelagians 4, 4-7 [ML 44, 611-614].

<sup>2</sup> *De praedest. Sanet.* [ML 44, 959-992].

<sup>3</sup> *De dono persev.* 23,64; *Contra eollat.* 2,6 [ML 45,1032 resp. 1804].

Can. 7. If anyone affirms that without the illumination and the spiration of the Holy Spirit,-who gives to all sweetness in consenting to and believing in the truth,-through the strength of nature he can think anything good which pertains to the salvation of eternal life, as he should, or choose, or consent to salvation, that is to the evangelical proclamation, he is deceived by the heretical spirit, not understanding the voice of God speaking in the Gospel: *((Without me you can do nothing" [John 15:5]; and that of the Apostle: Not that we are fit to think everything by ourselves as of ourselves, but our sufficiency is from God [II Cor. 3:5; cf. St. Augustine].1*

Can. 8. If anyone maintains that some by mercy, but others by free will, which it is evident has been vitiated in all who have been born of the transgression of the first man, are able to come to the grace of baptism, he is proved to be inconsistent with the true faith. For he asserts that the free will of all was not weakened by the sin of the first man, or assuredly was injured in such away, that nevertheless certain ones have the power without revelation of God to be able by themselves to seek the mystery of eternal salvation. How contrary this is, the Lord Himself proves, who testifies that not some, but no one can come to Him, *cept whom the Father draws [John 6:44], and just as he says to PETER: ((Blessed art thou, Simon Bar-lona, because flesh and blood hath not revealed It to you, but my Father, who Is In heaven" [Matt. 16:17]; and the Apostle: No one can say Lord Jesus except in the Holy Splrit [I Cor. 12:3; cf. St. Prosper].2*

Can. 9. *((The assistance of God.* It is a divine gift, both when we think rightly and when we restrain our feet from falsity and injustice; for as often as we do good, God operates in us and \with us, that we may work" [St. Prosper].3

Can. 10. *The assistance of God.* The assistance of God ought to be implored always even by those who have been reborn and have been healed, that they may arrive at a good end, or may be able to continue in good work [cf. St. Prosper].4

Can. 11. *((The obligation of vows.* No one would rightly vow anything to God, unless he accepts from Him what he vows" [St. Prosper] 5 as it is written: *And what we have received from your hand, we give to you [I Par. 29:14].*

Can. 12. *((God loves such as us.* God loves us, such as we shall be by His gift, not such as we are by our own merit" [St. Prosper].6

1 *De gratia Chrzsti* 25, 26-26, 27 [ML 44, 373 f.].

2 *Contra collat.* 5, 13; 19,55 (Sixth definition) [ML 45, 1806 f.; 1829].

8 Thoughts taken from Augustine, *Sent.* 22 [ML 45, 1861].

4 *Contra collat.* 11,31-36 [ML 45,1815 fl.].

5 Thoughts taken from Augustine, *Sent.* 54 [ML 45, 1864]; from St. Augustine's "City of God" 17, 4, 7 [ML 41,

6 Thoughts taken from St. Augustine, *Sent.* 56 [ML 45, 1864].

- 186 Can. 13. The restoration of free will. Freedom of will weakened in the first man cannot be repaired except through the grace of baptism; "once it has been lost, it cannot be restored except by Him by whom it could be given. Thus Truth itself says: *If the Son liberates you, then you will be truly free*" [John 8:36; St. Prosper]1
- 187 Can. 14. "No wretched person is freed from misery, however small, unless he is first reached by the mercy of God" [St. Prosper]2 just as the Psalmist says: *Let thy mercy, Lord, speedily anticipate us* [Ps. 78:8]; and also: *"My God, His mercy will prevent me"* [Ps. 58:11].
- 188 Can. 15. "From that which God fashioned, Adam was changed by his own iniquity, but for the worse. From that which injustice has effected, the faithful (man) is changed by the grace of God, but for the better. Therefore, the former change was (the result) of the first transgression, the latter according to the Psalmist *is the change of the right hand of the Most High* [Ps. 76:11]" [St. Prosper].3
- 189 Can. 16. "Let no one glory in that which he seems to possess, as if he did not receive (it), or think that he has received (it) for this reason, because the sign appeared from without, either that it might be read, or sounded that it might be heard. For thus says the Apostle: *If justice (is) through the law, then Christ died for nothing* [Gal. 2:21]; *ascending on high he led captivity captive, he gave gifts to men* [Eph. 4:8; cf. Ps. 67:19]. Whoever has, has from Him, but whoever denies that he has from Him, either does not truly possess, or that, *which he possesses, is taken away from him* [Matt. 25:29]" [St. Prosper].4
- 190 Can. 17. "Worldly desire creates the fortitude of the Gentiles, but the charity of God, which *is diffused in our hearts*, not by free will, which is froill us, but *by the Holy Spirit, which is given to us* [Rom. 5:5] produces the fortitude of the Christians" [St. Prosper].5
- 191 Can. 18. *"That grace is preceded by no merits.* A reward is due to good works, if they are performed; but grace, which is not due, precedes, that they may be done" [St. Prosper].6
- 192 Can. 19. *{(That no one is saved except by God's mercy.* Even if human nature remained in that integrity in which it was formed, it would in no way save itself without the help of its Creator; therefore, since without the grace of God it cannot guard the health which it received, how

1 Thoughts taken from St. Augustine, *Sent.* 152; from Augustine's "City of God" 14, 11, 1 [ML 45,1871 f.; resp. 41, 418].

2 *Ibid.* *Sent.* 211 [ML 45, 1876].

3 *Ibid.* *Sent.* 225; from St. Aug., *Enarr. in ps.* serm. 1, 2 [ML 45, 1878;-36, 841].

4 *Ibid.* *Sent.* 259; from St. Aug., *De spiritu et litt.* 29, 50 [ML 45, 1880;-44 231].

5 *Ibid.* *Sent.* 295; from St. Aug., *Opus Imperl. c. Iulian.* 1, 83 [ML 45, 1884;-45, 11°4].

6 *Ibid.* *Sent.* 297; from St. Aug., *Opus imperl. c. Iulian.* 1, 133 [ML 45, 1885;-45, 1133].

without the grace of God will it be able to recover what it has lost?" [St. Prosper].<sup>1</sup>

Can. 20. (*That without God man can do no good.* God does many good things in man, which man does not do; indeed man can do no good that God does not expect that man do" [St. Prosper].<sup>2</sup>

Can. 21. (*Nature and grace.* Just as the Apostle most truly says to those, who, wishing to be justified in the law, have fallen even from grace: *If justice is from the law) then Christ died in vain* [Gal. 2:21]; so it is most truly said to those who think that grace, which the faith of Christ commends and obtains, is nature: If justice is through nature, *then Christ died in vain.* For the law was already here, and it did not justify; nature, too, was already present, and it did not justify. Therefore, Christ did not die in vain, that the law also might be fulfilled through Him, who said: *I came not to destroy the law) but to fulfill (it)* [Matt. 5:17], and in order that nature ruined by Adam, might be repaired by Him, who said: *He came to seek and to save that which had been lost* [Luke 19:10]" [St. Prosper].<sup>3</sup>

Can. 22. (*Things which are peculiar to men.* No one has anything of his own except lying and sin. But if man has any truth and justice, it is from that fountain for which we ought to thirst in this desert, that bedewed by some drops of water from it, we may not falter on the way" [St. Prosper].<sup>4</sup>

Can. 23. (*The good "will of God and of man.* Men do their own will, not God's, when they do what displeases God; but when they do what they wish, in order to serve the divine will, even though willingly they do what they do, nevertheless, it is the will of Him by whom what they will is both prepared and ordered" [St. Prosper].<sup>5</sup>

Can. 24. (*The branches of the vine.* Thus there are branches in the vine, not that they may bestow anything upon the vine, but that they may receive from it the means by which they may live; so truly the vine is in the branches, that it may furnish vital nourishment to these, not take it from them. And by this it is an advantage to the disciples, not to Christ, that each have Christ abiding in him, and that each abide in Christ. For if the branch is cut off, another can sprout forth from the

*Ibid.*, Sent. 308; from St. Aug., Ep. 186, 11,37 [ML 45,1186;-33,830].

<sup>2</sup> Thoughts taken from St. Augustine, Sent., 312; from St. Aug., Contra duas epist. Pelag. 2,8,21 [ML 45, 1886;-44, 586].

<sup>3</sup> *Ibid.*, Sent. 315; from St. Augustine's De gratia el libero arbitr. 13, 25 [ML 45, 1887; -44,896].

<sup>4</sup> *Ibid.*) Sent. 323; from St. Augustine's In Joann. tract. 5, 1 [ML 45, 1887;-35, 1414].

<sup>5</sup> *Ibid.*) Sent. 338; from St. Augustine's In Joann. tract. 19, 19 [ML 45, 1189;-35,1555].

living root; but that which has been cut off, cannot live without the root [John 15:5 ff.] [St. Prosper].!

- 198 Can. 25. (*iThe love with which we love God.* Truly to love God is a gift of God. He Himself has granted that He be loved, who though not loved loves. Although we were displeasing we were loved, so that there might be produced in us [something] by which we might please. For the *Sptr*a whom we love together with the Father and the Son *pours forth the chanty* [of the Father and the Son] *in our hearts* [Rom. 5:5]" [St. Prosper]<sup>1,2</sup>

- 199 And thus according to the statements of the Holy Scriptures written above, or the explanations of the ancient Fathers, God being propitious, we ought to proclaim and to believe that through the sin of the first man free will was so changed and so weakened that afterwards no one could either love God as he ought, or believe in God, or perform what is good on account of God, unless the grace of divine mercy reached him first. Therefore, we believe that in the [case of] the just Abel, and Noe, and Abraham, and Isaac, and Jacob, and all the multitude of the ancient saints that illustrious faith which the Apostle Paul proclaims in their praise [Heb. II], was conferred not by the good of nature, which had been given before in [the case of] Adam, but through the grace of God. Even after the coming of the Lord we know and likewise believe that this grace was not held in the free will of all who desired to be baptized, but was bestowed by the bounty of Christ, according to what has already been said often, and Paul the Apostle declares: *It has been given to you for Chnst, not only, that you may belteve tn him, but also that you may suffer for him* [Phil. 1:29]; and this: *God, who has begun a good work in you, will perfect it even to the day of our Lord* [Phil. 1:6J]; and this: *By grace you are made safe through faith, and this not of yourselves: for it is the gift of God* [Eph. 2:8]; and that which the Apostle says about himself: *I have obtained mercy, that I may be fatthful* [I Cor. 7:25; I Tim. 1:13]; he did not say: "because I was," but: (*that I may be.*" And that: *What have you that you have not received?* [I Cor. 4:7J]. And that: *Every good gift, and every perfect gtft is from above, conling down from the Father of lights* [Jas. 1:17]. And that: *No one has anything, except it has been given him from above* [John 3:27]. Innumerable are the testimonies of the Sacred Scriptures which can be brought forward to prove grace, but they are passed over out of a desire for brevity; also because, in truth, more [proofs] will not profit those for whom a few do not suffice.

<sup>1</sup> *Ibid.*, *Sent.*, 366; from St. Augustine's, *In Joann.* tract. 81, 1 [ML 45, 1893;-35, 18411.

<sup>2</sup> *Ibid.*, *Sent.* 370; from St. Augustine's, *In Joann.* tract. 102, 5 [ML 45, 1894;-35, 1898].



[III. Predestination] According to the Catholic faith we believe this also, that after grace has been received through baptism, all the baptized with the help and cooperation of Christ can and ought to fulfill what pertains to the salvation of the soul, if they will labor faithfully. We not only do not believe that some have been truly predestined to evil by divine power, but also with every execration we pronounce anathema upon those, if there are [any such], who wish to believe so great an evil. This, too, we profess and believe unto salvation, that in every good work we do not begin, and afterwards are helped by the mercy of God, but He Himself, with no preceding good services [on our part], previously inspires us with faith and love of Him, so that we may both faithfully seek the sacraments of baptism, and after baptism with His help be able to perform those [acts] which are pleasing to Him. So very clearly we should believe that the faith-so admirable-both of that famous thief, whom the Lord restored to his native land of paradise [Luke 23:43], and of Cornelius the centurion, to whom the angel of the Lord was sent [Acts 10:3J, and of Zacheus, who deserved to receive the Lord Himself [Luke 19:6J, was not from nature, but a gift of God's bounty. 200

## BONIFACE II 530-532

### Confirmation of the Council of Orange II 1

[From the letter "Per filium nostrum" to Caesarius of Arles, January 25, 531].

1 - - To your petition, which you have composed with laudable solicitude for the Faith, we have not delayed to give a Catholic reply. 200a For you point out that some bishops of the Gauls, although they now agree that other goods are born of God's grace, think that faith, by which we believe in Christ, is only of nature, not of grace; and that (faith) has remained in the free will of man from Adam-which it is a sin to say-and is not even now conferred on individuals by the bounty of God's mercy; asking that, for the sake of ending the ambiguity, we confirm by the authority of the Apostolic See your confession, in which in the opposite way you explain that right faith in Christ and the beginning of all good will, according to Catholic truth, is inspired in the minds of individuals by the preceding grace of God.

2. And therefore, since many Fathers, and above all Bishop Augustine of blessed memory, but also our former high priests of the Apostolic See are proved to have discussed this with such detailed reasoning that there 20Gb

1 ML 65, 31 fl. (45, 1790 f.); Jf 881; Msi VIII 735 fl.; Bar(Th) to 529 n. 1 fl. (9, 375 fl.); Hfl II 737.

should be no further doubt in anyone that faith itself also comes to us from grace, we have thought that we should desist from a complex response, especially since according to these statements from the Apostle which you have arranged, in which he says: *I have obtained n[on]mercy, that I may be faithful* [I Cor. 7:25], and elsewhere: *It has been given to you, for Christ, not only that you may believe in Him, but also that you may suffer for Him* [Phil. 1:29], it clearly appears that the faith by which we believe in Christ, just as all blessings, comes to each man from the gift of supernal grace, not from the power of human nature. And this, too, we rejoice that your Fraternity, after holding a meeting with certain priests of the Gauls, understood according to the Catholic faith, namely in these matters in which with one accord, as you have indicated, they explained that the faith, by which we believe in Christ, is conferred by the preceding grace of God; adding also that there is no good at all according to God, that anyone can will, or begin, or accomplish without the grace of God, since our Savior Himself says: *Without Me you can do nothing*" [John 15:5]. For it is certain and Catholic that in all blessings of which the chief is faith, though we do not will it, the mercy of God precedes us, that we may be steadfast in faith, just as David the prophet says: *(My God, his mercy will prevent me)*" [Ps. 58:11]; and again: *My mercy is with him* [Ps. 88:25]; and elsewhere: *His mercy follows me* [Ps. 22:6]. And similarly blessed Paul says: *Or did anyone first give to him, and will he be rewarded by him? Since from him, and through him, and in him are all things* [Rom. 11:35 f.]. So we marvel very much that those, who believe the contrary, are oppressed by the remains of an ancient error even to the point that they do not believe that we come to Christ by the favor of God, but by that of nature, and say that the good of that very nature, which is known to have been perverted by Adam's sin, is the author of our faith rather than Christ; and do not perceive that they contradict the statement of the master who said: *No one comes to me, except it be given to him by my Father* [John 6:44]; but they also oppose blessed Paul likewise, who exclaims to the Hebrews: *Let us run in the contest proposed to us, looking upon the author and finisher of faith, Jesus Christ* [Heb. 2:1 f.]. Since this is so, we cannot discover what they impute to the human will without the grace of God for belief in Christ, since Christ is the author and consummator of faith.

3. Therefore, we salute [you] with proper affection, and approve your confession written above in agreement with the Catholic rules of the Fathers.

## JOHN II 533-535

### "One of the Trinity Suffered," and the Blessed Virgin Mary, Mother of God 1

[From epistle (3) "OEm quidem" to the senators of Constantinople, March, 534]

[Since] Justinian the Emperor, our son, as you have learned the 201  
tenor of his epistle, has signified that arguments have arisen with regard  
to these three questions, whether one of the Trinity can be called Christ  
and our God, that is, one holy person of the three persons of the Holy  
Trinity; whether the God Christ incapable of suffering because of deity  
endured [suffering in] the flesh; whether properly and truly <the  
Mother of God and the Mother of God's Word become incarnate from  
her> the Mother of our Lord God Christ ought to be called Mary ever  
Virgin. In these matters we have recognized the Catholic faith of the  
Emperor, and we show that this is clearly so from the examples of the  
prophets, and of the Apostles, or of the Fathers. For in these examples  
we clearly point out that one of the Holy Trinity is Christ, that is, one  
of the three persons of the Holy Trinity is a holy person or substance,  
which the Greeks call *v1ToO'Ta<TIS*, [various witnesses are brought forward,  
as Gen. 3:22; I Cor. 8:6; the Nicene Creed; Proclus' letter to the Western-  
ers, etc.]; but let us confirm by these examples that God truly endured  
in the flesh [Deut. 28:66; John 14:6; Matt. 3:8; Acts 3:15; 20,28; I Cor.  
2:8; Cyrilli anath. 12; LEO ad Flavium etc.].

We rightly teach that the glorious Holy ever Virgin Mary is acknowl- 202  
edged by Catholic men [to be] both properly and truly the one who bore  
God, and the Mother of God's Word, become incarnate from her. For  
He Himself deigned from earliest times properly and truly to become  
incarnate and likewise to be born of the holy and glorious Virgin Mother.  
Therefore, because the Son of God was properly and truly made flesh  
from her and born of her, we confess that she was properly and truly

1 ACOec Tom. IV, Vol. II, p. 206 fl.; Msi VIII 803 E fl.; If 885; Hrd II 1150 C fl.; ML 66, 20 C fl.; BR(T) App. I 496 a ff.-Certain monks at Scythian Constantinople announced the proposition: One of the Trinity suffered. For this reason it happened that they came under suspicion of the Monophysite heresy, and they set out to HORMISDAS, the Pope, to defend their own Roman orthodoxy. He did not give judgment in this matter, but in epistle 70 to Possessor rML 63, 490 fl., he showed that he bore the impudence of the Scythians with difficulty. But when other monks, namely the Acoemetæ of Constantinople, attacked the same proposition out of a feeling of perversity, JOHN II approved the letter of Justinian the elder, in which he accused them of the Nestorian heresy [ML 66, 17 f.], and in another letter directed to the Constantinopolitan senators he decreed as above regarding this matter.

the Mother of God made incarnate and born from her, and <properly indeed>, lest it be believed that the Lord Jesus received the name of God through honor or grace, as the foolish Nestorius thinks; but truly for this reason, lest it be believed that He took flesh in a phantasm or some other manner, not true flesh from the virgin, just as the impious Eutyches has asserted.

ST. AGAPETUS I 535-536

ST. SILVERIUS 536-(537)-540

## VIGILIUS (537) 540-555

### Canons against Origen <sup>1</sup>

[From the Book against Origen of the Emperor Justinian, 543]

- 203 Can. 1. If anyone says or holds that the souls of men pre-existed, as if they were formerly minds and holy powers, but having received a surfeit of beholding the Divinity, and having turned towards the worse, and on this account having shuddered (apopsycheisas) at the love of God, in consequence being called souls (psychae) and being sent down into bodies for the sake of punishment, let him be anathema.
- 204 Can. 2. If anyone says and holds that the soul of the Lord pre-existed, and was united to God the Word before His incarnation and birth from the Virgin, let him be anathema.
- 205 Can. 3. If anyone says or holds that the body of our Lord Jesus Christ was first formed in the womb of the holy Virgin, and that after this God, the Word, and the soul, since it had pre-existed, were united to it, let him be anathema.
- 206 Can. 4. If anyone says or holds that the Word of God was made like all the heavenly orders, having become a Cherubini for the Cherubim, a Seraphim for the Seraphim, and evidently having been made like all the powers above, let him be anathema.
- 207 Can. 5. If anyone says or maintains that in resurrection the bodies of men are raised up from sleep spherical, and does not agree that we are raised up from sleep upright, let him be anathema.
- 208 Can. 6. If anyone says that the sky, and the sun, and the moon and

<sup>1</sup> Msi IX 533 A f.; I-Ird III 279 C.-These canons, which the native synod under Menna the Patriarch edited in the year 543, the Supreme Pontiff VIGILIUS seems to have confirmed by his signature, as Cassiodorus testifies, *De inst. dive litt.* c. 2 [MG 70, 1111]: "It appears that he [evidently Origen] . . . has nevertheless in the present time been condemned anew by VIGILIUS the Pope, a most blessed man." ref. Fr. Diekanlp, *Die originistischen Streitigkeiten* in 6. Jahrhundert und das 5. allg. Konzil. Munster: 1899, 46 ff.].

the stars, and the waters above the heavens are certain living and material<sup>1</sup> powers, let him be anathema.

Can. 7. If anyone says or holds that the Lord Christ in the future age will be crucified in behalf of the demons, just as (He was) for the sake of men, let him be anathema. 209

Can. 8. If anyone says or holds that the power of God is limited, and that He has accomplished as much as He has comprehended, let him be anathema. 210

Can. 9. If anyone says or holds that the punishment of the demons and of impious men is temporary, and that it will have an end at some time, that is to say, there will be a complete restoration of the demons or of impious men, let him be anathema. 211

## COUNCIL OF CONSTANTINOPLE II 553

Ecumenical V (concerning the three Chapters)

### Ecclesiastical Tradition 2

We confess that (we) hold and declare the faith given from the beginning by the great God and our Savior Jesus Christ to the Holy Apostles, and preached by them in the whole world; which the sacred Fathers both confessed and explained, and handed down to the holy churches, and especially [those Fathers] who assembled in the four sacred Synods, whom we follow and accept through all things and in all things . . . judging as at odds with piety all things, indeed, which are not in accord with what has been defined as right faith by the same four holy Councils, we condemn and anathematize them. 212

### Anathemas Concerning the Three Chapters 3

[In part identical with "Homologia" of the Emperor,  
in the year 551]

Can. 1. If anyone does not confess that (there is) one nature or substance of the Father and of the Son and of the Holy Spirit, and one power and one might, and that the Trinity is consubstantial, one Godhead being worshipped in three subsistences, or persons, let such a one be anathema. 213  
For there is one God and Father, from whom are all things, and one Lord Jesus Christ, through whom are all things, and one Holy Spirit, in whom are all things.

<sup>1</sup> We should read: *AO/LKCh*, resp. "endowed with reason."

<sup>2</sup> *MSI IX 201B*: *Hrd III 70 D f.*; cf. *Bar(TH)* to 553 n. 20 fl. (10, 87 fl.).

<sup>3</sup> *Msi IX 375 D if.*; coll. *HR. II 892 fl.*; *Hrd III 193 D fl.*

- 214** Can. 2. If anyone does not confess that there are two generations of the Word of God, the one from the Father before the ages, without time and incorporeally, the other in the last days, when the same came down from heaven, and was incarnate of the holy and glorious Mother of God and ever Virgin Mary, and was born of her, let such a one be anathema.
- 215** Can. 3. If anyone says that one [person] is the Word of God who performed miracles, and another the Christ who suffered, or says that God the Word was with Christ when He was born of a woman, or was with Him as one in another, but not that the same [person] is our Lord Jesus Christ, the Word of God, incarnate and made man, and that both the miracles and the sufferings which He voluntarily endured in the flesh were of the same person, let such a one be anathema.
- 216** Can. 4. If anyone says that the union of the Word of God with man was made according to grace, or according to operation, or according to dignity, or according to equality of honor, or according to authority or relation, or temperament, or power, or according to good will-as if man was pleasing to God the Word because it seemed well to Him regarding Himself, as [mad] Theodore declares; or according to homonymy, by which the Nestorians who call God the Word Jesus and Christ, and name the man separately Christ and the Son, and, though plainly speaking of two persons, pretend to speak of one person and one Christ according to name only, and honor, and dignity, and worship, but does not confess that the union of the Word of God to a body animated with a rational and intellectual soul, took place according to composition or according to subsistence, as the Holy Fathers have taught, and on this account one subsistence of Him, who is the Lord Jesus Christ, one of the Holy Trinity, let such a one be anathema. For, since the union is thought of in many ways, some following the impiety of Appollinaris and Eutyches, consenting to the disappearance of those who have come together, worship the union according to confusion; others thinking like Theodore and Nestorius, rejoicing in the division, introduce the accidental union. But the Holy Church of God, rejecting the impiety of each heresy, confesses the union of God's Word to the body according to composition, that is according to subsistence. For the union through composition in the mystery about Christ not only preserves unconfused what have come together but besides does not admit a division.
- 217** Can. 5. If anyone accepts the one subsistence of our Lord Jesus Christ as admitting the significance of many subsistences, and on this account attempts to introduce in the mystery about Christ two subsistences or two persons, and of the two persons introduced by him, he speaks of one person according to dignity, and honor, and adoration, just as mad Theodore and Nestorius have written, and he falsely accuses the sacred synod of Chalcedon of using the expression "of one subsistence" ac-

according to this impious conception, but does not confess that the word of God was united to a body according to subsistence, and on this account one subsistence of Him, that is one person, and that thus, too, the holy Council of Chalcedon confessed one subsistence of our Lord Jesus Christ, let such a one be anathema. For, the Holy Trinity did not receive the addition of a person or of a subsistence when one of the Holy Trinity, God the Word, became incarnate.

Can. 6. If anyone says that the holy glorious ever-virgin Mary is 218  
falsely but not truly the Mother of God; or (is the Mother of God) according to relation, as if a mere man were born, but as if the Word of God became incarnate [and of her] from her, but the birth of the man according to them being referred to the Word of God as being with the man when he was born, and falsely accuses the holy synod of Chalcedon of proclaiming the Virgin Mother of God according to this impious conception which was invented by Theodore; or, if anyone calls her the mother of the man or the mother of the Christ, as if the Christ were not God, but does not confess that she is exactly and truly the Mother of God, because God the Word, born of the Father before the ages, was made flesh from her in the last days, and that thus the holy Synod of Chalcedon confessed her (to be), let such a one be anathema.

Can. 7. If anyone speaking on two natures does not admit that our 219  
Lord Jesus Christ is acknowledged as in the Divinity, in order that through this he may signify the distinction of the natures from which without confusion the marvelous union was born, and that the nature of the Word was not changed into that of the flesh, nor was the nature of the flesh changed into that of the Word (for each remains exactly as it is by nature, and the union has been made according to subsistence) but with a view to division by part; if he receives such an expression as this with regard to the mystery of Christ, or, acknowledging the number of the natures in the same one Lord our Jesus the Word of God made flesh, but does not accept the difference of these [natures] of which He is composed by reason alone, which is not destroyed by the union (for one is from both, and through one both), but uses number in such a way, as if each nature had its own subsistence separately, let such a one be anathema.

Can. 8. If anyone who agrees that a union has been born of the two 220  
natures of divinity and humanity, or who says that one nature of the Word of God has been made flesh, does not accept these (expressions) as the holy Fathers have taught, namely, that of the nature of God and of that of man, the union having taken place according to subsistence, one Christ was produced; but from such words attempts to introduce one nature or substance of Godhead and humanity of Christ, let such be anathema. For, while asserting that the only-begotten Word is united

according to subsistence, we do not say that any confusion of the natures with each other has been produced; but rather we believe that while each remains exactly as it is, the Word has been united to the flesh. Therefore, there is one Christ, God and man, the same [person being] consubstantial with the Father according to the Divinity, and the same consubstantial with us according to the humanity, for the Church of God equally detests and anathematizes those who divide or cut part by part, and those who confuse the mystery of the divine dispensation of Christ.

221 Can. 9. If anyone says that Christ is adored in two natures and as a result of this two (forms of) adoration are introduced, a special one for God the Word, and a special one for the man; or, if anyone with a view to the destruction of the humanity, or to the confusing of Divinity and the humanity, talking of one nature or substance of those who have come together, thus adores Christ but does not adore with one worship God the Word incarnate with His own flesh, just as the Church of God has accepted from the beginning, let such a one be anathema.

222 Can. 10. If anyone does not confess that Jesus Christ, our Lord, who was crucified in the flesh is true God, and Lord of glory, and one of the Holy Trinity, let such a one be anathema.

223 Can. 11. If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinarius, Nestorius, Eutyches, and Origen, in company with their sinful works, and all other heretics, who have been condemned by the Holy Catholic and Apostolic Church and by the four holy synods above-mentioned, and those of the above-mentioned heretics who have thought or think likewise, and have remained in their impiety until the end, let such a one be anathema.

224 Can. 12. If anyone defends the impious Theodore of Mopsuestia, who said that one was God the Word, and another the Christ, who was troubled by the sufferings of the soul and the longings of the flesh, and who gradually separated Himself from worse things, and was improved by the progress of His works, and rendered blameless by this life, so as to be baptized as mere man in the name of the Father, and of the Son, and of the Holy Spirit, and on account of the baptism received the grace of the Holy Spirit, and was deemed worthy of adoption as a son, and according to the likeness of the royal image is worshipped in the person of God the Word, and after the resurrection became unchangeable in thoughts and absolutely unerring, and again the same impious Theodore having said that the union of God the Word with the Christ was such as the Apostle (spoke of) with reference to man and woman: *itThey shall be two in one flesh*} [Eph. 5:31]; and in addition to his other innumerable blasphemies, dared to say that after the resurrection, the Lord when He breathed on His disciples and said: "*Receive ye the holy ghost*" [Isa. 20:22], did not give them the Holy Spirit, but breathed only



figuratively. But this one, too, said that the confession of Thomas on touching the hands and the side of the Lord, after the resurrection, (*My Lord and my God*" [Isa. 20:28], was not said by Thomas concerning Christ, but that Thomas, astounded by the marvel of the resurrection, praised God for raising Christ from the dead;

and what is worse, even in the interpretation of the Acts of the Apostles made by him, the same Theodore comparing Christ to Plato and Manichaeus, and Epicurus, and Marcion, says that, just as each of those after inventing his own doctrine caused his disciples to be called Platonists, and Manichaeans, and Epicureans, and Marcionites, and Christ invented His own way of life and His own doctrines [caused His disciples <sup>1</sup>to be called Christians from Him; if, then, anyone defends the aforementioned most impious Theodore and his impious writings, in which he sets forth the aforesaid and other innumerable blasphemies against the great God and our Savior Jesus Christ, but does not anathematize him and his impious writings, and all those who accept or even justify him, or say that he preached in an orthodox manner, and those who wrote in his defense or in defense of his wicked writings, and those who think the same things, or have thought them up to this time and acquiesced in such heresy until their deaths, let such a one be anathema.

Can. 13. If anyone defends the impious writings of Theodoritus, which are against the true faith and the first holy synod (held) in Ephesus, and (against) Cyrill in the number of the saints, and his twelve chapters [see note 113 ft. J], and defends all that he has written on behalf of the impious Theodore and Nestorius, and on behalf of others who think the same as the above-mentioned Theodore and Nestorius, and accepts them and their godlessness; and because of them calls the teachers of the Church impious, who believe in the union of the Word of God according to subsistence; and if he does not anathematize the said impious writings, and those who have thought or think similarly with these, and all those who have written against the true faith, or against Cyril among the saints and his twelve chapters, and have died in such impiety, let such a one be anathema.

Can. 14. If anyone defends the epistle which Ibas is said to have written to Maris the Persian, which denied that God the Word became incarnate of the holy Mother of God and ever virgin Mary, was made man, but which said that a mere man was born of her, whom he calls a temple, so that God the Word is one, and the man another; and which slandered as a heretic Cyril in the number of the saints for having proclaimed the right faith of the Christians; and as one who wrote in a manner like that of the wicked Apollinaris, and blamed the first holy synod (held) in Ephesus, because it condemned Nestorius without an

inquiry; and the same impious letter stigmatizes the twelve chapters of Cyril [see n. 113 ff.] in the number of the saints as wicked and opposed to the true faith, and justifies Theodore and Nestorius and their impious doctrines and writings; if anyone then defends the said letter, and does not anathematize it, and those who defend it, and say that it is true, or part of it is, and those who have written and are writing in its defense, or in defense of the wicked (ideas) included in it, and dare to justify it or the impiety included in it in the name of the holy Fathers, or of the holy synod (held) in Chalcedon, and have persisted in these (actions) until death, let such a one be anathema.

228 When then these things have been so confessed, which we have received from Holy Scripture, and from the teaching of the Holy Fathers, and from what was defined with regard to one and the same faith by the aforesaid four holy synods, and from that condemnation formulated by us against the heretics and their impiety, and besides, that against those who have defended or are defending the aforementioned three chapters, and who have persisted or do persist in their own error; if anyone should attempt to transmit [doctrines] opposed to those piously molded by us, or to teach or to write [them] if indeed he be a bishop, or belongs to the clergy, such a one, because he acts in a manner foreign to the sacred and ecclesiastical constitutions, shall be stripped of the office of bishop or cleric, but if he be a monk or a layman, he shall be anathematized.

## PELAGIUS I 556-561

### The Last Things 1

[From *Fide PELAGII* in the letter "Humani generis"  
to Childebert I, April, 557J

For I confess that all men from Adam, even to the consummation of 228a  
the world, having been born and having died with ADAM himself and his  
wife, who were not born of other parents, but were created, the one from  
the earth, the other [*al.: altera*], however, from the rib of the man [cf.  
Gen. 2:7, 22], will then rise again and *stand before the Judgment seat of  
Christ, that everyone may receive the proper things of the body, accord-  
ing as he has done, whether it be good or bad* [Rom. 14:10; II Cor. 5:10];  
and indeed by the very bountiful grace of God he will present the just, as  
*vessels of mercy prepared beforehand for glory* [Rom. 9:23], with the  
rewards of eternal life; namely, they will live without end in the society  
of the angels without any fear now of their own fall; the wicked,  
ever, remaining by choice of their own with *vessels of wrath fit for  
destruction* [Rom. 9:22], who either did not know the Way of the Lord,  
or knowing it left it when seized by various transgressions, He will give  
over by a very just judgment to the punishment of eternal and  
extinguishable fire, that they may burn without end. This, then, is my  
faith and hope, which is in me by the gift of the mercy of God, in  
defense of which blessed PETER taught [cf. I Pet. 3:15] that we ought  
to be especially ready to answer everyone who asks us for an accounting.

### The Form of Baptism 2

[From the epistle "Admonemus ut" to Gaudentius,  
Bishop of Volterra, about the year 560]

There are many who assert that they are baptized in the name of 229  
Christ alone with only one immersion. But the evangelical precept  
which the very God, our Lord and Savior Jesus Christ, handed down  
warns us to give each one holy baptism in the name of the Trinity and  
with a triple immersion also, since our Lord Jesus Christ said to his  
disciples: *Go, baptize all nations in the name of the Father and of the  
Son and of the Holy Ghost* [Matt. 28:19].

If, in fact, those of the heretics, who are said to remain in places near

<sup>1</sup> MGh Epistles III (1892) 79; Jf 946; ML 69, 410 BC.

<sup>2</sup> CIC Deer. III, 4, 82 and 30; Frdbg I 1389 and 1370; Reht I 1212 and 1196;  
Jf 980.

your love, confess perchance that they have been baptized only in the name of the Lord, without any uncertainty of doubt you will baptize them in the name of the Holy Trinity, if they come to the Catholic faith. But if . . . by a clear confession it becomes evident that they have been baptized in the name of the Trinity, you will hasten to unite them to the Catholic faith, employing only the grace of reconciliation, in order that nothing other than what the evangelical authority orders may seem to be accomplished.

### The Primacy of the Roman Pontiff <sup>1</sup>

[From epistle (26) "Adeone te" to a certain bishop  
(John ?), about the year 560]

- 230 Has the truth of your Catholic mother so failed you, who have been placed in the highest office of the priesthood, that you have not at once recognized yourself as a schismatic, when you withdrew from the apostolic sees? Being appointed to preach the Gospel to the people, had you not even read that the Church was founded by Christ our Lord upon the chief of the Apostles, so that *the gates of hell* might not be able to *prevail against it* [cf. Matt. 16:18J? If you had read this, where did you believe the Church to be outside of him in whom alone are clearly all the apostolic sees? To whom in like measure as to him, who had received *the keys*, has the power *of binding and of loosIng* been granted [cf. Matt. 16:19J? But for this reason he gave first to him alone, what he was about to give also to (in) all, so that, according to the opinion of blessed Cyprian the martyr who explains this very thing, the Church might be shown to be one. Why, therefore, did you, already dearest in Christ, wander away from your portion, or what hope did you have for your salvation?

## (JOHN III 561-574)

### COUNCIL OF BRAGA <sup>2</sup> II 561

#### Anathemas against Heretics, especially the Priscillianists <sup>3</sup>

- 231 1. If anyone does not confess that the Father, and the Son, and the Holy Spirit (are) three persons of one substance, and virtue, and power,

<sup>1</sup> From Call. Brit. Lowenfeld, *Epistolae Pontificum Romanorum ineditae*, Lipsiae: 1885, n. 28, p. 15 f.; Jf 998 c. Add.

<sup>2</sup> Braga, then in Spain but now in Portugal.

<sup>3</sup> Msi IX 774 C if.; call. KAnt 36 if. and H 230 if.; Hrd III 348 B if.; Hfl III 15 fl.-Concerning the rules of the faith of the church of Spain and their connection with this council, see KAnt 25 if. and 36 fl.-Almost with the same words and

just as the Catholic and apostolic Church teaches, but says there is only one and a solitary person, so that He Himself is the Father who is the Son, and also He Himself is the Paraclete, the Spirit, just as Sabellius and Priscillian have asserted, let him be anathema.

2. If anyone introduces some other names of the Godhead in addition to the Holy Trinity, because, as he says, there is in the Godhead himself a Trinity of the Trinity, just as the Gnostics and Priscillians have stated, let him be anathema. 232

3. If anyone says that the Son of God our Lord did not exist before He was born of the Virgin, just as Paul of Samosata and Photinus and Priscillian have said, let him be anathema. 233

4. If anyone does not truly honor the birthday of Christ according to the flesh, but pretends that he honors (it), fasting on the very day and on the Lord's Day, because, like Cerdon, Marcion, Manichaeus, and Priscillian, he does not believe that Christ was born in the nature of man, let him be anathema. 234

5. If anyone believes, as Manichaeus and Priscillian have said, that human souls or angels have arisen from the substance of God, let him be anathema. 235

6. If anyone says that human souls first sinned in the heavenly habitation and in view of this were hurled down into human bodies on earth, as Priscillian has affirmed, let him be anathema. 236

7. If anyone says that the devil was not first a good angel made by God, and that his nature was not a work of God, but says that he came forth from darkness, and does not have any author of himself, but is himself the origin and substance of evil, as Manichaeus and Priscillian have said, let him be anathema. 237

8. If anyone believes that the devil made some creatures in the world and by his own authority the devil himself causes thunder and lightning, and storms and spells of dryness, just as Priscillian has asserted, let him be anathema. 238

9. If anyone believes that human souls [*al.* souls and human bodies] are bound by a fatal sign [*al.* by fatal stars], just as the pagans and Priscillian have affirmed, let him be anathema. 239

10. If anyone believes that the twelve signs or stars, which the astrologers are accustomed to observe, have been scattered through single members of the soul or body, and say that they have been attributed to the names of the Patriarchs, just as Priscillian has asserted, let him be anathema. 240

11. If anyone condemns human marriage and has a horror of the 241

order the errors rejected by this council stand condemned in a letter of LEO the Great to Turibius, Bishop of Asturia [Astorga in Spain] Jf 412; ML 54, 680 fl.; Msi V 1290 fl. (cf. n. 21 fl.).

procreation of living bodies, as Manichaeus and Priscillian have said, let him be anathema.

242 12. If anyone says that the formation of the human body is a creation of the devil, and says that conceptions in the wombs of mothers are formed by the works of demons, and for this reason does not believe in the resurrection of the body, just as Manichaeus and Priscillian have said, let him be anathema.

243 13. If anyone says that the creation of all flesh is not the work of God, but belongs to the wicked angels, just as Priscillian has said, let him be anathema.

244 14. If anyone considers the foods of the flesh unclean, which God has given for the use of men; and, not for the affliction of his body, but as if he thought it unclean, so abstains from these that he does not taste vegetables cooked with meats, just as Manichaeus and Priscillian have said, let him be anathema.

[15 and 16 consider only ecclesiastical discipline].

245

he showed the Lord before the rest, was committed the care *of feeding the sheep* [cf. John 21:IS ff.]; and to him also He handed over *the keys of the kingdom of heaven*, and upon him He promised *to build his Church*, and He testified that *the gates of hell would not prevail against it* [cf. Matt. 16:16 ff.]. But, because the enemy of the human race even until the end of the world does not abstain from sowing cockle [Matt. 13:25] over the good seed in the Church of the Lord, and therefore, lest perchance anyone with malignant zeal should by the instigation of the devil presume to make sonle alterations in and to draw conclusions regarding the integrity of the faith; and (lest) by reason of this your ninds perhaps may seem to be disturbed, we have judged it necessary through our present epistle to exhort with tears that you should return to the heart of your mother the Church, and to send you satisfaction with regard to the integrity of faith. . . .

[*The faith of the Synods of NICEA, CONSTANTINOPLE I, EPHESUS I, and especially of CHALCEDON, and likewise of the dogmatic epistle of LEO to Flavian having been confirmed, he proceeds thus:*]

If anyone, however, either suggests or believes or presumes to teach contrary to this faith, let him know that he is condemned and also anathematized according to the opinion of the same Fathers. . . . Consider (therefore) the fact that vvhoever has not been in the peace and unity of the Church, cannot have the Lord [Gal. 3:7]. • • •

### The Necessity of Union with the Church <sup>1</sup>

[From epistle (2) "Dilectionis vestrae" to the schismatic bishops of Istria, about 585]

Do not (therefore) because of a love of ostentation, which is al- 247  
ways next to pride, remain in the vice of obstinacy; since in the day of judgment no one can excuse himself. . . .

For although it is evident from the word of the Lord Himself in the Sacred Gospel [cf. Matt. 16:18J where the Church is established, let us hear nevertheless what the blessed Augustine, mindful of the opinion of the same Lord, has explained. For he says that the Church of God is established among those who are known to preside over the apostolic sees, through the succession of those in charge, and whoever separates himself from the communion or authority of these sees, is shown to be in schism. And following additional remarks (he says): "If you are put outside, for the name of Christ you will also die. Suffer for Christ among

<sup>1</sup> ACOec IV, II, 108 fl.; Msi IX 897 D fl.; Jf 105S; ML 72, 712 D fl.; Hrd III 419 B fl.

the members of Christ; clinging to the body, fight for the head." But the blessed Cyprian . . . among other things, says the following: "The beginning starts from unity, and the primacy is given to PETER, so that the Church and the chair of Christ may be shown (to be) one: and they are all shepherds, but the flock, which is fed by the Apostles in unanimous agreement, is shown to be one." 1 And after a few (remarks he adds): "Does he who does not hold this unity of the Church believe that he has the faith? Does he who deserts and resists the chair of PETER, on which the Church was founded, have confidence that he is in the Church?" Likewise after other remarks (he asserts): "They cannot arrive at the reward of peace, because they disrupt the peace of the Lord by the fury of discord. . . . Those who were not willing to be at agreement in the Church of God, cannot remain with God; although given over to flames and fires, they burn, or thrown to wild beasts, they lay down their lives, there will not be [for them] that crown of faith, but the punishment of faithlessness, not a glorious result (of religious virtue), but the ruin of despair. Such a one can be slain, he cannot be crowned. . . . For the crime of schism is worse than that which they [commit] who have offered sacrifice, who, nevertheless, having been disposed to penance for their sins prayed to God with the fullest satisfaction. In this case the Church is sought and solicited; in the other the Church is p o i h i s e . c a n a s

their



## ST. GREGORY I, THE GREAT 590-604

The Knowledge of Christ (against the Agnoetae) <sup>1</sup>

[From the epistle "Sicut aqua frigida" to Eulogius,  
Patriarch of Alexandria, August, 600]

(But) concerning that which has been written: *That neither the Son,* <sup>248</sup>  
*nor the angels know the day and the hour* [cf. Mark 13:32], indeed,  
your holiness has perceived rightly, that since it most certainly should  
be referred not to the same son according to that which is the head, but  
according to his body which we are . . . , He [Augustine] also says  
. . . that this can be understood of the same son, because omnipotent  
God sometimes speaks in a human way, as he said to Abraham: *Now I*  
*know that thou tearest God* [Gen. 22:12], not because God then knew  
that He was feared, but because at that time He caused Abraham to  
know that he feared God. For, just as we say a day is happy not because  
the day itself is happy, but because it makes us happy, so the omnipotent  
Son says He does not know the day which He causes not to be known,  
not because He himself is ignorant of it, but because He does not permit  
it to be known at all. Thus also the Father alone is said to know, because  
the Son (being) consubstantial with Him, on account of His nature,  
by which He is above the angels, has knowledge of that, of which the  
angels are unaware. Thus, also, this can be the more precisely understood  
because the Only-begotten having been incarnate, and made perfect man  
for us, in His human nature indeed did know the day and the hour of  
judgment, but nevertheless He did not know this from His human na-  
ture. Therefore, that which in (nature) itself He knew, He did not  
know from that very (nature), because God-made-man knew the day  
and hour of the judgment through the power of His Godhead. . . .  
Thus, the knowledge which He did not have on account of the nature of  
His humanity-by reason of which, like the angels, He was a creature-  
this He denied that He, like the angels, who are creatures, had. There-  
fore (as) God and Inan He knows the day and the hour of judgment; but  
on this account, because God is man. But the fact is certainly manifest  
that whoever is not a Nestorian, can in no wise be an Agnoeta. For  
with what purpose can he, who confesses that the Wisdom itself of God  
is incarnate say that there is anything which the Wisdom of God does  
not know? It is written: *In the beginning was the Word, and the*  
*Word was with God, and the Word was God. . . . All things were*  
*made by him* [John I:13]. If *all*, without doubt also the day of judg-

<sup>1</sup> ML 77, 1097 A f.; Jf 1790.

ment and the hour. Who, therefore, is so foolish as to presume to assert that the Word of the Father made that which He does not know? It is written also: *Jesus knowing} that the Father gave him all things into his hands* [John 13:3]. If all things, surely both the day of judgment and the hour. Who, therefore, is so stupid as to say that the Son has received in His hands that of which He is unaware?

### Baptism and the Orders of Heretics <sup>1</sup>

[From the epistle "Quia charitati" to the bishops of Spain, about June 22, 601]

249 From the ancient institution of the Fathers we have learned that those who are baptized in the name of the Trinity, although an <sup>id</sup> heresy, whenever they return to the holy Church, may be recalled to the bosom of their mother the Church either with the anointing of chrism, or the imposition of hands, or with a profession of faith alone . . . , because the holy baptism, which they received among the heretics, at that time restores the power of cleansing in them when they have been united to the holy faith and the heart of the universal Church. But these heretics who are not baptized in the name of the Trinity . . . , whenever they come to the holy Church, are baptized, because whatever those placed in error received not in the name of the Trinity—was not baptism. Nor can that baptism itself, which, as has been said, had not been given in the name of the Trinity, be called repeated.

Therefore . . . without any hesitation your holiness may in your assembly all whoever return from the perverse error of Nestorius, their own orders preserved for them so that, while . . . through gentleness you make no opposition or difficulty in regard to their own orders, you may snatch them from the mouth of the ancient enemy.

### The Time of the Hypostatic Union <sup>2</sup>

[From the same epistle to the bishops of Spain]

250 (But) the flesh was not first conceived in the womb of the Virgin and afterwards the divinity came into the flesh; but, as soon as the Word came into the womb, directly, the power of His own nature being preserved, the Word was made flesh . . . . Nor was He conceived first and afterwards anointed; but that He was conceived of the Holy Spirit from the flesh of the Virgin, was anointed by the Holy Spirit, this was.

<sup>1</sup> ML 77, 1205 A fl.; Jf 1844; CIC Deer. III, 4, 44 and 84; Frbg I 1380, 1390.

<sup>2</sup> ML 77, 1207 D f.

*Concerning the adoration of images} see Kch n. /054 O.;-concernzng the 250\*  
 authority for the four councils} see R n. 229/;-concerning the anointing} ibid.  
 n. 2294;-concernzng the rite oj baptisln} ibid. n. 2292; the effect} ibid. n.  
 2298; concernIng the indissolubility of matrlllony} ibzd. n. 2297.*

SABIANUS 604-606

ST. BONIFACE IV 608-615

BONIFACE III 607

ST. DEUSEDIT 615-618

BONIFACE V 619-625



flesh, He never had two contrary wills, nor did the will of His flesh resist the will of His mind. . . . Therefore, knowing that there was no sin at all in Him when He was born and lived, we fittingly say and truthfully confess one will in the humanity of His sacred dispensation; and we do not preach two contrary wills, of mind and of flesh, as in a pure man, in the manner certain heretics are known to rave. In accord with this method, then, our predecessor (already mentioned) [HONORIUS<sup>1</sup>] is known to have written to the (aforenamed) Sergius the Patriarch who was asking questions, that in our Savior two contrary wills did not exist internally, that is, in His members, since He derived no blemish from the transgression of the first man. . . . This usually happens, that, naturally where there is a wound, there medicinal aid offers itself. For the blessed Apostle is known to have done this often, preparing himself according to the custom of his hearers; and sometimes indeed when teaching about the supreme nature, he is completely silent about the human nature, but sometimes when treating of the human dispensation, he does not touch on the mystery of His divinity. . . . So, my aforementioned predecessor said concerning the mystery of the incarnation of Christ, that there were not in Him, as in us sinners, contrary wills of mind and flesh; and certain ones converting this to their own meaning, suspected that He taught one will of His divinity and humanity which is altogether contrary to the truth.

THEODORUS I 642-649

## ST. MARTIN I 649-653 (655)

### THE LATERAN COUNCIL 649

(Against the Monothelites)

#### The Trinity, the Incarnation, etc.<sup>1</sup>

Can. 1. If anyone does not confess properly and truly in accord with 254 the holy Fathers that the Father, and the Son, and the Holy Spirit [are a] Trinity in unity, and a unity in Trinity, that is, one God in three subsistences, consubstantial and of equal glory, one and the same God-head, nature, substance, virtue, power, kingdom, authority, will, operation of the three, uncreated, without beginning, incomprehensible, im-

<sup>1</sup> Hrd III 922 A fl.; Msi X 1151 A fl.; coll. Hfl III 223 fl. and H 238 fl.; d. Bar(Th) about 649, n. 2 fl. (11,388 fl.), Can.: n. 22 f. (II, 392 fl.). These canons are recognized by AGATHO with all the western synods in a letter given to the emperors on the occasion of the ecumenical Synod VI CONSTANTINOPLE III); see below n. 288. Cf. Zeitschr. f. Kirchengesch. 51 (1932) 75 fl. [E. Caspar].

mutable, creator and protector of all things, let him be condemned [see n. 78-82, 213].

- 255 Can. 2. If anyone does not properly and truly confess in accordance with the Holy Fathers that God the Word himself, one of the holy and consubstantial and venerable Trinity, descended from heaven, and was incarnate of the Holy Spirit and Mary ever Virgin, and was made man, was crucified in the flesh, voluntarily suffered for us and was buried, and arose again on the third day, and ascended into heaven, and sits at the right hand of the Father, and will come again with paternal glory, with his flesh assumed by Him and intellectually animated, to judge the living and the dead, let him be condemned [see n. 2, 6, 65, 215].
- 256 Can. 3. If anyone does not properly and truly confess in accord with the holy Fathers, that the holy Mother of God and ever Virgin and immaculate Mary in the earliest of the ages conceived of the Holy Spirit without seed, namely, God the Word Himself specifically and truly, who was born of God the Father before all ages, and that she incorruptibly bore [Him?], her virginity remaining indestructible even after His birth, let him be condemned [see n. 218].
- 257 Can. 4. If anyone does not properly and truly confess according to the holy Fathers, two nativities of our one Lord and God Jesus Christ, as before the ages from God and the Father incorporally and eternally, and as from the holy ever Virgin, Mother of God Mary, corporally in the earliest of the ages, and also one and the same Lord of us and God, Jesus Christ, consubstantial with man and His Mother according to the human nature, and the same one passible in the flesh, and impassible in the Godhead, circumscribed in the body, uncircumscribed in Godhead, the same one uncreated and created, terrestrial and celestial, visible and intelligible, comprehensible and incomprehensible, that all mankind which fell under sin, might be restored through the same complete man and God, let him be condemned [see n. 214].
- 258 Can. 5. If anyone does not properly and truly confess according to the holy Fathers one incarnate nature of God the Word, in this way, that our substance is called incarnate perfectly in Christ God and without diminution, [see n. 220] provided substance is signified without sin, let him be condemned.
- 259 Can. 6. If anyone does not properly and truly confess according to the holy Fathers, that from two and in two natures substantially united unconfusedly and undividedly there is one and the same Lord and God, Jesus Christ, let him be condemned [see n. 148].
- 260 Can. 7. If anyone does not properly and truly confess according to the holy Fathers, the substantial difference of the natures preserved in Him, unconfusedly and undividedly, let him be condemned [see n. 148].
- 261 Can. 8. If anyone does not properly and truly confess according to the

holy Fathers the substantial union of the natures recognized in Him undividedly and unconfusedly, let him be condemned [see n. 148].

Can. 9. If anyone does not properly and truly confess according to the holy Fathers, the natural properties of His Godhead and of His manity preserved without diminution and without injury in Him, let him be condemned. 262

Can. 10. If anyone does not properly and truly confess according to the holy Fathers two wills of one and the same Christ our God, united uninterruptedly, divine and human, and on this account that through each of His natures the same one of His own free will is the operator [Editors add: operator] of our salvation, let him be condemned. 263

Can. 11. If anyone does not properly and truly confess according to the holy Fathers two operations of one and the same Christ our God uninterruptedly united, divine and human, from this that through each of His natures He naturally is the same operator of our salvation, let him be condemned. 264

Can. 12. If anyone according to the wicked heretics confesses one will and one operation of Christ our God, to the destruction of the confession of the holy Fathers and to the denial of the same dispensation of our Savior, let him be condemned. 265

Can. 13. If anyone according to the wicked heretics, contrary to the doctrine of the Fathers, confesses both one will and one operation, although two wills and two operations, divine and human, have been substantially preserved in union in Christ God, and have been piously preached by our holy Fathers, let him be condemned. 266

Can. 14. If anyone according to the wicked heretics, together with one will and one operation, which is impiously confessed by the heretics, denies and rejects both two wills and in like manner two operations, that is, divine and human, which are preserved in unity in the very Christ God, and are proclaimed in regard to Him in an orthodox manner by the holy Fathers, let him be condemned. 267

Can. 15. If anyone according to the wicked heretics unwisely accepts the divine-human operation, which the Greeks call as one operation, but does not confess that it is twofold according to the holy Fathers, that is, divine and human, or that the new application itself of the word "divine-human" which has been used is descriptive of one, but not demonstrative of the marvelous and glorious union of both, let him be condemned. 268

Can. 16. If anyone according to the wicked heretics in the destruction of the two wills and the two operations, that is, divine and human, preserved essentially in unity in Christ God, and piously preached by the holy Fathers, foolishly connects discords and differences with the mystery of His dispensation, and so attributes the evangelical and 269

apostolic words about the same Savior not to one and the same person and essentially to the same Lord Himself and God, our Jesus Christ, according to blessed Cyril, so that he is shown to be by nature God and likewise man, let him be condemned.

270 Can. 17. If anyone in word and mind does not properly and truly confess according to the holy Fathers all even to the last portion that has been handed down and preached in the holy, Catholic, and apostolic Church of God, and likewise by the holy Fathers and the five venerable universal Councils, let him be condemned.

271 Can. 18. If anyone according to the holy Fathers, harmoniously with us and likewise with the Faith, does not with mind and lips reject and anathematize all the most abominable heretics together with their impious writings even to one least portion, whom the holy Catholic and apostolic Church of God, that is, the holy and universal five Synods and likewise all the approved Fathers of the Church in harmony, rejects and anathematizes, we mean Sabellius, Arius, Eunomius, Macedonius, Apollinaris, Polemon, Eutyches, Dioscurus, Timothy Aelurus, Severus, Theodosius, Colluthus, Themistius, Paul of Samosata, Diodorus, Theodore, Nestorius, Theodulus the Persian, Origen, Didymus, Evagrius, and briefly all the remaining heretics, who have been condemned and cast out by the Catholic Church; whose teachings are the fruit of diabolical operation, and those, who unto the end have obstinately suggested (ideas) similar to these, or do suggest (them), or are believed to suggest (them), with whom (they are) justly (associated), inasmuch as (they are) like them and (are) possessed of a similar error, according to which they are known to teach and by their own error determine their lives, we mean, Theodore formerly Bishop of Pharan, Cyrus of Alexandria, Sergius of Constantinople, or his successors, Pyrrhus and Paul, persisting in their treachery, and all their impious writings; and those, who have unto the end obstinately suggested, or are suggesting, or are believed to suggest (ideas) similar to those, that is, one will and one operation of the divinity and humanity of Christ, and besides these the very impious *Ecthesis*, which was composed at the persuasion of the same Sergius by Heraclius, formerly emperor in opposition to the orthodox faith, defining that one will of Christ God, and one operation from the composite are to be venerated; but also everything, which has been impiously written or done by them in defense of it, and those who accept it, or any thing that has been written or done in defense of it; and together with those again the wicked *Typus*, who on the persuasion of the aforementioned Paul was prepared recently by the most serene Emperor Constantine [read: Constantius], the emperor against the Catholic Church, inasmuch as he promulgates equally the denial and by silence the binding together of two natural wills and operations, divine and



human, which are piously preached by the holy Fathers in the very Christ, true God and our Savior, together with one will and operation, which is impiously venerated in Him by the heretics, and inasmuch as he unjustly defines that together with the holy Fathers the wicked heretics also are freed from all reprehension and condemnation, unto the trimming down of the definitions or of the rule of the Catholic Church.

If anyone therefore, as has been said, does not in agreement with us 272 reject and anathematize all these most impious teachings of their heresy, and those matters which have been impiously written by anyone in defense of them or in definition of them, and the specifically designated heretics, we mean Theodore, Cyrus and Sergius, Pyrrhus and Paul, seeing that they are the rebels against the Catholic Church; or if anyone holds as condemned and entirely deposed some one of these who were in writing, or without writing, in any manner or place or time whatsoever rashly deposed or condemned by them (heretics) or by persons like them, inasmuch as the one condemned does not believe at all like them but with us confesses the doctrine of the holy Fathers-but, on the contrary (anyone) does not consider everybody who has been of this class-that is, whether bishop or priest or deacon or a member of any other ecclesiastical rank, or monk or layman-pious and orthodox and a defender of the Catholic Church, and also more firmly settled in the order to which he has been called by the Lord, but believes such (to be) impious and their judgments in defense of this detestable, or their opinions vain and invalid and weak, nay more wicked and execrable or worthy of condemnation, let such a person be condemned.

Can. 19. If anyone who indubitably has professed and also under- 273 stands those (teachings) which the wicked heretics suggest, through vain impudence says that these are teachings of piety, which the investigators and ministers of the Word have handed down from the beginning, that is to say, the five holy and universal Synods, certainly calumniating the holy Fathers themselves and the five holy Synods mentioned, in the deception of the simple, or in the acceptance of their own impious treachery, let such a person be condemned.

Can. 20. If anyone according to the wicked heretics in any manner 274 whatsoever, by any word whatsoever, or at any time or place whatsoever illicitly *removing the bounds* which the holy *Fathers* of the Catholic Church *have* rather firmly *established* [Provo 22:28], that is, the five holy and universal Synods, in order rashly to seek for novelties and expositions of another faith; or books, or letters, or writings, or subscriptions, or false testimonies, or synods, or records of deeds, or vain ordinations unknown to ecclesiastical rule; or unsuitable and irrational tenures of place; and briefly, if it is customary for the most impious

heretics to do anything else, (if anyone) through diabolical operation crookedly and cunningly acts contrary to the pious preachings of the orthodox (teachers) of the Catholic Church, that is to say, its paternal and synodal proclamations, to the destruction of the most sincere confession unto the Lord our God, and persists without repentance unto the end impiously doing these things, let such a person be condemned forever, *and let all the people say: so be it, so be it* [Ps. 105:48].

ST. EUGENIUS I 654 (655)-657

ST. VITALIANUS 657-672

## (ADEODATUS 672-676)

COUNCIL OF TOLEDO XI 675 <sup>1</sup>

Creed of Faith (especially concerning the Trinity  
and the Incarnation) <sup>2</sup>

["Exposition of faith" against the Priscillianists]

- 275 [The Trinity] We confess and believe the holy and ineffable Trinity, the Father, and the Son, and the Holy Spirit, one God naturally, to be of one substance, one nature, and also of one majesty and power. And we profess that the Father, indeed, is not begotten, not created but unbegotten. For He from whom both the Son received His nativity and the Holy Spirit His procession takes His origin from no one. Therefore, He is the source and origin of all Godhead; also is the Father Himself of His own essence, He who ineffably begot the Son [Another version: Father, essence indeed ineffable, Son of His own substance] from an ineffable substance; nor did He, however, beget other than what He Himself is: God God, light light, from Him, therefore, is *all paternity*  
276 *in heaven and on earth* [Eph. 3:15].-We confess also that the Son was born, but not made, from the substance of the Father without beginning before all ages, because neither the Father without the Son, nor the Son without the Father ever at any time existed. And yet not as the Son from the Father, so the Father from the Son, because the Father did not receive generation from the Son, but the Son from the

<sup>1</sup> KAnt 73 fl. [cf. n. 15 fl.] thinks that this creed was composed by a certain unknown theologian of the fifth century and was received by this Council. It is not certain that this same creed was approved by INNOCENT III: cf. *Zeitschr. f. kath. Theologie* 48 (1924) 322 fl. (H. Lennerz, S.J.).

<sup>2</sup> Msi XI 132 E fl.; coll. J. Madoz, S.J., *Le symbole du X<sup>e</sup> concile de Toledé, 1938*, 16 fl.; H. 242 fl. and KAnt 74 fl.; Hrd III 1020 A fl.; ML 12, 959 A fl.; d. Hfl III 114 fl.; Bar(Th) ad 675 n. 1 fl. (II, 588 fl.).-See in Madoz *Ope cit.* 31 fl., 206 fl. the citations of the Fathers, etc., occurring in this document.

Father. The Son, therefore, is God from the Father; the Father, however, is God, but not from the Son; Father indeed of the Son, not God from the Son. He, however, is Son of the Father and God from the Father. However, the Son is equal in all things to God the Father, because at no time did He either begin or cease to be born. We believe that He is of one substance with the Father, and because of this we say that He is *ὁμοούσιος* to the Father, that is, of the same substance with the Father, for *ὁμο* in Greek means one, *οὐσία* means substance, and the two joined together mean "one substance." For, neither from nothing, nor from any other substance, but from the womb of the Father, that is, from His substance, we must believe that the Son was begotten or born. Therefore, the Father is eternal, and the Son is eternal. But if He always was Father, He always had a Son to whom He was Father; and by reason of this we confess that the Son was born of the Father without beginning. Neither do we call the same Son of God a part of a divided nature because of the fact that He is begotten of the Father; but we assert that the perfect Father begot the perfect Son without diminution or division, because it is a characteristic of Divinity alone not to have an unequal Son. Also, this Son is Son of God by nature, not by adoption,<sup>1</sup> wholl we must believe God the Father begot neither by will nor by necessity; for, neither does any necessity happen [*al. capit*, 'take hold'] in God, nor does will precede wisdom.-We believe also that the Holy Spirit, who is the third person in the Trinity, is God, one and equal with God the Father and the Son, of one substance, also of one nature; that He is the Spirit of both, not, however, begotten nor created but proceeding from both. We believe also that this Holy Spirit is neither unbegotten nor begotten, lest if we say unbegotten, we should affirm two Fathers, or if begotten, we should be proven to declare two Sons; He is said to be the Spirit, however, not only of the Father but at the same time of the Father and the Son. For, neither does He proceed from the Father into the Son, nor does He proceed from the Son to sanctify the creature, but He is shown to have proceeded at the same time from both, because He is acknowledged to be the love or holiness of both. Therefore, we believe that this Holy Spirit was sent by both, as the Son was sent by the Father; but He is not considered less than the Father and the Son, as the Son, on account of the body He assumed, testifies that He Himself is less than the Father and the Holy Spirit.

This is the account of the Holy Trinity that has been handed down. We must call and believe it to be not triple but triune. Neither can we rightly say that in one God is the Trinity, but that one God is the

<sup>1</sup> This proclaimed against the Bonosians who declared the Son of God to be according to divine nature a son by adoption only, although the later Adoptionists said this with reference to human nature.

Trinity. In the relative names of persons, however, the Father refers to the Son, the Son to the Father, and the Holy Spirit to both, in that while relatively three persons are asserted, we yet believe they are one nature or substance. Neither as three persons, so do we predicate three substances, but one substance, however three persons. For, as He is Father, not to Himself, but to the Son; and as He is Son not to Himself but to the Father, similarly also the Holy Spirit refers in a relative sense not to Himself, but to the Father and to the Son, in that He is proclaimed the Spirit of the Father and the Son.-Likewise when we say "God," no relationship is expressed, as the Father to the Son, or the Son to the Father, or the Holy Ghost to the Father and the Son, but God applies especially to Himself. For, if we are asked concerning the individual persons, we must confess that each is God. Therefore, we say that the Father is God, the Son is God, and the Holy Spirit is God each singly; yet there are not three Gods, but there is one God. Likewise also we say that the Father is omnipotent, the Son is omnipotent, and the Holy Spirit is omnipotent, each singly; not, however, three omnipotent Gods, but one omnipotent God, as also we predicate one light and one principle. We confess and believe, therefore, that singly each person is wholly God and that all three persons are one God; they have one indivisible and equal Godhead, majesty or power, neither is it lessened in the single person, nor increased in the three persons, because it does not have anything less when each person of God is spoken of singly, nor more when all three persons are called one God.-Therefore, this Holy Trinity, which is the one and true God, neither excludes number nor is it contained in number.-For in the relation of persons number appears, but in the substance of divinity, what might be enumerated is not understood. Therefore, in this alone they imply number, that they are related to each other; and in this, that they are to themselves, they lack number. For natural unity is so suitable to this Holy Trinity that there cannot be a plurality in the three persons. For this reason, then, we believe that saying in Sacred Scripture: "Great is our Lord and great is his power; and of his Wisdom there is no number" [Ps. 146:5]. Neither because we have said that these three persons are one God, are we able to say that the same one is the Father who is the Son, or that He is the Son who is the Father, or that He who is the Holy Spirit is either the Father or the Son. For He is not the Father who is the Son, nor is He the Son who is the Father, nor is the Holy Spirit He who is either the Father or the Son, even though the Father is the same as the Son, the Son the same as the Father, the Father and the Son the same as the Holy Spirit; that is, in nature one God. For, when we say that the same one is not the Father as the Son, we refer to the distinction of persons. When, however, we say that the Father is the same

as the Son, the Son the same as the Father, the Holy Spirit the same as the Father and the Son, it is plain that the reference is to the nature or substance by which He is God, because in substance they are one; for we are distinguishing persons, we are not dividing the Deity.-We acknowledge, therefore, the Trinity in a distinction of persons; we profess unity on account of the nature or substance. Therefore, the three are one, that is, in nature, not in person. We must not, however, consider these three persons separable, since we believe that no one before the other, no one after the other, no one without the other ever existed or did anything. For, they are found inseparable both in that which they are, and in that which they do, because between the generating Father and the generated Son and the proceeding Holy Spirit we believe that there was no interval of time in which either the begetter at any time preceded the begotten, or the begotten was lacking to the begetter, or the proceeding Holy Spirit appeared after the Father or the Son. Therefore, for this reason we proclaim and believe that this Trinity is inseparable and unconfused. These three, therefore, are called persons, as our ancestors define, that they may be recognized, not that they may be separated. For, if we give attention to that which Holy Scripture says of Wisdom: "She is the brightness of eternal light" [Wisd. 7:26], as we see the splendor inhering inseparably in light, so we confess that the Son cannot be separated from the Father. Therefore, just as we do not confuse these three persons of one and inseparable nature, so do we in nowise declare them separable. Since, indeed, the Trinity itself has so deigned to show this clearly to us that even in these names by which it wished the persons to be recognized singly, it does not permit one to be understood without the other; for neither is the Father recognized without the Son, nor is the Son found without the Father. Indeed, the very relation of personal designation forbids the persons to be separated, whom, even when it does not name them together, it implies together. Moreover, no one can hear anyone of those names without being constrained to think also of another. Since, then, these three are one and the one three, there is yet remaining to each person His own property. For the Father has eternity without nativity, the Son eternity with nativity, and the Holy Spirit procession without nativity with eternity.

[The Incarnation] Of these three persons we believe that for the liberation of the human race only the person of the Son became true man without sin from the holy and immaculate Virgin Mary, from whom He is begotten in a new manner and by a new birth; in a new manner, because invisible in divinity, He became visible in flesh; by a new birth, however, is He begotten, because inviolate virginity without the experience of sexual intercourse supplied the material of human flesh made fruitful by the Holy Spirit. This Virgin birth is neither grasped

by reason nor illustrated by example, because if grasped by reason, it is not miraculous; if illustrated by example, it will not be unique.! Yet we must not believe that the Holy Spirit is Father of the Son, because of the fact that Mary conceived by the overshadowing of the same Holy Spirit, lest we seem to assert that there are two Fathers of the Son, which is certainly ilnpious to say.-In this marvelous conception, with  
 283 Wisdonl building a house for herself, *the Word was Inade flesh and dwelt among us* [John 1:14]. The Word itself, however, was not so converted and changed that He who willed to become man ceased to be God; but the *Word uWas made flesh* in such a way that not only are the Word of God and the flesh of man present, but also the soul of a rational man, and this whole is called God on account of God, and man on account of man. In this Son of God we believe there are two natures, one of divinity, the other of humanity, which the one person of Christ so united in Himself that the divinity can never be separated from the hunlanity, nor the humanity from the divinity. Christ, therefore, is perfect God and perfect man in the unity of one person; but it does not follow, because we have asserted two natures in the Son, that there are two persons in Him, lest-which God forbid-a quaternity be predicated of the Trinity. For God the Word has not received the person of man, but the nature, and to the eternal person of divinity He has united the  
 284 temporal substance of flesh.-Likewise we believe that the Father, the Son, and the Holy Spirit are of one substance, but we do not say that the Virgin Mary gave birth to the unity of the Trinity, but only to the Son, who alone assumed our nature in the unity of His person. Also, we must believe that the entire Trinity accomplished the Inealnation of the Son of God, because the works of the Trinity are inseparable. However, only the Son *took the forn'l of a servant* [cf. Phil. 2:7] in the singleness of His person, not in the unity of His divine nature; in what is proper to the Son, -not in what is COLnmon to the Trinity; and this form was adapted to Him for unity of person so that the Son of God and the Son of man is one Christ, that is, Christ in these two .natures exists in three substances; of the Word, which rnust refer to the essence of God alone, of the body, and of the soul, which pertain to true man.  
 285 He has, therefore, in Himself the twofold substance of His divinity: and our humanity. We understand, however, that by the fact that He proceeded from God the Father without beginning, He was born only,1 for He was neither made nor predestined; by the fact, however, that He was born of the Virgin Mary, we must believe that He was born, made,; and predestined. Yet both births in Him are marvelous, because He was both begotten by the Father without a mother before all ages and in the end of the ages He was born of a mother without a father; He who,1

however, according as He is God created Mary, according as He is man \was created from Mary; He is both father and son of His mother Mary. Likewise by the fact that He is God, He is equal to the Father; by the fact that He is man, He is less than the Father. Likewise we must believe that He is both greater and less than Himself; for in the form of God even the Son Himself is greater than Himself on account of the humanity He assumed, than which the divinity is greater; in the form, however, of a servant He is less than Himself, that is, in His humanity, which is recognized as less than His divinity. For, as by reason of the body which He assumed He is believed to be not only less than the Father but also less than Himself, so according to His divinity He is coequal with the Father, and both He and the Father are greater than man, which the person of the Son alone assumed. Likewise to the question whether the Son could so be equal to and less than the Holy Spirit, as we believe that He is now equal to, now less than the Father, we reply: According to the form of God He is equal to the Father and to the Holy Spirit, according to the form of a servant, He is less than both the Father and the Holy Spirit; because neither the Holy Spirit nor the Father, but only the person of the Son assumed a body, by which He is believed to be less than those two persons. Likewise we believe that this Son, inseparable from God the Father and the Holy Spirit, is distinguished from them by His person, and distinguished from other men by the nature He assumed [another version, from the manhood assumed]. Likewise with reference to man it is His person that is pre-eminent; but with reference to the Father and the Holy Spirit it is the divine nature or substance. Yet we must believe that the Son was sent not only by the Father but also by the Holy Spirit; because He himself said through the prophet *And now the Lord has sent me and His Holy Spirit* [Isa. 48:16]. We believe also that He was sent by Himself, because we acknowledge that not only the will but also the works of the whole Trinity are inseparable. For, He who before all ages \was called the only begotten, in time became the first born; the only begotten on account of the substance of the Godhead, the first born on account of the nature of the body which He assumed.

[The Redemption] In this form of assumed human nature we believe according to the truth of the Gospels that He was conceived without sin, born without sin, and died without sin, who alone *for us became sin* [II Cor. 5:21], that is, a sacrifice for our sin. And yet He endured His passion without detriment to His divinity, for our sins, and condemned to death and to the cross, He accepted the true death of the body; also on the third day, restored by His own power, He arose from the grave.

In this example, therefore, of our Head we confess is accomplished 287

[another version: with true faith] the true resurrection of the body of all the dead. Neither do we believe that we shall rise in an ethereal or any other body (as some madly say) but in that in which we live and exist and move. When this example of His holy resurrection was finished, our same Lord and Savior returned by ascending to His paternal home, which in His divinity He had never left. There sitting at the right hand of the Father, He awaits the end of time to be the judge of all the living and the dead. Thence with the holy angels and men He will come to judge, and to render to everyone the due of his own reward, according *as each one* living in the body *has done good or evil* [II Cor. S: 10]. We believe that the holy Catholic Church, purchased by the price of His blood, will reign with Him for eternity. Established in her bosom we believe in and confess one baptism for the remission of all sins. In this faith we both truly believe in the resurrection of the dead and we await the joys of the future life. We must pray and beg for this only, that when, the judgment finished and over, the Son *will hand over the kingdom to God the Father* [1 Cor. 15:24], that He may render us participators of His kingdom, so that through this faith in which we cling to Him, we may reign with Him without end.-This exposition is the pledge of our confession through which the teaching of all heretics is destroyed, through which the hearts of the faithful are cleansed, through which also we ascend gloriously to God for all eternity. Amen.

DONUS 676-678

## ST. AGATHO 678-681

ROMAN COUNCIL 680

### The Hypostatic Union <sup>1</sup>

[From the dogmatic epistle of Agatha and the Roman Synod "Omnium bonorum spes" to the Emperors <sup>2</sup>]

- 288 We acknowledge (indeed) that one and the same our Lord Jesus Christ, the only begotten Son of God, from two and in two substances subsists, unconfusedly without change, indivisibly, inseparably [see n. 148], never the difference of natures destroyed on account of the union,

<sup>1</sup> Msi XI 290 E f., Jf 2110; Hrd III 1119 D f.; ML 87,1221 B; cf. Hfl III 252 f.

<sup>2</sup> The Fathers of Synod VI (Constpl. III) accepted this letter, asserting that Peter spoke through Agatho. "The highest chief of the Apostles struggled with us; for we had his initiator and the successor to the See as a supporter and illustrator of the divine sacrament through a letter. That ancient city of Rome offered you [Constantinus] a confession written by God" [Hrd III 1422 E f.].



but rather the property of each nature preserved and concurring in one person and in one subsistence; not shared or divided in a duality of persons, nor fused into one composite nature; but we acknowledge, even after the subsistential union, one and the same only begotten Son, the Word God, our Lord Jesus Christ [see n. 148], neither each in a different way, nor the one and the other, but the very same in two natures, that is, in the Godhead and in the humanity, because neither has the Word been changed into the nature of the flesh, nor has the flesh been transformed into the nature of the Word; for each remains what by nature it was; indeed in contemplation alone do we discern a difference of the united natures in that from which unfusedly, inseparably, and incommutably it was composed; for one from both and each through one, because at the same time there are present both the dignity of the Godhead and the humility of the flesh, each nature, even after the union, preserving without defect its own property, "and each form doing with the mutual participation of the other what it holds as its own (work); the Word doing what is of the Word, and the flesh accomplishing what is of the flesh; the one of which shines forth in miracles, the other submits to injuries." <sup>1</sup> Thus, it follows that as we truly confess that He has two natures or substances, that is, the Godhead and the humanity, unfusedly, indivisibly, incommutably, so also He has both two natural wills and two natural operations, since the rule of piety instructs us that perfect God and perfect man is one and the same Lord Jesus Christ [see n. 254-274], because it is shown that the apostolic and evangelical tradition and the teaching of the holy Fathers, whom the holy, apostolic, and Catholic Church and the venerable Synods accept, have taught us this.

## COUNCIL OF CONSTANTINOPLE III 680-681

Ecumenical VI (against the Monothelites)

### Definition of the Two Wills of Christ <sup>2</sup>

This present holy and universal Synod faithfully receiving and willingly accepting such a suggestion which was made by the most holy and most blessed Agatho, Pope of ancient Rome, to Constantine, our very good and most faithful ruler, which (decree) by name has excommunicated those who have taught or have preached, as has been said

<sup>1</sup> Letter of Pope Leo dogmat. ad Flavianum [see n. 144].

<sup>2</sup> Msi XI 635 C fl.; Hrd III 1397 E fl.; cf. Hfl III 283 fl.; Bar(Th) ad 680 n. 41 fl. (12, 11 fl.).-See Letter of Leo II. Msi XI 725 fl.

above, that there is one will and one operation in the dispensation of the Incarnation of our Lord Jesus Christ, our true God [see n. 288], likewise has accepted another Synodal decree, which was sent by the Sacred Council which, under the same most holy Pope, is made up of one hundred and twenty-five bishops, pleasing to God, in accordance with a tranquillity established by God, in so far as they are in agreement with the holy Council of Chalcedon, and the [see n. 148] letter of this most holy and most blessed Pope Leo of ancient Rome which was directed to holy Flavian [see n. 143], and which (letter) the Synod has called a monument of this kind of orthodox faith.

- 290 Besides, both in Synodical letters which were written by blessed Cyril against the impious Nestorius and to the oriental bishops, following also the five holy ecumenical councils and the holy and trusted Fathers, and defining harmoniously with them it confesses that our Lord Jesus Christ, our true God, one of the holy and consubstantial Trinity and giving forth the origin of life, perfect in Godhead and the same perfect in humanity, truly God and truly man, Himself of a rational soul and body; it confesses the same consubstantial with the Father according to Godhead, and consubstantial with us according to humanity, *through all things like to us except in sin* [Heb. 4:15], before ages, indeed, begotten of the Father according to Godhead, in the last days, however, the same for us and for our salvation of the Holy Spirit and of the Virgin Mary properly and truly the mother of God according to humanity, one and the same Christ, the only begotten Lord God in two natures recognized unfusedly, unchangeably, inseparably, indivisibly, never the difference of these natures destroyed on account of union, but rather the property of each nature saved and in one person and in one substance concurring, not into two persons portioned or divided but one and the same only begotten Son of God the Word. our Lord Jesus Christ, just as formerly the prophets taught us about Him, and our Lord Jesus Christ Himself has taught us, and the creed of the holy Fathers has handed down to us [Conc. Chal., see n. 148].

- 291 And so we proclaim two natural wills in Him, and two natural operations indivisibly, inconvertibly, inseparably, unfusedly according to the doctrine of the holy Father, and two natural wills not contrary, God forbid, according as impious heretics have asserted, but the human will following and not resisting or hesitating, but rather even submitting to His divine and omnipotent will. For, it is necessary that the will of the flesh act, but that it be subject to the divine will according to the most wise Athanasius.<sup>2</sup> For, as His flesh is called and is the flesh of the Word

<sup>1</sup> Msi XI 18S ff.

<sup>2</sup> Tractate on the following: "Nunc anima mea turbata est!" [John 12:27]. This tractate is now not extant; cf. MG 26, 124.

of God, so also the natural will of His flesh is called and is the proper will of the Word of God as He Himself says: "Because I came down from heaven, not to do my own will but the will of my Father who sent me" [cf. John 6:38], calling the will of the flesh His own. For the body became His own. For as His most holy and immaculate animated flesh deified has not been destroyed but in its own status and plan remained, so also His human will deified has not been destroyed, but on the contrary it has been saved according to the theologian Gregory who says: <sup>1</sup> "For to wish of that one an entire deification, which is understood in the Savior, is not contrary to God."

But we glorify two natural operations indivisibly, inconvertibly, unfusedly, inseparably in our Lord Jesus Christ Himself, our true God, that is, the divine operation and the human operation, according to Leo the divine preacher who very clearly asserts: "For each form does what is proper to itself with the mutual participation of the other, that is, the Word doing what is of the Word and the flesh accomplishing what is of the flesh" [see n. 144]. For at no time shall we grant one natural operation to God and to the creature, so that neither what was created, we raise into divine essence, nor what is especially of divine nature, we accorcas 292 0389

to be excommunicated, bishops indeed from the bishopric, but priests from the priesthood; but if they are monks or laymen, to be anathematized.

ST. LEO II 682-683 <sup>1</sup>

JOHN V 685-686

ST. BENEDICT II 684-685

CONAN 686-687

## (ST. SERGIUS I 687-701)

### COUNCIL OF TOLEDO XV 685

#### Protestation concerning the Trinity and the Incarnation <sup>2</sup>

[From "Liber responsionis" or the "Apologia" of Julian,  
Archbishop of Toledo]

294

We have found that in that book of response to our faith, which we had sent to the Roman Church through Peter the regent, it had seemed to the Pope already mentioned (Benedict) that we had carelessly written that first chapter where we said according to divine essence: "Will begot will, as also wisdom, wisdom," because that man in a hurried reading that we had used these very names according to a relative sense, or according to a comparison of the human mind; and so in his reply he commanded us to give warning saying: "In the natural order we recognize that the word takes its origin from the mind, just as reason and will, and they cannot be changed, so that it may be said that, as the word and the will proceed from the mind, so also the mind from the word or the will, and from this comparison it seemed to the Roman Pontiff that the will cannot be said to be from the will." We, however, not according to comparison of the human mind, nor according to a relative sense, but according to essence have said: Will from will, as also wisdom from wisdom. For this being is to God as willing: this willing as understanding. But this we cannot say concerning man. For it is one thing for man not to will that which is, and another thing to will even without understanding. In God, however, it is not so, be-

<sup>1</sup> Letters in which (is treated) the Anathema against Honorius, see Kch 1085 if.

<sup>2</sup> Msi XII 10 E *if.*; Hrd III 1761 B *if.*; cf. Hfl III 325 f.; Bar (Th) ad 688 n. 1 if. (12, 96 if.).-The Spanish fathers of the Council of Toledo XIV had accepted a certain work of St. Julian, in which these propositions occurred: Will begot will, just as also wisdom, wisdom; and that there are three substances in Christ. Benedict II indicated by an announcement that he had difficulty accepting these. But when St. Julian explained his meaning, in this meaning Sergius I acknowledged that they were orthodox. Thus in the Synod of Toledo XV and XVI, the Spanish fathers explained their minds again.

cause so perfect is His nature, that this being is to Him as willing, as understanding. . . .

Passing also to a re-examination of the second chapter in which the same Pope thought that we had uncautiously said that three substances are professed in Christ, the Son of God, as we will not be ashamed to defend the things that are true, so perchance others will be ashamed to be ignorant of the things that are true. For who does not know that every man consists of two substances, namely of the soul and of the body? . . . Therefore when the divine nature has been joined to the human nature, they can be called both three personal and two personal substances. . . .

## COUNCIL OF TOLEDO XVI 693

### Profession of Faith concerning the Trinity <sup>1</sup>

Let the designation of this "holy will"-although through a comparative similitude of the Trinity, where it is called memory, intelligence, and will-refer to the person of the Holy Spirit; according to this, however, what applies to itself, is predicated substantially. For the will is the Father, the will is the Son, the will is the Holy Spirit; and many other similar things, according to substance, which those who live as protectors of the Catholic faith do not for any reason hesitate to say. And just as it is Catholic to say: God from God, light from light, life from life, so it is a proved assertion of true faith to say the will from the will; just as wisdom from wisdom, essence from essence, and as God the Father begot God the Son, so the vWill, the Father, begot the Son, the Will. Thus, although according to essence the Father is will, the Son is will and the Holy Spirit is \will, we must not ho\vever believe that there is unity according to a relative sense, since one is the Father who refers to the Son, another the Son, who refers to the Father, another the Holy Spirit who, because He proceeds from the Father and the Son, refers to the Father and the Son; not the same but one in one lATay, one in another, becausL to whom there is one being in the nature of deity, to these there is a special property in the distinction of persons.

John VI 701-705

Sisinnius 708

John VII 705-707

Constantine I 708-715

<sup>1</sup> J. Madoz, *El simbolo del Concilio XVI de Toledo* (Madrid: 1946) 27; Msi XII 67 B; Hrd III 1792 B; cf. Hfl III 350; Bar(Th) ad 693 n. 1 fl. (12, 135 f.).

## ST. GREGORY II 715-731

The Form and Minister of Baptism <sup>1</sup>

[From the epistle "Desiderabilem mihi" to St. Boniface, Nov. 22, 726]

- 296a You have said that some without the profession of the Creed were baptized by adulterous and unworthy priests. In these cases may your love hold to the ancient custom of the Church: that, whoever has been baptized in the name of the Father and of the Son and of the Holy Spirit, may in no case be rebaptized; for not in the name of the one baptizing, but in the name of the Trinity has one received the gift of this grace. And let that which the Apostle says be observed: *One God, one faith, one baptism* [Eph. 4:5]. But we recommend that to such you teach more zealously the spiritual doctrine.

## ST. GREGORY III 731-741

Baptism and Confirmation <sup>2</sup>

[From the epistle "Doctoris omnium" to St. Boniface, Oct. 29, 739]

- 296b However, because they were baptized in the name of the Trinity, it is necessary that those indeed who were baptized through a diversity and a variation of the relationship of languages, be strengthened through the hands of imposition [another version: imposition] and of the holy chrism.

## ST. ZACHARY 741-752

The Form and Minister of Baptism <sup>3</sup>

[From the epistle "Virgilius et Sedonius" to St. Boniface,  
July 1, 746 (?)]

- 297 For they have reported that there was a priest in that province, who was so completely ignorant of the Latin language that when he was baptizing, because of his ignorance of the Latin speech, breaking up the

<sup>1</sup> MGH Epp. III 1, n. 26; Jf 2174; Hrd III 1859 D; ML 89, 525 CD.

<sup>2</sup> MGH Epp. III 1, n. 45; Msi XII 285 D; Jf 2251; ML 89, 584 C.

<sup>3</sup> MGH Epp. III 1, n. 68 and 80; Msi XII 339 D f.; Jf 2276 2286 c. Add.; Hrd III 1888 1910 C; ML 89, 929 C 943 D f.

language, said: "Baptizo te in nomine Patria et Filia et Spiritus Sancti." And on account of this your honored brotherhood has considered re-baptizing. But . . . if that one who baptized, not introducing an error or a heresy, but through mere ignorance of the Roman speech by breaking up the language, baptizing he said, as we mentioned above, we do not agree that they should be baptized a second time.

[From the epistle (10 resp. II) "Sacris liminibus" to  
St. Boniface, May 1, 748 (?)]

In that (synod of the Angles) it is distinctly recognized that such a 297a  
decree and judgment is very firmly commanded and diligently demon-  
strated, so that whoever had been washed without the invocation of the  
Trinity, he has not been perfected, unless he shall have been baptized  
in the name of the Father, and of the Son, and of the Holy Spirit.

(STEPHEN II 752)

ST. PAUL I 757-767

ST. STEPHEN III 752-757 <sup>1</sup>

STEPHEN IV 768-772

## HADRIAN I 772-795

### The Primacy of the Roman Pontiff <sup>2</sup>

[From the epistle "Pastoralibus Curis" to the Patriarch  
Tarasius in the year 785]

Let that false assembly, which without the Apostolic See . . . was 298  
held contrary to the traditions of the venerable fathers against the  
divine images, be declared anathema in the presence of our delegates, and  
let the word of our Lord Jesus Christ be fulfilled, that "the gates of hell  
shall not                      against her" (Matt. 16:18); and again: "Thou art  
Peter . . ." (Matt. 16:18-19), whose throne holding the first place in all

<sup>1</sup> The replies of Stephen III given in the year 754 are extant [ML 89, 1024 ff.], in one of which imperfect divorce is permitted, "if the weakness of an evil spirit or the stain of leprosy occurs"; and in the third of these it is decreed: "If anyone in a foreign land should take a slave woman in marriage, and afterwards on returning to his own country should take a free-born woman, and it should again happen that he return to the very country in which he had been before, and that slave woman, Whom he previously had, had associated with another man, this person in such circumstances can take another woman, but not while that free-born woman is living whom he had in his own country." The Council of Verberia, 756 can., 5-12 [ML 96 1507 f.] and of Compiègne, 756, can. II, 13, 16 [ML 96, 1514] undoubtedly made certain erroneous decisions on the indissolubility of marriage.

<sup>2</sup> Msi XII I08ID; Jf 2449 c. Add.; Hrd IV 102 B; cf. I-fl III 448 ff.-This Greek version (from which the Latin version has been made) was read at the Council of Nicea II.

the world shines forth and holds its place as the head of the whole Church of God.

### The Errors of the Adoptionists <sup>1</sup>

[From the epistle "Institutio universalis" to the bishops of Spain, in the year 785]

299 And then from your country a plaintive chapter came to us that certain bishops living there, namely Eliphandus and Ascaricus with others agreeing with them, do not blush to confess the Son of God adopted, although no heretical leader, however great, has dared to utter such blasphemy, except that perfidious Nestorius who has declared that the Son of God is pure man. . • •

### Predestination and the Various Abuses of the Spaniards <sup>2</sup>

[From the same epistle to the bishops of Spain]

300 As for that, however, which some of these say, that predestination to life or to death is in the power of God and not in ours; they say: "Why do we try to live, because it is in the power of God?"; again others say: "Why do we ask God, that we may not be overcome by temptation, since it is in our power, as in the freedolll of will?" For truly they are able to render or to accept no plan, being ignorant . . . [of the words] of blessed Fulgentius <sup>3</sup> [against a certain Pelagius]: "Therefore, God in the eternity of His changelessness has prepared works of mercy and justice . . . but for men who are to be justified He has prepared merits; He has prepared rewards for those who are to be glorified; but for the wicked He has not prepared evil wills or evil works, but He has prepared for them just and eternal punishments. This is the eternal predestination of the future works of God, which as we have always acknowledged to be taught to us by apostolic doctrine, so also faithfully we proclaim. . . ."

301 Dearly beloved ones, in regard to those diverse chapters, which we have heard from those parts, namely, that many saying that they are Catholics, living a life common with the Jews and nonbaptized pagans, as in food so in drink or in diverse errors, say that they are not being harmed; and that which has been practised, for although it is not permitted for any-

<sup>1</sup> MGh Epp. III 637; If 2479; Msi XII 815 D f.; ML 98, 376 A; d. Hfl III 661.

<sup>2</sup> MGh Epp. III 642 f.; Jf 2479; ML 98, 383 B ff.; Msi XII 811 et 813.-This text occurs also the same, as far as the words go, in another letter. "Audientes orthodoxam," in which Egilas is praised. ML 98, 336 ff.; Jf 2445 show this; but Msi has the first part of this text in one letter, the latter part only in another.

<sup>3</sup> Letter to Eugypius which is not now extant; but cf. in the same meaning the work of St. Fulgentius *De veritate praedestinationis* 3, 6, 9 f. [ML 65, 656 f.].



one to marry an infidel, they bless their daughters with one, and so they are entrusted to a pagan people; and that without examination these aforesaid priests are ordained in order that they may preside; and also another great deadly error has grown strong, that although the husband is living, these false priests choose women for themselves in marriage; and at the same time we have heard from these parts about the liberty of the will, and many other things which are too numerous to mention. . . ●●

## COUNCIL OF NICEA II 787

Ecumenical VII (against the Iconoclasts)

### Definition of the Sacred Images and Tradition 1

#### ACTION VII

(I. Definition) . . . We, continuing in the regal path, and following 302 the divinely inspired teaching of our Holy Fathers, and the tradition of the Catholic Church, for we know that this is of the Holy Spirit who certainly dwells in it, define in all certitude and diligence that as the figure of the honored and life-giving Cross, so the venerable and holy images, the ones from tinted materials and from marble as those from other material, must be suitably placed in the holy churches of God, both on sacred vessels and vestments, and on the walls and on the altars, at home and on the streets, namely such images of our Lord Jesus Christ, God and Savior, and of our undefiled lady, or holy 110ther of God. and of the honorable angels, and, at the same time, of all the saints and of holy men. For, how much more frequently through the imaginal formation they are seen, so much more quickly are those who contemplate these, raised to the memory and desire of the originals of these, to kiss and to render honorable adoration to them, not however, to grant true *latría* according to our faith, which is proper to divine nature alone; but just as to the figure of the revered and life-giving Cross and to the holy gospels, and to the other sacred monuments, let an oblation of incense and lights be made to give honor to these as was the pious custom with the ancients. "For the honor of the image passes to the original"; 2 and he who shows reverence to the image, shows reverence to the substance of Him depicted in it.

(II. Proof) For thus the doctrine of our Holy Fathers, that is, the 303 tradition of the Catholic Church which has received the Gospel from and even to the end of the world is strengthened. Thus we follow Paul, who

1 Msi XIII 378 C fl.; Hrd IV 455 A f.; cf. Hfl III 472 ft.; Bar(Th) ad 787 II. 1 fl. (13, 195 fl.).

2 Cf. St. Basil, *De Spiritu Sancto* 18, 45 [MG 32, 149Cl.

spoke in Christ [II Cor. 2:17], and all the divine apostolic group and the paternal sanctity *keeping the traditions* [II Thess. 2:14] which we have received. Thus prophetically we sing the triumphal hymns for the Church: *Rejoice exceedingly, O daughter of Sion, sing forth, O daughter of Jerusalem: be joyful and be happy with all your heart. The Lord has taken from you the injustices of those adverse to you: He has redeemed you from the power of your enemies. The Lord is king in your midst: You will not see more evils* [Wisd. 3:14 f.: LXX] *and peace to you unto time eternal.*

- 304 (III. Declaration) Those, therefore, who dare to think or to teach otherwise or to spurn according to wretched heretics the ecclesiastical traditions and to invent anything novel, or to reject anything from these things which have been consecrated by the Church: either the Gospel or the figure of the Cross, or the imaginal picture, or the sacred relics of the martyr; or to invent perversely and cunningly for the overthrow of anyone of the legitimate traditions of the Catholic Church; or even, as it were, to use the sacred vessels or the venerable monasteries as common things; if indeed they are bishops or clerics, we order (them) to be deposed; monks, however, or laymen, to be excommunicated.

### The Sacred Elections <sup>1</sup>

#### ACTION VI<sup>a</sup>

- 305 Can. 3. Let every election of a bishop or of a presbyter or of a deacon made by the leaders remain invalid according to the canon (Apostolic Canon 30), which says: If any bishop, using secular powers, obtains a church by means of these, let him be deposed and let all be segregated who join with him. For, it is necessary that he who is going to enter upon the office of bishop, be elected by bishops, as it has been defined by the Holy Fathers who met at Nicea, in the canon (Canon 4) which says: Indeed it is especially fitting that a bishop be ordained by all the bishops who are in the province. If, however, this is difficult either because of pressing necessity or because of the length of the journey, nevertheless, in any case with three meeting together for this very thing, and the absent ones in agreement and joining by letter, then the consecration may be held. The authority, however, over what is done in each province is granted to the metropolitan bishop.

<sup>1</sup> Msi XIII 419 D ft.; Hrd IV 487 c f.; cf. Hfl III 476; cf. CIC Deer. 63, 7: Frdbg I 237; Rcht I 203.

## Images, the Humanity of Christ, Tradition 1

## ACTION VIII

We admit that images should be venerated. Those of us who are not so minded we subject to anathema. . . . 306

If anyone does not confess that Christ, our Lord, has been described according to His humanity . . . let him be anathema. 307

If anyone rejects all ecclesiastical tradition either written or not written . . . let him be anathema. 308

## The Errors of the Adoptionists 2

[From the epistle of Hadrian "Si tanlen licet" to the bishops of Gaul and of Spain, 793J

On that occasion selections of perfidious words from a disordered pen were read; among other things which must be rejected, was the matter arranged with false arguments giving rise, however, to perfidy concerning the adoption of Jesus Christ, the Son of God according to the flesh. This the Catholic Church has never believed, has never taught, has never given assent to those believing wickedly. . . . 309

. . . O, you impious, and you who are ungrateful for so many benefits, do you not fear to whisper with a poisonous mouth that He, our liberator, is an adopted Son, as it were, a mere man subject to human misfortune, and what is a disgrace to say, that He is a servant. . . . Why are you not afraid, O, querulous detractors, O, men odious to God, to call Him servant, who has freed you from the servitude of the devil? . . . For, although in the imperfect representation of the prophet He was called *servant* [cf. Job 1:8 fl.] because of the condition of servile form which He assumed from the Virgin . . . we understand that this was said both historically of holy Job and allegorically of Christ. 310

1 Msi XIII 41S AC; Hrd IV 483 CEo

2 MGh of the laws section III, II 1, 123, 126; Jf 2482; Msi XIII 865 D 869 A; Hrd IV 866 B 869 B; cf. Hfl III 685 f.

## COUNCIL OF FRANKFURT 794 <sup>1</sup>

### Christ, the Natural, not the Adopted Son of God <sup>2</sup>

[From the synodical epistle of the bishops of France  
to the Spaniards]

- 311** For in the beginning of your little book we have found written what you have laid down: "We confess and we believe that God, the Son of God before all ages without beginning, was begotten from the Father, co-eternal and consubstantial, not by adoption but by birth." Likewise after a few words in the same place we read: "We confess and we believe that He *was nlade from a woman, made under the law* [cf. Gal. 4:4], that not by birth is He the Son of God but by adoption; not by nature but by grace." Behold the serpent hiding alTIOn the fruit bearing trees of Paradise, that he may deceive every unwary one. •••
- 312** That also which you added in the following [cf. n. 295] we have not found expressed in the profession of the Nicene Creed, that in Christ there are two natures and three substances [cf. n. 295] and "man deified and God made human." What is the nature of man, but soul and body? or what is the difference between nature and substance, that it is necessary for us to say three substances, and not rather simply, as the Holy Fathers have said, that they confess our Lord Jesus Christ true God and true man in one person? Certainly the person of the Son remained in the Holy Trinity, to which person human nature was joined so that it was one person, God and man, not man deified and God made human, but God man and man God, on account of the unity of the person one Son of God, and the same Son of man, perfect God, perfect man . . . Ecclesiastical custom is wont to name two substances in Christ, namely of God and of man. . . .
- 313** If, therefore, He is true God, who was born of the Virgin, how then can He be adopted or a servant? For by no means do you dare to confess God a servant or one adopted; and if the prophet called Him servant, it is not, ho\vever, from the condition of servitude, but from the obedience

<sup>1</sup> Frankfurt in Germany.

<sup>2</sup> MGh Of the laws, section III, II, 1, 144, 150, 152, 165; Msi XIII 884 E 890 B 909 C; Hrd IV 883 D ff. 904 C; cf. Hfl III 678 ff.; Bar(Th) ad 794 n. 1 ff. (13,274 a ff.).-The heresy of the Adoptionists, which arose in Spain, was already rejected in the year 792 at the Synod of Ratisbon with King Carol presiding; then at this Synod of Frankfurt, called together by the same King and held in the month of June of the year 794 in the presence of legates of the Apostolic See, it was condemned again. Cf. *Rev. des sciences rei.* 16 (1936) 281 ff. [E. Amann].

of humility, by which He was *made obedient* to the Father *even unto death* [Phil. 2, 8].

[From "Capitulari"]

(I) . . . In the beginning of the chapters there arose the question 314 concerning the ilnpious and abominable heresy of Elephandus, Bishop of the see of Toledo, and of Felix of Orgellitana, and of their followers, who, thinking wrongly, asserted adoption in the Son of God; the most Holy Fathers, who previously rejected all these, have unanimously protested against this and they have determined that this heresy must be thoroughly eradicated from the Holy Church.

## ST. LEO III 795-816

COUNCIL OF FRIULI 1 796

Christ, the Natural, not the Adopted 2 Son of God

[From the Synbol of Faith]

Neither was the human and temporal nativity absent from the divine 314a and eternal nativity, but in one person of Christ Jesus true Son of God and true Son of man. Not one Son of man and another of God . . . not the supposed Son of God, but true; not adopted, but His own, because never was He alien from the Father because of the human nature which He assumed. And so in each nature we confess that He is the true and not the adopted Son of God, because unconfusedly and inseparably, man having been assumed, one and the same is the Son of God and the Son of man. By nature Son to the mother according to hunlanity, however, true Son to the Father in both natures.<sup>3</sup>

STEPHAN V 816-817  
ST. PASCHAL I 817-824  
EUGENIUS II 824-827

VALENTINE 827  
GREGORY IV 828-844  
SERGIUS II 844-847

<sup>1</sup> Friaul.

<sup>2</sup> Msi XIII 844; ML 99, 294.

<sup>3</sup> Leo XIII accepted the profession of faith offered by Nicephorus, Patriarch of Constantinople, in the year 811, according to which God "also preserved the virgin who supernaturally and ineffably had given birth; after the bringing forth, her virginity according to nature in no part being changed or destroyed." [MG 100, 186 B].

## ST. LEO IV 847-855

COUNCIL OF TICINUS <sup>1</sup> 850The Sacrament of Extreme Unction <sup>2</sup>

- 315 (8) That saving sacrament also which James the Apostle commends saying: *If anyone is sick . . . it will be remitted him* [Jas. 5:14], must be made known to the people by skilful teaching; a truly great mystery and one exceedingly to be sought, through which, if the faithful ask, and their sins are forgiven, it may even follow that health of body is restored. . . . This, however, must be known, that, if he who is sick has not been freed from public penance, he cannot receive the remedy of this mystery, unless first by the prescribed reconciliation he has merited the communion of the body and blood of Christ. He to whom the other sacraments have been restricted, is by no means permitted to use this one.

COUNCIL OF QUIERSY <sup>3</sup> 853

(Against Gottschalk and the Predestinarians)

Redemption and Grace <sup>4</sup>

- 316 Chap. 1. Omnipotent God created man noble without sin with a free will, and he whom He wished to remain in the sanctity of justice, He placed in Paradise. Man using his free will badly sinned and fell, and became the "mass of perdition" of the entire human race. The just and good God, however, chose from this same mass of perdition according to His foreknowledge those whom through grace He predestined to life [Rom. 8:29 fl.; Eph. 1:11], and He predestined for these eternal life; the others, whom by the judgment of justice he left in the mass of perdition,<sup>5</sup> however, He knew would perish, but He did not predestine that they would perish, because He is just; however, He predestined eternal punishment for them. And on account of this we speak of only one predestination of God, which pertains either to the gift of grace or to the retribution of justice.
- 317 Chap. 2. The freedom of will which we lost in the first man, we have received back through Christ our Lord; and we have free will for good, preceded and aided by grace, and we have free will for evil, abandoned by

<sup>1</sup> Pavia.

<sup>2</sup> Msi XIV 932 E f.; Hrd V 27 A; d. Hfl IV 77.

<sup>3</sup> Quiersy in Gaul.

<sup>4</sup> Msi XIV 920 D fl.; Hrd V 18 C fl.; Hfl IV 187; ML 125, 49 (129) fl.

<sup>5</sup> Cf. St. Augustine, Ep. 190, 3, 9 [ML 33, 859]; *de dono persev.* 14, 35 [ML 45, 1014].

grace. Moreover, because freed by grace and by grace healed from corruption, we have free will.

Chap. 3. Omnipotent God wishes *all men* without exception *to be saved* [I Tim. 2:4J although not all will be saved. However, that certain ones are saved, is the gift of the one "ho saves; that certain ones perish, however, is the deserved punishment of those "ho perish. 318

Chap. 4. Christ Jesus our Lord, as no nlan \who is or has been or ever will be whose nature will not have been assumed in Him, so there is, has been, or will be no man, for whom He has not suffered; although not all will be saved by the mystery of His passion. But because all are not redeemed by the mystery of His passion, He does not regard the greatness and the fullness of the price, but He regards the part of the unfaithful ones and those not believing in faith those things *tuhich He has worked through love* [Gal. 5:6], because the drink of human safety, which has been prepared by our infirmity and by divine strength, has indeed in itself that it may be beneficial to all; but if it is not drunk, it does not heal. 319

## COUNCIL OF VALENCE I III 855

(Against John Scotus)

### Predestination 2

Can. 1. We have faithfully and obediently heard that Doctor of the Gentiles warning in faith and in truth: "O Timothy, guard that which has been entrusted to you, avoiding the profane novelties of words, and oppositions under the false nanle of knowledge, which some promising concerning faith have destroyed" [II Tim. 6:20 f.]; and again: "Shun 320

<sup>1</sup> Valence in Gaul.

<sup>2</sup> Msi XV 3 A ff.; Hrd V 88 E ff.; Hfl IV 193 ff.; cf. ML 125, 49 ff.; Bar(Th) ad 855 n. 1 ff. (14, 422 a ff.). These canons were taken up by the Synod of Tulle I at Saponariae in the year 859 and repeated. It is not to be denied that they were directed against the chapters of Quiersy. But when the entire difference came out of this, namely that the Fathers of both councils thought that two or one predestination should be mentioned with a different sense, and that the Valentinians thought that Hincmar, the president of the meeting at Quiersy, favored the errors of John Scotus, as soon as the mistake was detected) at the Synod of Langres 859 the same bishops who had been present at that of Valence removed from canon 4 of Valence the note attached to the chapters of Quiersy, which we have included in the text within square brackets [ ], and both parties in the Council of Tulle II meeting at Tusiicum in the year 860 entered an agreement and accepted a synodal letter written by Hincmar and some chapters of Quiersy and Valence. On the relation of this council to the Council of Quiersy In. 316 ff.), cf. *Book on maintaining the truth of Scripture without change* [ML 121, 1083 ff.], composed by St. Remigius, Bishop of Lyons, who himself is the author of the canons of the Council of Valence. Cf. "Gregorianum" 3 (1922) 78.

profane and useless talk; for they contribute much toward ungodliness, and their speech spreadest like an ulcer" [II Tim. 2:16 f.]; and again: "Avoid foolish and unlearned questions, knowing that they beget strifes; but the servant of the Lord must not quarrel" [II Tim. 2:23 f.] and again: "Nothing through contention, nothing through vain glory" [Phil. 2:3]: desiring to be zealous for peace and charity, in so far as God has given, attending the pious counsel of this same apostle: "Sollicitous to preserve the unity of the spirit in the bond of peace" [Eph. 4:3], let us with all zeal avoid novel doctrines and presumptuous talkativeness, whence rather the smoke of contention and of scandal between brothers can be stirred up, than any increase of the fear of God arise. Without hesitation, however, to the doctors piously and correctly discussing the word of truth, and to those very clear expositors of Sacred Scripture, namely, Cyprian, Hilary, Ambrose, Jerome, Augustine, and others living tranquilly in Catholic piety, we reverently and obediently submit our hearing and our understanding, and to the best of our ability we embrace the things which they have written for our salvation. For concerning the foreknowledge of God, and predestination, and other questions in which the minds of the brethren are proved not a little scandalized, we believe that we must firmly hold that only which we are happy to have drawn from the maternal womb of the Church.

- 321 Can. 2. We faithfully hold that "God foreknows and has foreknown eternally both the good deeds which good men will do, and the evil which evil men will do," because we have that word of Scripture which says: "Eternal God, who are the witness of all things hidden, who knew all things before they are" [Dan. 13:42]; and it seems right to hold "that the good certainly have known that through His grace they would be good, and that through the same grace they would receive eternal rewards; that the wicked have known that through their own malice they would do evil deeds, and that through His justice they would be condemned by eternal punishment";<sup>1</sup> so that according to the Psalmist: "Because power belongs to God and mercy to the Lord, so that He will render to each man according to his works" [Ps. 61:12 f.], and as apostolic holds: "To them indeed, who according to patience in good works, seek glory and honor and incorruption, eternal life; but to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation, tribulation and anguish upon every soul of man doing evil" [Rom. 2:7 ff.]. In the same sense, this same one says elsewhere: "In the revelation of the Lord Jesus from heaven with the angels of His power, in a flame of fire, giving vengeance to them who do not know God, and who do not obey the gospel of our Lord Jesus Christ, who shall suffer eternal punishment in destruction . . . when He shall come to be glorified

<sup>1</sup> Florus the Deacon, *Sermon on Predestination* [ML 119, 97 A-B].



in His Saints, and to be made wonderful in all them who have believed [II Thess. 1:7 ff.]. Certainly neither (do we believe) that the foreknowledge of God has placed a necessity on any wicked man, so that he cannot be different, but what that one would be from his own will, as God, who knew all things before they are, He foreknew from His omnipotent and immutable Majesty. "Neither do we believe that anyone is condemned by a previous judgment on the part of God but by reason of his own iniquity."<sup>1</sup> "Nor (do we believe) that the wicked thus perish because they were not able to be good; but because they were unwilling to be good, they have remained by their own vice in the mass of damnation either by reason of original sin or even by actual sin."<sup>2</sup>

Can. 3. But also it has seemed right concerning predestination and 322 truly it is right according to the apostolic authority which says: "Or has not the potter power over the clay, from the same lump, to make one vessel unto honor, but another unto dishonor?" [Rom. 9:21] where also he immediately adds: "What if God willing to show His wrath and to make known His power, endured with much patience vessels of wrath fitted or prepared for destruction, so that He might show the riches of His grace on the vessels of mercy, which He has prepared unto glory" [Rom. 9:22 f.]: faithfully we confess the predestination of the elect to life, and the predestination of the impious to death; in the election, moreover, of those who are to be saved, the mercy of God precedes the merited good. In the condemnation, however, of those who are to be lost, the evil which they have deserved precedes the just judgment of God. In predestination, however, (we believe) that God has determined only those things which He Himself either in His gratuitous mercy or in His just judgment would do<sup>3</sup> according to Scripture which says: "Who has done the things which are to be done" [Isa. 45:11, LXX]; in regard to evil men, however, we believe that God foreknew their malice, because it is from them, but that He did not predestine it, because it is not from Him. (We believe) that God, who sees all things, foreknew and predestined that their evil deserved the punishment which followed, because He is just, in whom, as Saint Augustine<sup>4</sup> says, there is concerning all things everywhere so fixed a decree as a certain predestination. To this indeed he applies the saying of Wisdom: "Judgments are prepared for scorners, and striking hammers for the bodies of fools" [Prov. 19:29]. Concerning this unchangeableness of the foreknowledge of the predestination of God, through which in Him future things have already taken place, even in Ecclesiastes the saying is well understood: "I know that all the works which God has made

<sup>1</sup> Florus the Deacon, *Sermon on Predestination* [ML 119,99 B].

<sup>2</sup> Florus the Deacon, *ibid.* [ML "119, 100 A].

<sup>3</sup> Florus the Deacon, *ibid.* [ML 119, 99 D].

<sup>4</sup> cf. *On Predestination* 17, 34 [ML 44, 986].

continue forever. We cannot add anything, nor take away those things which God has made that He may be feared" [Eccles. 3:14]. "But we do not only not believe the saying that some have been predestined to evil by divine power/" namely as if they could not be different, "but even if there are those who wish to believe such malice, with all detestation," as the Synod of Orange, "we say anathema to them!" [see n. 200].

323 Can. 4. Likewise concerning the redemption of the blood of Christ, because of the great error which has arisen from this cause, so that some, as their writings indicate, declare that it has been shed even for those impious ones who from the beginning of the world even up to the passion of our Lord, have died in their wickedness and have been by eternal damnation, contrary to that prophet: "O death, I will be Thy death, O hell, I will be thy bite" [Osee 13:14]; it seems right that we should simply and faithfully hold and teach according to the evangelical and apostolic truth, because we hold this price to have been paid for those concerning whom our Lord Himself says: "As Moses lifted up the serpent in the desert, so it is necessary that the Son of man be lifted up, that all, who believe in Him, may not perish, but may have eternal life. For God so loved the world that He gave His only begotten Son: that all, who believe in Him, may not perish but may have eternal life" [John 3:14 ff.], and the Apostle: "Christ," he said, "once has been offered to exhaust the sins of many" [Heb. 9:28]. Furthermore, although they are becoming widely spread, we completely remove from the pious hearing of the faithful the chapters (four, which by the council of our brothers have been unwisely accepted, because of the uselessness or even the harmfulness, and the error contrary to truth, and other reasons) absurdly concluded with nineteen syllogisms, and not outstanding in learning, in which the machination of the devil rather than any tenet of faith is found, and that such and similar things may be avoided through all (chapters), we by the authority of the Holy Spirit forbid (them); we believe also that those who introduce these novel doctrines must be punished lest they become too harmful.

324 Can. 5. Likewise we believe that we must hold most firmly that all the multitude of the faithful, regenerated "from the water and the Holy Spirit" [John 3:5], and through this truly incorporated in the Church, and according to the apostolic doctrine *baptized in the death of Christ* [Rom. 6:31, in His blood has been absolved from its sins; that neither for these could there have been true regeneration unless there were true redemption; since in the sacraments of the Church there is nothing false, nothing theatrical, but certainly everything true, dependent upon truth itself and sincerity. Moreover, from this very multitude of the faithful and the redeemed some are preserved in eternal salvation, because through

the grace of God they remain faithfully in their redemption, bearing in their hearts the voice of their God Himself: "Who . . . perseveres even unto the end, he will be saved" [Matt. 10:22; 24:13]; that others, because they were unwilling to remain in the safety of faith, which in the beginning they received, and because they choose by wrong teaching or by a wrong life to make void rather than to preserve the grace of redemption, came in no way to the fullness of salvation and to the reception of eternal beatitude. In both certainly we have the doctrine of the holy Doctor: "We who are baptized in Christ Jesus, are baptized in His death" [Rom. 6:3], and: "All you who are baptized in Christ have put on Christ" [Gal. 3:27], and again: "Let us approach with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water let us hold unwavering the confession of our hope" [Heb. 10:22], and again: "For to us sinning willfully after the accepted knowledge of the truth, there is now left no sacrifice for sins" [Heb. 10:26], and again: "He who making void the law of Moses, dies without mercy with two or three witnesses. How much more do you think he deserves worse punishments, who has crushed under foot the son of God, and has considered the blood of the testament unclean, by which he was sanctified, and has offered insult to the Spirit of grace?" [Heb. 10:28].

Can. 6. Likewise concerning grace, through which those who believe 325 are saved, and without which never has a rational creature lived happily, and concerning free will weakened through sin in our first parents, but reintegrated and healed through the grace of our Lord Jesus for His faithful, we most constant and in complete faith confess the same, which the most Holy Fathers by the authority of the Sacred Scriptures have left for us to hold, which the Synod of Africa and the Synod of Orange [n. 174 ff.] have professed, which the most blessed Pontiffs of the Apostolic See in the Catholic faith have held; but also concerning nature and grace, we presume in no manner to change to another way. We thoroughly refute, however, *the foolish questions*, and the utterly *old wives' tales*, the porridge of the Scoti bearing nausea to the purity of faith, which in these most dangerous and grave times, to the summit of our labors even up to the dividing of charity wretchedly and tearfully have arisen, lest Christian minds henceforth *be corrupted and cut off* even from the purity of faith, *which is in Christ* [II Cor. 11:3] *Jesus*, and we warn by the love of our Lord Christ that brotherly charity, by being on its guard, protects the hearing from such things. Let the brotherhood recall that it is hard pressed by the very grave evils of the world, by the excessive harvest of iniquity, and that it is most cruelly suffocated by the chaff of light men. Let it have zeal to conquer these things; let it labor to correct these things; and let it not burden the assembly with the inanities of those who grieve

and weep piously, but rather in certain and true faith, let that be embraced which has been sufficiently determined by the Holy Fathers concerning these and similar things.

BENEDICT III 855-858

## ST. NICHOLAS I 858-867

ROMAN COUNCIL 860 AND 863

### Primacy, the Passion of Christ, Baptism 1

- 326 Chap. 5. If anyone condemns dogmas, mandates, interdicts, sanctions or decrees, promulgated by the one presiding in the Apostolic See, for the Catholic faith, for the correction of the faithful, for the emendation of criminals, either by an interdict of threatening or of future ills, let him be anathema.<sup>2</sup>
- 327 Chap. 7. Truly indeed we must believe and in every way profess that our Lord Jesus Christ, God and Son of God, suffered the passion of the Cross only according to the flesh; in the Godhead however, he remained impassible, as the apostolic authority teaches and the doctrine of the Holy Fathers most clearly shows.
- 328 Chap. 8. Let these however be anathema, who say that our Redeemer Jesus Christ and Son of God sustained the passion of the Cross according to His Godhead, since it is impious and detestable to Catholic minds.
- 329 Chap. 9. For all those who say that these who believing in the most holy font of baptism are reborn in the Father, in the Son, and in the Holy Spirit, are not equally cleansed from original sin, let it be anathema.

### The Immunity and Independence of the Church 3

[From epistle (8) "Proposueramus quiden1." to Michael the Emperor, 865]

- 330 • Neither by Augustus, nor by all the clergy, nor by religious, nor by the people will the judge be judged 4---- "The first seat will not be judged by anyone" 5 [see n. 352 fl.].

1 Msi XV 652 E 658 f.; If 2692; Hrd V 574 E; d. Hfl IV 260, 272 fl.

2 This chapter is due to the council of the year 863, the following to the council of the year 861-

3 Msi XV 196 D ff.; d. If 2796 c. Add; Hrd V 154 C fl.; ML 119, 938 D fl.; d. Hfl IV 334 f.

4 These are alleged to be the words of St. Sylvester.

5 From the acts of the apocryphal synod of Sinuessa (between Rome and Capua), 303 [cf. Hfl I 143 ff.].

• Where have you ever read that your former rulers were present 331  
in synodal meetings, unless perchance in those in which (matters) concerning faith were discussed, which is universal, which is common to all, which pertains not only to the clergy but even to the laity and certainly to all Christians? . . . The greater the complaint which is brought to the judgment of a more powerful authority, so much the higher authority must be sought, until gradually it comes to this See, whose cause either from itself, as the merits of the matters demand, is changed for the better or is left without question to the will of God alone.

Furthermore if you have not heard us, it remains for you to be with us 332  
of necessity, such as our Lord Jesus Christ has commanded those to be considered, who disdained to hear the Church of God, especially since the privileges of the Roman Church, built on Blessed Peter by the word of Christ, deposited in the Church herself, observed in ancient times and celebrated by the sacred universal Synods, and venerated jointly by the entire Church, can by no means

things existed before the coming of Christ, so that some figuratively lived at one and the same time as kings and priests; this, sacred history shows how holy Melchisedech was, and this the devil imitated in his members, since he always hastens to assume for himself in a tyrannical spirit the things which are becoming to the divine culture, so that these pagan emperors were also called supreme pontiffs. But when it came to the same true king and pontiff, neither has He, the emperor, voluntarily taken to himself the rights of the pontiff, nor as pontiff has He usurped the name of the emperor. Since the same "mediator of God and man, the man Christ Jesus" [1 Tim. 2:5] by His own acts and distinct dignities, has so decreed the duties of each power, wishing His own to be lifted up by His salutary humility, not to be subordinated again by human pride, so that Christian rulers for eternal life may need pontiffs, and that pontiffs may use imperial laws only for the course of temporal affairs; because spiritual action differs from carnal efforts.

### The Form of Matrimony <sup>1</sup>

[From the responses of Nicholas to the decrees of  
the Bulgars, Nov., 866]

- 334 Chap. 3 . . . According to the laws, let the consent alone of those suffice concerning whose union there is question; and if by chance this consent alone be lacking in the marriage, all other things, even when solemnized with intercourse itself, are in vain.

### The Form and Minister of Baptism <sup>2</sup>

[From the responses to the decrees of the Bulgars, Nov., 866]

- 334a Chap. 15. You ask whether those persons who received baptism from that man [who imagines himself a priest] are Christians or ought to be baptized again. If they have been baptized in the name of the highest and indivisible Trinity, they certainly are Christians; and it is not proper that they be baptized again, by whatever Christian they have been baptized. . . . An evil person by ministering blessings brings an accumulation of harm not upon others but upon himself, and by this it is certain that no portion of injury touched those whom that Greek baptized, because: "He it is that baptizeth" [John 1:33], that is Christ, and again: "God . . . giveth the increase" [1 Cor. 3:7] is heard; and not man.
- 335 Chap. 104. You assert that in your fatherland many have been baptized

<sup>1</sup> Msi XV 403 B; If 2812 (c. Add); Hrd V 355 A; ML 119, 980 C; d. Hfl IX 347.

<sup>2</sup> Msi XV 408 f. 432 C; If 2812 (c. Add); Hrd V 360, 383 E; ML 119, 986 f. and 1014 D; Hfl IV 348 ff.

by a certain Jew, you do not know whether Christian or pagan, and you consult us as to what should be done about them. If indeed they have been baptized in the name of the Holy Trinity or only in the name of Christ, as we read in the Acts of the Apostles [cf. Acts 2:38; 19:5], (surely it is one and the same, as Saint <sup>1</sup> sets forth) it is established that they should not be baptized again.

## HADRIAN II 867-872 COUNCIL OF CONSTANTINOPLE IV 869-87<sup>o</sup>

Ecumenical VIII (against Photius)

Canons against Photius <sup>2</sup>

In actio I the rule of faith of Hormisdas is read and  
subscribed [see n. 171 f.]

(Text of Anastasius:) Canon 1 – We, wishing to advance without offense through the just and regal way of divine justice, ought to retain the definitions and opinions of the Holy Fathers who live according to God as lamps always burning and illuminating our steps. Therefore, judging and believing these as favorable words according to the great and very wise Dionysius,<sup>3</sup> likewise regarding these with the divine David we most readily sing: "The Command of the

We, wishing to advance with- 336  
out offense through the just and  
royal way of divine justice, ought  
to control the definitions of the  
Holy Fathers as lamps always burn-  
ing. Therefore, we confess to keep  
and guard the rules which have  
been handed down in the Catholic  
and Apostolic Church by the holy  
and noted Apostles and by the uni-  
versal and local orthodox synods  
or by any Father, teacher of the  
Church, speaking the word of God.  
For the great Apostle Paul expressly

<sup>1</sup> *De Spiritu Sancto* 1, 3, 42 [ML 16, 714].

<sup>2</sup> Msi XVI 160 A ff. (lat.) 397 D ff. (gr.); ML 129, iso B ff.; Hrd V 899 A ff.; d. I-Hl IV 417 ff.; Bar(Th) ad 869 n. II ff. (IS, 151 a ff.).-The authentic acts of this council are not extant. A double form of these canons is preserved, one in Greek the shorter and exhibiting fewer canons, the other from a version of Anastasius, a librarian, who accuses the Greeks of falsifying, and affirms that they transferred nothing from the authentic acts preserved in the archives of the Roman church. Yet it is remarkable that those acts which favor the Roman pontiff are present in the Greek, and that those which [favor] the Constantinopolitan high priest are lacking.

<sup>3</sup> Pseudo-Dionysius Areop., *De eccl. hier.* 1, 4 [MG 3, 375].

Lord is a light illumining our eyes" [Ps. 18:9], and, "Thy light [law] is a lamp to my feet and a light to my ways" [Ps. 118:105], and with the writer of Proverbs we say: "Thy command is a light and Thy law is a light" [Provo 6:23 J; and with a

exhorted us *to hold the traditions* which we have received either through word 'or epistles of the Saints who have been distinguished before.

Loud voice with Isaias we cry to the Lord God: "Thy precepts are a light upon the earth" [Isa. 26:9: LXX]. For to the light truly have been assimilated the exhortations and dissuasions of the divine canons, according as that which is better is discerned from that which is worse, and the expedient and profitable from that which is recognized as not expedient but even harmful. Therefore we profess to keep and guard the rules, which have been handed down for the holy, Catholic and Apostolic Church by the holy, noted apostles as well as by the universal and also the local Councils of the orthodox or even by any Father or teacher of the Church speaking the word of God; guiding by these both our own life and morals and also the whole group of priests, but also all those who are known by the name Christian, resolving to submit canonically to these punishments and condemnations and on the other hand, to the receptions and justifications which through these have been brought forth and defined; Paul, the great apostle, openly gave warning *to hold* indeed the traditions which we have received *either through the word or through the epistle* [II Thess. 2:14] of the Saints who have previously been distinguished.

337 Can. 3. We decree that the sacred image of our Lord Jesus Christ, the Liberator and Savior of all, be adored in equal honor with the book of the holy Gospels. For, as through the eloquence of the syllables which are in the book, we should all attain salvation, so through the imaginal energies of colors both all the wise and the unwise from that which is manifest enjoy usefulness; for the things which are the sermon in syllables, these things also the writing which is in colors, teaches and commands; and it is fitting, that according to the suitableness of reason and very

We adore the sacred image of our Lord Jesus Christ in like honor with the book of the Holy Gospels. For as through the syllables carried in it, we all attain salvation, so through the imaginal energies of the colors both all the wise and the unwise from that which is manifest enjoy usefulness; for the things which are the sermon in syllables, those things also the writing which is in colors teaches and commands. If, therefore, anyone does not adore the image of Christ the Savior, let him not see His form in the second coming. And we likewise honor and adore the image of His undefiled



ancient tradition on account of Mother and the images of the holy  
honor, because they refer to the angels, just as

contrary to this holy and great Synod, let him be anathema, and let him be separated from the faith and worship of Christians.

339 Can. 12. In accord with the apostolic and synodical canons forbidding  
prol110tions and consecrations of bishops made by the power and precept  
of princes, \ve define and offer the opinion also that, if any bishop through  
the craftiness or tyranny of princes should accept a consecration of such  
dignity, let him by all means be deposed, since he wished or agreed to  
possess the house of God not from the will of God both by ecclesiastical rite  
and decree, but from a desire of carnal sense, from men and through men.

340 Fro111 Can. 17. . . . Moreover, ( 12) There came to our ears the  
we cast aside fro111 our ears as statement that a synod cannot be  
thing poisonous what is said by held without the presence of the  
certain ignorant men, namely, that civil ruler. But nowhere do the  
it is not possible to hold a synod sacred canons order secular leaders  
without the presence of the civil to come together in synods, but  
ruler, since never did the sacred only bishops. Thus we do not find  
canons order secular leaders to meet that their presence was effected ex-  
in councils, but only bishops. Thus cept for ecull1lenical synods. For it is  
neither do \ve find that they were not right that secular rulers be  
present in the synods, eculnlenical spectators of the things that happen  
councils excepted; for neither is it to the priests of God.  
right that secular rulers be  
tors of things which sonletimes  
happen to the priests of God.

341 Can. 21. We, believing that the word of the Lord which Christ spoke  
to His Apostles and disciples: "Who receives you, receives Me" (Matt.  
10:4°1: "and who spurns you, spurns nle" [Luke 10:16], was said to all,  
even to those who after them according to the111 have been made Supreme  
Pontiffs and chiefs of the pastors, declare that absolutely no one of the  
powerful of this world may try to dishonor or n10ve from his throne any-  
one of those who are in command of the patriarchial sees, but that they  
judge them worthy of all reverence and honor; especially indeed the most  
holy Pope of senior Rome; next the Patriarch of Constantinople; then  
certainly of Alexandria and of Antioch and of Jerusalem; but that no  
one compose or prepare any writings and words against the most holy  
Pope of older Rome under the pretext, as it were, of some evil crimes, a  
thing which both Photius did recently, and Dioscorus long ago.

Whoever, moreover, shall use (13) If anyone should enploy  
such boasting and boldness that, such daring as, like Photius and

following Photius or Dioscorus, in writings or without writings he may arouse certain injuries against the See of Peter, the chief of the Apostles, let him receive the equal and same condemnation as those. But if anyone enjoying some secular power or being influential should try to depose the above mentioned Pope of the Apostolic Chair or any of the other Patriarchs, let him be anathema. But if the universal Synod shall have met, and there will have arisen even concerning the holy church of the Romans any doubt or controversy whatever, it is necessary with veneration and with fitting reverence to investigate and to accept a solution concerning the proposed question, either to offer to have offered but not boldly to declare an opinion contrary to the Supreme Pontiffs of senior Rome.

Dioscorus, in writings or without writings, to rouse certain inquiries against the See of Peter, the chief of the Apostles, let him receive the same condemnation as those; but if, when the ecumenical synod has met, any doubt arises even about the church of the Romans, it is possible to make an investigation reverently and with fitting respect concerning the question at hand, and to accept the solution either to be assisted or to assist, but not boldly to deliver (an opinion) contrary to the Supreme Pontiffs of senior Rome.

JOHN VIII 872-882  
MARINUS I 882-884  
ST. HADRIAN III 884-885  
STEPHAN VI 885-891  
FORMOSUS 891-896  
BONIFACE VI, 896  
STEPHAN VII 896-897  
ROMANUS 897  
THEODORE II 897  
JOHN IX 898-900  
BENEDICT IV 900-903  
LEO V 903  
SERGIUS III 904-911  
ANASTASIOS III 911-913  
LANDO 913-914

JOHN X 914-928  
LEO VI 928  
STEPHAN VIII 929-931  
JOHN XI 931-935  
LEO VII 936-939  
STEPHAN IX 939-942  
MARINUS II 942-946  
AGAPETUS II 946-955  
JOHN XII 955-963  
LEO VIII 963-964  
BENEDICT V 964 (†966)  
JOHN XIII 965-972  
BENEDICT VI 973-974  
BENEDICT VII 974-983  
JOHN XIV 983-984

## JOHN XV 985-996

### ROMAN COUNCIL 993

(For the Canonization of St. Udalrich)

#### The Worship of the Saints <sup>1</sup>

342

By common agreement we have decreed that we should venerate the memory of that one, namely, St. Udalrich the bishop, with all pious affection and most faithful devotion, since we so venerated and worship the relics of the martyrs and confessors that Him whose martyrs and confessors they are, we may adore; we honor the servants that honor may redound to the Lord, who said: "Who receives you, receives me" [Matt. 10:40]; and thus we who do not have the pledge of our justice, by their prayers and merits may be helped jointly before the most clement God, because the salutary divine precepts both of the holy Canons and of the venerable Fathers effaciously taught that by the attentive study of all the churches, and by the effort of apostolic guidance, the documents accomplish a degree of usefulness and an integrity of strength; just as the nlemory of the already mentioned venerable Bishop Udalrich dedicated to divine worship exists and is always advantageous in most devoutly giving praise to God.

GREGORY V 996-999

SYLVESTER II 999-1003

JOHN XVII 1003

JOHN XVIII 1004-1009

SERGIUS IV 1009-1012

BENEDICT VIII 1012-1024

JOHN XIX 1024-1032

BENEDICT IX 1032-1044

SYLVESTER III 1045

GREGORY VI 1045-1046

CLEMENT II 1046-1047

DAMASUS II 1048

## ST. LEO IX 1°49-1°54

#### Symbol of faith <sup>2</sup>

[From the epistle "Congratulamur vehementer" to Peter,  
Bishop of Antioch, April 13, 1053]

343

For I firmly believe that the Holy Trinity, the Father and the Son and the Holy Spirit, is one omnipotent God, and in the Trinity the whole

<sup>1</sup> Msi XIX 170 E f.; cf. Jf 2945; Hrd VI, I 727 f.; Hfl IV 642; Bar(Th) ad 983 D.  
<sup>1</sup> ff. (16,313).

<sup>2</sup> Msi XIX 662 B ff.; cf. If 4297 c. Add.; ML 143, 771 C ff.; Hrd VI I 923 C ff. -

Godhead is co-essential and consubstantial, co-eternal and co-omnipotent, and of one will, power, and majesty; the creator of all creation, from whom all things, through whom all things, in whom all things [Rom. 11:36] which are in heaven or on earth, visible or invisible. Likewise I believe that each person in the Holy Trinity is the one true God, complete and perfect.

I believe also that the Son of God the Father, the Word of God, was 3+4  
born eternally before all time from the Father, consubstantial, co-omni-  
potent, and co-equal to the Father through all things in divinity; born of  
the Holy Spirit from the ever virgin Mary in time, with a rational soul,  
having two nativities, the one from the Father, eternal, the other from the  
Mother, in time; having two wills and operations, true God and true man,  
individual in each nature and perfect, not having suffered a fusion and  
division, not adopted or phantastical, the one and only God, the Son of  
God in two natures, but in the singleness of one person, incapable of  
suffering and immortal in divinity; but in humanity for us and for our  
salvation suffered in the true passion of the body and was buried, and  
arose from the dead on the third day in the true resurrection of the body;  
because of which we must declare with the disciples that He ate from  
no need of food but only from will and power; on the fortieth day after  
His resurrection with the flesh in which He arose, and with His soul He  
ascended into heaven and sits at the right hand of the Father, whence on  
the tenth day He sent the Holy Spirit, and thence, as He ascended, He  
will come to judge the living and the dead, and will render to each one  
according to his works.

I believe also that the Holy Spirit, complete and perfect and true God, 345  
proceeding from the Father and the Son, co-equal, co-essential, co-omni-  
potent and co-eternal with the Father and the Son in all respects, has  
spoken through the prophets.

That this holy and individual Trinity is not three Gods, but in three 346  
persons and in one nature or essence [is] one God omnipotent, external,  
invisible and incommutable, so I believe and confess, so that I may truly  
proclaim that the Father is not begotten, the Son is the only begotten one,  
and the Holy Spirit is neither begotten nor unbegotten, but proceeds from  
the Father and the Son.

(Variant Readings:) I believe that the one true Church is holy, Catholic 347  
and apostolic, in which is given one baptism and the true remission of all  
sins. I also believe in a true resurrection of this body, which now I bear,  
and in eternal life.

The articles of this creed almost agree with the questions which were customarily  
proposed according to the "Ancient statutes of the Church" [cf. n. 150 not.] to  
those to be consecrated bishops.-See the canon in ML 56, 879 B ff. [cf. also the  
Creed of Palaeologus n. 461 ff.].

- 348 I believe also that there is one author of the New and Old Testament, of the law both of the Prophets and of the Apostles, namely the omnipotent God and Lord. (I believe) that God predestined only the good things, but that He foreknew the good and the evil. I believe and profess that the grace of God precedes and follows man, yet in such a manner that I do not deny free will to the rational creature. I also believe and declare that the soul is not a part of God but was created from nothing and was without baptism subject to original sin.
- 349 Furthermore, I declare anathema every heresy raising itself against the holy Catholic Church, and likewise him whosoever has honored or believes that any writings beyond those which the Catholic Church accepts ought to be held in authority or has venerated them. I accept entirely the four Councils and I venerate them as the four Gospels, because through four parts of the world the universal Church, upon these as on square stone, has been founded. . . . Equally I accept and venerate the three remaining Councils. . . . Whatever the above mentioned seven holy and universal Councils believe and praise I also believe and praise, and whomever they declare anathema, I declare anathema.

### The Primacy of the Roman Pontiff<sup>2</sup>

[From the epistle "In terra pax hominibus" to Michael Cerularius and to Leo of Achrida, September 2, 1053]

- 350 Chap. 5 . . . You are said to have condemned publicly in a strange presumption and incredible boldness the Apostolic and Latin Church, neither heard nor refuted, for the reason chiefly that it dared to celebrate the commemoration of the passion of the Lord from the Azymes. Behold your incautious reprehension, behold your evil boasting, when "you put your mouth into heaven. When your tongue passing on to the earth" [Ps. 72:9], by human arguments and conjectures attempts to uproot and overturn the ancient faith. . . .
- 351 Chap. 7 . . . The holy Church built upon a rock, that is and upon *Peter* or *Cephas*, the son of John who first was called Simon, because by the gates of Hell, that is, by the disputations of heretics which lead the vain to destruction, it would never be overcome; thus Truth itself pronounces, through whom are true, whatsoever things are true: "The gates of hell will not prevail against it" [Matt. 16:18]. The same Son declares that He obtained the effect of this promise from the Father by prayers, by saying to Peter: "Simon, behold Satan etc." [Luke 23:31]. Therefore, will

<sup>1</sup> Cf. St. Gregory the Great, Letter 1, 1 ep. 25 [ML 77, 478].

<sup>2</sup> Msi XIX 638 B if.; cf. Jf 4302; ML 143, 747 C if.; Hrd VI, I 929 E fl.; d. Hfl IV 768 if. - It is not established that this letter was really transmitted (d. A. Michel, *Humbert and Kerullarios I* [1925], p. 55).

there be anyone so foolish as to dare to regard His prayer as in anyway vain whose being willing is being able? By the See of the chief of the Apostles, namely by the Roman Church, through the same Peter, as well as through his successors, have not the C011lments of all the heretics been disapproved, rejected, and overcome, and the hearts of the brethren in the faith of Peter which so far neither has failed, nor up to the end will fail, been strengthened?

Chap. 11. By passing a preceding judgment on the great See, concerning \which it is not permitted any man to pass judgment, you have received anathema from all the Fathers of all the venerable Councils. . . .

Chap. 32 . . . As the hinge while remaining immovable opens and closes the door, so Peter and his successors have free judgment over all the Church, since no one should remove their status because "the highest See is judged by no one." [see n. 330 ff.]

VICTOR II 1055-1057

STEPHEN IX 1057-1058

BENEDICT X, 1058-1059

## NICHOLAS II 1059-1061

ROMAN COUNCIL 1060

### The Ordinations by Simoniacs <sup>1</sup>

Lord Pope Nicholas presiding at the Synod in the Basilica of Constantine said: "We judge that in preserving dignity no mercy is to be shown toward the simoniacs; but according to the sanctions of the canons and the decrees of the Holy Fathers we condemn them entirely and by apostolic authority we decree that they are to be deposed. Concerning those, however, who have been ordained by the simoniacs, not through money but gratis, because the question from long standing has been drawn out still longer, we absolve from every manner [another version: knot or impediment] of doubt; so that with regard to this chapter let us permit no one later to doubt. . . . Thus, moreover, by the authority of the holy Apostles Peter and Paul we entirely forbid that at any time any of our successors from this our permission take or fix a rule for himself or another, because the authority of the ancient Fathers has not promulgated this by order or grant, but too great a necessity of the time has forced us to permit it. . . ."

ALEXANDER II 1061-1073

<sup>1</sup> Msi XIX 899 B; cf. Jf post 4398; Hrd VI, I 1163 D; Hfl IV 825 and CIC Deer. II, I, I, 100; Frdbg I 401; Bar(Th) ad 1059 n. 34 (17, 150b).

## ST. GREGORY VII 1073-1085

ROMAN COUNCIL VI 1079

(Against Berengarius)

The Most Holy Eucharist <sup>1</sup>

(Oath taken by Berengarius)

355 I, Berengarius, in my heart believe and with my lips confess that through the mystery of the sacred prayer and the words of our Redeemer the bread and wine which are placed on the altar are substantially changed into the true and proper and living flesh and blood of Jesus Christ, our Lord, and that after consecration it is the true body of Christ which was born of the Virgin and which, offered for the salvation of the world, was suspended on the Cross, and which sitteth at the right hand of the Father, and the true blood of Christ, which was poured out from His side not only through the sign and power of the sacrament, but in its property of nature and in truth of substance, as here briefly in a few words is contained and I have read and you understand. Thus I believe, nor will I teach contrary to this belief. So help me God and these holy Gospels of God.

VICTOR III 1087

## URBAN II 1088-1099

COUNCIL OF BENEVENTO 1091

The Sacramental Nature of the Diaconate <sup>2</sup>

356 Can. 1. Let no one be chosen in order of succession into the episcopacy except one who has been found living religiously in sacred orders. More-

<sup>1</sup> Msi XX 524 D; cf. Jf post 5102; ML 148, 811; Hrd VI I 1585 B; cf. Hfl V 129; Bar(Th) ad 1079 n. 3 (17, 453 b f.).-Berengarius was condemned by St. Leo IX in the Council of Rome 1050 [Msi XIX 759 fl.] and of Vercelli 1050 [Msi XIX 773 fl.]; by Victor II in the Synod of Florence 1058 [Msi XIX 837 f.]; by Nicholas II in the Synod of Rome 1059 [Msi XIX 900 A]; by St. Gregory VII in two councils of Rome 1078 [Msi XX 516 C] and 1079. In this extremity he was compelled to subscribe to this formula, after he had frequently either deluded the judges or returned to his vomit.

<sup>2</sup> Msi XX 738 E; Jf post 5444; cf. CIC Deer. I, 60, 4; Frdbg I 227; Rcht I 195.-According to a decision of Innocent III even a subdeacon can be elected to the episcopacy (Benedict XIV, *De syn. dioec.* VIII, 9, 9 f.).





so great a danger has arisen that-and we say this with sorrow-only a few priests or Catholic clergy are found in such a broad extent of territory. Therefore, with so many sons living in this condition, the necessity of Christian peace demands that regarding this (group) the maternal ~~\\Tomb~~ of the Church be open. Therefore instructed by the examples and writings of our Fathers, who in different times received into their ranks the Novatians, the Donatists, and other heretics, we are receiving in the episcopal office the bishops of the above-mentioned region who have been ordained in schism, unless they are proven usurpers, simoniacs, or criminals. We decree the same concerning the clergy of any rank whom way of life together with knowledge commends.

GELASIUS II 8 9

## CALLISTUS II 9 LATERAN COUNCIL I

Ecumenical IX (concerning investitures)

Simony, Celibacy, Investiture, Incest 1

359 Can. I- "Following the examples of the Holy Fathers" and renewing the duty of our office "we forbid in every way by the authority of the Apostolic See that anyone by means of money be ordained or promoted in the Church of God. But if anyone shall have acquired ordination or promotion in the Church in this way, let him be entirely deprived of his office."

have been made by Alexander III, Lucius III, Urban III, and others, see L. Saltet, *Les reordinations*, Paris 9. 7-

1 Msi XXI 8 A fl.; Hrd VI, II C fl.; d. Hfl V 79 fl.; Bar(Th) ad n. 1 fl. ( 8, a ff.).

From the Council of Tolosa 11 9, held by Callistus II, can. 1 [Msi XXI 69- The following are against the heresy of simony, which was called a heresy because the simoniacs not only sinned against the law but contended that the payment of money for holy orders is licit; and so they attacked the law of good morals, or they said that what they then selves on the other hand opposed were not prohibited by it (simony). Against this curse the Pontiffs and Councils fought with the following decrees: Chalcedon , can. [Msi VII 9 B9 Clement II in Roman Synod . 7 [Msi XIX 6 7 f. 9 Leo IX in Roman Synod I . 9 [Msi XIX 7 C9 Remen. . 9 c. [Msi XIX 7 E9 Mogunt . 9 [Msi XIX 7 9 c. 9 Nicholas II in Roman Synod . 9 c. 9 [Msi XIX 9 9 A9 Alexander II in Roman Synod . 6 c. f. [Msi XIX . f. 4; Gregory VII in Roman Synod . 7 [Msi XX 7 E9 . 7 , c. 6 . [Msi XX . 8 fl.]; . 78 [Msi XX . D9 . 78, c. [Msi XX . 9 E9 Urban II in Melfit. . 89, c. 1 [Msi XX 7 f. 9 Placentina . 9 , c. 7 [Msi XX 8. f.]; Claro montane . 9 [Msi XX 9 6 D9 Roman. . 99 c. 7 [Msi XX 96 f.]; Callistus II in Tolosa 9, c. [Msi XXI C9 Remen c. [Msi XXI B9 ecumenical

Can. 3. We absolutely forbid priests, deacons, or subdeacons the intimacy of concubines and of wives, and cohabitation with other women, except those with whom for reasons of necessity alone the Nicene Synod permits them to live, that is, a mother, sister, paternal or maternal aunt, or others of this kind concerning whom no suspicion may justly arise [see n. 52 b f.].<sup>1</sup>

Can. 4. "Besides according to the sanction of the most blessed Pope Stephen we have decided that laymen, although they are religious, nevertheless have no faculty for determining anything concerning ecclesiastical possessions; but according to the Canons of the Apostles let the bishop have the care of all ecclesiastical business, and let him dispense these things as in the sight of God. If, therefore, any civil ruler or other layman appropriates to himself either a donation of property or of ecclesiastical possessions, let him be judged sacrilegious."<sup>2</sup>

Can. 5. "We forbid that the marriages of blood relatives take place since both divine and secular laws forbid these. For divine laws not only cast out but also call wicked those who do this, and those who are born

synods, Lat. I hoc can. 1; Lat. II 1139, can. 1 and 2 [see n. 364]; Lat. III 1179, can. 7 and 15 [see n. 4001; Lat. IV 1215, can. 63 [Msi XXII 1051J. By these decrees simoniac ordinations and prolnotions of any kind and purchases of things of the altar are prohibited.

<sup>1</sup> The following are against the heresy of the Nicolaites, that is, of incontinent clergy, who were regarded as heretics in so far as they not only infringed upon the church law of celibacy and practiced concubinage, but also dishonored the law as impossible for them to keep, and harmful to morals. The following decrees also pertain to this: Leo IX in Mainz 1049 [Msi XIX 749 C]; Gregory VII in Roman Synod 1073 [Msi XX 173 E]; 1074, c. 11-21 [Msi XX 413 fl. 434]; 1078, L 11 [Msi XX 510 E]; Urban II in Melfi 1089, c. 2 12 [Msi XX 723 f.]; Claromontana 1095, c. 1 [Msi XX 906 A]; Callistus II in Remensi 1119, c. 5 [Msi XXI 236 B]; Lat. I oec., hoc can. 3; Lat. II 1139, can. 6 7 8, which declares the marriages of older clergy and regulars invalid [Msi XXI 527 f.]; Lateran III, 1179 c. 11 [Msi XXII 224 f.].

<sup>2</sup> From Pseudo-Isidore [I-linschius, *Deeretales Pseudo-Isidorianae*, Lipsiae 1863 p. 1861. With this and the following can. 10 the very lengthy struggle on investitures was finished, which pertains to this in so far as it is also concerned with the principle, whether or not the power of the *magisteritum* and of the ecclesiastical ministry flows from the civil magistrate by his own right. The following, moreover, pertains to this: Nicholas II in Roman Synod 1059, c. 6 [Msi XIX 909 A] and in Synod of Tours 1060, c. 4 [Msi XIX 927 C]; St. Gregory VII in Roman Synod 1075 [Hfl V 41, 46 f.; Msi XX 434 f.], 1078 c. 2 [Msi XX 509 C; d. 517 f.]; 1080, c. 1 f. [Msi XX 531 f.] etc.; Victor III [Msi XX 637, 639 fl.]; Urban II in the Synod of Melfi 1089 c. 5 [Msi XX 723 B], in Claromontana c. 15 [Msi XX 817 D], in Barensis 1098; [Msi XX 1061 E], Roman Synod 1099 c. 17 [Msi XX 964 B]; Paschal II in Roman Synod 1110, c. 4 [Msi XXI 7]; 1116 [Msi XXI 147 D]; in Synod of Guastalla 1106 [Msi XX 1210 E]. Trecan. 1107 [Msi XX 1223 B], in Synod of Benevento 1108 [Msi XX 1231 B]; in Council of Vienne 1112, c. 1 [Msi XXI 74 D]; Callistus II in Remen. 1119, c. 2 [Msi XXI 235 D]; Lat. II 1139, c. 25 [Msi XXI 532 D].

from these (marriages); but secular laws call such disreputable, and they cast them off from inheritance. We, therefore, following our Fathers point them out in disgrace, and we declare that they are disreputable." <sup>1</sup>

- 363 Can. 10. Let no one unless canonically elected extend his hand for consecration to the episcopacy. But if he should presume to do so, let both the one consecrated and the one consecrating be deposed without hope of restoration.

HONORIUS II 1124-1130

INNOCENT II 1130-1143  
LATERAN COUNCIL II 1139

Ecumenical X (against pseudo-pontiffs)

Simony, Usury, False Penitence, the Sacraments <sup>2</sup>

- 364 Can. 2. If anyone with the intervention of the accursed ardor of avarice has acquired through money an allowance from the state, or a priory, or a deanery, or honor, or some ecclesiastical promotion, or any ecclesiastical sacrament, namely chrism or holy oil, the consecrations of altars or of churches, let him be deprived of the honor evilly acquired. And let the buyer and the seller and the mediator be struck with the mark of disgrace. And not for food nor under the pretense of any custom before or after may anything be demanded from anyone, nor may he himself presume to give, since he is a simoniac. But freely and without any diminution let him enjoy the dignity and favor acquired for himself. <sup>3</sup>

<sup>1</sup> From Pseudo-Isidore [Hinschius, *Pseudo-Isidore Decretals* p. 1401. These are against the heresy of the incestuous. Those were so called who contended that unions of relatives were not illicit and counted the grades of consanguinity according to the norm of civil law. Against these the following defended canonical law and doctrine: Leo IX in Roman Synod I, 1<sup>o</sup>49 [Msi XIX 722 DJ and Reinen. 1049, c. 11 [Msi XIX 742 CJ; Nicholas II in Roman Synod, 1059, c. 11 [Msi XIX 898 e]; Alexander II in Roman Synod, 1063, c. 9 [Msi XIX 1026 A]; but especially indeed in Rom., 1065, in which he publishes a decretal, *quae causa* 35, q. 5, c. 2 *Interdictum*; Urban II in syn. Troian., 1089 [Msi XX 721 CJ; Lat. oec. II, 1139, c. 17 [Msi XXI 530 E]: "We forbid absolutely the formation of unions of blood-relatives; for incest of this kind, which has almost come into general practice under the stimulus of the enemy of the human race, the institutions of the Holy Fathers and the Holy Church of God despise." But Lat. IV reduced the prohibited grades to the number of four, c. 50 [Msi XXII 1035 E].

<sup>2</sup> Msi XXI 526 C fl.; Hrd VI, II 1028 B fl.; cf. Hfl V 440 fl.; Bar(Th) ad 1139 n. 4 f. (18, 566 a fl.).

<sup>3</sup> The following have decreed that be exacted for holy oil, chrism, visitation and anointing of the sick, funeral obsequies, burial, baptism, the eucharist.

Can. 13. Moreover the

- 367 Can. 23. "Those, moreover, who pretending a kind of piety condemn the sacrament of the Body and Blood of the Lord, the baptism of children, the sacred ministry and other ecclesiastical orders, and the bonds of legitimate marriages, we drive as heretics from the Church of God, and we both condemn and we command them to be restrained by exterior powers. We bind their defenders also by the chain of this same condemnation." <sup>1</sup>

COUNCIL OF SENS <sup>2</sup> 1140 or 1141

The Errors of Peter Abelard <sup>3</sup>

- 368 1. That the Father is complete power, the Son a certain power, the Holy Spirit no power.  
369 2. That the Holy Spirit is not of the substance [another version: 4 power <sup>1</sup> of the Father or of the Son.  
370 3. That the Holy Spirit is the soul of the world.  
371 4. That Christ did not assume flesh to free us from the yoke of the devil.  
372 5. That neither God and man, nor this Person which is Christ, is the third Person in the Trinity.  
373 6. That free will is sufficient in itself for any good.  
374 7. That God is only able to do or to omit those things, either in that manner only or at that time in which He does (them), and in no other.  
375 8. That God neither ought nor is He able to prevent evil.  
376 9. That we have not contracted sin from Adam, but only punishment.  
377 10. That they have not sinned who being ignorant have crucified Christ, and that whatever is done through ignorance must not be considered as sin.

Urban II in Synod of Melfi 1089, can. 16 [Msi XX 724 C]; from this last canon, Lateranensis has been taken word for word.

<sup>1</sup> This canon is against Peter de Bruis and the Neomanichaeans, from whom have arisen the Albigenses, and has been taken word for word from the Council of Toulouse of the year 1119, held in the presence of Callistus II [Msi XXI 234 A].

<sup>2</sup>In Gaul.

<sup>3</sup> Msi XXI 568 C: Gatti, *Veritas rel. Christ.* II 352 b fl.; Hrd VI, II 1224 E; Hfl V 476; d. Bar(Th) ad 1140 n. 7 f. (18,583 a fl.); Paul Ruf and Mart. Grabmann, *Ein neuatt/ge/undenes Bruchstück de. Apologia Abaelarda* (Sitzungsberichte der Bayr. Akad. d. Wiss. Philos.-hist. Abtlg. 1930, Heft 5), München 1930; in this fragment (p. 10f.) all errors here noted in n. 368-386 are examined in the same order—Peter Abelard (Baiolardus), born 1079 in the town of Pallet, made a monk of St. Denis, taught in Paris. His errors were already condemned in 1121 in the Council of Sens, collected by St. Bernard, and set forth and rejected in the Council of Sens He died April 21, 1142.

<sup>4</sup> Cf. *Rev. Apologetique* 52 (1931) 397.

11. That the spirit of the fear of the Lord was not in Christ. 378
12. That the power of binding and loosing was given to the Apostles 379  
only, not to their successors.
13. That through work man becomes neither better nor worse. 380
14. That to the Father, who is not from another, properly or es- 381  
pecially belongs power,! not also wisdom and kindness.
15. That even chaste fear is excluded from future life. 382
16. That the devil sends forth evil suggestion through the operation <sub>2</sub> 383  
of stones and herbs.
17. That the coming at the end of the world can be attributed to the 384  
Father.
18. That the soul of Christ did not descend to hell by itself but only 385  
by power.
19. That neither action nor will, neither concupiscence nor delight, 386  
when <sub>3</sub> it moves it [the soul] is a sin, nor ought we to wish to extinguish  
(it).

priest whom you indicated (in your letter) had died without the water of baptism, because he persevered in the faith of holy mother the Church and in the confession of the name of Christ, was freed from original sin and attained the joy of the heavenly fatherland. Read (brother) in the eighth book of Augustine's "City of God" <sup>1</sup> where among other things it is written, "Baptism is ministered invisibly to one whom not contempt of religion but death excludes." Read again the book also of the blessed Ambrose concerning the death of Valentinian <sup>2</sup> where he says the same thing. Therefore, to questions concerning the dead, you should hold the opinions of the learned Fathers, and in your church you should join in prayers and you should have sacrifices offered to God for the priest mentioned.

CELESTINE II 1143-1144

LUCIUS II 1144-1145

## EUGENIUS III 1145-1153

COUNCIL OF RHEIMS <sup>3</sup> 1148Confession of Faith in the Trinity <sup>4</sup>

389 1. We believe and confess that God is the simple nature of divinity, and that it cannot be denied in any Catholic sense that God is divinity, and divinity is God. Moreover, if it is said that God is wise by wisdom, great by magnitude, eternal by eternity, one by oneness, God by divinity, and other such things, we believe that He is wise only by that wisdom which is God Himself; that He is great only by that magnitude which is God Himself; that He is eternal only by that eternity which is God Himself; that He is one only by the oneness which is God Himself; that He is God only by that divinity which He is Himself; that is, that He is wise, great, eternal, one God of Himself.

390 2. When we speak of three persons: Father, Son, and Holy Spirit, we confess that they are one God, one divine substance. And contrariwise,

<sup>1</sup> CE' *De civ. Dei* 13,7 [ML 41,381]. De facto the Pontiff seems to have regard for St. Augustine's *De baptismo* IV 22, 29 [ML 43, 173].

<sup>2</sup> Cap. 51 [ML 16, 1374].

<sup>3</sup>In Gaul.

<sup>4</sup> Msi XXI 712 Ef (725); coll. Hfl V 524; Hrd VI, II 1299 Df (1309). ML 185, 617 Bf; Bar(Th) ad 1148 n. 9 (19, 18 bf).-In the case of Gilbert Porretanus, on the testimony of Otto of Freising, "the Roman Pontiff defined that no reasoning should make a division between nature and person in theology, and that God should be called divine essence not only according to the sense of the ablative but also according to the sense of the nominative. This creed was set forth in council.-In the same council Eon of Stella and Henry were condemned.



when we speak of one God, one divine substance, we confess that the one God himself, the one divine substance are three persons.

3. We believe (and we confess) that only God the Father and Son and Holy Spirit are eternal, and not by any means other things, whether they be called relations or peculiarities or singularities or onenesses, and that other such things belong to God, which are from eternity, which are not God.

4. We believe (and confess) that divinity itself, whether you call it divine substance or nature, is incarnate only in the Son.

ANASTASIUS IV 1153-1154

HADRIAN IV 1154-1159

### ALEXANDER III 1159-1181

#### Erroneous Proposition concerning the Humanity of Christ 1

[Condemned in the letter "CUIUS Christus" to Willelmus, Archbishop of Rheims, February 18, 1177]

Since Christ perfect God is perfect man, it is strange with what temerity anyone dares to say that "Christ is not anything else but man." 2 Moreover lest so great an abuse of God be able to spring up in the Church . . . by our authority you should place under anathema, lest anyone dare to say this concerning the other . . . because just as He is true God, so He is true man existing from a rational soul and human flesh.

#### The Illicit Contract of a Sale 3

[Frolle the letter "In civitate tua" to the Archbishop of Geneva, of uncertain time]

In your city you say that it often happens that when certain ones are purchasing pepper or cinnamon or other wares which at that time are not the value of more than five pounds, they also promise to those from whom they receive these wares that they will pay six pounds at a stated time. However, although a contract of this kind according to such a form cannot be considered under the name of usury, yet nevertheless the sellers incur sin, unless there is a doubt that the wares would be of

1 eIe *Deer. Greg.* V, 7, 7: Frdbg II 779; Rcht II 751; Jf 12785; Msi XXI 1081 C f.; cf. DuPl I, I 116 b; Deh I n. 9.

2 This sentence was Abelard's; cf. *Opera sancti Bollaventurae* ed. Quaracchi tom. 3, p. 156 f., Schol.

3 eIe *Deer. Greg.* V, 19, 6: Frdbg II 813; Rcht II 784; Jf 13965.

more or less value at the time of payment. And so your citizens would look well to their own interests, if they would cease from such a contract: since the thoughts of men cannot be hidden from Almighty God.

### The Bond of Matrimony <sup>1</sup>

[From the letter "Ex publico instrumento" to the  
Bishop of Brescia, of uncertain time]

- 395 Since the aforesaid woman, although she has been espoused by the aforesaid man, yet up to this time, as she asserts, has not been known by him, in instructing your brotherhood through Apostolic writings we order that if the aforesaid man has not known the said woman carnally and this same woman, as it is reported to us on your part, wishes to enter religion, after she has been made sufficiently mindful that she ought either to enter religion or return to her husband within two months, you at the termination of her objection and appeal absolve her from the sentence (of excommunication); that if she enters religion, each restore to the other what each is known to have received from the other, and the man himself, when she takes the habit of religion, have the liberty of passing over to other vows. Certainly what the Lord says in the Gospel: "It is not permitted to man unless on account of fornication to put away his wife" [Matt. 5:32; 19:9], must be understood according to the interpretation of the sacred words concerning those whose marriage has been consummated by sexual intercourse, without which marriage cannot be consummated, and so, if the aforesaid woman has not been known by her husband, it is permissible (for her) to enter religion.

[From fragments of a letter to the Archbishop of  
Salerno, of uncertain time]

- 396 After legitimate consent in the present case it is permitted to the one, even with the other objecting, to choose a monastery, as some saints have been called from marriage, as long as sexual intercourse has not taken place between them. And to the one remaining, if, after being advised, he is unwilling to observe continency, he is permitted to pass over to second vows; because, since they have not been made one flesh, it is quite possible for the one to pass over to God, and the other to remain in the world.<sup>2</sup>

<sup>1</sup> CIC *Deer. Greg.* III, 32, 7: Frdbg II 581; Rcht II 559; If 13787;-111. 32, 2: Frdbg II 579; Rcht II 558; If 14091;-IV, 4,3: Frdbg II 681, Rcht, II

If between the man and the woman legitimate consent . . . occurs In the present, so indeed that one expressly receives another by mutual consent with the accustomed words, . . . whether an oath is introduced or not, it is not permissible for the woman to marry another. And if she should marry, even If carnal intercourse has taken place, she should be separated from him, and forced by ecclesiastical order to return to the first, although some think otherwise and also judgment has been rendered in another way by certain of **85r**

men often seek a salutary remedy, when they fear that corporal punishment is coming upon them." For this reason, since in Gascony, in Albigensium, and in parts of Tolosa and in other places, the cursed perversity of the heretics whom some call Cathari, others Patari, others Publicani, others by different names, has so increased that now they exercise their wickedness not as some in secret, but manifest their error publicly and win over the simple and weak to their opinion, we resolve to cast them, their defenders, and receivers under anathema, and we forbid under anathema that anyone presume to hold or to help these in their homes or on their land or to do business with them.<sup>1</sup>

## LUCIUS III 1181-1185

### COUNCIL OF VERONA 1184

#### The Sacraments (against the Albigenses)<sup>2</sup>

[From the decree "Ad abolendum" against the heretics]

- 402 All who, regarding the sacrament of the Body and Blood of our Lord Jesus Christ, or regarding baptism or the confession of sins, matrimony or the other ecclesiastical sacraments, do not fear to think or to teach otherwise than the most holy Roman Church teaches and observes; and in general, whomsoever the same Roman Church or individual bishops through their dioceses with the advice of the clergy or the clergy themselves, if the episcopal see is vacant, with the advice if it is necessary of neighboring bishops, shall judge as heretics, we bind with a like bond of perpetual anathema.

## URBAN III 1185-1187

### Usury<sup>3</sup>

[From the epistle "Consuluit nos" to a certain priest of Brescia]

- 403 Your loyalty asks us whether or not in the judgment of souls he ought to be judged as a usurer who, not otherwise ready to deliver by loan,

<sup>1</sup> Furthermore the council proclaims a holy war against the Brebantiones, Navarri, Baschi, and others, who were laying everything to waste, and were sparing neither age nor sex.

<sup>2</sup> CIC *Deer. Greg.* V, 7, 9: Frdbg II 780; Rcht II 752; Jf 151<sup>o</sup>9; Msi XXII 477 B; Hrd VI, II 1878 E; d. Hfl V 724 ff.

<sup>3</sup> s CIC *Deer. Greg.* V, 19, 10: Frdbg II 814; Rcht II 785; Jf 15726.

loans his money on this proposition that without any agreement he nevertheless receive more by lot; and whether he is involved in that same state of guilt who, as it is commonly said, does not otherwise grant a similar oath, until, although without payment, he receives some gain from him; whether or not that negotiator ought to be condemned with a like punishment, who offers his wares at a price far greater, if an extension of the already extended time be asked for making the payment, than if the price should be paid to him at once. But since what one must hold in these cases is clearly learned from the Gospel of Luke in which is said: "Give mutually, hoping nothing thereby" [cf. Luke 6:35], men of this kind must be judged to act wrongly on account of the intention of gain which they have, since every usury and superabundance are prohibited by law, and they must be effectively induced in the judgment of souls to restore those things which have been thus received.

GREGORY VIII 1187

CLEMENT III 1187-1191

CELESTINE III 1191-1198

### INNOCENT III 1198-1216

#### The Form of the Sacrament of Matrimony <sup>1</sup>

[From the letter, "Cum apud sedem" to Humbert,  
Archbishop of Arles, July 15, 1198]

You have asked us whether the dumb and the deaf can be united to each other in marriage. To this question we respond to your brotherhood thus: Since the edict of prohibition concerning the contracting of marriage is that whoever is not prohibited, is consequently permitted, and only the consent of those concerning whose marriages we are speaking is sufficient for marriage, it seems that, if such a one wishes to contract (a marriage), it cannot and it ought not to be denied him, since what he cannot declare by words he can declare by signs. 401

[From the letter to the Bishop of Mutina, in the year 1200] <sup>2</sup>

Besides in the contracting of marriages we wish you to observe this: when, as in the present case legitimate agreement exists between legitimate persons, which is sufficient in such cases according to canonical sanctions, and if this alone is lacking, other things are made void, even

<sup>1</sup> *e1e Deer. Greg. IV*, 1, 23 (cf. 25; *Frdbg II* 669 f.; *Rcht II* 645; *Pth* 329; *ML* 214, 304 C.). In these decrees of Innocent III, in order that similar materials might be presented together, the chronological order has not been strictly observed.

<sup>2</sup> *e1e Deer. Greg. IV*, 4, 5; *Frdbg II* 682; *Rcht II* 657; *Pth* 1238.

if sexual intercourse itself has taken place, if persons legitimately married afterwards actually contract (marriage) with others, what before had been done according to law cannot be annulled.

On the Bond of Marriage and the  
Pauline Privilege <sup>1</sup>

[From the letter "Quanta te nngis" to Hugo, Bishop  
of Ferrara, May 1, 1199]

405 Your brotherhood has announced that with one of the spouses passing over to heresy the one who is left desires to rush into second vows and to procreate children, and you have thought that we ought to be consulted through your letter as to whether this can be done under the law. We, therefore, responding to your inquiry regarding the common advice of our brothers make a distinction, although indeed our predecessor seems to have thought otherwise, whether of two unbelievers one is converted to the Catholic Faith, or of two believers one lapses into heresy or falls into the error of paganism. For if one of the unbelieving spouses is converted to the Catholic faith, while the other either is by no means willing to live with him or at least not without blaspheming the divine name or so as to drag him into mortal sin, the one who is left, if he wishes, will pass over to second vows. And in this case we understand what the Apostle says: "If the unbeliever depart, let him depart: for the brother or sister is not subject to servitude in (cases) of this kind" [I Cor. 7: 15]. And likewise (we understand) the canon in which it is said that "insult to the Creator dissolves the law of marriage for him who is left." <sup>2</sup>

406 But if one of the believing spouses either slip into heresy or lapse into the error of paganism, we do not believe that in this case he who is left, as long as the other is living, can enter into a second marriage; although in this case a greater insult to the Creator is evident. Although indeed true matrimony exists between unbelievers, yet it is not ratified; between believers, however, a true and ratified marriage exists, because the sacrament of faith, which once was admitted, is never lost, but makes the sacrament of marriage ratified so that it itself lasts between married persons as long as the sacrament of faith endures.

<sup>1</sup> CIC *Deer. Greg.* IV, 19, 7: *Frdbg* II 722 f.; *Rcht* II 696 f.; *Pth* 684; *ML* 214, 588 D f.

<sup>2</sup> Cf. *Decr. Grat.* II, causa 28, q. 2, c. 2.

## Marriages of Pagans and the Pauline Privilege <sup>1</sup>

[From the letter "GaudelTIUS in Donlino" to the Bishop  
of Tiberias, in the beginning of 1201]

You have asked to be shown through Apostolic writings whether 407  
pagans receiving wives in the second, third, or further degree ought, thus  
united, to remain after their conversion with the wives united to them or  
ought to be separated from them. Regarding this we reply to your brother-  
hood thus, that, since the sacrament of marriage exists between believing  
and unbelieving spouses as the Apostle points out when he says: "If any  
brother has an unbelieving wife, and she consents to live with him, let  
him not put her away" [I Cor. 7:12], and since in the aforesaid degree  
matrimony is lawfully contracted with respect to them by pagans who are  
not restricted by canonical constitutions, ("For what is it to me?" ac-  
cording to the same Apostle, "to judge concerning those which are  
outside?" [I Cor. 5:12]); in favor especially of the Christian religion  
and faith, from receiving which many fearing to be deserted by their  
wives can easily be restrained, such believers, having been joined in  
marriage, can freely and licitly remain united, since through the sacra-  
ment of baptism marriages are not dissolved but sins are forgiven.

But since pagans divide their conjugal affection among many women 408  
at the same time, it is rightly doubted whether after conversion all or  
which one of all they can retain. But this (practice) seems to be in  
disagreement with and inimical to the Christian Faith, since in the begin-  
ning one rib was changed into one woman, and Divine Scripture testifies  
that "on account of this, man shall leave father and mother and shall  
cling to his wife and they shall be two in one flesh" [Eph. 5:31; Gen.  
2:24; cf. Matt. 19:5]; it does not say "three or more" but *two*; nor did  
it say "he will cling to wives" but *to a* (*/life*). Never is it permitted to  
anyone to have several wives at one time except to whom it was granted  
by divine revelation. This custom existed at one time, sometimes was  
even regarded as lawful, by which, as Jacob from a lie, the Israelites  
from theft, and Samson from homicide, so also the Patriarchs and other  
just men, who we read had many wives at the same time, were excused  
from adultery. Certainly this opinion is proved true also by the witness  
of Truth, which testifies in the Gospel: "Whosoever puts away his wife  
(except) on account of fornication, and marries another commits adul-  
tery," [Matt. 19:9; cf. Mark 10:11]. If, therefore, when the wife has been  
dismissed, another cannot be married according to law, all the more she  
herself cannot be retained; through this it clearly appears that regarding

<sup>1</sup> *Deer. Greg.* IV, 19, 8: *Frdbg* II 723 f.; *Rcht* II 697 f.; *Pth* 1325; *ML* 216, 1269 e fl.

marriage plurality in either sex—since they are not judged unequally—must be condemned. Moreover, he who according to his rite puts away a lawful wife, since Truth in the Gospel has condemned such a repudiation, never while she lives, even after being converted to the faith of Christ, can he have another wife, unless after his conversion she refuses to live with him, or even if she should consent, yet not without insult to the Creator, or so as to lead him into mortal sin. In this case to the one seeking restitution, although it be established regarding unjust spoliation, restitution would be denied, because according to the Apostle: "A brother or sister is not subject to servitude In (cases) of this kind" [I Cor. 7, 12]. But if her conversion should follow his conversion to faith, before, on account of the above mentioned causes, he would marry a legitimate wife, he would be compelled to take her back again. Although, too, according to the Evangelical truth, "he who marries one put aside is guilty of adultery" [Matt. 19:9], yet the one doing the dismissing will not be able to upbraid the one dismissed with fornication because he married her after the repudiation, unless she shall otherwise have committed fornication.

### The Dissolubility of Valid Marriage by Religious Profession <sup>1</sup>

[From the letter "Ex parte tua" to Andrew, the  
Archbishop of Lyons, Jan. 12, 1206]

- 409 Unwilling to depart suddenly on this point from the footsteps of our predecessors who, on being consulted, responded that before marriage has been consummated by sexual intercourse, it is permitted for one of the parties, even without consulting the remaining one, to pass over to religion, so that the one left can henceforth legitimately marry another; we advise you that this must be observed.

### The Effect of Baptism (and the Character) <sup>2</sup>

- 410 (For) they assert that baptism is conferred uselessly on children. We respond that baptism has taken the place of circumcision. ••• Therefore as "the soul of the circumcised did not perish from the people" [Gen. 17:4], so "he who has been reborn from water and the Holy Spirit will obtain entrance to the kingdom of heaven" [John 3:5]... • Although original sin was remitted by the mystery of circumcision, and the danger of damnation was avoided, nevertheless there was no arriving at the kingdom of heaven, which up to the death of Christ was barred to all. But through the sacrament of baptism the guilt of one

<sup>1</sup> CIC *Deer. Greg.* III, 32, 14: Frdbg II 584; Rcht II 562; Pth 2651; ML 215, 774 A.

<sup>2</sup> CIC *Deer. Greg.* III, 42, 3: Frdbg II 644 f.; Rcht II 619 f.; Pth 1479.



made red by the blood of Christ is remitted, and to the kingdom of heaven one also arrives, whose gate the blood of Christ has mercifully opened for His faithful. For God forbid that all children of whom daily so great a multitude die, would perish, but that also for these the merciful God who wishes no one to perish has procured some remedy unto salvation. . . . As to what opponents say, (namely), that faith or love or other virtues are not infused in children, inasmuch as they do not consent, is absolutely not granted by most. . . , some asserting that by the power of baptism guilt indeed is remitted to little ones but grace is not conferred; and some indeed saying both that sin is forgiven and that virtues are infused in them as they hold virtues as a possession not as a function, until they arrive at adult age. . . . We say that a distinction must be made, that sin is twofold: namely, original and actual: original, which is contracted without consent; and actual which is committed with consent. Original, therefore, which is committed without consent, is remitted without consent through the power of the sacrament; but actual, which is contracted with consent, is not mitigated in the slightest without consent. . . . The punishment of original sin is deprivation of the vision of God, but the punishment of actual sin is the torments of everlasting hell. . . .

This is contrary to the Christian religion, that anyone always unwilling and interiorly objecting be compelled to receive and to observe Christianity. On this account some absurdly do not distinguish between unwilling and unwilling, and forced and forced, because he who is violently forced by terrors and punishments, and, lest he incur harm, receives the sacrament of baptism, such a one also as he who under pretense approaches baptism, receives the impressed sign of Christianity, and he himself, just as he willed conditionally although not absolutely, must be forced to the observance of Christian Faith. . . . But he who never consents, but inwardly contradicts, receives neither the matter nor the sign of the sacrament, because to contradict expressly is more than not to agree. . . . The sleeping, moreover, and the weak-minded, if before they incurred weak-mindedness, or before they went to sleep persisted in contradiction, because in these the idea of contradiction is understood to endure, although they have been so immersed, they do not receive the sign of the sacrament; not so, however, if they had first lived as catechumens and had the intention of being baptized; therefore, the Church has been accustomed to baptize such in a time of necessity. Thus, then the sacramental operation impresses the sign, when it does not meet the resisting obstacle of a contrary will. 411

### **The Matter of Baptism <sup>1</sup>**

[From the letter "Non ut apponeres" to Thorias  
Archbishop of Nidaros] <sup>2</sup>

- 412** You have asked whether children ought to be regarded as Christians when<sup>1</sup>, when in danger of death, on account of the scarcity of water and the absence of a priest, the simplicity of some has anointed on the head and the breast, and between the shoulders with a sprinkling of saliva for baptism. We answer that since in baptism two things always, that is, "the word and the element," <sup>3</sup> are required by necessity, according to which Truth says concerning the word: "Going into the world etc." [Luke 16:15; cf. Matt. 28:19], and the same concerning the element says: "Unless anyone etc." [John 3:5] you ought not to doubt that those do not have true baptism in which not only both of the above mentioned (requirements) but one of them is missing.

### **The Minister of Baptism and the Baptism of Spirit <sup>4</sup>**

[From the letter "Debitum pastoralis officii" to Berthold,  
the Bishop of Metz, August 28, 1206]

- 413** You have, to be sure, intimated that a certain Jew, when at the point of death, since he lived only among Jews, immersed himself in water while saying: "I baptize myself in the name of the Father, and of the Son, and of the Holy Spirit, Amen."

We respond that, since there should be a distinction between the one baptizing and the one baptized, as is clearly gathered from the words of the Lord, when he says to the Apostles: "Go baptize all nations in the name etc." [cf. Matt. 28:19], the Jew mentioned must be baptized again by another, that it may be shown that he who is baptized is one person, and he who baptizes another. . . . If, however, such a one had died immediately, he would have rushed to his heavenly home without delay because of the faith of the sacrament, although not because of the sacrament of faith.

<sup>1</sup> *ele Deer. Greg. III*, 42, 5: Frdbg II 674; Rcht II 622; Pth 2696; ML 215,813 A.  
<sup>2</sup> Drontheim in Norvegia.

<sup>3</sup> St. Augustine, In 10. tract. 80, 3 [ML 35, 1840].

<sup>4</sup> *ele Deer. Greg. III*, 42, 4: Frdbg II 646 f.; Rcht II 621 f.; Pth 2875; ML 215, 986 A.

# The Form of the Eucharistic Sacrament and its Elements 1

[From the letter "Cum Marthae circa" to a certain  
John, Archbishop of Lyons, Nov. 29, 1202]

You have asked (indeed) who has added to the form of the words which 414  
Christ Himself expressed when He changed the bread and wine into the  
body and blood, that in the Canon of the Mass which the general Church  
uses, which none of the Evangelists is read to have expressed. . . . In the  
Canon of the Mass that expression, "*mysterium fidei*," is found inter-  
posed among His words. . . . Surely we find many such things omitted  
from the words as well as from the deeds of the Lord by the Evangelists,  
which the Apostles are read to have supplied by word or to have ex-  
pressed by deed. . . . From the expression, moreover, concerning which  
your brotherhood raised the question, namely "*mysterium fidei*," certain  
people have thought to draw a protection against error, saying that in the  
sacrament of the altar the truth of the body and blood of Christ does not  
exist, but only the image and species and figure, inasmuch as Scripture  
sometimes mentions that what is received at the altar is sacrament and  
mystery and example. But such run into a snare of error, by reason of the  
fact that they neither properly understand the authority of Scripture, nor  
do they reverently receive the sacraments of God, equally "ignorant of the  
Scriptures and the power of God" [Matt. 22:29] ----- Yet "*mysterium  
fidei*" is mentioned, since something is believed there other than what is  
perceived; and something is perceived other than is believed. For the  
species of bread and wine is perceived there, and the truth of the body  
and blood of Christ is believed and the power of unity and of love. . . .

We must, however, distinguish accurately between three things which 415  
are different in this sacrament, namely, the visible form, the truth of the  
body, and the spiritual power. The form is of the bread and wine; the  
truth, of the flesh and blood; the power, of unity and of charity. The  
first is the "sacrament and not reality." The second is "the sacrament  
and reality." The third is "the reality and not the sacrament." But the  
first is the sacrament of a twofold reality. The second, however, is a  
sacrament of one and the reality (is) of the other. But the third is the  
reality of a twofold sacrament. Therefore, we believe that the form of  
words, as is found in the Canon, the Apostles received from Christ,  
and their successors from them. . . .

1 *Deer. Greg.* III 41, 6: Frdbg II 637 f.; Rcht II 612 f.; Pth 1179; ML 214,  
1119 A f.; Bar(Th) ad 1202 n. 14 fl. (20,114 a f.).

Water Mixed with Wine in the Sacrifice of the Mass <sup>1</sup>

[From the same letter to John, Nov. 29, 1202]

- 416 You have asked (also) whether the water with the wine is changed into the blood. Regarding this, however, opinions among the scholastics vary. For it seems to some that, since from the side of Christ two special sacraments flowed-of the redemption in the blood and of regeneration in the water-into those two the wine and water, which are mixed in the chalice, are changed by divine power. . . . But others hold that the water with the wine is transubstantiated into the blood; when mixed with the wine, it passes over into the wine. . . . Besides it can be said that water does not pass over into blood but remains surrounded by the accidents of the original wine. . . . This, however, is wrong to think, which some have presumed to say, namely, that water is changed into phlegm. . . . But among the opinions mentioned that is judged the more probable which asserts that the water with the "vine is changed into blood.

[From the letter "In quadam nostra" to Hugo, Bishop  
of Ferrara, March 5, 1209]

- 417 You say that you have read in a certain decretal letter of ours that it is wrong to think what certain ones have presumed to say, namely, that the water of the Eucharist is changed into phlegm, for they say falsely that from the side of Christ not water but a watery liquid came forth. Moreover, although you recall that great and authentic men have thought this, whose opinions in speech and in writings up to this time you have followed, from whose (opinions), however, we differ, you are compelled to agree with our opinion. . . . For if it had not been water but phlegm which flowed from the side of the Savior, he *who saw* and *gave testimony* to the truth [cf. John 19:35] certainly would not have said water but phlegm. . . . It remains, therefore, that of whatever nature that water was, whether natural, or miraculous, or created anew by divine power, or resolved in some measure of component parts, without doubt it was true water.

<sup>1</sup> cIe *Deer. Greg.* III 41, 6: Frdbg II 638 f.; Reht II 614 f.; ML 214, 1121 e ff.; Bar(Th) ad 1202 n. 17 ff.-Another letter: *Deer. Greg.* III, 41, 8; Frdbg II 640 f.; Reht II 615 f.; ML 216, 16 B f.

### **The Feigned Celebration of Mass <sup>1</sup>**

[From the letter "De homine qui" to the rectors of the  
Ronlan brotherhood, September 22, 1208]

(For) you have asked us what we think about the careless priest who, **418**  
when he knows that he is in mortal sin, hesitates because of the con-  
sciousness of his guilt to celebrate the solemnity of the Mass, which he  
however, cannot omit on account of necessity . . . and, when the other  
details have been accomplished, pretends to celebrate Mass; and after  
suppressing the words by which the body of Christ is effected, he merely  
takes up the bread and wine. . . . Since, therefore, false remedies must  
be cast aside, which are more serious than true dangers, it is proper  
that he who regards himself unworthy on account of the consciousness  
of his own crime ought reverently to abstain from a sacrament of this  
kind, and so he sins seriously if he brings himself irreverently to it; yet  
without a doubt he seems to offend more gravely who so fraudently  
presumes to feign (the sacrifice of the Mass); since the one by avoiding  
sin, as long as he acts, falls into the hands of the merciful God alone;  
but the other by committing sin, as long as he lives, places himself under  
obligation not only to God whom he does not fear to mock, but also to  
the people whom he deceives.

### **The Minister of Confirmation <sup>2</sup>**

[From the letter "eUnl venisset" to Basil, Archbishop  
of Tirnova, Feb. 25, 1204]

The imposition of the hands is designated by the anointing of the **419**  
forehead which by another name is called confirmation, because through  
it the Holy Spirit is given for an increase (of grace) and strength. There-  
fore, although a simple priest or presbyter is able to give other anointings,  
this one, only the highest priest, that is the bishop, ought to confer, be-  
cause we read concerning the Apostles alone, whose successors the  
bishops are, that through the imposition of the hands they gave the Holy  
Spirit [cf. Acts 8: 14 ff.].

<sup>1</sup> ele *Deer. Greg.* III 41, 7: Frdbg II 640; Rcht II 615; Pth 3503; ML 215,1463 e f.

<sup>2</sup> ele *Deer. Greg.* I 15, 1 sect. 7; Frdbg II 133; Rcht II 128; Pth 2138; ML 215,  
285 C.

Profession of Faith Prescribed for Durand of Osca and His  
Waldensian Companions <sup>1</sup>

[From the letter "Eius exemplo" to the Archbishop of  
Terraco, Dec. 18, 1208]

- 420 By the heart we believe, by faith we understand, by the mouth we confess, and by simple words we affirm that the Father and the Son and the Holy Spirit are three Persons, one God, and entire Trinity, co-essential and consubstantial and co-eternal and omnipotent, and each single Person in the 1<sup>st</sup> rinity complete God as is contained in "Credo in Deum," [see n. 2] in "Credo in unum Deum" [see n. 86], and in "Quicumque vult" [see n. 39].
- 421 By the heart we believe and by the mouth we confess that the Father also and the Son and the Holy Spirit, one God, concerning whom we are speaking, is the creator, the maker, the ruler, and the dispenser of all things corporal and spiritual, visible and invisible. We believe that God is the one and same author of the Old and the New Testament, who existing in the Trinity, as it is said, created all things from nothing; and that John the Baptist, sent by Him, was holy and just, and in the womb of his mother was filled with the Holy Spirit.
- 422 By the heart we believe and by the mouth we confess that the Incarnation of the Divinity took place neither in the Father, nor in the Holy Spirit, but in the Son only; so that He who was in the Divinity the Son of God the Father, true God from the Father, was in the humanity the son of man, true man from a mother, having true flesh from the womb of his mother and a human rational soul; at the same time of each nature, that is God and man, one Person, one Son, one Christ, one God with the Father and the Holy Spirit, the author and ruler of all, born from the Virgin Mary in a true birth of the flesh; He ate and drank, He slept and, tired out from a journey, He rested, He suffered in the true passion of His flesh; He died in the true death of His body, and He arose again in the true resurrection of His flesh and in the true restoration of His soul to the body in which, after He ate and drank, He ascended into heaven, sits at the right hand of the Father, and in the same will come to judge the living and the dead.
- 423 By the heart we believe and by the mouth we confess the one Church,

<sup>1</sup> ML 215, 1)10 C *if.*; Pth 357I.-This formula occurs again in letter "Cum inestimabile pretium universis Archiepiscopis et Episc., ad quos litterae istae pervenerint" sent on the 12th of May, 1210 fML 216, 274 01, and, slightly changed, in another letter "Cum inestimabile pretium," likewise regarding the matter of Waldensian converts, on June 14, 1210 [ML 216, 289 C *if.*]. In this letter the conversion of Bernard the First and of others is announced, and it is prescribed that heretics be received back into the bosom of the Church by a similar profession.

not of heretics but the Holy Roman, Catholic, and Apostolic (Church) outside which we believe that no one is saved.

The sacraments also which are celebrated in it with the inestimable 424 and invisible power of the Holy Spirit cooperating, although they may be administered by a priest who is a sinner, as long as the Church accepts him, in no way do we reprove nor from ecclesiastical offices or blessings celebrated by him do we withdraw; but we receive with a kind mind as from the most just, because the wickedness of a bishop or priest does no harm to the baptism of an infant, nor to consecrating the Eucharist, nor to the other ecclesiastical duties celebrated for subjects. We approve, therefore, the baptism of infants, who, if they died after baptism, before they commit sins, we confess and believe are saved; and in baptism all sins, that original sin which was contracted as well as those which voluntarily have been committed, we believe are forgiven. We decree that confirmation performed by a bishop, that is, by the imposition of hands, is holy and must be received reverently. Firmly and without doubt with a pure heart we believe and simply in faithful words we affirm that the sacrifice, that is, the bread and wine [Other texts: in the sacrifice of the Eucharist those things which before consecration were bread and wine] after the consecration is the true body and blood of our Lord Jesus Christ, in which we believe nothing more by a good nor less by a bad priest is accomplished because it is accomplished not in the merits of the one who consecrates but in the word of the Creator and in the power of the Holy Spirit. Therefore, we firmly believe and we confess that whoever honest, religious, holy, and prudent anyone may be, he cannot nor ought he to consecrate the Eucharist nor to perform the sacrifice of the altar unless he be a priest, regularly ordained by a visible and perceptible bishop. And to this office three things are necessary, as we believe: namely, a certain person, that is a priest as we said above, properly established by a bishop for that office; and those solemn words which have been expressed by the holy Fathers in the canon; and the faithful intention of the one who offers himself; and so we firmly believe and declare that whosoever without the preceding episcopal ordination, as we said above, believes and contends that he can offer the sacrifice of the Eucharist is a heretic and is a participant and companion of the perdition of Core and his followers, and he must be segregated from the entire holy Roman Church. To sinners truly penitent, we believe that forgiveness is granted by God, and with them we communicate most gladly. We venerate the anointing of the sick with the consecrated oil. According to the Apostle [cf. I Cor. 7] we do not deny that carnal unions should be formed, but ordinarily we forbid absolutely the breaking of the contracts. Man also with his wife we believe and confess are saved, and we do not even condemn second or later marriages.

## Variations

- 425 We do not at all censure the receiving of the flesh. Nor do we condemn an oath; on the contrary, we believe with a pure heart that with truth and judgment and justice it is permissible to swear. [In the year 1210, the following sentence was added:] Concerning secular power we declare that without mortal sin it is possible to exercise a judgment of blood as long as one proceeds to bring punishment not in hatred but in judgment, not incautiously but advisedly.
- 426 We believe that preaching is exceedingly necessary and praiseworthy, yet that it must be exercised by the authority or license of the Supreme Pontiff or by the permission of prelates. But in all places where manifest heretics remain and renounce and blaspheme God and the faith of the holy Roman Church, we believe that, by disputing and exhorting in all ways according to God, we should confound them, and even unto death oppose them openly with the word of God as adversaries of Christ and the Church. But ecclesiastical orders and everything which in the holy Roman Church is read or sung as holy, we humbly praise and faithfully venerate.
- 427 We believe that the devil was made evil not through creation but through will. We sincerely believe and with our mouth we confess the resurrection of this flesh which we bear and not of another. We firmly believe and affirm also that judgment by Jesus Christ will be individually for those who have lived in this flesh, and that they will receive either punishment or rewards. We believe that alms, sacrifice, and other benefits can be of help to the dead. We believe and confess that those who remain in the world and possess their own wealth, by practicing alms, and other benefits from their possessions, and by keeping the commands of the Lord are saved. We believe that tithes and first fruits and oblations should be paid to the clergy according to the Lord's command.

## LATERAN COUNCIL IV 1215

Ecumenical XII (against the Albigensians, Joachim, Waldensians etc.

The Trinity, Sacraments, Canonical Mission, etc.!

*Chap. 1. The Catholic Faith*

[Definition directed against the Albigensians and other heretics]

- 428 Firmly we believe and we confess simply that the true God is one alone, eternal, immense, and unchangeable, incomprehensible, omni-

<sup>1</sup> Msi XXII 982 fL; Hrd VII 15 fL; cf. Hfl V 878 fL; Pth post 5006; Bar(Th) ad 1215 n. 1 fL (20,339 a fL.), [CIC *Deer. Greg.* I, 1, 1: Frdbg II 5 f.; Rcht II 5 f.]..



potent and ineffable, *Father and Son and Holy Spirit*: indeed three Persons but one essence, substance, or nature entirely simple. The Father from no one, the Son from the Father only, and the Holy Spirit equally from both; without beginning, always, and without end; the Father generating, the Son being born, and the Holy Spirit proceeding; consubstantial and coequal and omnipotent and coeternal; one beginning of all, creator of all visible and invisible things, of the spiritual and of the corporal; who by His own omnipotent power at once from the beginning of time created each creature from nothing, spiritual, and corporal, namely, angelic and mundane, and finally the human, constituted as it were, alike of the spirit and the body. For the devil and other demons were created by God good in nature, but they themselves through themselves have become wicked. But man sinned at the suggestion of the devil. This Holy Trinity according to common essence undivided, and according to personal properties distinct, granted the doctrine of salvation to the human race, first through Moses and the holy prophets and his other servants according to the most methodical disposition of the time.

And finally the only begotten Son of God, Jesus Christ, incarnate by the whole Trinity in common, conceived of Mary ever Virgin with the Holy Spirit cooperating, made true man, formed of a rational soul and human flesh, one Person in two natures, clearly pointed out the way of life. And although He according to divinity is immortal and impassible, the very same according to humanity was made passible and mortal, who, for the salvation of the human race, having suffered on the wood of the Cross and died, descended into hell, arose from the dead and ascended into heaven. But He descended in soul, and He arose in the flesh, and He ascended equally in both, to come at the end of time, to judge the living and the dead, and to render to each according to his works, to the wicked as well as to the elect, all of whom will rise with their bodies which they now bear, that they may receive according to their works, whether these works have been good or evil, the latter everlasting punishment with the devil, and the former everlasting glory with Christ. 429

One indeed is the universal Church of the faithful, outside which no one at all is saved,<sup>1</sup> in which the priest himself is the sacrifice, Jesus Christ, whose body and blood are truly contained in the sacrament of the altar under the species of bread and wine; the bread (changed) into His body by the divine power of transubstantiation, and the wine into the blood, so that to accomplish the mystery of unity we ourselves receive from His (nature) what He Himself received from ours. And surely no 430

<sup>1</sup> St. Cyprian "There is no salvation outside the Church," Ep. 73, To Iubaianus, n. 21 [ML 3, 1123 B].

one can accomplish this sacrament except a priest who has been rightly ordained according to the keys of the Church which Jesus Christ Himself conceded to the Apostles and to their successors. But the sacrament of baptism (which at the invocation of God and the indivisible Trinity, namely, of the Father and of the Son and of the Holy Spirit, is solemnized in water) rightly conferred by anyone in the form of the Church is useful unto salvation for little ones and for adults. And if, after the reception of baptism, anyone shall have lapsed into sin, through true penance he can always be restored. Moreover, not only virgins and the continent but also married persons pleasing to God through right faith and good work merit to arrive at a blessed eternity.

*Chap. 2. The Error of Abbot Joachim* 1

- 431 We condemn, therefore, and we disapprove of the treatise or tract which Abbot Joachim published against Master Peter Lombard on the unity or essence of the Trinity, calling him heretical and senseless because in his *Sentences* he said: "Since it is a most excellent reality—the Father, and the Son, and the Holy Spirit, and it is not generating, nor generated, nor proceeding." 2 Thus he (Joachim) declares that Peter Lombard implies not so much a Trinity as a quaternity in God, namely the three Persons and that common essence as a fourth, openly protesting that there is no matter which is the Father and the Son and the Holy Spirit; neither is there essence, nor substance, nor nature, although he concedes that the Father, and the Son, and the Holy Spirit are one essence, one substance, and one nature. But he says that unity of this kind is not true and proper, but is something collective and similar, as many men are called one people, and many faithful, one Church, according to the following: "Of the multitude believing there was one heart and one mind" [Acts 4:32]; and, "He who clings to God is one spirit with him" [I Cor. 6:17]; likewise, "He who . . . plants and he who waters are one" [I Cor. 3:8]; and, "we are all one body in Christ" [Rom. 12:5]; again in the Book of Kings [Ruth]: "My people and your people are one" [Ruth I:16]. Moreover, to add to this opinion of his he brings the following most powerful expression, that Christ spoke in the Gospel about the faithful: "I will, Father, that they are one in us as we are one, so that they maybe perfected in unity" [John 17:22 f.]. For not, (as he says), are the faithful of Christ one, that is, a certain one matter which is common to all, but in this way are they one, that is, one Church because of the unity of the Catholic faith; and finally one kingdom, because of the union of indissoluble love, as in the canonical letter of John the Apostle we read: "For there are three that give testimony in heaven, the

1 Msi XXII 982 ff.

2 Cf. *Sent.* I, 1, dist. 5.

Father, and the Son, and the Holy Spirit, and these three are one" [I John 5:7], and immediately is added: "And there are three who give testimony on earth, the Spirit, the water, and the blood, and these three are one" [I John 5:8], as is found in certain texts.

We, however, with the approval of the sacred Council, believe and 432  
confess with Peter Lombard that there exists a most excellent reality, incomprehensible indeed and ineffable, which truly is Father, and the Son, and the Holy Spirit, at the same time three Persons, and anyone of the same individually; and so in God there is Trinity only, not a quaternity; because anyone of the three Persons is that reality, namely, substance, essence or divine nature, which alone is the beginning of all things, beyond which nothing else can be found, and that reality is not generating, nor generated, nor proceeding, but it is the Father who generates, the Son who is generated, and the Holy Spirit who proceeds, so that distinctions are in Persons and unity in nature. Therefore, although "one is the Father, another the Son, and another the Holy Spirit, yet they are not different" <sup>1</sup> but what is the Father is the Son and the Holy Spirit entirely the same, so that according to the true and Catholic Faith they are believed to be consubstantial. For the Father from eternity by generating the Son gave His substance to Him according to which He Himself testifies: "That which the Father has given to me is greater than all things" [John 10:29]. But it cannot be said that He (the Father) has given a part of His substance to Him (the Son), and retained a part for Himself, since the substance of the Father is indivisible, namely, simple. But neither can it be said that the Father has transferred His substance to the Son in generating, as if He had given that to the Son which he did not retain for Himself; otherwise the substance would have ceased to exist. It is clear, therefore, that the Son in being born without any diminution received the substance of the Father, and thus the Father and the Son have the same substance, and so this same reality is the Father and the Son and also the Holy Spirit proceeding from both. But when Truth prays to the Father for His faithful saying: "I will that they may be one in us, as we also are one" [John 17:22]: this word "one" indeed is accepted for the faithful in such a way that a union of charity in grace is understood, for the divine Persons in such a way that a unity of identity in nature is considered, as elsewhere Truth says: "Be . . . perfect, as also your heavenly Father is perfect" [Matt. 5:48], as if He said more clearly, "Be perfect" in the perfection of grace "as your heavenly Father is perfect" in the perfection of grace, that is, each in his own manner, because between the Creator and the creature so great a likeness cannot be noted without the necessity of noting a greater dissimilarity between them. If anyone, therefore, shall

<sup>1</sup> St. Gregory Nazianzenus, Ep. 1 ad Cleodion [MG 37, 179].

presume to defend or approve the opinion or doctrine of the above mentioned Joachim, let him be refuted as a heretic by all.

- 433 Yet on this account we do not wish to detract from the monastery in Florence (whose founder is Joachim himself), since both the institution there is regular and the observance salutary, especially since Joachim himself has ordered all his writings to be assigned to us, to be approved or even corrected by the judgment of the Apostolic See, dictating a letter which he signed with his own hand in which he firmly confesses that he holds that Faith which the Roman Church, which (the Lord disposing) is the mother and master of all the faithful, holds. We reprove also and we condemn that very perverse dogma of the inlupious Almaricus, whose mind the father of lies has so blinded that his doctrine must be considered not so heretical as insane.

*Chap. 3. The Heretics [Waldensian] 1*

[The necessity of a canonical mission]

- 434 Because some indeed "under the pretext of piety, denying his power" (according to what the Apostle says) [II Tim. 3:5], assume to themselves the authority of preaching, when the same Apostle says: "How . . . shall they preach, unless they are sent?" [Rom. 10:15], let all who, being prohibited or not sent, without having received authority from the Apostolic See, or from the Catholic bishop of the place, shall presume publicly or privately to usurp the duty of preaching<sup>2</sup> be marked by the bond of excommunication; and unless they recover their senses, the sooner the better, let them be punished with another fitting penalty.

*Chap. 4. The Pride Of the Greeks Against the Latins 3*

- 435 Although we wish to cherish and honor the Greeks who in our days are returning to the obedience of the Apostolic See, by sustaining their customs and rites in as far as we are able with the Lord, yet we do not wish nor are we able to defer to them in these things which engender danger to souls and which detract from ecclesiastical honor. For when the church of the Greeks with certain accomplices and their protectors withdrew itself from the obedience of the Apostolic See, the Greeks began to detest the Latins so much that among other things which they impiously committed to their dishonor, if at any time Latin priests celebrated Mass on their altars, they themselves were unwilling to sacrifice on these (altars), before they washed them, as if defiled on account of this (sacrifice by the Latin priests); these same Greeks presumed with

<sup>1</sup> Msi XXII 990 A. *CIC Decret. Greg.* V, 7, 13: Frdbg II 788; Rcht II 759.

<sup>2</sup> From the Council of Verona 1184, under Lucius III [Msi XXII 477 A].

<sup>3</sup> XXII 990.

indiscreet boldness to rebaptize those baptized by the Latins, and up to this time, as we have learned, certain ones do not fear to do this. Therefore, wishing to remove such scandal from the Church, on the recommendation of the Sacred Council, we strictly command that they do not presume such things in the future, conforming themselves as obedient sons to the holy Roman Church, their mother, so that there may be "one flock and one shepherd" [John 10:16]. If anyone, however, shall presume any such thing, struck by the sword of excommunication, let him be deposed from every office and ecclesiastical favor.

*Chap. 5. The Dignity of the Patriarchs 1*

Renewing the ancient privilege of the patriarchal sees, with the approval of the sacred universal synod, we sanction that after the Roman Church, which by the ordering of the Lord before all others holds the first place of ordinary power as the mother and teacher of all the faithful of Christ, the (Church of) Constantinople holds the first, Alexandria the second, Antioch the third, and Jerusalem the fourth place. 436

*Chap. 21. The Obligation of Making Confession and of its not being Revealed by the Priest, and the Obligation of Receiving the Sacrament at least in Paschal Time.<sup>2</sup>*

Let everyone of the faithful of both sexes, after he has arrived at the years of discretion, alone faithfully confess all his sins at least once a year to his own priest, and let him strive to fulfill with all his power the penance enjoined upon him, receiving reverently the sacrament of the Eucharist at least in Paschal time, unless by chance on the advice of his own priest for some reasonable cause it shall be decided that he must abstain from the precept temporarily; otherwise both while living let him be barred from entrance to the church, and when dying let him be deprived of Christian burial. Therefore, let this salutary law be published frequently in the churches, lest anyone assume a pretext of excuse in the blindness of ignorance. Moreover if anyone from a just cause shall wish to confess his sins to another priest, let him first ask and obtain permission from his own priest, since otherwise that one (the other priest) cannot absolve or bind him. Let the priest, however, be discreet and cautious, so that skilled by practise "he may pour wine and oil" [Luke 10:34] on 437

- 438 Moreover, let him constantly take care, lest by word or sign or any other way whatsoever he may at any time betray the sinner; but if he should need more prudent counsel, he should seek it cautiously without any illention of the person, since he who shall presume to reveal a sin entrusted to him in confession, we decree not only must be deposed from priestly office but must also be thrust into a strict monastery to do perpetual penance.

*Chap. 41. The Continuation of Good Faith in Every Precept* <sup>1</sup>

- 439 Since "everything . . . which is not from faith is a sin" [Rom. 14:23], by synodal judgment we define that no precept either canonical or civil without good faith has any value, since that which cannot be observed without mortal sin must in general be rejected by every constitution and custom. Therefore, it is necessary that he who lay down a rule at no time be conscious of anything wrong.

*Chap. 62. The Relics of the Saints* <sup>2</sup>

- 440 Since, because certain ones expose the relics of saints for sale and exhibit them at random, the Christian religion has often suffered detraction; so that it may not suffer detraction in the future, we have ordered by the present decree that from now on ancient relics may by no means be exhibited or exposed for sale outside a case. Moreover let no one presume that newly found relics be venerated publicly, unless first they have been approved by the authority of the Roman Pontiff. . . .

## **HONORIUS III 1216-1227**

### **The Matter of the Eucharist** <sup>3</sup>

[From the letter "Perniciosus valde" to Glaus, Archbishop of Upsala Dec. 13, 1220]

- 441 An exceedingly pernicious abuse, as we have heard, has arisen in your area, namely, that in the sacrifice water is being used in greater measure than wine; when according to the reasonable custom of the general Church more of wine than of water should be used. And so to your brotherhood through the apostolic writings we order that in the future

<sup>1</sup> Msi XXII 1027 A, CIC *Decr. Greg.* II, 26, 20; Frdbg II 393; Rcht II 379.

<sup>2</sup> Msi XXII 1049 f.; the full title of this chapter is: Let the relics of saints not be shown outside a receptacle; let no new relics be held in veneration without the Roman Church.

<sup>3</sup> CIC *Decr. Greg.* III 41, 13; Frdbg II 643; Rcht 618; Pth 6441.

you do not do this, and that you do not allow it to be done in your province.

## GREGORY IX 1227-1241

### The Necessity of Preserving Theological Terminology and Tradition <sup>1</sup>

[From the letter "Ab Aegyptiis" to the theologians of Paris, July 7, 1228]

"Touched inwardly with sorrow of heart" [Gen. 6:6], "we are filled 442 with the bitterness of wormwood" [cf. Lan1. 3:15], because as it has been brought to our attention, certain ones among you, distended like a skin by the spirit of vanity, are working with profane novelty to pass beyond the boundaries which thy fathers have set [cf. Prov. 22:28], the understanding of the heavenly page limited by the fixed boundaries of expositions in the studies of the Holy Fathers by inclining toward the philosophical doctrine of natural things, which it is not only rash but even profane to transgress; (they are doing this) for a show of knowledge, not for any profit to their hearers; so that they seem to be not taught of God or speakers of God, but rather revealed as God. For, although they ought to explain theology according to the approved traditions of the saints and not with carnal weapons, "yet with (weapons) powerful for God to destroy every height exalting itself against the knowledge of God and to lead back into captivity every understanding unto the obedience of Christ" [cf. II Cor. 10:4 f.], they themselves "led away by various and strange doctrines" [cf. Heb. 13:9] reduce the "head to the tail" [cf. Deut. 28:13, 44] and they force the queen to be servant to the handmaid, that is, by earthly documents attributing the heavenly, which is of grace, to nature. Indeed relying on the knowledge of natural things more than they ought, returning "to the weak and needy elements" of the world, which they served while they were "little" and "serving them again" [Gal. 4:9] as foolish in Christ they feed on "milk and not solid food" [Heb. 5:12 f.], and they seem by no means to have established "the heart in grace" [cf. Heb. 13:9]; and so despoiled of their rewards "plundered and wounded by their natural possessions <sup>2</sup> they do not reduce to memory that (saying) of the Apostle which we believe they have already frequently read: "Avoiding the profane novelties of words, and the oppositions of knowledge falsely so called, which some seeking have

<sup>1</sup> Deh I 59.-Bar(Th) ad 1228 n. 20 (20, 555 b f.); Pth 8231; cf. DuPl. I, I 137 b.

<sup>2</sup> Peter Lombard, *Sent.* 1. 2. dist. 25 c. 7; cf. Luke 10: 30, according to St. Ambrose, *In Luc.* 1. 7, n. 73 [ML IS, 17, 18 B], St. Aug., *Quaest. eZlang.* I, 2, n. 19 [ML 35, 134 D], St. Bede, *In Luc.* lib. 3, c. 10 [ML 92, 468 D].

erred concerning the faith" [cf. I Tim. 6:20 f.]. "O foolish and slow of heart in all things" which the protectors of divine grace, namely "the prophets" the evangelists and the apostles "have spoken" [cf. Luke 24:25], since nature in itself cannot (work) anything for salvation unless it is helped by grace [see n. 105, 138]. Let presumers of this kind speak, who embracing the doctrine of natural things after the leaves and not the fruit of words to their hearers, whose minds as if fed with husks remain empty and vacant; and their soul cannot be "delighted in fatness" [Isa. 55:2], because thirsty and dry it cannot drink "from the waters of Siloe running with silence" [cf. Isa. 8:6] but rather from those which are drawn from the philosophical torrents, of which it is said: "The more they are drunk, the more the waters are thirsted for, because they do not bring satiety, but rather anxiety and labor. And while by extorted, nay rather distorted, expositions they turn the sacred words divinely inspired to the sense of the doctrine of philosophers who are ignorant of God, "do they not place the ark of the covenant by Dagon" [I Kings 5:2], and set up the image of Antiochus to be adored in the temple of the Lord? And while they try to add to faith by natural reason more than they ought, do they not render it in a certain way useless and empty since "faith does not have merit for one to whom human reason furnishes proof?" Finally, nature believes what is understood, but faith by its freely given power comprehends what is believed by the intelligence, and bold and daring it penetrates where natural intellect is not able to reach. Will such followers of the things of nature, in whose eyes grace seems to be proscribed, say that "the Word which was in the beginning with God, was made flesh, and dwelt in us" [John I] is of grace or of nature? As for the rest, God forbid that a "most beautiful woman" [Cant. 5:9], with "eyes painted with stibic" [IV Kings 9:30] by presumers, be adorned with false colors, and that she who "girded with clothes" [Ps. 44:10] and "adorned with jewels" [Isa. 61:10] proceeds splendid as a queen, be clothed with stitched semi-girdles of philosophers, sordid apparel. God forbid that "cows ill favored" and consumed with leanness, which "give no mark of being full would devour the beautiful" [Gen. 41:18ft.] and consume the fat.

- 443 Therefore, lest a rash and perverse dogma of this kind "as a canker spreads" [II Tim. 2:17], and infects many and makes it necessary that "Rachel bewail her lost sons" [Jer. 31:15], we order and strictly command by the authority of those present that, entirely forsaking the poison mentioned above, without the leaven of worldly knowledge, that you teach theological purity, not "adulterating the word of God" [II Cor. 2:17] by the creations of philosophers, lest around the altar of God you seem to wish to plant a grove contrary to the teaching of the Lord, and



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*Gregory IX, 1227-1241*

avoid the generation of children," or "until I find another more worthy by reason of reputation or riches," or, "if you surrender yourself to adultery for money," the marriage contract, however favorable it may be, is lacking in effect; although some conditions appended in matrimony, if they are disgraceful or impossible, because of its esteem, are to be considered as not added.

**The Matter of Baptism 1**

[From the letter "Cum, sicut ex" to Sigurd, Archbishop  
of Nidaros, 2 July 8, 1241]

- 447 Since as we have learned from your report, it sometimes happens because of the scarcity of water, that infants of your lands are baptized in beer, we reply to you in the tenor of those present that, since according to evangelical doctrine it is necessary "to be reborn from water and the Holy Spirit" [John 3:5] they are not to be considered rightly baptized who are baptized in beer.

**Usury 3**

[From a letter to brother R. in fragments of Decree  
II. 69, of uncertain date]

- 448 He who loans a sum of money to one sailing or going to market, since he has assumed upon himself a risk, is [not] to be considered a usurer who will receive something beyond his lot. He also who gives ten solidi, so that at another time just as many measures of grain, wine, and oil may be paid back to him, and although these are worth more at the present time,

## INNOCENT IV 1243-1254 COUNCIL OF LYONS I 1245

Ecumenical XIII (against Frederick II)

*He did not send out dogmatic decrees.*

### The Rites of the Greeks <sup>1</sup>

[From the letter "Sub Catholicae" to the Bishop of  
Tusculum<sup>1</sup>, of the Legation of the Apostolic  
See among the Greeks, March 6, 1254]

I. And so concerning these matters our deliberation has resulted 449  
thus, that Greeks of the same kingdom in the anointings, which are  
made with respect to baptism, should hold to and observe the custom of  
the Roman Church.-2. But the rite or custom which they are said to  
have, of anointing completely the bodies of those to be baptized may be  
tolerated, if it cannot be given up or be removed without scandal, since,  
whether or not it be done, it makes no great difference with regard to  
the efficacy or effect of baptism.-3. Also it makes no difference whether  
they baptize in cold or in hot water, since they are said to affirm that  
baptism has equal power and effect in each.

4. Moreover, let bishops alone mark the baptized on the forehead with 450  
chrism, because this anointing is not to be given except by bishops, since  
the apostles alone, whose places the bishops take, are read to have im-  
parted the Holy Spirit by the imposition of the hand, which confirma-  
tion, or the anointing of the forehead represents.-s. Also all bishops  
individually in their own churches on the day of the Lord's Supper can,  
according to the form of the Church, prepare chrism from balsam and  
olive oil. For the gift of the Holy Spirit is given in the anointing with  
chrism. And particularly the dove, which signifies the Spirit Himself,  
is read to have brought the olive branch to the ark. But if the Greeks  
should wish rather to preserve their own ancient rite in this, namely,  
that the patriarch together with the archbishops and bishops, his suf-  
fragans and the archbishops with their suffragans, prepare chrism at the  
same time, let them be tolerated in such a custom of theirs.

6. Moreover no one may merely be anointed with some unction by 451  
priests or confessors for satisfaction of penance.-7. But upon the sick  
according to the word of James the Apostle [Jas. 5:4] let extreme unction  
be conferred.

<sup>1</sup> MBR I (Luxemburg 1742) 100 f.; Msi 23, 574; Pth IS 265; *Les registres d'Innocent IV*, by Elie Berger, III (1897) n. 7338.

- 452 8. Furthermore in the application of water, whether cold or hot or tepid, in the sacrifice of the altar, let the Greeks follow their Oīvñ custom if they wish, as long as they believe and declare that, when the form of the canon has been preserved, it is accomplished equally by each (kind of water).-9. But let them not preserve the Eucharist consecrated on the day of the Lord's Supper for a year on the pretext of the sick, that with it they may obviously communicate themselves. It may be permitted them, however, in behalf of the sick themselves, to consecrate the body of Christ and to preserve it for fifteen days, but not for a longer period of time, lest through its long preservation, perchance by a change in the species, it be rendered less suitable to receive, although the truth and its efficacy always remain entirely the same, and never by any length of time or the mutability of time do they grow weak.-10. But in the celebration of solemn and other Masses, and concerning the hour of celebrating these, as long as in the preparation and in the consecration they observe the form of words expressed and hapded down by the Lord, and (as long as) in celebrating they do not pass the ninth hour, let them be permitted to follow their own custom.
- 453 18. Moreover concerning fornication which an unmarried man commits with an unnl.arried woman, there must not be any doubt at all that it is a mortal sin, since the Apostle declares that "fornicators as adulterers are cast out from the kingdom of God" [I Cor. 6:9].
- 454 19. In addition to this we wish and we expressly COLL.111.111. and that the Greek bishops in the future confer the seven orders according to the custom of the Roman Church, since they are said to have neglected or to have hitherto omitted three of the minor ones with respect to those to be ordained. But let those who already have been so ordained by them, because of their exceedingly great number, be kept in the orders thus received.
- 455 20. Because according to the Apostle "a woman if her husband is dead is freed from the law of her husband" so "that she has the free power of marrying whom she will in the Lord" rcf. Rom. 7:2; I Cor. 7:391, let the Greeks in no measure reprehend second or third or even later marriages; nor should they condemn but rather approve them between persons who otherwise can licitly be united to one another in marriage. Priests, however, should not by any means bless those who marry a second time.
- 456 23. Finally, since Truth in the Gospel asserts that "if anyone shall utter blasphemy against the Holy Spirit, neither in this life nor in the future \\Till it be forgiven him" [cf. Matt. 12:32], by this it is granted that certain sins of the present be understood which, however, are forgiven in the future life, and since the Apostle says that "fire will test the work of each one, of what kind it is," and" if any man's work burn,

he shall suffer loss, but he himself shall be saved, yet so as by fire" [I Cor. 3:13, IS], and since these same Greeks truly and undoubtedly are said to believe and to affirm that the souls of those who after a penance has been received yet not performed, or who, without mortal sin yet die with venial and slight sin, can be cleansed after death and can be helped by the suffrages of the Church, we, since they say a place of purgation of this kind has not been indicated to them with a certain and proper name by their teachers, we indeed, calling it purgatory according to the traditions and authority of the Holy Fathers, wish that in the future it be called by that name in their area. For in that transitory fire certainly sins, though not criminal or capital, which before have not been remitted through penance but were small and minor sins, are cleansed, and these weigh heavily even after death, if they have been forgiven in this life.

24. Moreover, if anyone without repentance dies in mortal sin, without a doubt he is tortured forever by the flames of eternal hell.-2S. But the souls of children after the cleansing of baptism, and of adults also who depart in charity and who are bound neither by sin nor unto any satisfaction for sin itself, at once pass quickly to their eternal fatherland. 457

## ALEXANDER IV 1254-1261

### Errors of William of St..Amour (concerning Mendicants) 1

[From Constit. "Romanus Pontifex," October 5, 1256]

They have published, I say, and they have rushed forth into wicked falsehoods out of an excessive passion of soul, rashly composing an exceedingly pernicious and detestable treatise. After this treatise was carefully read, and opportunely and rigidly examined, and a complete report concerning it was made to us by these, because in it (there are) some perverse and wicked things: 458

against the power and authority of the Roman Pontiff and of his bishops;

some against those who overcome the world with its riches by voluntary indigence, and for the sake of God beg in very strict poverty;

others even against those who, ardently zealous for the salvation of

y MBR 1, 112 a E.; BR(T) 3, 644 a fl.; cE Bar(Th) ad 1256 n. 22 E (21, 508 bE.). Gatti, *Verit. relig. christ.* II 375; Pth 16565; d. DuPI I, I 168 fl.; DCh I 331 fl.-This condemnation has been repeated many times, e.g., in Canst. "Veri solis radiis," Oct. 17, 1256; "Non sine multa cordis amaritudine," Oct. 19, 1256, and "Quidam Scripturae sacrae," Oct. 19, 1256.

souls and caring for sacred interests, bring about much spiritual progress in the Church of God and make much fruit there;

**459** moreover, certain statements against the salutary state of the poor or religious mendicants, as are the beloved sons, the Brother Preachers and Minor, who in the vigor of spirit after abandoning the world with its riches, aspire to their heavenly fatherland alone with all effort;

and because also we find many other disagreements, certainly worthy of confutation and lasting confusion clearly contained;

and because, too, this same treatise was a festering center of great scandal and matter of much disturbance, and induced a loss of souls, since it distracted the faithful from ordinary devotion and the customary giving of alms and from conversion and entrance into religion,

We by the advice of our Brethren, by Apostolic authority have thought that this same book which begins thus: "Behold seeing they will cry from abroad," and which according to its title is called "a brief tract concerning the dangers of most recent times" as something wicked, criminal, and detestable, and the rules and documents handed down in it as wicked, false, and impious, must be rejected, and must be condemned forever, and we rigidly command that whoever has that treatise will take care to burn it and entirely destroy it immediately in whole and in any of its parts within eight days from the time at which he shall know of such a rejection and condemnation of ours.

URBAN IV 1261-1264

CLEMENT IV 1265-1268

## **GREGORY X 1271-1276**

### **COUNCIL OF LYONS II 1274**

Ecumenical XIV (concerning the union of the Greeks)

#### **Declaration Concerning the Procession of the Holy Spirit <sup>1</sup>**

[The Most Exalted Trinity and the Catholic Faith]

**460** In faithful and devout profession, we declare that the Holy Spirit proceeds eternally from the Father and the Son, not as from two beginnings, but from one beginning, not from two breathings but from one breathing. The most holy Roman Church, the mother and teacher of all the faithful, has up to this time professed, preached, and taught this; this she firmly holds, preaches, declares, and teaches; the unchangeable and true opinion of the orthodox Fathers and Doctors, Latin as well

<sup>1</sup> Msi XXIV 81 B; Pth 20 950; Hrd VII 705; cf. Hfl VI 132 if.; Bal (Th) ad 1274 n. 1 if. (22) 321 fl.).

as Greek, holds this. But because some through ignorance of the irresistible aforesaid truth have slipped into various errors, we in our desire to close the way to errors of this kind, with the approval of the sacred Council, condemn and reject (those) who presume to deny that the Holy Spirit proceeds eternally from the Father and the Son; as well as (those) who with rash boldness presume to declare that the Holy Spirit proceeds from the Father and the Son as from two beginnings, and not as from one.

Profession of Faith of Michael Palaeologus <sup>1</sup>

We believe that the Holy Trinity, the Father, and the Son, and the Holy Spirit, is one God omnipotent and entire Deity in the Trinity, coessential and consubstantial, coeternal and co-omnipotent, of one will, power, and majesty, the creator of all creatures, from whom are all things, in whom are all things, through whom all things which are in the heavens and on the earth, visible, invisible, corporal, and spiritual. We believe that each individual Person in the Trinity is one true God, complete and perfect.

We believe that the same Son of God, the Word of God, is eternally born from the Father, consubstantial, co-omnipotent, and equal through all things to the Father in divinity, temporally born from the Holy Spirit and Mary ever Virgin a rational soul; having two births, one eternal birth from the Father, the other temporal from the mother; true God and true man, proper and perfect in each nature, not adopted nor phantastic, but the one and only Son of God, in two and from two natures, that is divine and human, in the singleness of one person impassible and immortal in divinity, but in humanity for us and for our salvation having suffered in the true passion of the flesh, died, and was buried, descended to hell, and on the third day arose again from the dead in the true resurrection of the flesh, on the fortieth day after the resurrection with the flesh in which He arose and with His soul ascended into heaven and sits at the right hand of God the Father, whence

<sup>1</sup> Msi XXIV 70 A f.; Hrd VII 694 C ft.; Hfl VI 139 nota; d. Bar(Th) ad 1274 n. 19 (22, 329a).—This profession of faith was proposed in the year 1267 by Clement IV to Michael Palaeologus [Bar(Th) ad ann. 1267, n. 72-81] and by him offered at the Council of Lyons to Gregory X, and was also proposed again by Urban VI on Aug. 1, 1385, to the orthodox Greeks returning to the Church. Up to the words: "Haec est vera fides" it is the same profession which with a few changes in words is even now put forth by questions and responses at the consecrations of bishops according to "the ancient statutes of the Church" (which once were falsely considered as "the decrees of the Fourth Council of Carthage"; d. n. ISO ft.; n. 353 ft.; ML 56, 879 B f.).—Cf. the profession of faith of John Veccus [Bar(Th) in the year 1277, n. 34-39] and the letter of Gregory X, October 24, 1272 [Msi XX 471].

He will come to judge the living and the dead, and will return to each one according to his works whether they were good or evil.

- 463 We believe also that the Holy Spirit is complete and perfect and true God, proceeding from the Father and the Son, coequal and consubstantial, co-olnnipotent, and coeternal through all things with the Father and the Son. We believe that this holy Trinity is not three Gods but one God, omnipotent, eternal, invisible, and unchangeable.

### Variant Readings

- 464 We believe that the true Church is holy, Catholic, apostolic, and one, in which is given one holy baptism and true remission of all sins. We believe also in the true resurrection of this flesh, which now we bear, and in eternal life. We believe also that the one author of the New and the Old Testament, of the Law, and of the Prophets and the Apostles is the omnipotent God and Lord. This is the true Catholic Faith, and this in the above mentioned articles the most holy Roman Church holds and teaches. But because of diverse errors introduced by some through ignorance and by others from evil, it (the Church) says and teaches that those who after baptism slip into sin must not be rebaptized, but by true penance attain forgiveness of their sins. Because if they die truly repentant in charity before they have made satisfaction by worthy fruits of penance for (sins) committed and omitted, their souls are cleansed after death by purgatorial or purifying punishments, as Brother John <sup>1</sup> has explained to us. And to relieve punishments of this kind, the offerings of the living faithful are of advantage to these, namely, the sacrifices of Masses, prayers, alms, and other duties of piety, which have customarily been performed by the faithful for the other faithful according to the regulations of the Church. However, the souls of those who after having received holy baptism have incurred no stain of sin whatever, also those souls who, after contracting the stain of sin, either while remaining in their bodies or being divested of them, have been cleansed, as we have said above, are received immediately into heaven. The souls of those who die in mortal sin or with original sin only, however, immediately descend to hell, yet to be punished with different punishments. The same most holy Roman Church firmly believes and firmly declares that nevertheless on the day of judgment "all" men will be brought together with their bodies "before the tribunal of Christ" "to render an account" of their own deeds [Rom. 14:10].

- 465 The same holy Roman Church also holds and teaches that the ecclesiastical sacraments are seven: namely, one is baptism, concerning which we have spoken above; another is the sacrament of confirmation which

<sup>1</sup> Brother John Parastron, *G.F.M.*



*Council of Lyons II, 1274*

the bishops confer through the imposition of hands when anointing the reborn; another is penance; another the Eucharist; another the sacrament of orders; another is matrimony; another extreme unction, which according to the doctrine of St. James is given to the sick. The same Roman Church prepares the sacrament of the Eucharist from unleavened bread, holding and teaching that in the same sacrament the bread is changed into the body, and the wine into the blood of Jesus Christ. But concerning matrimony it holds that neither one man is permitted to have many wives nor one woman many husbands at the same time. But she (the Church) says that second and third marriages successively are permissible for one freed from a freed of

**BONIFACE VIII 1294-1303****Indulgences <sup>1</sup>**

[From the Jubilee Bull "Antiquorum habet" Feb. 22, 1300]

- 467     A faithful report of the ancients holds that to those approaching the honorable Basilica of the Prince of the Apostles are granted great remissions of sins and indulgences. We . . . confirm and by apostolic authority approve all such remissions and indulgences, holding them all and individually valid and pleasing. . . .

**The Unity and Power of the Church <sup>2</sup>**

[From the Bull "Unam Sanctam" November 18, 1302]

- 468     With Faith urging us we are forced to believe and to hold the one, holy, Catholic Church and that, apostolic, and we firmly believe and simply confess this (Church) outside which there is no salvation nor remission of sin, the Spouse in the Canticle proclaiming: "One is my

sacraments, and the charity of the Church. This is that "seamless tunic" of the Lord [John 19:23], which was not cut, but came forth by chance. Therefore, of the one and only Church (there is) one body, one head, not two heads as a monster, namely, Christ and Peter, the Vicar of Christ and the successor of Peter, the Lord Himself saying to Peter: "Feed my sheep" [John 21:17]. He said "My," and generally, not individually these or those, through which it is understood that He entrusted all to him. If, therefore, the Greeks or others say that they were not entrusted to Peter and his successors, of necessity let them confess that they are not of the sheep of Christ, since the Lord says in John, "to be one flock and one Shepherd" [John 10:16].

And we are taught by evangelical words that in this power of his are 469 two swords, namely spiritual and temporal. . . . Therefore, each is in the power of the Church, that is, a spiritual and a material sword. But the latter, indeed, must be exercised for the Church, the former by the Church. The fornicator (by the hand) of the priest, the latter by the hand of kings and soldiers, but at the will and sufferance of the priest. For it is necessary that a sword be under a sword and that temporal authority be subject to spiritual power. . . . It is necessary that we confess the more clearly that spiritual power precedes any earthly power both in dignity and nobility, as spiritual matters themselves excel the temporal. . . . For, as truth testifies, spiritual power has to establish earthly power, and to judge if it was not good. . . . Therefore, if earthly power deviates, it will be judged by spiritual power; but if a lesser spiritual deviates, by its superior; but if the supreme (spiritual power deviates), it can be judged by God alone, not by man, as the Apostle testifies: "The spiritual man judges all things, but he himself is judged by no one" [1 Cor. 2:15]. But this authority, although it is given to man and is exercised by man, is not human, but rather divine, and has been given by the divine Word to Peter himself and to his successors in him, whom the Lord acknowledged an established rock, when he said to Peter himself: "Whatsoever you shall bind" etc. 16:19]. Therefore, "who-soever resists this power so ordained by God, resists the order of God" [cf. *RaIn.* 13:2], unless as a Manichean he imagines that there are two beginnings, which we judge false and heretical, because, as Moses testifies, not "in the beginnings" but "in the beginning God created the heaven and earth" [cf. *Gen.* 1:1]. Furthermore, we declare, say, define, and proclaim to every human creature that they by necessity for salvation are entirely subject to the Roman Pontiff.

## BENEDICT XI 13°3-13°4

The Repeated Confession of Sins <sup>1</sup>

[From the order "Inter cunctas sollicitudines" Feb. 17, 13°4]

470 Although . . . it is not necessary to confess the same sins a second time, nevertheless, because of the shame which is a large part of repentance, we consider it of benefit to repeat the confession of the same sins, we strongly enjoin the Brothers [Preachers and Minors] carefully to advise those confessing, and in their sermons exhort that they confess to their own priests at least once in a year, declaring that without doubt this pertains to the advancement of souls.

## COUNCIL OF VIENNE 1311-1312

Ecclesiastical XV (abolition of the Templars)

The Errors of the Beghards and the Beguines (the State of Perfection) <sup>2</sup>

- 471 1. That man in the present life can acquire so great and such a degree of perfection that he will be rendered inwardly sinless, and that he will not be able to advance farther in grace; for, as they say, if anyone could always advance, he could become more perfect than Christ.
- 472 2. That it is not necessary for man to fast or to pray, after he has attained a degree of such perfection; because then his sensuality is so perfectly subject to the spirit and to reason that man can freely grant to the body whatever it pleases.
- 473 3. That those who are in the aforementioned degree of perfection and in that spirit of liberty are not subject to human obedience, nor are they bound to any precepts of the Church, because (as they assert) "where the spirit of the Lord is, there is liberty [II Cor. 3:17].
- 474 4. That man can so attain final beatitude according to every degree of perfection in the present life, as he will obtain it in the blessed life.

<sup>1</sup> CIC Extr. comm. V, 7, 1; Frdbg II 1298 f.; Rcht II 1213; pth 25 370; d. Bar(Th) ad 1304 n. 21 (23,355 b). The constitution "Inter cunctas" was again abrogated after seven years at the Council of Vienne (1311).

<sup>2</sup> CIC Clem. V, 3, 3; Frdbg II 1183; Rcht II 1100; Msi XXV 410 A; Hrd VII 1358 E f.; Gatti, *Verite reliq. christ.* II 382; cf. Hfl VI 544; Bar (Th) ad 1312 n. 17 f. (28, 514 a if.).

5. That any intellectual nature in its own self is naturally blessed, 475  
and that the soul does not need the light of glory raising it to see God  
and to enjoy Him beatifically.

6. That it is characteristic of the imperfect man to exercise himself 476  
in acts of virtue, and the perfect soul gives off virtues by itself.

7. That a woman's kiss, since nature does not incline to this, is a 477  
mortal sin; but the carnal act, since nature inclines to this, is not a sin,  
especially when the one exercising it is tempted.

8. That in the elevation of the body of Jesus Christ they ought not to 478  
arise nor to show reverence to it, declaring that it would be characteristic  
of the imperfection in them, if from the purity and depth of their con-  
templations they should descend to such a degree as to think about  
other things regarding the minister [other text, mystery] or the sacram-  
ent of the Eucharist or the passion of the humanity of Christ.

A judgment: We with the approval of the Sacred Council condemn  
and disapprove completely that sect together with its past errors, re-  
straining more strictly lest anyone in the future hold, approve, or defend  
them.

### Usury <sup>1</sup>

[From the edict "Ex gravi ad nos"]

If anyone shall fall into that error, so that he obstinately presumes to 479  
declare that it is not a sin to exercise usury, we decree that he must be  
punished as a heretic.

### The Errors of Peter John Olivi (The Wounds of Christ, the Union of the Soul and Body, and, Baptism 2)

[From the edict "De Summa Trinitate et fide catholica"]

(The incarnation). Clinging firmly to the "foundation" of the Cath- 480  
olic faith Hagainst which," as the Apostle testifies "no one is able to  
place anything different" [cf. I Cor. 3:II], we openly acknowledge with  
holy mother Church that the only begotten Son of God in all these  
things in which God the Father is, existing eternally together with the

<sup>1</sup> CIC Clem. V, 5: Frdbg II 1184; Rcht II 1101; Msi XXV 411 D; Hrd VII 1360 A;  
cf. Hfl VI 546; Bar(Th) ad 1312 n. 21 (23,523 b).

<sup>2</sup> CIC Clem. I, 1: Frdbg II 1133 f.; Rcht II, 1057 f.; Msi XXV 410 E f.; Hrd VII  
1359 C f.; cf. Hfl VI 536 f.; Bar(Th) ad 1312 n. 19 f. (23,522 a fl.).-Peter of John  
Olivi, O.Fr.M., born 1248 in Serignan in Gaul. For his errors on the soul see Quaracchi  
edition (B. Jansen, S.J.) 1922-1926, tom. II p. 104 fl., 136 fl., 302 fl. He died with a  
most beautiful profession of faith published March 14, 1298 (or 1297) [Hrt II3 404  
fl.]. Cf. *Theal. Quartalschrift* (Tiibingen) 113 (1932) 142 fl. [I. Koch].

Father, parts of our nature as well as unity, from which He Himself existing as true God in Himself became true man, namely, a human body capable of suffering and an intellective or rational soul, forming the body by Himself and essentially, assumed it temporarily in the Virginal womb unto the unity of its substance and person. And that the same Word of God in this assumed nature, for working out the salvation of all, wished not only to be fastened to the Cross and to die on it, but also, after His Spirit had been given up, permitted His side to be pierced with a lance, that in the streams of water and blood which flowed from it there might be formed the one and only immaculate virgin, holy Mother Church, the Spouse of Christ, just as from the side of the first man asleep Eve was formed into a marriage with him, that so truth should respond to a certain figure of the first and ancient Adam "who," according to the Apostle, "is formed for the future" [cf. Rom. S:14], in our new Adam, that is, Christ. That is, I say, the truth, made strong by the testimony of that very great eagle which the prophet Ezechiel saw flying around the other evangelical animals, namely of St. John, the Apostle and Evangelist, who narrating in his Gospel the condition and order of this sacrament said: "But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it has given testimony and his testimony is true. And he knows that he speaks the truth, that you [also] may believe" [John 19:33-35]. We, therefore, turning our attention to such remarkable testimony and to the common opinion of apostolic reflection of the Holy Fathers and the Doctors in accord with which alone it is proper to declare these things, with the approval of the sacred council we declare that the above mentioned Apostle and Evangelist John had kept the right order of the deed accomplished in the aforesaid, when he said that Christ "already dead, one of the soldiers opened His side with a lance."

481 [The soul as a form of the body]. Furthermore, with the approval of the above mentioned sacred council we reprove as erroneous and inimical to the Catholic faith every doctrine or position rashly asserting or turning to doubt that the substance of the rational or intellective soul truly and in itself is not a form of the human body, defining, so that the truth of sincere faith may be known to all, and the approach to all errors may be cut off, lest they steal in upon us, that whoever shall obstinately presume in turn to assert, define, or hold that the rational or intellective soul is not the form of the human body in itself and essentially must be regarded as a heretic.

482 Besides, one baptism which regenerates all who are baptized in Christ must be faithfully confessed by all just as "one God and one faith"

[Eph. 4:5], which celebrated in water in the name of the Father and of the Son and of the Holy Spirit we believe to be conl1n10nly the perfect remedy for salvation for adults as for children.

But because certain theological doctors are found to have contrary 483 opinions as to how great the effect of baptism (is) in the case of children, certain of these saying that through the power of baptism indeed sin is renlitted to children, but grace is not conferred, others asserting on the contrary that sin is remitted for them in baptisn1 and virtues and forming grace are infused as a habit [see n. 410], although not for them at the tinfle as a function, we, however, considering the general efficacy of the death of Christ, which through baptism is applied equally to all the baptized, with the approval of the sacred council, consider the second opinion to be preferred, which says that forming grace and virtue are conferred on children as on adults, as more probable, more consonant and more in agreement with the words of the saints and the modern doctors of theology.

## JOHN XXII 1316-1334

### The Errors of the Fraticelli (the Church and the Sacraments) 1

[Condemned in the law "Gloriosam Ecclesian1," January 23, 1318]

As a report worthy of faith holds, the sons of the above mentioned 484 rashness and impiety have been driven to this weakness of mind, that they think impiously in opposition to the most renowned and salutary truth of the Christian faith; they condemn the sacraments of the Church which should be venerated, and in an attack of blind fury they who should be crushed by it, press against the glorious primacy of the Roman Church, saying that it ought to be overthrown by all nations.

(I) Thus, the first error which breaks forth from their dark work- 485 shop invents two churches, the one carnal, packed with riches, overflowing with riches [others, luxuries], stained with crimes which they declare the Roman prefect and other inferior prelates dominate; the other spiritual, cleansed by frugality, beautiful in virtue, bound by poverty, in which they only and their companions are held, and which they, because of the merit of their spiritual life, if any faith should be applied to lies, rule.

(2) The second error, by which the conscience of the above mentioned 486 insolent is stained, cries out that the venerable priests of the Church and

1 Gatti, *Verite relig. christ.* II 379; cf. CYC Extr. IOH. XXII, 7; Frdbg II 1213 f.; Rcht II 1128 f. Cf. *Theol. Quartalschrift* (Tiibingen) 113 (1932): 145 if. [I. Koch].

other ministers of jurisdiction and order<sup>1</sup> are so devoid of authority that they cannot pass sentences, nor perform the sacraments nor instruct nor teach the subject people, imagining that these have been deprived of all ecclesiastical power, whom they see are free of their own heresy; because only in themselves (as they themselves vainly think), just as the sanctity of a spiritual life, so authority remains; and in this matter they are following the error of the Donatists. . . .

487 (3) The third error of these men conspires with the error of the Waldensians, since both declare that an oath was to be taken in no case, propounding that who happen to be bound by the sacredness of an oath are defiled by the contagion of mortal sin and are bound by punishment.

488 (4) The fourth blasphemously of such wicked men, breaking forth from the poisoned fount of the Waldensian teachings pretends that priests rightly and even legitimately ordained according to the form of the Church, yet weighed down by any sins cannot consecrate or confer the ecclesiastical sacraments. . . .

489 (5) The fifth error so blinds the minds of these that they declare that the Gospel of Christ has been fulfilled in them alone at this time, because up to now (as they foolishly think) it has been concealed or indeed entirely extinct. . . .

490 There are many other things which these very presumptuous men are said to babble against the venerable sacrament of matrimony; many things which they foolishly believe concerning the course of time and the end of time; many things which they propagate with lamentable vanity concerning the coming of the Antichrist which they declare even now to be close at hand. All these things, because we recognize them as partly heretical, partly senseless, partly fabulous, we decree must be condemned together with their authors rather than pursued or refuted with a pen. . . .

## The Errors of John of Pouilly ("Confession and the Church")<sup>2</sup>

[Examined and condemned in the edict "Vas electionis," July 21, 1321]

491 (I). That they who have confessed to brothers having the general permission of hearing confessions are bound to confess again those same sins which have been confessed, to their own priest.

<sup>1</sup> The clause of the bulls does not have "et ordinis," *Dipl. et privil. SSe Rom. Pontificum*, Taurensis editio, T. IV., Aug. Taur. 1859, page 264.

<sup>2</sup> DCh. II 243 f. and DuPI I, I 3<sup>o</sup>1; *CIC Extr. comm.* V, 3, 2; *Frdbg* II 291; *Rcht* II 1207; Gotti l.c. II 377a; Bar(Th) ad 1321 n. 37 (24, 161a.-John of Pouilly wrote the work "Quodlibeta" which embraces almost all theology; he himself retracted his own errors. He died after the year 1321 [*Hrt* II 3 488 f.]. Cf. *Theol. Quartalschrift* (Tiibingen) 113 (1932) 141 f., 147 fl. [I. Koch].



(2). That under the existing law "everyone of each sex" published in the General Council [Later. IV. see n. 437] the Roman Pontiff cannot bring it about that parishioners be not bound to confess all their sins once a year to their own priest, who, it says, is the parish curate; indeed neither could God do this, because, as it says, this involves contradiction. 492

(3). That the Pope cannot give the general power of hearing confessions, indeed neither can God, \without the one who has confessed to one having general power being bound to confess these same sins again to his own priest, who, it says, as we have already indicated, is the parish curate. . . . 493

All the above mentioned articles and each one of them we, by apostolic authority, condemn and reprove as false and erroneous and deviating from sound authority . . . , declaring that the true and Catholic doctrine is contrary to them.

### Hell and Limbo(?) <sup>1</sup>

[From the letter "Nequaquam sine dolore" to the Armenians,  
Nov. 21, 1321]

It (The Roman Church) teaches . . . that the souls . . . of those who die in mortal sin, or with only original sin descend immediately into hell; however, to be punished with different penalties and in different places. 493a

### The Poverty of Christ <sup>2</sup>

[From the edict "Cum inter nonnullos," Nov. 13, 1323]

Since among some learned men it often happens that doubt is again raised as to whether it should be branded as heretical to affirm persistently that our Redeemer and Lord Jesus Christ and His apostles did not possess anything either in particular or even in common, even though there are different and adverse opinions on that question, we, in a desire to put an end to this controversy, declare on the advice of our brethren by this perpetual edict that a persistent assertion of this kind shall henceforth be branded as erroneous and heretical, since it expressly contradicts Sacred Scripture, which in many passages asserts that they did have some possessions; and since with regard to the aforementioned it 494

<sup>1</sup> Bar(Th) approximately the year 1321, n. II. cf. *Zeitschr. f. katlz. Theologie* 52 (1928): 79 fl. (A. Straub); *Estudios ecclesiasticos* S (1926): 438 fl. (F. Segarra).

<sup>2</sup> DuPI I, I 29Sb f.; eIe Extr. IOH XXII 14, 4: Frdbg II 1229 f.; Recht II 1143 f.; Bar(Th) about 1323 n. 61 (24, 332b).—As to how this definition of John XXII does not contradict the constitution of Nicholas III, "Exiit qui seminat," see in Natalis Alexander, *Hist. eccl. of the 12th and 14th centuries*, diss. I I, art. I.



priest, are by the institution of Christ equal in authority and jurisdiction.

(5) That the whole Church joined together can punish no man by forced punishment, unless the emperor permits this. 499

We declare by sentence the above mentioned articles . . . to be *con-* 500  
*trary to Sacred Scripture and enemies of the Catholic faith, heretics, or*  
*heretical and erroneous*, and also that the above mentioned Marsilius  
and John, will be heretics-rather they will be manifest and notorious  
archheretics.

### Errors of Eckart (The Son of God, etc.) 1

[Examined and condemned in the edict "In agro dominico,"

Mar. 27, 1329]

(1) And when asked why God did not create the world first, he 501  
answered that God was not able to create the world first,<sup>2</sup> because He  
cannot make things before He is; therefore, as soon as God was, He  
immediately created the world.

(2) Likewise it can be granted that the world existed from eternity. 502

(3) Likewise at the same time and once, when God was, when He 503  
begot the Son coeternal with Himself, through all things coequal God,  
He also created the world.

(4) Likewise in every work, even evil, evil I say, as of punishment 504  
and of sin, the glory of God is manifested and reflects equally.

(5) Likewise he who blames anyone, in the blame itself by the sin 505  
of blaming praises God, and the more he blames and the more gravely  
he sins, the more he praises God.

(6) Likewise anyone by blaspheming God Himself, praises God. 506

(7) Also he seeking anything here or there seeks evil and badly be- 507  
cause he seeks the denial of good and the denial of God, and he prays  
God to be denied to him.

(8) In those men who do not seek after wealth, or honors, or utility, 508  
or interior devotion, or sanctity or reward, or the kingdom of heaven,  
but renounce all these things even that which is theirs, God is honored.

(9) Recently I have considered whether I would wish to receive or to 509  
wish for anything from God; I wish to deliberate exceedingly well about  
this, because when I was receiving from God, then I was under Him

1 Denifle, *Archiv. f. litt. und K.G.* II (1886) 638 f.; DuPI I, I 312a f.; Gotti, *Verit. relig. christ.* II 348 f.-Eckart, O. P., was born about the middle of the 13th century at Hockheim, Germany, and taught in Paris and Strassburg. He withdrew his errors, which had been reported to the Pope, before sentence was passed. After his death (1327) the errors were condemned [Hrt II<sup>3</sup> 615 f.; D Ch II 148]. Cf. *Theol., Quartalschrift* (Tiibingen) 113 (1932) 150 f. [I. Koch].

2 Should be corrected: prius, (previously).

or below Him, as a servant or slave, and He [was] as a master in giving, and thus we ought not to be in eternal life.

510 (10) We are transformed entirely in God, and we are changed into Him; in a similar manner as in the sacrament the bread is changed into the body of Christ; so I am changed into Him because He Himself makes me to be one with Him, not like (to Him); through the living God it is true that there is no distinction there.

511 (II) Whatever God the Father gave to His only begotten Son in human nature, all this He has given to me; here I except nothing, neither union, nor sanctity, but He has given all to me as to Himself.

512 (12) Whatever Sacred Scripture says about Christ, all this also is verified with respect to every good and divine man.

513 (13) Whatever is proper to divine nature, all this is proper to the just and divine man; because of this that man operates whatever God operates, and together with God he created heaven and earth, and he is the generator of the eternal Word, and God without such a man does not know how to do anything.

514 (14) A good man ought so to conform his will to the divine will that he himself wishes whatever God wishes; because God wishes me to have sinned in some way, I would not wish that I had not committed sins, and this is true repentance.

515 (15) If man had committed a thousand mortal sins, if such a man were rightly disposed, he ought not to wish that he had not committed them.

516 (16) God properly does not prescribe an exterior act.

517 (17) An exterior act is not properly good or divine, neither does God properly operate it or produce it.

518 (18) We bring forth the fruit not of exterior actions which do not make us good, but of interior actions which the Father abiding in us does and operates.

519 (19) God loves souls, not works outside.

520 (20) A good man is the only begotten Son of God.

521 (21) A noble man is that only begotten Son of God whom the Father has begotten from eternity.

522 (22) The Father begot me His son and the same Son. Whatever God does, this is one; because of this He Himself begot me His Son without any distinction.

523 (23) God is one in all ways and according to every reason, so that in Himself He cannot find any multitude in intellect or outside intellect; for he who sees two, or sees a distinction, does not see God, for God is one beyond the above number, neither is He counted one [read: number] with anyone. It follows, therefore, that no distinction can exist or be understood in God Himself.

(24) Every distinction is foreign to God, either in nature or in person; 524  
it is proved that nature itself is one and this oneness, and any person is  
one and the oneness which is nature.

(25) When it is said: "Simon, do you love me more than these?" 525  
[I John 21:15 f.], the sense is: That is, more than those and indeed well  
but not perfectly. For in the *first* and *the second* and *more* and *less* there  
is both a degree and a rank; in *oneness*, however, there is no degree nor  
rank. Therefore, he who loves God more than his neighbor, (loves) in-  
deed well but not yet perfectly.

(26) All creatures are one pure nothing; I do not say that they are 526  
something ordinary or anything, but that they are one pure nothing.

In addition there is an objection against the above said Eckart, be-  
cause he preached two other articles under these words:

(I) Something is in the soul which is uncreated and incapable of 527  
creation; if the entire soul were such, it would be uncreated and in-  
capable of creation, and this is the intellect.

(2) That God is not good nor better nor best; so I speak badly when- 528  
ever I call God good, as if I should call white black.

. . . We condemn and expressly disapprove the first fifteen articles 529  
and also the two last ones as "heretical," but the eleven others already  
mentioned as "evil-sounding, rash, and suspected of heresy," and no less  
all books or works of this Eckart containing the above mentioned  
articles or anyone of them.

## BENEDICT XII 1334-1342

### The Beatific Vision of God and the Last Days 1

[From the edict "Benedictus Deus," Jan. 29, 1336]

By this edict which will prevail forever, with apostolic authority we 530  
declare: that according to the common arrangement of God, souls of  
all the saints who departed from this world before the passion of our  
Lord Jesus Christ; also of the holy apostles, the martyrs, the confessors,  
virgins, and the other faithful who died after the holy baptism of Christ  
had been received by them, in whom nothing was to be purged, when  
they departed, nor will there be when they shall depart also in the  
future; or if then there was or there will be anything to be purged in  
these when after their death they have been purged; and the souls of  
children departing before the use of free will, reborn and baptized in

1 DuPl I, I 321b f.; d. Msi XXV 986 D; BR(T) 4, 346b; MBR I, 217b; Bar(Th)  
ad 1336 c. 3 (2S, sob f.).

that same baptism of Christ, when all have been baptized, immediately after their death and that aforesaid purgation in those who were in need of a purgation of this kind, even before the resumption of their bodies and the general judgment after the ascension of our Savior, our Lord Jesus Christ, into heaven, have been, are, and will be in heaven, in the kingdom of heaven and in celestial paradise with Christ, united in the company of the holy angels, and after the passion and death of our Lord Jesus Christ have seen and see the divine essence by intuitive vision, and even face to face, with no mediating creature, serving in the capacity of an object seen, but divine essence immediately revealing itself plainly, clearly, and openly, to them, and seeing thus they enjoy the same divine essence, and also that from such vision and enjoyment their souls, which now have departed, are truly blessed and they have eternal life and rest; and also [the souls] of those who afterwards will depart, will see that same divine essence, and will enjoy it before the general judgment; and that such vision of the divine essence and its enjoyment makes void the acts of faith and hope in them, inasmuch as faith and hope are proper theological virtues; and that after there has begun or will be such intuitive and face-to-face vision and enjoyment in these, the same vision and enjoyment without any interruption [intermission] or departure of the aforesaid vision and enjoyment exist continuously and will continue even up to the last judgment and from then even unto eternity.

- 531 Moreover, we declare that according to the common arrangement of God, the souls of those who depart in actual mortal sin immediately after their death descend to hell where they are tortured by infernal punishments, and that nevertheless on the day of judgment all men with their bodies will make themselves ready to render an account of their own deeds before the tribunal of Christ, "so that everyone may receive the proper things of the body according as he has done whether it be good or evil" [II Cor. 5:10].

#### Errors of the Armenians <sup>1</sup>

[From the book "Iam dudum" sent to the Armenians  
in the year 1341]

- 532 (4) Also that the Armenians say and hold that the personal sin of our first parents themselves was so serious that all of their children propagated from their seed up to the passion of Christ have been deservedly condemned for the aforesaid personal sin, and they have been

<sup>1</sup> Bar(Th) ad 1341 n. 49 f.l. (25,25° a f.l.); cf. Msi XXV 1188 B f.l.; where the same articles together with the responses of the Council of the Armenians are repeated.

thrust into hell after death, not because they themselves have contracted some original sin from Adam, since they say that children have no original sin at all, neither before the passion of Christ nor after, but that the aforementioned condemnation before the passion of Christ followed them by reason of the gravity of the personal sin which Adam and Eve committed by transgressing the divine precept which had been given to them; but after the passion of our Lord, by which the sin of our first parents was erased, the children who are born from the sons of Adam are not subject to this condemnation, nor are they to be thrust into hell by reason of the aforesaid sin, because Christ erased entirely the sin of our first parents in His passion.

(5) Also that a certain teacher of the Armenians called Mechitriz, 533 which is interpreted the paraclete, has again introduced and taught that the human soul of the son is propagated from the soul of his father, as the body from his body; and also one angel from another, because since a human soul is rational and an angel is of intellectual nature, they are in a way spiritual lights, and from themselves they propagate other spiritual lights.

(6) Also the Armenians say that the souls of children who are born 534 from Christian parents after the passion of Christ, if they die before they are baptized, go to a terrestrial Paradise in which Adam was before sin; but the souls of children who are born after the passion of Christ from non-Christian parents and who die without baptism go to the place where the souls of their parents are.

(17) Also that the Armenians commonly believe and hold that in 535 another world there is no purgation of souls, because, as they say, if a Christian confesses his sins, all his sins and the punishments of his sins are forgiven him. They do not even pray for the dead, that their sins may be forgiven them in another world, but in general they pray for all the dead, as for blessed Mary, the apostles. . . •

(18) Also that the Armenians believe and hold that Christ descended 536 from heaven and became incarnate for the salvation of men, not on account of the fact that the sons propagated from Adam and Eve after their sin contracted from them original sin, from which through the incarnation and death of Christ they will be saved, since they say that no such sin exists in the sons of Adam; but they say that Christ for the salvation of man became incarnate and suffered, because through His passion the sons of Adam who preceded the aforesaid passion have been freed from hell in which they were, not because of original sin which was in them, but because of the gravity of the personal sin of our first parents. They also believe that Christ for the salvation of children who were born after His passion became incarnate and suffered, because by His passion He entirely destroyed hell. . • •

- 537 (19) In such a degree they (the Armenians) say that (the aforesaid) concupiscence of the flesh is a sin and evil, that even Christian parents when they lie together in marriage commit a sin . . . , because they say that the marriage act and even matrimony itself is a sin. . . •
- 538 (40) Some indeed say that bishops and priests of the Armenians do nothing toward the remission of sins either principally or ministerially, but God alone remits sins; neither bishops nor priests are employed to perform the aforesaid remission of sins, except that they have received the power of speaking from God, and so when they absolve they say: "May God forgive you your sins" or, "I forgive you your sins on earth and God forgives you in heaven."
- 539 (42) Also the Armenians hold and say that the passion of Christ alone, without any other gift of God, even grace, suffices for the remission of sins; they do not say that sanctifying grace is required for the granting of remission of sins, nor that in the sacraments of the new law sanctifying grace is given.
- 540 (48) Also the Armenians say and hold that, if the Armenians commit any crime whatsoever once, certain ones excepted, their church can absolve them, as far as the fault and the punishment of the aforesaid sins are concerned; but, if afterwards anyone should commit the aforesaid sins again, he could not be absolved by their church.
- 541 (49) Also they say that if anyone . . . takes a third [wife] or a fourth, one after another, he cannot be absolved by their church, because they say that such a marriage is fornication. . . .
- 542 (58) Also the Armenians hold and say that for what is true baptism, these three things are required: namely water, chrism . . . and the Eucharist, so that if anyone should baptize another in water while saying: "I baptize you in the name of the Father and of the Son and of the Holy Spirit, Amen" and afterwards he should not be anointed with the (aforesaid) chrism, he would not be baptized. . . .
- 543 (64) Also the Catholicon of lesser Armenia says that the sacrament of confirmation is of no value, and if it has any value he himself has given permission to his priests that they confer the same sacrament.
- 544 (67) Also that the Armenians do not say that, after the aforesaid words of the consecration of bread and wine are said, the transubstantiation of bread and wine into the true body and blood of Christ, which was born of the Virgin Mary, suffered, and arose again, is accomplished; but they hold that this sacrament is an example or likeness or figure of the true body and blood of the Lord . . . on account of which they do not call the sacrament of the Altar the body and blood of the Lord, but a victim or sacrifice or communion. . . .
- .545 (68) Also the Armenians say and hold that if an ordained priest or



bishop commits fornication, even in secret, he loses the power of consecrating and of administering all the sacraments.

(70) Also the Armenians do not say nor hold that the sacrament of the Eucharist worthily received operates in him who receives remission of sin, or the relaxation of punishments due to sin, or that through it the grace of God or its increase is granted; but . . . the body of Christ enters into his body and is changed into him as other foods are changed in the one who has been fed . . .

(g2) Also that among the Armenians there are only three orders, namely the offices of acolyte, deacon, and priest, which orders the bishops confer after money has been promised or received. And in the same manner the aforesaid orders of the priesthood and diaconate are confirmed, that is, through the imposition of the hands, by saying certain words, with this change only, that in the ordination of the deacon the order of diaconate is expressed, and in the ordination of the priest the order of the priesthood. For no bishop among them can ordain another bishop except the Catholicon alone. . . .

(95) Also that the Catholicon of lesser Armenia gave power to a certain priest that he might be able to ordain to the diaconate those of his subjects whom he wished.

(log) Also that among the Armenians no one is punished for any error whatsoever which he may hold. . . • [117 numbers are extant].

## CLEMENT VI 1342- 1352

### The Satisfaction of Christ, the Treasure of the Church, Indulgences 1 550

[From the Bull of Jubilee, "Unigenitus Dei Filius," Jan. 25, 1343]

The only begotten Son of God . . . "made unto us from God, wisdom, justice, sanctification and redemption" [I Cor. 3], "neither by the blood of goats or of calves, but by His own blood entered once into the holies having obtained eternal redemption" [Heb. g:12]. "For not with corruptible things as gold or silver, but with the precious blood of His very (Son) as of a lamb unspotted and unstained He has redeemed us" [cf. 1 Pet. 1:18-19], who innocent, immolated on the altar of the Cross, is known to have poured out not a little drop of blood, which however on account of union with the Word would have been sufficient for the redemption of the whole human race, but copiously as a kind of flowing, stream, so that "from the soles of His feet even to the top of His Head no soundness was found in Him" [Isa. 1:6]. Therefore, how great a

treasure did the good Father acquire from this for the Church militant, so that the mercy of so great an effusion was not rendered useless, vain or superfluous, wishing to lay up treasures for His sons, so that thus the Church is an infinite treasure to men, so that they who use it, become the friends of God [Wisd. 7:14].

- 551 Indeed this treasure . . . through blessed Peter, the keeper of the keys of heaven and his successors, his vicars on earth, He has committed to be dispensed for the good of the faithful, both from proper and reasonable causes, now for the whole, now for partial remission of temporal punishment due to sins, in general as in particular (according as they know to be expedient with God), to be applied mercifully to those who truly repentant have confessed.
- 552 Indeed, to the mass of this treasure the merits of the Blessed Mother of God and of all the elect from the first just even to the last, are known to give their help; concerning the consumption or the diminution of this there should be no fear at anytime, because of the infinite merits of Christ (as was mentioned before) as well as for the reason that the *Itiore* are brought to justification by its application, the greater is the increase of the merits themselves.

### Errors (philosophical) of Nicholas of Autrecourt <sup>1</sup>

[Condemned and publicly recalled by him in the year 1347]

- 553 1 --- That through natural appearances no certainty, as it were, be had regarding things; yet that measure can be had in a short time, if men turn their intellect to things and not to the intellect of Aristotle and his commentator.
- 554 2 --- That clearly from the above mentioned evidence from one matter another matter cannot be inferred or concluded, or from the non-existence of one, the nonexistence of another.
- 555 3 . . . That the propositions: "God is" and "God is not" signify entirely the same thing, although in a different way.
- 556 9 . . . That the certainty of evidence does not have degrees.
- 557 10 --- That we do not have from our soul the certainty of evidence concerning another material substance.

<sup>1</sup> Deh II 580 f.; DuPI I, I 355 a f.-William called "of the four crowned saints," presbyter, cardinal in the year 1346 on the day before the nineteenth of May, as the legate of Clement VI, decreed that the books of Nicholas of Autrecourt be burned, as "containing many false, dangerous, presumptuous, suspected together with erroneous and heretical" statements, and the propositions from which these, which we have placed above, have been taken he ordered to be recalled as "erroneous, false, doubtful, presumptuous, and suspected," and this Nicholas did in the year 1347. This genuine text is drawn from Deh II 576 fl. n. 124.

11 . . . That with the certainty of faith excepted there was not another certainty except the certainty of the first principle, or that which can be resolved into the first principle. 558

14 . . . That we do not know clearly that other things can be from God because of some effect-that some cause works efficiently which is not God-that some efficient cause is or can be natural. 559

15 . . . That we do not know clearly whether any effect is or can be produced naturally. 560

17 . . . That we do not know clearly that in any production the subject concurs. 561

21 . . . That in any demonstrated matter whatever no one knows clearly that in truth it surpasses all others in nobility. 562

22 . . . That in any demonstrated matter no one knows clearly that this thing is not God, if by God we understand the most noble substance. 563

25 . . . That one does not know clearly that in truth it can be reasonably conceded, "if any matter has been produced, God has been produced." 564

26 . . . That it cannot be shown clearly that in truth any matter at all is eternal. 565

30 . . . That these consequences are not clear: "An act of understanding exists; therefore intelligence exists. An act of willing exists, therefore will exists." 566

31 . . . That it cannot be shown clearly that in truth all which are apparent are true. 567

32 • That God and the creature are not something. 568

40 That whatever exists in the universe is better that, than not that. 569

S3 That this is the first principle and not another; "If something is, it is something." 570

### The Primacy of the Roman Pontiff <sup>1</sup>

[From the letter "Super quibusdam" to the Consolator,  
the Catholicon of the Armenians, Sept. 20. 1351]

3 . . . We ask: In the first place, whether you and the Church of the Armenians which is obedient to you, believe that all those who in baptism have received the same Catholic faith, and afterwards have withdrawn and will withdraw in the future from the communion of this same Roman Church, which one alone is Catholic, are schismatic and heretical, if they remain obstinately separated from the faith of this Roman Church. 570.

In the second place, we ask whether you and the Armenians obedient to 570b

<sup>1</sup> Bar(Th) about 1351 n. 3 and 15 (25, 503 a and 508 a).

you believe that no man of the wayfarers outside the faith of this Church, and outside the obedience of the Pope of Rome, can finally be saved.

570c But in the second chapter . . . we ask:

First, whether you have believed, believe, or are prepared to believe with the Church of the Armenians which is obedient to you, that blessed Peter received complete power of jurisdiction over all faithful Christians from our Lord Jesus Christ; and that every power of jurisdiction, which in certain lands and provinces and in different parts of the world especially and particularly Jude Thaddeus and the other Apostles had, was completely subject to the authority and power which blessed Peter received from our Lord Jesus Christ Himself, over whomsoever are believers in Christ in all parts of the world, and that no apostle or any other one whosoever received that very complete power over all Christians except Peter alone.

570d In the second place, whether you have believed, have held, or are prepared to believe and to hold with the Armenians subject to you that all the Roman Pontiffs, who succeeding blessed Peter have entered canonically and will enter canonically, have succeeded blessed Peter the Roman Pontiff and will succeed in the plenitude in the jurisdiction of power over the complete and universal body of the militant church which blessed Peter himself received from our Lord Jesus Christ.

570e In the third place, if you and the Armenians subject to you have believed and do believe that the Roman Pontiffs who have been and we who now are the Roman Pontiff and, those who in future will be successively as legitimate vicars of Christ and full of power in the highest degree, have received immediately from Christ Himself over the complete and universal body of the church militant, every jurisdiction of power which Christ as fitting head had in human life.

570f In the fourth place, if you have believed and now believe that all the Roman Pontiffs who have been and we who are, and others who will be in the future from the plenitude of past power and authority have been able, are able, and will be able directly by our own power and theirs both to judge all those subject to our jurisdiction and theirs, and to establish and delegate ecclesiastical judges to judge whomsoever we wish.

570g In the fifth place, if you have believed and now believe that to such an extent has been, is, and will be both pre-eminent authority together with juridical power of the Roman Pontiffs who have been, of us who are, and of those who in future will be, has been, is, and will be so extensive, that by no one have they been, can we be, or will they in the future be able to be judged; but they have been, we are, and they will be reserved for judgment by God alone; and that from our sentences and judgments it has not been possible nor will it be possible for an appeal to be made to any judges.

In the sixth place, if you have believed and still believe

New and Old Testaments in all their books, which the authority of the Roman Church has given to us, contain undoubted truth in all things.

### Purgatory <sup>1</sup>

[From the same letter to Consolator]

- 570s We ask if you have believed and now believe that there is a purgatory to which depart the souls of those dying in grace who have not yet made complete satisfaction for their sins. Also, if you have believed and now believe that they will be tortured by fire for a time and that as soon as they are cleansed, even before the day of judgment, they may come to the true and eternal beatitude which consists in the vision of God face to face and in love.

### The Matter and Minister of Confirmation <sup>2</sup>

[From the same letter to Consolator]

- 571 (12) You have given responses which influence us to ask the following from you: first, concerning the consecration of chrism, whether you believe that the chrism can rightly and deservedly be consecrated by no priest who is not a bishop.
- 572 Second, whether you believe that the sacrament of confirmation cannot ordinarily be administered by any other than by the bishop by virtue of his office.
- 573 Third, whether you believe that by the Roman Pontiff alone, having a plenitude of power, the administration of the sacrament of confirmation can be granted to priests who are not bishops.
- 574 Fourth, whether you believe that those confirmed by any priests whatsoever, who are not bishops and who have not received from the Roman Pontiff any commission or concession regarding this, must be anointed again by a bishop or bishops.

### The Errors of the Armenians

[From the same letter to Consolator]

- 574a (IS) After all the above mentioned, we are forced to wonder strongly that in a certain letter, which begins, "To the honorable Fathers in Christ," you retract fourteen chapters from the first fifty-three chapters. First, that

<sup>1</sup> Bar(Th) about the year 131, n. 8. Cf. *Zeitschr. f. kath. Theologie* 52 (1928) 82 ff. (A. Straub); *Estudios eclesidsticos* 6 (1927); 96 ff., 7 (1928); 376 ff., 542 fl. (F. Segarra).

<sup>2</sup> Bar(Th) ad 1351 n. 12 resp. 15 (25, 506b ff.).



## GREGORY XI 1370-1378

Errors of Peter of Bonageta and of John of Lato

(The Most Holy Eucharist) 1

[Exanlined and condenlned by the Inquisitors according  
to the mandate of the Pontiff]

- 578 (1) That if a consecrated host fall or is cast intu a se\ver, into mud, or  
some disgraceful place, that, while the species remain, the body of Christ  
ceases to be under them and the substance of bread returns.
- 579 2. That if the consecrated host is gnawed by a mouse or is consumed by  
an animal, that, while the so-called species remains, the body of Christ  
ceases to be under them and the substance of bread returns.
- 580 3. That if the consecrated host is consumed by a just man or by a  
sinner, that while the species is being crushed by the teeth, Christ is  
snatched up to heaven and He is not cast into the stomach of man.

URBAN VI 1378-1389

BONIFACE IX 1389-1404

INNOCENT VII 1404-1406

GREGORY XII 1406-1415



2. In the same sacrament the accidents of the bread do not remain with- 582  
out a subject.
3. In the same sacrament Christ is not identically and really with His 583  
own bodily presence.
4. If a bishop or priest is living in mortal sin, he does not ordain, nor 584  
consecrate, nor perform, nor baptize.
5. It is not established in the Gospel that Christ arranged the Mass. 585
6. God ought to obey the devil. 586
7. If man is duly contrite, every exterior confession on his

those having possessions or of the mendicants, he is rendered unfit and unsuited for the observance of the laws of God.

602 22. Saints, instituting private religious communities, have sinned by  
instituting them.

603 23. Religious living in private religious communities are not of the  
Christian religion.

604 24. Brothers are bound to acquire their food by the labor of hands and  
not by begging.

605 25. All are simoniacs who oblige themselves to pray for others who  
assist them in temporal matters.

606 26. The prayer for the foreknown is of avail to no one.

607 27. All things happen from absolute necessity.

608 28. The confirmation of youths, ordination of clerics, and consecra-  
tion of places are reserved to the pope and bishops on account of their  
desire for temporal gain and honor.

609 29. Universities, studies, colleges, graduations, and offices of instruction  
in the same have been introduced by a vain paganism; they are of as much  
value to the Church as the devil.

610 30. The excommunication of the pope or of any prelate whatsoever  
is not to be feared, because it is the censure of the Antichrist.

611 31. Those who found cloisters sin and those who enter (them) are  
diabolical men.

612 32. To enrich the clergy is contrary to the rule of Christ.

613 33. Sylvester, the Pope, and Constantine, the Emperor, erred in en-  
riching the Church.

614 34. All of the order of mendicants are heretics, and those who give  
alms to them are excommunicated.

615 35. Those entering religion or any order, by that very fact are unsuited  
to observe divine precepts, and consequently to enter the kingdom of  
heaven, unless they apostatize from these.

616 36. The pope with all his clergy who have possessions are heretics,  
because they have possessions; and all in agreement with these, namely all  
secular masters and other laity.

617 37. The Roman Church is a synagogue of Satan, and the pope is not  
the next and immediate vicar of Christ and His apostles.

618 38. The decretal letters are apocryphal and they seduce from the faith  
of Christ, and the clergy who study them are foolish.

619 39. The emperor and secular masters have been seduced by the devil  
to enrich the Church with temporal goods.

620 40. The election of the pope by cardinals was introduced by the devil.

621 41. It is not necessary for salvation to believe that the Roman Church  
is supreme among other churches.

622 42. It is foolish to believe in the indulgences of the pope and bishops.

43. Oaths are illicit which are made to corroborate human contracts and 623  
civil commerce.

44. Augustine, Benedict, and Bernard have been damned, unless they 624-  
repented about this, that they had possessions and instituted and entered  
religious communities; and thus from the pope to the last religious, all  
are heretics.

45. All religious communities without distinction have been introduced 625  
by the devil.

*See the theologiazl censures of these 45 articles to be proposed to the vVyclif-  
fites and Hussites, II. II (661 below).*

#### SESSION XIII (June 15, 1415)

##### Definition of Communion under One Species <sup>1</sup>

Since in some parts of the world certain ones have rashly presumed 626  
to assert that Christian people should receive the sacrament of the Eucharist  
under both species of bread and wine, and since they give communion to  
the laity indiscriminately, not only under the species of bread, but also  
under the species of wine, after dinner or otherwise when not fasting,  
and since they pertinaciously assert that communion should be enjoyed  
contrary to the praiseworthy custom of the Church reasonably approved  
which they try damnably to disprove as a sacrilege, it is for this reason  
that this present Council . . . declares, decides, and defines, that, although  
Christ instituted that venerable sacrament after supper and administered  
it to His disciples under both species of bread and wine; yet, notwith-  
standing this, the laudable authority of the sacred canons and the approved  
custom of the Church have maintained and still maintain that a sacra-  
ment of this kind should not be consecrated after supper, nor be received  
by the faithful who are not fasting, except in case of sickness or of another  
necessity granted or admitted by law or Church; and although such a  
sacrament was received by the faithful under both species in the early  
Church, yet since then it is received by those who consecrate under both  
species and by the laity only under the species of bread [another reading:  
And similarly, although this sacrament was received by the faithful in the  
early Church under both species, nevertheless this custom has been rea-  
sonably introduced to avoid certain dangers and scandals, namely, that  
it be received by those who consecrate it under both species, and by the  
laity only under the species of bread], since it must be believed most  
firmly and not at all doubted that the whole body of Christ and the blood  
are truly contained under the species of bread as well as under the species  
of wine. Therefore, to say that to observe this custom or law is a sacrilege

<sup>1</sup> Msi XXVII 727 C, Hrd VIn 381 B; cf. Hfl VII 173 f.; Bar(Th) about 1415, n.  
25 (27, 399b f.).

or illicit must be considered erroneous, and those pertinaciously asserting the opposite of the above mentioned must be avoided as heretics and should be severely punished, either by the local diocesan officials or by the inquisitors of heretical depravity.

SESSION XV (July 6, 1415)

Errors of John Hus <sup>1</sup>

[Condemned in the Council and by the above mentioned  
Bulls in 1418]

- 627 1. One and only is the holy universal Church which is the aggregate  
of the predestined.
- 628 2. Paul never was a member of the devil, although he did certain acts  
similar to the acts of those who malign the Church.
- 629 3. The foreknown are not parts of the Church, since no part of it finally  
will fall away from it, because the charity of predestination which binds  
it will not fall away.
- 630 4. Two natures, divinity and humanity, are one Christ.<sup>2</sup>
- 631 5. The foreknown, although at one time he is in grace according to  
the present justice, yet is never a part of the holy Church; and the pre-  
destined always remains a member of the Church, although at times he  
may fall away from additional grace, but not from the grace of predestina-  
tion.
- 632 6. Assuming the Church as the convocation of the predestined, whether  
they were in grace or not according to the present justice, in that way the  
Church is an article of faith.
- 633 7. Peter is not nor ever was the head of the Holy Catholic Church.
- 634 8. Priests living criminally in any manner whatsoever, defile the power  
of the priesthood, and as unfaithful sons they think unfaithfully regard-  
ing the seven sacraments of the Church, the keys, the duties, the censures,  
customs, ceremonies, and sacred affairs of the Church, its veneration of  
relics, indulgences, and orders.
- 635 9. The papal dignity has sprung up from Caesar, and the perfection  
and institution of the pope have emanated from the power of Caesar.
- 636 10. No one without revelation would have asserted reasonably regard-  
ing himself or anyone else that he was the head of a particular church,  
nor is the Roman Pontiff the head of a particular Roman Church.
- 637 11. It is not necessary to believe that the one whosoever is the Roman

<sup>1</sup> Msi XXVII 1209 C if. (754 A if., 794 B if.); coll. Rcht II, 133 f.; Hrd VIII 911 D if. (410 C if., 457 C if.); BR(T) 4,671 a if.; MBR 1,291 a ff.; Bar(Th) ad 1415 n. 41 (27, 409 a if.); cf. I-Hl VII 193 ff.-Cf. n. 659 fl.

<sup>2</sup> Cf. Hfl VII 201.

Pontiff, is the head of any particular holy church, unless God has predestined him.

12. No one takes the place of Christ or of Peter unless he follows him in character, since no other succession is more important, and not otherwise does he receive from God the procuratorial power, because for that office of vicar are required both conformity in character and the authority of Him who institutes it. 638

13. The pope is not the true and manifest successor of Peter, the first of the apostles, if he lives in a manner contrary to Peter; and if he be avaricious, then he is the vicar of Judas Iscariot. And with like evidence the cardinals are not the true and manifest successors of the college of the other apostles of Christ, unless they live in the manner of the apostles, keeping the commandments and counsels of our Lord Jesus Christ. 639

14. Doctors holding that anyone to be emended by ecclesiastical sure, if he is unwilling to be corrected, must be handed over to secular judgment, certainly are following in this the priests, scribes, and pharisees, who, saying that "it is not permissible for us to kill anyone" (John 18:31), handed over to secular judgment Christ Himself, who did not wish to be obedient to them in all things, and such are homicides worse than Pilate. 640

15. Ecclesiastical obedience is obedience according to the invention of the priest of the Church, without the expressed authority of Scripture. 641

16. The immediate division of human works is: that they are either virtuous or vicious, because, if a man is vicious and does anything, then he acts viciously; and if he is virtuous and does anything, then he acts virtuously; because as vice, which is called a crime or mortal sin, renders the acts of man universally vicious, so virtue vivifies all the acts of the virtuous man. 642

17. Priests of Christ, living according to His law and having a edge of Scripture and a desire to instruct the people, ought to preach without the impediment of a pretended excommunication. But if the pope or some other prelate orders a priest so disposed not to preach, the subject is not obliged to obey. 643

18. Anyone who approaches the priesthood receives the duty of a preacher by command, and that command he must execute, without the impediment of a pretended excommunication. 644

19. By ecclesiastical censures of excommunication, suspension, and interdiction, the clergy for its own exaltation supplies for itself the lay populace, it multiplies avarice, protects wickedness, and prepares the way for the Antichrist. Moreover, the sign is evident that from the Antichrist such censures proceed, which in their processes they call fulminations, by which the clergy principally proceed against those who uncover the wickedness of the Antichrist, who will make use of the clergy especially for himself. 645

- 646     20. If the pope is wicked and especially if he is foreknown, thJn as  
Judas, the Apostle, he is of the devil, a thief, and a son of perdition, and  
he is not the head of the holy militant Church, since he is not a member  
of it.
- 647     21. The grace of predestination is a chain by which the body of the  
Church and any member of it are joined insolubly to Christ the Head.
- 648     22. The pope or prelate, wicked and foreknown, is equivocally pastor  
and truly a thief and robber.
- 649     23. The pope should not be called "most holy" even according to his  
office, because otherwise the king ought also to be called "most holy"  
according to his office, and torturers and heralds should be called holy,  
indeed even the devil ought to be called holy, since he is an official of  
God.
- 650     24. If the pope lives in a manner contrary to Christ, even if he should  
ascend through legal and legitinlate election according to the common  
human constitution, yet he would ascend from another place than through  
Christ, even though it be granted that he entered by an election made  
principally by God; for Judas Iscariot rightly and legitimately was elected  
by God, Jesus Christ, to the episcopacy, and yet he ascended from another  
place to the sheepfold of the sheep.
- 651     25. The condemnation of the forty-five articles of John Wycliffe made  
by the doctors is irrational and wicked and badly made; the cause alleged  
by them has been feigned, namely, for the reason that "no one of them is a  
Catholic but anyone of them is either heretical, erroneous, or scandalous."
- 652     26. Not for this reason, that the electors, or a greater part of them,  
agreed by acclamation according to the observance of men upon 50me  
person, is that person legitimately elected; nor for this reason is he the  
true and manifest successor or vicar of the Apostle Peter, or in the ecclesias-  
tical office of another apostle. Therefore, whether electors have chosen  
well or badly, we ought to believe in the works of the one elected; for,  
by the very reason that anyone who operates for the advancement of the  
Church in a manner more fully meritorious, has from God more fully  
the faculty for this.
- 653     27. For there is not a spark of evidence that there should be one head  
ruling the Church in spiritual affairs, which head always lives and is pre-  
served with the Church militant herself.
- 654     28. Christ through His true disciples scattered through the world would  
rule His Church better without such monstrous heads.
- 655     29. The apostles and faithful priests of the Lord strenuously in neces-  
sities ruled the Church unto salvation, before the office of the pope was  
introduced; thus they would be doing even to the day of judgment, were  
the pope utterly lacking.



heretics and are to be considered and classed as heretics, and that their books and doctrines have been and are perverse; and because of these books and these doctrines and their obstinacy, they have been condemned as heretics by the sacred Council of CONSTANCE.

661 11. Likewise, let the especially learned person be asked, whether he believes that the decision of the sacred Council of CONSTANCE passed concerning the forty-five articles of John Wycliffe and the thirty of John Hus described above, would be true and Catholic: namely, that the above mentioned forty-five articles of John Wycliffe and the thirty of John Hus are no 662.63 .5 e1 1 31.1 662.63 Td namely, Tj1543 Tc 1.65 1 31.1



a priest only (the priest having the proper faculties), and not to a layman or laymen however good and devout.

21. Likewise, whether he believes, that the priest in cases permitted to him can absolve from sins a sinner who has confessed and become contrite, and enjoin a penance upon him.

22. Likewise, whether he believes that a bad priest, employing the proper matter and form and having the intention of doing what the Church does, truly consecrates, truly absolves, truly baptizes, truly confers the other sacraments.

23. Likewise, whether he believes that blessed Peter was the vicar of Christ, possessing the power of binding and loosing on earth.

24. Likewise, whether he believes that the pope canonically elected, who lived for a time, after having expressed his own name, is the successor of the blessed Peter, having supreme authority in the Church of God.

25. Likewise, whether he believes that the authority of jurisdiction of the pope, archbishop, and bishop in loosing and binding is greater than the authority of the simple priest, even if he has the care of souls.

26. Likewise, whether he believes that the pope, for a pious and just reason, especially to those who visit holy places and to those who extend their helping hands can grant indulgences for the remission of sins to all Christians truly contrite and having confessed.

27. And whether he believes that from such a concession they who visit these very churches and they who lend helping hands can gain indulgences of this kind.

28. Likewise, whether he believes that individual bishops can grant indulgences of this kind to their subjects according to the limitation of the sacred canons.

29. Likewise, whether he believes or maintains that it is lawful that the relics and images of the saints be venerated by the faithful of Christ.

30. Likewise, whether he believes that objects of religious veneration approved by the Church were duly and reasonably introduced by the holy Fathers.

31. Likewise, whether he believes that a pope or another prelate, the proper titles of the pope for the time having been expressed, or whether their vicars can excommunicate their ecclesiastical or secular subject for disobedience or contumacy, so that such a one should be considered as excommunicated.

32. Likewise, whether he believes that with the growing disobedience or contumacy of the excommunicated, the prelates or their vicars in spiritual matters have the power of oppressing and of oppressing him again, of imposing interdict and of invoking the secular arm; and that these censures must be obeyed by his inferiors.

- 683 33. Likewise, whether he believes that the pope and other prelates and their vicars in spiritual matters have the power of excommunicating priests and disobedient and contumacious lay men and of suspending them from office, benefaction, entrance to a church, and the administration of the sacraments of the Church.
- 684 34. Likewise, whether he believes that it is permissible for ecclesiastical personages to hold possessions and temporal goods of this world without sin.
- 685 35. Likewise, whether he believes that it is not permissible for the laity to take away these temporal goods by their own power; that on the contrary, if they do take them away, seize, and lay hold on these ecclesiastical goods, they are to be punished as sacrilegious persons, even if the ecclesiastical personages possessing goods of this kind were living bad lives.
- 686 36. Likewise, whether he believes that a seizure and an attack of this kind thoughtlessly or violently committed or wrought against any priest whatsoever, even though living an evil life, leads to sacrilege.
- 687 37. Likewise, whether he believes that it is permissible for the laity of both sexes, namely men and women, freely to preach the word of God.
- 688 38. Likewise, whether he believes that it be freely permitted to individual priests to preach the word of God, wheresoever, and whenever, and to whomsoever it may be pleasing, even though they are not sent.
- 689 39. Likewise, whether he believes that all mortal sins, particularly manifest, should be publicly corrected and eradicated.

### Condemnation of the Proposition Concerning Tyrannicide <sup>1</sup>

- 690 The holy Synod, July 6, 1415 declares and defines this opinion: "Any tyrant can lawfully and meritoriously be killed and ought so to be killed by any vassal or subject of his, even by secret plots, and subtle flattery and adulation, regardless of any oath of fealty or any pact made with him, without waiting for an opinion or command of any judge whatsoever" . . . is erroneous in faith and morals, and it (the Synod) condemns and rejects it as heretical, scandalous, and as offering a way to frauds, deceptions, lies, treasons, and false oaths. In addition it declares, decrees, and defines that those who persistently sow this most pernicious doctrine are heretics . . . .

<sup>1</sup> Msi XXVII 765 E f.; Hrd VIII 424 C; Hfl VII 175 if. This condemnation was not approved as a definition by the Holy Pontiff (cf. V. Cathrein, *lvloral-philosophie* II 5 pg. 596), but was renewed by Paul V, letter "Cura Dominici gregis," January 24, 1615.

## EUGENIUS IV 1431-1447

## COUNCIL OF FLORENCE 1438-1445

Ecumenical XVII (Union with the Greeks, Annenians, Jacobites)

## Decree for the Greeks 1

[From the Bull "Laetentur coeli," July 6, 1439]

[The procession of the Holy Spirit] In the name of the Holy Trinity, 691  
of the Father, and of the Son, and of the Holy Spirit, with the approbation  
of this holy general Council of Florence we define that this truth of faith  
be believed and accepted by all Christians, and that all likewise profess  
that the Holy Spirit is eternally from the Father and the Son and has His  
essence and His subsistent being both from the Father and the Son, and  
proceeds from both eternally as from one principle and one spiration; we  
declare that what the holy Doctors and Fathers say, namely, that the Holy  
Spirit proceeds from the Father through the Son, tends to this meaning,  
that by this it is signified that the Son also is the cause, according to the  
Greeks, and according to the Latins, the principle of the subsistence of the  
Holy Spirit, as is the Father also. And that all things, which are the  
Father's, the Father Himself has given in begetting His only begotten  
Son; without being Father, the Son Himself possesses this from the Father,  
that the Holy Spirit proceeds from the Son from whom He was moreover  
eternally begotten. We define in addition that the explanation of the  
words "Filioque" for the sake of declaring the truth and also because of  
imminent necessity has been lawfully and reasonably added to the Creed.

We have likewise defined that the body of Christ is truly effected in 692  
unleavened or leavened wheaten bread; and that priests ought to effect  
the body of our Lord in either one of these, and each one namely according  
to the custom of his Church, whether that of the West or of the East.

[*De novissimis*] 2 It has likewise defined, that, if those truly penitent 693  
have departed in the love of God, before they have made satisfaction by  
worthy fruits of penance for sins of commission and omission, the souls  
of these are cleansed after death by purgatorial punishments; and so that  
they may be released from punishments of this kind, the suffrages of the  
living faithful are of advantage to them, namely, the sacrifices of Masses,

IMsi XXXI 1030 D f. (1696 D f.); Hrd IX 422 B f. (986 BE.); BR(T) 5,  
41 a E; MER 1,335 b f.; Hfl VII 737 (746) if.; d. Bar(Th) about 1439 n. 1 ff.; n. 8  
(28, 282 h f.); cf. M Th Cc 5, 452 if.

2 On the origin of this definition, cf. "Gregorianum" 18 (1937) 337 if. [G. Hofmann, S.J.].

prayers, and almsgiving, and other works of piety, which are customarily performed by the faithful for other faithful according to the institutions of the Church. And that the souls of those, who after the reception of baptism have incurred no stain of sin at all, and also those, who after the contraction of the stain of sin whether in their bodies, or when released from the same bodies, as we have said before, are purged, are immediately received into heaven, and see clearly the one and triune God Himself, just as He is, yet according to the diversity of merits, one more perfectly than another. Moreover, the souls of those who depart in actual mortal sin or in original sin only, descend immediately into hell but to undergo punishments of different kinds [see n. 464].

- 694 We likewise define that the holy Apostolic See, and the Roman Pontiff, hold the primacy throughout the entire world; and that the Roman Pontiff himself is the successor of blessed Peter, the chief of the Apostles, and the true vicar of Christ, and that he is the head of the entire Church, and the father and teacher of all Christians; and that full power was given to him in blessed Peter by our Lord Jesus Christ, to feed, rule, and govern the universal Church; just as is contained in the acts of the ecumenical Councils and in the sacred canons.

### Decree for the Armenians <sup>1</sup>

[From the Bull "Exultate Deo," Nov. 22, 1439]

- 695 In the fifth place we have reduced under this very brief formula the truth of the sacraments of the Church for the sake of an easier instruction of the Armenians, the present as well as the future. There are seven sacraments of the new Law: namely, baptism, confirmation, Eucharist, penance, extreme unction, orders, and matrimony, which differ a great deal from the sacraments of the Old Law. For those of the Old Law did not effect grace, but only pronounced that it should be given through the passion of Christ; these sacraments of ours contain grace, and confer it upon those who receive them worthily. Of these the five first ones are ordained for

<sup>1</sup> Msi XXXI 1054 B ff.; Hrd IX 473 D ff.; BR(T) 5, 48 a fl.; M B R 1. 355 b fl.; cf. Hfl VII 788 ff.; Bar(Th) ad 1439 n. 12 ff.; n. 15 (28, 289 a ff.).-This decree contains the Nicean Constantinopolitan creed, the decree regarding the acceptance of the Chalcedonian Synod and the letter of Leo the Great, an instruction on the sacraments, which we include, the Athanasian creed, the decree of the union of the Greeks, and the decree on celebrating feasts. On this decree, d. *Bulletin de litt. eccles.* (Toulouse) 1919: 81 ff., 195 ff. O. de Guibert). The decree at the end distinguishes between chapters (*capitula*), declarations (*declarationes*), definitions (*diffinitiones*), traditions (*traditiones*), precepts (*praecepta*), statutes (*statuta*), and doctrine (*doctrina*) which are contained in it.-This instruction is taken almost word for word from St. Thomas' work "On the Articles of Faith and the Sacraments of the Church" (*De articulis fidei et Ecclesiae sacramentis*).

the spiritual perfection of each and everyone in himself, the last two for the government and increase of the entire Church. For, through baptism we are spiritually reborn; through confirmation we increase in grace, and are made strong in faith; reborn, however, we are strengthened and nourished by the divine sustenance of the Eucharist. But if through sin we incur the disease of the soul, through penance we are spiritually healed; spiritually and corporally, according as is expedient to the soul, through extreme unction; through orders the Church is truly governed and spiritually propagated; through matrimony corporally increased. All these sacraments are dispensed in three ways, namely, by things as the matter, by words as the form, and by the person of the minister conferring the sacrament with the intention of doing as the Church does; if any of these is lacking the sacrament is not fulfilled. Among these sacraments there are three, baptism, confirmation, and orders, which imprint an indelible sign on the soul, that is, a certain character distinctive from the others. Hence they should not be repeated in the same person. The remaining four do not imprint a sign and admit of repetition.

Holy baptism, which is the gateway to the spiritual life, holds the 696 first place among all the sacraments; through it we are made members of Christ and of the body of the Church. And since death entered into the universe through the first man, "unless we are born of water and the Spirit, we cannot," as the Truth says, "enter into the kingdom of heaven" (cf. John 3:5). The matter of this sacrament is real and natural water; it makes no difference whether cold or warm. The form is: *I baptize thee in the name of the Father and of the Son and of the Holy Ghost*. Yet we do not deny that through these words: *Such a (this) servant of Christ is baptized in the name of the Father and of the Holy Ghost* <sup>1</sup> or: *Such a one is baptized by my hands in the name of the Father and of the Son and of the Holy Ghost*, a true baptism is administered since the principal causes, from which baptism has its power is the Holy Trinity; the instrumental cause, however, is the minister, who bestows the sacrament externally; if the act which is performed through the minister himself, is expressed with the invocation of the Holy Trinity, the sacrament is effected. The minister of this sacrament is a priest, who is competent by office to baptize. In case of necessity, however, not only a priest or a deacon, but even a layman or a woman, yes even a pagan and a heretic can baptize, so long as he preserves the form of the Church and has the intention of doing as the Church does. The effect of this sacrament is the remission of every sin, original and actual, also of every punishment which is due to the sin itself. Therefore, no satisfaction must be enjoined for past sins upon those who immediately attain to the kingdom of heaven and the vision of God.

<sup>1</sup> Many Greeks so baptize.

697 The second sacrament is confirmation; its matter is the chrism prepared from the oil, which signifies the excellence of conscience, and from the balsam, which signifies the fragrance of a good reputation, and is blessed by a bishop. The form is: *I sign thee with the sign of the cross, and I confirm thee u'ith the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost.* The ordinary minister is a bishop. And although a simple priest has the power in regard to other anointings, only a bishop can confer this sacrament, because according to the apostles, whose place the bishops hold, we read that through the imposition of hands they conferred the Holy Spirit, just as the lesson of the Acts of the Apostles reveals: "Now, when the apostles, who were in Jerusalem, had heard that the Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come, prayed for them that they might receive the Holy Ghost. *For* He was not as yet come upon any of them: but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them; and they received the Holy Ghost" [Acts 8:14 ff.]. But in the Church confirmation is given in place of this imposition of hands. Nevertheless we read that at one time, by dispensation of the Apostolic See for a reasonable and urgent cause, a simple priest administered this sacrament of confirmation after the chrism had been prepared by the bishop. The effect of this sacrament, because in it the Holy Spirit is given for strength, was thus given to these

from the side of Christ." Then also, because it is fitting to signify the effect of this sacrament, which *is* the union of the Christian people vwith Christ. For water signifies the people, according to the passage *in* the Apocalypse: "the many waters . . . are many people" [cf. Apoc. 17:15]. And Julius, the second Pope after blessed Sylvester, says: "The chalice of the Lord according to the precept of the canons, mixed with \vine and water, ought to be offered, because we see that *in* water the people are understood, but *in wine* the blood of Christ is shown. Therefore, when *wine* and water are mixed in the chalice the people are llade one with Christ, and the llultitude of the faithful is joined and connected with Him *in* whoml it believes." Since, therefore, the holy Roman Church taught by the lllost blessed Apostles Peter and Paul, as well as all the rest of the churches of the Latins and the Greeks, *in* which the lights of all sanctity and doctrine have shown, have so preserved this from the beginning of the nascent church and are now preserving it, it

priest all sins of which he has recollection. The third T772Tmias



with bread; the diaconate, however, by the giving of the book of the Gospels; but the subdiaconate by the giving of the empty chalice with the empty paten superimposed; and similarly with regard to the others by allotment of things pertaining to their ministry. The form of such priesthood is: *Aeeipe potestatem offerendi saerifieium in eeelesia pro vivis et mortuis, in nomine Patris et Filii et Spiritus Saneti*. And thus with regard to the forms of the other orders, as is contained extensively in the Roman Pontifical. The ordinary minister of this sacrament is the bishop. The effect is increase of grace, so that the one ordained be a worthy minister.

The seventh is the sacrament of matrimony, which is the sign of the joining of Christ and the Church according to the Apostle who says: "This is a great sacrament; but I speak in Christ and in the church" [Eph. 5:32J. The efficient cause of matrimony is regularly mutual consent expressed by words in person. Moreover, there is allotted a threefold good on the part of matrimony. First, the progeny is to be accepted and brought up for the worship of God. Second, there is faith which one of the spouses ought to keep for the other. Third, there is the indivisibility of marriage, because it signifies the indivisible union of Christ and the Church. Although, moreover, there may be a separation of the marriage couch by reason of fornication, nevertheless, it is not permitted to contract another marriage, since the bond of a marriage legitimately contracted is perpetual. 702

### A Decree in Behalf of the Jacobites 1

[From the Bull "Cantata Domino," February 4, Florentine style, 1441, modern, 1442]

The sacrosanct Roman Church, founded by the voice of our Lord and Savior, firmly believes, professes, and preaches one true God omnipotent, unchangeable, and eternal, Father, Son, and Holy Ghost; one in essence, three in persons; Father unborn, Son born of the Father, Holy Spirit proceeding from Father and Son; that the Father is not Son or Holy Spirit, that Son is not Father or Holy Spirit; that Holy Spirit is not Father or Son; but Father alone is Father, Son alone is Son, Holy Spirit alone is Holy Spirit. The Father alone begot the Son of His own substance; the Son alone was begotten of the Father alone; the Holy Spirit alone proceeds at the same time from the Father and Son. These three persons are one God, and not three gods, because the three have one substance, one essence, one nature, one divinity, one immensity, one eternity, where no opposition of relationship interferes.<sup>2</sup> 703

1 Msi XXXI 1735 D fl.; Hrd IX 1023 A fl.; BT (T) 5, 59 b fl.; MBR I, 344 b fl.; cf. Hfl VII 794 fl.; cf. Bar(Th) ad 1441 n. 1 fl. (28, 354 a fl.).

2 On the Council of Florence, John, the theologian of the Latins, testified: "Indeed, according to the Doctors, Greek as well as Latin, it is the only relation which

- 704 "Because of this unity the Father is entire in the Son, entire in the Holy Spirit; the Son is entire in the Father, entire in the Holy Spirit, the Holy Spirit is entire in the Father, entire in the Son. No one either excels another in eternity, or exceeds in magnitude, or is superior in power. For the fact that the Son is of the Father is eternal and without beginning; and that the Holy Spirit proceeds from the Father and the Son is eternal and without beginning." <sup>1</sup> Whatever the Father is or has, He does not have from another, but from Himself; and He is the principle without principle. Whatever the Son is or has, He has from the Father, and is the principle from a principle. Whatever the Holy Spirit is or has, He has simultaneously from the Father and the Son. But the Father and the Son are not two principles of the Holy Spirit, but one principle, just as the Father and the Son and the Holy Spirit are not three principles of the creature, but one principle.
- 705 Whoever, therefore, have adverse and contrary opinions the Church disapproves and anathematizes and declares to be foreign to the Christian body which is the Church. Hence it condemns Sabellius who confuses the persons and completely takes away their real distinction. It condemns the Arians, the Eunomians, the Macedonians who say that only the Father is the true God, but put the Son and the Holy Spirit in the order of creatures. It condemns also any others whatsoever who place grades or inequality in the Trinity.
- 706 Most strongly it believes, professes, and declares that the one true God, Father and Son and Holy Spirit, is the creator of all things visible and invisible, who, when He wished, out of His goodness created all creatures, spiritual as well as corporal; good indeed, since they were made by the highest good, but changeable, since they were made from nothing, and it asserts that nature is not evil, since all nature, in so far as it is nature, is good. It professes one and the same God as the author of the Old and New Testament, that is, of the Law and the Prophets and the Gospel, since the saints of both Testaments have spoken with the inspiration of the same Holy Spirit, whose books, which are contained under the following titles it accepts and venerates. [The books of the canon follow, cf. n. 784; EB n. 32].
- 707 Besides it anathematizes the madness of the Manichaeans, who have established two first principles, one of the visible, and another of the

multiplies the persons in the divine processions, which is called the relation of origin, to which only two pertain: the one from whom, and the one who from another." [Hrd IX 203]. Similarly, the very learned Cardinal Bessarion, Archbishop of Nicea, theologian of the Greeks in the same Council declared: "No one is ignorant of the fact that the personal names of the Trinity are relative" (Hrd IX 339). Cf. St. Anselm, *De proc. Spiritus* S. c. 2 [ML 158, 288J.

<sup>1</sup> Cf. St. Fulgentius, *De fide* ad Petrum c. 11 n. 4 [MI 65, 674].

invisible; and they have said that there is one God of the New Testament, another God of the Old Testament.

It believes, professes, and proclaims that one person of the Trinity, true God, Son of God born from the Father, consubstantial and coeternal with the Father, in the plenitude of time which the inscrutable depth of divine counsel has disposed for the salvation of the human race, assumed true and complete human nature from the immaculate womb of the Virgin Mary, and joined with itself in the unity of person, with such unity that whatever is of God there, is not separated from man, and whatever is of man, is not divided from the Godhead; He is one and the same undivided, both natures, God and man, remaining in their own peculiar properties, God and man, Son of God and Son of man, equal to the Father according to divinity, less than the Father according to humanity, immortal and eternal from the nature of divinity, passible and temporal from the condition of assumed humanity. 708

It firmly believes, professes, and proclaims that the Son of God in the assumed humanity was truly born of the Virgin, truly suffered, truly died and was buried, truly rose again from the dead, ascended into heaven, and sits at the right hand of the Father, and will come at the end of time to judge the living and the dead. 709

It, moreover, anathematizes, execrates, and condemns every heresy that suggests contrary things. And first it condemns Ebion, Cerinthus, Marcion, Paul of Samosata, Photinus, and all similar blasphemers, who, being unable to accept the personal union of humanity with the Word, denied that our Lord Jesus Christ was true God, proclaiming Him pure man, who was called divine man by reason of a greater participation in divine grace, which He had received by merit of a more holy life. It anathematizes also Manichaeus with his followers, who, thinking vainly that the Son of God had assumed not a true but an ephemeral body, entirely do away with the truth of the humanity in Christ. And also Valentinus who asserts that the Son of God took nothing from the Virgin Mary, but assumed a heavenly body and passed through the womb of the Virgin just as water flows and runs through an aqueduct. Arius also, who asserted that the body assumed from the Virgin lacked a soul, and would have the Godhead in place of the soul. Also Apollinaris, who, understanding that there was no true humanity if in Christ the soul is denied as giving the body form, posited only a sensitive soul, but held that the Godhead of the Word took the place of a rational soul. It also anathematizes Theodore of Mopsuestia and Nestorius who assert that humanity was united with the Son of God through grace, and hence there are two persons in Christ, just as they confess that there are two natures, since they were unable to understand that the union of humanity with the Word was hypostatic, and so refused to accept the subsistence of God. For according to this 710

blasphemy, the Word was not made flesh, but the Word through grace lived in the flesh; that is, He was made not the Son of God, but rather the Son of God lived in man. It anathematizes also, execrates, and condemns Eutyches the archimandrite; since he believed according to the blasphemy of Nestorius that the truth of the Incarnation is excluded, and therefore it is fitting that humanity was so united to the Word of God that the person of the Godhead and of humanity were one and the same, and also, he could not grasp the unity of person as long as a plurality of natures existed, just as he established that there was one person of the Godhead and humanity in Christ, so he asserted that there was one nature, meaning that before the union there was a duality of natures, but in the assumption they passed over into one nature, with the greatest blasphemy and impiety granting either that humanity was turned into Godhead, or Godhead into humanity. It also anathematizes, execrates, and condemns Macarius of Antioch and all who hold similar views; although he had a correct understanding of the duality of natures and the unity of person, yet he erred greatly concerning the operations of Christ when he said that in Christ there was one operation and one will on the part of both natures. All these, together with their heresies, the Holy Roman Church anathematizes, affirming that there are two wills and two operations in Christ.

**711** It firmly believes, professes, and teaches that no one conceived of man and woman was ever freed of the domination of the Devil, except through the merit of the mediator between God and men, our Lord Jesus Christ; He who was conceived without sin, was born and died, through His death alone laid low the enemy of the human race by destroying our sins, and opened the entrance to the kingdom of heaven, which the first man by his own sin had lost with all succession; and that He would come sometime, all the sacred rites of the Old Testament, sacrifices, sacraments, and ceremonies disclosed.

**712** It firmly believes, professes, and teaches that the matter pertaining to the law of the Old Testament, of the Mosiac law, which are divided into ceremonies, sacred rites, sacrifices, and sacraments, because they were established to signify something in the future, although they were suited to the divine worship at that time, after our Lord's coming had been signified by them, ceased, and the sacraments of the New Testament began; and that whoever, even after the passion, placed hope in these matters of the law and submitted himself to them as necessary for salvation, as if faith in Christ could not save without them, sinned mortally. Yet it does not deny that after the passion of Christ up to the promulgation of the Gospel they could have been observed until they were believed to be in no way necessary for salvation; but after the promulgation of the Gospel it asserts that they cannot be observed without the loss of eternal

salvation. All, therefore, who after that time observe circumcision and the Sabbath and the other requirements of the law, it declares alien to the Christian faith and not in the least fit to participate in eternal salvation, unless someday they recover from these errors. Therefore, it commands all who glory in the name of Christian, at whatever time, before or after baptism, to cease entirely from circumcision, since, whether or not one places hope in it, it cannot be observed at all without the loss of eternal salvation. Regarding children, indeed, because of danger of death, which can often take place, when no help can be brought to them by another remedy than through the sacrament of baptism, through which they are snatched from the domination of the Devil and adopted among the sons of God, it advises that holy baptism ought not to be deferred for forty or eighty days, or any time according to the observance of certain people, but it should be conferred as soon as it can be done conveniently, but so that, when danger of death is imminent, they be baptized in the form of the Church, early without delay, even by a layman or woman, if a priest should be lacking, just as is contained more fully in the decree of the Armenians [n. 696].

It believes firmly, professes, and proclaims that "every creature of God is good, and nothing is to be rejected that is received with thanksgiving" [I Tim. 4:4], since, according to the word of the Lord [Matt. 15:11], "not that which goeth into the mouth defileth a man"; and it asserts that the indifference of clean and unclean foods of the Mosaic law pertains to the ceremonials which, with the rise of the Gospel passed out of existence and ceased to be efficacious. And it says also that the prohibition of the apostles "from things sacrificed to idols, and from blood and from things strangled [Acts 15:29] befitted that time in which one Church arose from the Jews and the Gentiles, who before lived according to different ceremonies and customs, so that even the Gentiles observed some things in common with the Jews, and occasion was furnished for conling together into one worship of God and one faith, and ground for dissension was removed; since to the Jews, by reason of an ancient custom, blood and things strangled seemed abominable, and they could think that the Gentiles would return to idolatry because of the eating of things sacrificed. But when the Christian religion is so propagated that no carnal Jew appears in it, but all passing over to the Church, join in the same rites and ceremonies of the Gospel, believing "all things clean to the clean" [Tit. 1:15], with the ending of the cause for this apostolic prohibition, the effect also ended. Thus it declares that the nature of no food, which society admits, is to be condemned, and no distinction is to be made by anyone at all, whether man or woman, between animals, and by whatever kind of death they meet their end; although for the health of body, for the exercise of

virtue, for regular and ecclesiastical discipline many things not denied should be given up, since, according to the Apostle, "all things are lawful, but all things are not expedient" [I Cor. 6:12; 10:22].

- 714 It firmly believes, professes, and proclaims that those not living within the Catholic Church, not only pagans, but also Jews and heretics and schismatics cannot become participants in eternal life, but will depart "into everlasting fire which was prepared for the devil and his angels" [Matt. 25:41], unless before the end of life the same have been added to the flock; and that the unity of the ecclesiastical body is so strong that only to those remaining in it are the sacraments of the Church of benefit for salvation, and do fastings, almsgiving, and other functions of piety and exercises of Christian service produce eternal reward, and that no one, whatever almsgiving he has practiced, even if he has shed blood for the name of Christ, can be saved, unless he has remained in the bosom and unity of the Catholic Church.<sup>1</sup>

*(The decrees for Greeks and Armenians of the ecumenical  
Synod accepted by the Roman Church follow.)*

- 715 But since in the above written decree of the Armenians the form of the words, which in the consecration of the body and blood of the Lord the holy Roman Church confirmed by the teaching and authority of the Apostles had always been accustomed to use, was not set forth, we have thought that it ought to be inserted here. In the consecration of the body the Church uses this form of the words: "For this is my body"; but in the consecration of the blood, it uses the following form of the words: "For this is the chalice of my blood, the new and eternal testament, the mystery of faith, which will be poured forth for you and many for the remission of sins." But it makes no difference at all whether the wheaten bread in which the sacrament is effected was cooked on that day or before; for, provided that the substance of bread remains, there can be no doubt but that after the aforesaid words of the consecration of the body have been uttered with the intention of effecting, it will be changed immediately into the substance of the true body of Christ.

*The decrees for the Syrians, Chaldeans, Meronites  
contain nothing new*

NICHOLAS V 1447-1455

<sup>1</sup> C<sup>æ</sup> St. Fulgentius, *De fide*, ad Petrum c. 37 if., n. 78 if. [ML 65, 703 f.].



these present letters that the aforesaid contracts are licit and in agreement with law, and that the said sellers, yielding all opposition, are effectively bound to the payment of the rents and revenues in conformity with the terms of the said contracts. [The reader is referred to the discussion of this text given by L. Choupin in A. Vacant-E. Mangenot, *Diet. de theol. eath.* 2 (Paris, 1905) 1351-1362 (art. 'Calliste III,' sec. ii). The Translator.]

## PIUS II 1458-1464

### Appeal to the General Council<sup>1</sup>

[From the Bull "Exsecrabilis," 2 Jan. 18; in the ancient Roman opinion 1459; that of today 1460]

717 The execrable and hitherto unheard of abuse has grown up in our day, that certain persons, imbued with the spirit of rebellion, and not from a desire to secure a better judgment, but to escape the punishment of some offense which they have committed, presume to appeal to a future council from the Roman Pontiff, the vicar of Jesus Christ, to whom in the person of the blessed PETER was said: "Feed my sheep" [John 21:17], and, "Whatever thou shalt bind on earth, shall be bound in heaven" [Matt. 16:19] . . . . Wishing therefore to expel this pestiferous poison far from the Church of Christ and to care for the salvation of the flock entrusted to us, and to remove every cause of offense from the fold of our Savior . . . we condemn all such appeals and disprove them as erroneous and [Matt. 2Tc1T20007 TcR3545 Tc2171.08283 07.











up to this time, and daily cease not to affirm, that all those who hold or assert that the same glorious and immaculate mother of God was conceived without the stain of original sin, sin mortally, or that they are heretical, who celebrate the office of this same immaculate conception, and that those who listen to the sermons of those who affirm that she was conceived without this sin, sin grievously. . . .

We reprove and condemn assertions of this kind as false and erroneous and far removed from the truth, and also by apostolic authority and the tenor of these [letters] we condemn and disapprove on this point published books which contain it . . . [but these also we reprehend] who have dared to assert that those holding the contrary opinion, namely, that the glorious Virgin Mary was conceived with original sin are guilty of the crime of heresy and of mortal sin, since up to this time there has been no decision made by the Roman Church and the Apostolic See.

INNOCENT VIII 1484-1492  
ALEXANDER VI 1492-1503

PIUS III 1503  
JULIUS 1503-1513

## LATERAN COUNCIL V 1512-1517

Ecumenical XVIII (The Reform of the Church)

The Human Soul (against the Neo-Aristotelians) <sup>1</sup>

[From the Bull "Apostolici Regimini" (Session VIII),  
Deco 19, 1513]

Since in our days (and we painfully bring this up) the sower of cockle, <sup>738</sup> ancient enemy of the human race, has dared to disseminate and advance in the field of the Lord a number of pernicious errors, always rejected by the faithful, especially concerning the nature of the rational soul, namely, that it is mortal, or one in all men, and some rashly philosophizing affirmed that this is true at least according to philosophy, in our desire to offer suitable remedies against a plague of this kind, with the approval of this holy Council, we condemn and reject all who assert that the intellectual soul is mortal, or is one in all men, and those who cast doubt on these truths, since it [the soul] is not only truly in itself & essentially the form of the human body, as was defined in the canon of Pope

<sup>1</sup> Msi XXXII 842 A; Hrd IX 1719 C f°; BR(T) 5, 601 b f°; MBR 1, 542 a f.; Bal'(Th) ad 1513 no 92 (31, 40 a f.); cf. Hfl VIII 585 f.

CLEMENT V our of happy memory published in the (general) Council of VIENNE [n. 481] but it is also nultiple according to the multitude of bodies into which it is infused, nmultiplied, and to be nmultiplied. . . . And since truth never contradicts truth, we declare [see n. 1797] every assertion contrary to the truth of illunlined faith to be altogether false; and, that it may not be permitted to dogmatize otherwise, we strictly forbid it, and we decree that all who adhere to errors of this kind are to be shunned and to be punished as detestable and aboln-inable infidels who disseminate n10st damnable heresies and who weaken the Catholic faith.

### "Mountains of Piety" and Usury <sup>1</sup>

[From the Bull "Inter multiplices," April 28  
(Session X, May 4), ISIS]

- 739 With the approval of the holy Council, we declare and define that the aforesaid "Mountains of piety" established by the civil authorities and thus far approved and confirmed by the authority of the Apostolic See, in which a moderate rate of interest is received exclusively for the expenses of the officials and for other things to their keeping, as is set forth, for an indemnity of these as far as this matter is concerned, beyond the capital without a profit for these sanle Mountains, neither offer any species of evil, nor furnish an incentive to sin, nor in any way are condemned, nay rather that such a loan is worthwhile and is to be praised and approved, and least of all to be considered usury. . . . Moreover, we declare that all religious and ecclesiastics as well as secular persons, who henceforth shall dare to preach or dispute in word or in writing against the foml of the present declaration and sanction, incur the penalty of excommunication of a sentence [automatically] imposed [*latae sententiae*], a privilege of any nature whatsoever notwithstanding.

### The Relation Between the Pope and the Councils <sup>2</sup>

[From the Bull "Pastor Aeternus" (Session XI) Dec. 19, ISI6J]

- 740 Nor should this move us, that the sanction [pragmatic] itself, and the things contained in it were proclaimed in the Council of Basle . . . , since all these acts were made after the translation of that same Council of Basle from the place of the assembly at Basle, and therefore could have

<sup>1</sup> Msi XXXII 906 D *t.*; Hrd IX 1747 C; BR(T) 5, 622 b ff.; MBR 1, 554 a ff.; Bar(Th) 20 1515 n. 3 (31, 9° b *t.*); d. Hfl VIII 645.

<sup>2</sup> Msi XXXII 967 C; Hrd IX 1228 D; BR(T) 5, 661 a f.; MBR 1, 570 b *t.*; Bar(Th) ad 1516 n. 25 (31, 121 a); d. Hfl VIII 710 ff.

no weight, since it is clearly established that the Roman Pontiff alone, possessing as it were authority over all Councils, has full right and power of proclaiming Councils, or transferring and dissolving them, not only according to the testimony of Sacred Scripture, from the words of the holy Fathers and even of other Roman Pontiffs, of our predecessors, and from the decrees of the holy canons, but also from the particular acknowledgment of these same Councils.

### Indulgences 1

[From the Bull "Cum postquam" to the Legate Cajetan  
de Nov. 9, 1518]

And lest in the future anyone should allege ignorance of the doctrine 740a  
of the Roman Church concerning such indulgences and their efficacy, or excuse himself under pretext of such ignorance, or aid himself by pretended protestations, but that these same persons may be convicted as guilty of notorious lying and be justly condemned, we have decided that you should be informed by these presents that the Roman Church, which the other churches are bound to follow as their mother, has decreed that the Roman Pontiff, the successor of PETER the key bearer, and the Vicar of Jesus Christ on earth, by the power of the keys, to which it belongs to open the kingdom of heaven, by removing the obstacles in the faithful of Christ (namely the fault and punishment due to actual sins, the fault by means of the sacrament of penance, but the temporal punishment due for actual sins according to divine justice by means of the indulgence of the Church), for the same reasonable causes can concede indulgences from the superabundant merits of Christ and the saints to these same faithful of Christ, who belong to Christ by the charity that joins the members, whether they be in this life or in purgatory; and by granting an indulgence by apostolic authority to the living as well as to the dead, has been accustomed to dispense from the treasury of the merits of Jesus Christ and the saints, and by means of absolution to confer that same indulgence or to transfer it by means of suffrage. And for that reason that all, the living as well as the dead, who have truly gained such indulgences, are freed from such temporal punishment due for their actual sins according to divine justice, as is equivalent to the indulgence granted and acquired. And thus by apostolic authority in accordance with the tenor of these letters we decree that it should be held by all and be preached under punishment of excommunication, of a sentence [automatically] imposed [*latae sententiae*]. • • •

110d. le Plat, a very full collection of records pertaining to the history of the Council of Trent (Lovanii 1782) 23 f.; d. Caietan de Vio, In 3 P., f. 48, as (19°3, 469) et *Zeitschr. f. kat. Theologie* 37 (1913): 394 ff. (N. Paulus.)

*Leo X sent this Bull to the Swiss in the year 1519 with a letter dated April 30, 1519, in which he concluded as follows concerning the doctrine of the Bull:*

740b You will be solicitous about a thorough consideration and preservation of the power of the Roman Pontiff in the granting of such indulgences according to the true definition of the Roman Church, which we have commanded should be observed and preached by all . . . according to these letters which we are ordering to be delivered to you . . . You will firmly abide by the true decision of the Holy Roman Church and to this Holy See, which does not permit errors.

### Errors of Martin Luther <sup>1</sup>

[Condemned in the Bull "Exsurge Domine," June 15, 1520]

- 741 1. It is an heretical opinion, but a common one, that the sacraments of the New Law give pardoning grace to those who do not set up an obstacle.
- 742 2. To deny that in a child after baptism sin remains is to treat with contempt both Paul and Christ.
- 743 3. The inflammable sources [*fomes*] of sin, even if there be no actual sin, delays a soul departing from the body from entrance into heaven.
- 744 4. To one on the point of death imperfect charity necessarily brings with it great fear, which in itself alone is enough to produce the punishment of purgatory, and impedes entrance into the kingdom.
- 745 5. That there are three parts to penance: contrition, and satisfaction, has no foundation in Sacred Scripture nor in the ancient sacred Christian doctors.
- 746 6. Contrition, which is acquired through discussion, collection, and detestation of sins, by which one reflects upon his years in the bitterness of his soul, by pondering over the gravity of sins, their number, their baseness, the loss of eternal beatitude, and the acquisition of eternal damnation, this contrition makes him a hypocrite, indeed more a sinner.
- 747 7. It is a most truthful proverb and the doctrine concerning the contritions given thus far is the more remarkable: "Not to do so in the future is the highest penance; the best penance, a new life."
- 748 8. By no means may you presume to confess venial sins, nor even all mortal sins, because it is impossible that you know all mortal sins. Hence in the primitive Church only manifest mortal sins were confessed.
- 749 9. As long as we wish to confess all sins without exception, we are

<sup>1</sup> BR(T) 5,750 a fl.; MBR 1,610 b fl.; Msi XXII 1051 C fl.; Hrd IX 1893 A fl.; CIC Rcht, II 134 fl. (Primo); cf. Bar(Th) ad 1520 n. 53 (31,272 b fl.).



doing nothing else than to wish to leave nothing to God's mercy for pardon.

10. Sins are not forgiven to anyone, unless when the priest forgives them he believes they are forgiven; on the contrary the sin would remain unless he believed it was forgiven; for indeed the remission of sin and the granting of grace does not suffice, but it is necessary also to believe that there has been forgiveness. 750

11. By no means can you have reassurance of being absolved because of your contrition, but because of the word of Christ: "Whatsoever you shall loose, etc." [Matt. 16:19]. Hence, I say, trust confidently, if you have obtained the absolution of the priest, and firmly believe yourself to have been absolved, and you will truly be absolved, whatever there may be of contrition. 751

12. If through an impossibility he who confessed was not contrite, or the priest did not absolve seriously, but in a jocose manner, if nevertheless he believes that he has been absolved, he is most truly absolved. 752

13. In the sacrament of penance and the remission of sin the pope or the bishop does no more than the lowest priest; indeed, where there is no priest, any Christian, even if a woman or child, may equally do as much. 753

14. No one ought to answer a priest that he is contrite, nor should the priest inquire. 754

15. Great is the error of those who approach the sacrament of the Eucharist relying on this, that they have confessed, that they are not conscious of any mortal sin, that they have sent their prayers on ahead and made preparations; all these eat and drink judgment to themselves. But if they believe and trust that they will attain grace, then this faith alone makes them pure and worthy. 755

16. It seems to have been decided that the Church in common Council established that the laity should communicate under both species; the Bohemians who communicate under both species are not heretics, but schismatics. 756

17. The treasures of the Church, from which the pope grants indulgences, are not the merits of Christ and of the saints. 757

18. Indulgences are pious frauds of the faithful, and remissions of good works; and they are among the number of those things which are allowed, and not of the number of those which are advantageous. 758

19. Indulgences are of no avail to those who truly gain them, for the remission of the penalty due to actual sin in the sight of divine justice. 759

20. They are seduced who believe that indulgences are salutary and useful for the fruit of the spirit. 760

21. Indulgences are necessary only for public crimes, and are properly conceded only to the harsh and impatient. 761

- 762 22. For six kinds of men indulgences are neither necessary nor useful; namely, for the dead and those about to die, the infirm, those legitimately hindered, and those who have not committed crimes, and those who have committed crimes, but not public ones, and those who devote themselves to better things.
- 763 23. Excommunications are only external penalties and they do not deprive man of the common spiritual prayers of the Church.
- 764 24. Christians must be taught to cherish excommunications rather than to fear them.
- 76; 25. The Roman Pontiff, the successor of PETER, is not the vicar of Christ over all the churches of the entire world, instituted by Christ Himself in blessed PETER.
- 766 26. The Word of Christ to PETER: (*Whatsoever you shall loose on earth, etc.*) (Matt. 16) is extended merely to those things bound by Peter himself.
- 767 27. It is certain that it is not in the power of the Church or the pope to decide upon the articles of faith, and much less concerning the laws for morals or for good works.
- 768 28. If the pope with a great part of the Church thought so and so, he would not err; still it is not a sin or heresy to think the contrary, especially in a matter not necessary for salvation, until one alternative is condemned and another approved by a general Council.
- 769 29. A way has been made for us for weakening the authority of Councils, and for freely contradicting their actions, and judging their decrees, and boldly confessing whatever seems true, whether it has been approved, or disapproved by any Council whatsoever.
- 770 30. Some articles of John Hus, condemned in the Council of CONSTANCE, are most Christian, wholly true and evangelical; these the universal Church could not condemn.
- 771 31. In every good work the just man sins.
- 772 32. A good work done very well is a venial sin.
- 773 33. That heretics be burned is against the will of the Spirit.
- 774 34. To go to war against the Turks is to resist God who punishes our iniquities through them.
- 775 35. No one is certain that he is not always sinning mortally; because of the most hidden vice of pride.
- 776 36. Free will after sin is a matter of title only; and as long as one does what is in him, one sins mortally.
- 777 37. Purgatory cannot be proved from Sacred Scripture, which is in the canon.
- 778 38. The souls in purgatory are not sure of their salvation, at least not all; nor is it proved by any arguments or by the Scriptures that they are beyond the state of meriting or of increasing in charity.

39. The souls in purgatory sin without intermission, as long as they 779  
seek rest and abhor punishments.

40. The souls freed from purgatory by the suffrages of the living are 780  
less happy than if they had made satisfactions by themselves.

41. Ecclesiastical prelates and secular princes would not act badly if 781  
they destroyed all of the money-bags of beggary.

*Censure of the Holy Pontiff:* "All and each of the above mentioned  
articles or errors, so to speak, as set before you, we condemn, disapprove,  
and entirely reject as respectively heretical, or scandalous, or false, or of-  
fensive to pious ears, or seductive of simple minds, and in opposition to  
Catholic truth.

HADRIAN VI 1522-1523

CLEMENT VII 1523-1534

## PAUL III 1534-1549

## COUNCIL OF TRENT 1545-1563

Ecumenical XIX (Contra Novatores 16 cent.)

SESSION III (Feb. 4, 1546)

### The Creed of the Catholic Faith is Accepted <sup>1</sup>

This sacred and holy ecumenical and general Synod of Trent, lawfully 782  
assembled in the Holy Spirit, with the three legates of the Apostolic See  
presiding over it, in consideration of the magnitude of the matters to  
be transacted, especially those which are comprised under these two heads,  
the extirpation of heresies and the reform of morals, because of which  
chiefly the Synod was canyoked . . . , has proposed that the creed of faith,  
which the Holy Roman Church utilizes, inasmuch as it is that principle,  
wherein all who profess the faith of Christ necessarily agree, and is the  
firm and sole foundation, against which the "gates of Hell shall never  
prevail" [Matt. 16:18], be expressed in the very same words in which it  
is read in all the churches. This creed is as follows:

[The Nicene-Constantinopolitan Creed follows, see n. 86.]

<sup>1</sup> C Tr IV 579 f.; Rcht 10; Msi XXXIII 19 B; Hrd X 19 E f.; Bar(Th) ad 1546 n.  
15 f. (33, 124 fl.).

## SESSION IV (April 8, 1546)

The Sacred Books and the Traditions of the Apostles  
are Accepted <sup>1</sup>

783 The sacred and holy ecumenical and general Synod of Trent, lawfully assembled in the Holy Spirit, with the same three Legates of the Apostolic See presiding over it, keeping this constantly in view, that with the abolishing of errors, the purity itself of the Gospel is preserved in the Church, which promised before through the Prophets in the Holy Scriptures our Lord Jesus Christ the Son of God first promulgated with His own mouth, and then commanded "to be preached" by His apostles "to every creature" as the source of every saving truth and of instruction in morals [Matt. 28:19 ff., Mark 16:15], and [the Synod] clearly perceiving that this truth and instruction are contained in the written books and in the unwritten traditions, which have been received by the apostles from the mouth of Christ Himself, or from the apostles themselves, at the dictation of the Holy Spirit, have come down even to us, transmitted as it were from hand to hand, [the Synod] following the examples of the orthodox Fathers, receives and holds in veneration with an equal affection of piety and reverence all the books both of the Old and of the New Testament, since one God is the author of both, and also the traditions themselves, those that appertain both to faith and to morals, as having been dictated either by Christ's own word of mouth, or by the Holy Spirit, and preserved in the Catholic Church by a continuous succession. And so that no doubt may arise in anyone's mind as to which are the books that are accepted by this Synod, it has decreed that a list of the Sacred books be added to this decree.

784 They are written here below:

*Books of the Old Testament:* The five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Josue, Judges, Ruth, four books of Kings, two of Paralipomenon, the first book of Esdras, and the second which is called Nehemias, Tobias, Judith, Esther, Job, the Psalter of David consisting of 150 psalms, the Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, Ecclesiasticus, Isaias, Jeremias with Baruch, Ezechiel, Daniel, the twelve minor Prophets, that is Osee, Joel, Amos, Abdias, Jonas, Michaeas, Nahum, Habacuc, Sophonias, Aggaeus, Zacharias, Malachias; two books of the Machabees, the first and the second.

*Books of the New Testament:* the four Gospels, according to Matthew, Mark, Luke, and John; the Acts of the Apostles, written by Luke the

<sup>1</sup> CTr V 91; Rcht II f.; Msi XXXIII 22 A; Hrd X 22 C f.; Bar(Th) ad 1546 n. 48 ff. (33, 136 b ff.); FR n. 42 ff.

Evangelist, fourteen epistles of Paul the Apostle, to the Romans, to the Corinthians two, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews; two of Peter the Apostle, three of John the Apostle, one of the Apostle James, one of the Apostle Jude, and the Apocalypse of John the Apostle. If anyone, however, should not accept the said books as sacred and canonical, entire with all their parts, as they were wont to be read in the Catholic Church, and as they are contained in the old Latin Vulgate edition, and if both knowingly and deliberately he should condemn the aforesaid traditions let him be anathema. Let all, therefore, understand in what order and in what manner the said Synod, after having laid the foundation of the confession of Faith, will proceed, and what testimonies and authorities it will mainly use in confirming dogmas, and in restoring morals *in* the Church.

The Vulgate Edition of the Bible is Accepted and the  
Method is Prescribed for the Interpretation  
of (Sacred) Scripture, etc.<sup>1</sup>

Moreover, the same sacred and holy Synod taking into consideration 785  
that no small benefit can accrue to the Church of God, if it be made known  
which one of all the Latin editions of the sacred books which are in  
circulation is to be considered authentic, has decided and declares that  
the said old Vulgate edition, which has been approved by the Church it-  
self through long usage for so many centuries in public lectures, disputa-  
tions, sermons, and expositions, be considered authentic, and that no one  
under any pretext whatsoever dare or presume to reject it.

Furthermore, in order to curb impudent clever persons, the synod de- 786  
crees that no one who relies on his own judgment in matters of faith  
and morals, which pertain to the building up of Christian doctrine, and  
that no one who distorts the Sacred Scripture according to his own  
opinions, shall dare to interpret the said Sacred Scripture contrary to  
that sense which is held by holy mother Church, whose duty it is to  
judge regarding the true sense and interpretation of holy Scriptures, or  
even contrary to the unanimous consent of the Fathers, even though in-  
terpretations of this kind were never intended to be brought to light.  
Let those who shall oppose this be reported by their ordinaries and be  
punished with the penalties prescribed by law. . . . [Then laws are  
listed concerning the printing and approbation of books, for which an10ng  
other matters the decree is:] that henceforth the Sacred Scripture, espe-  
cially the aforesaid old and Vulgate edition, be printed as correctly as

<sup>1</sup> CTr V 91 f.; Rcht 12; Msi XXXIII 22 E f.; Hrd X 23 B f.; Bar(TL) ad 1546 n. 48 fl. (33, 136 b fl.); EB n. 46 fl.

possible, and that no one be allowed either to print or cause to be printed any books whatever concerning sacred matters without the name of the author, nor to sell them in the future or even to keep them, unless they have been first examined and approved by the ordinary. • • •

SESSION V (June 17, 1546)

Decree On Original Sin <sup>1</sup>

787 That our Catholic faith, "without which it is impossible to please God" [Heb. 11:16] may after the purging of errors continue in its own perfect and spotless purity, and that the Christian people may not be "carried about \vith every wind of doctrine" [Eph. 4:14], since that old serpent, the perpetual enemy of the human race, among the very many evils with which the Church of God in these our times is troubled, has stirred up not only new, but even old dissensions concerning original sin and its remedy, the sacred ecumenical and general Synod of Trent lawfully assenbled in the Holy Spirit with the same three legates of the Apostolic See presiding over it, wishing now to proceed to the recalling of the erring and to the confirming of the wavering, and following the testimonies of the Holy Scriptures and of the holy Fathers and of the most approved Councils, as well as the judgment and the unanimity of the Church itself, has established, confesses, and declares the following concerning original sin:

- 788 1. If anyone does not confess that the first man Adam, when he had transgressed the commandment of God in Paradise, immediately lost his holiness and the justice in which he had been established, and that he incurred through the offense of that prevarication the wrath and indignation of God and hence the death with which God had previously threatened him, and with death captivity under his power, who thenceforth "had the empire of death" [Heb. 2:14], that is of the devil, and that through that offense of prevarication the entire Adam was transformed in body and soul for the worse [see n. 174], let him be anathema.
- 789 2. If anyone asserts that the transgression of Adam has harmed him alone and not his posterity, and that the sanctity and justice, received from God, which he lost, he has lost for himself alone and not for us also; or that he having been defiled by the sin of disobedience has transfused only death "and the punishments of the body into the whole human race, but not sin also, which is the death of the soul," let him be anathema, since he contradicts the Apostle who says: "By one man sin entered into

<sup>1</sup> CTr V 238 fl.; Rcht 13 fl.; Msi XXXIII 27 A fl.; Hrd X 27 C fl.; Bar(Th) ad 1546 n. 65 f. (33, 146 a fl.).

the world, and by sin death, and so death passed upon all men, in whom all have sinned" [Rom. 5:12; see n. 175].

3. If anyone asserts that this sin of Adam, which is one in origin and transmitted to all is in each one as his own by propagation, not by imitation, is taken away either by the forces of human nature, or by any remedy other than the merit of the one mediator, our Lord Jesus Christ [see n. 711], who has reconciled us to God in his own blood, "made unto us justice, sanctification, and redemption" [I Cor. 1:30]; or if he denies that that merit of Jesus Christ is applied to adults as well as to infants by the sacrament of baptism, rightly administered in the form of the Church: let him be anathema. "For there is no other name under heaven given to men, whereby we must be saved . . ." [Acts 4:12]. Whence that word: "Behold the lamb of God, behold Him who taketh away the sins of the world" [John 1:29]. And that other: "As many of you as have been baptized, have put on Christ" [Gal. 3:27]. 790

4. "If anyone denies that infants newly born from their mothers' wombs are to be baptized," even though they be born of baptized parents, "or says they are baptized indeed for the remission of sins, but that they derive nothing of original sin from Adam, which must be expiated by the laver of regeneration" for the attainment of life everlasting, whence it follows, that in them the form of baptism for the remission of sins is understood to be not true, but false: let him be anathema. For what the Apostle has said: "By one man sin entered into the world, and by sin death, and so death passed upon all men, in whom all have sinned" [Rom. 5:12], is not to be understood otherwise than as the Catholic Church spread everywhere has always understood it. For by reason of this rule of faith from a tradition of the apostles even infants, who could not as yet commit any sins of themselves, are for this reason truly baptized for the remission of sins, so that in them there may be washed away by regeneration, what they have contracted by generation, [see n. 102]. "For unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" [John 3:5]. 791

5. If anyone denies that by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted, or even asserts that the whole of that which has the true and proper nature of sin is not taken away, but says that it is only touched in person or is not imputed, let him be anathema. For in those who are born again, God hates nothing, because "there is no condemnation, to those who are truly buried together with Christ by baptism unto death" [Rom. 6:4], who do not "walk according to the flesh" [Rom. 8:1], but putting off "the old man" and putting on the "new, who is created according to God" [Eph. 4:22 ff.; Col. 3:9 ff.], are made innocent, immaculate, pure, guiltless and beloved sons of God, "heirs indeed of God, but co-heirs with Christ" [Rom. 792

8:17], so that there is nothing whatever to retard their entrance into heaven. But this holy Synod confesses and perceives that there remains in the baptized concupiscence of an inclination, although this is left to be wrestled with, it cannot harm those who do not consent, but manfully resist by the grace of Jesus Christ. Nay, indeed, "he who shall have striven lawfully, shall be crowned" [II Tim. 2:51. This concupiscence, which at times the Apostle calls *sin* [Rom. 6:12 fl.] the holy Synod declares that the Catholic Church has never understood to be called sin, as truly and properly sin in those born again, but because it is from sin and inclines to sin. But if anyone is of the contrary opinion, let him be anathema.

6. This holy Synod declares nevertheless that it is not its intention to include in this decree, where original sin is treated of, the blessed and immaculate Virgin Mary mother of God, but that the constitutions of Pope SIXTUS IV of happy memory are to be observed, under the penalties contained in these constitutions, which it renews [see n. 734 fl: ].

#### SESSION VI (Jan. 13, 1547)

#### Decree On Justification 1

##### *Introduction*

792a Since at this time not without the loss of many souls and grave  
ment to the unity of the Church there is disseminated a certain erroneous doctrine concerning justification, the holy ecumenical and general synod of Trent lawfully assembled in the Holy Spirit, the Most Reverends John Maria, Bishop of Praeneste, de Monte, and Marcellus, priest of the Holy Cross in Jerusalem, cardinals of the Holy Roman Church and apostolic legates *a latere*, presiding therein in the name of our Most Holy Father and Lord in Christ, Paul, the third Pope by the providence of God, for the praise and glory of Almighty God, for the tranquillity of the Church and the salvation of souls, purpose to expound to all the faithful of Christ the true and salutary doctrine of justification, which the "son of justice" [Mal. 4:2], Christ Jesus, "the author and finisher of our faith" [Heb. 12:2] taught, the apostles transmitted and the Catholic Church, under the instigation of the Holy Spirit, has always retained, strictly forbidding that anyone henceforth may presume to believe, preach or teach, otherwise than is defined and declared by this present decree.

##### *Chap. 1. On*



confess that, whereas all men had lost their innocence in the prevarication of Adam [Rom. 5:12; I Cor. 15:22: see n. 130], "having become unclean" [Isa. 64:6], and (as the Apostle says), "by nature children of wrath" [Eph. 2:3], as it (the Synod) has set forth in the decree on original sin, to that extent were they the servants of sin [Rom. 5:20], and under the power of the devil and of death, that not only the gentiles by the force of nature [can. I], but not even the Jews by the very letter of the law of Moses were able to be liberated or to rise therefrom, altho"Jgh free will was not extinguished in them [can. 5], however weakened and debased in its powers [see n. 81].

*Chap. 2. On the Dispensation and Mystery of the Advent of Christ*

Whereby it came to pass that the heavenly Father, "the Father of 794-  
mercies and the God of all comfort" [II Cor. 1:3], when that "blessed fullness of time" was come [Eph. 1:10; Gal. 4:4] sent to men Christ Jesus [can. I], his Son, who had been announced and promised [cf. Gen. 49:10, 18], both before the Law and at the time of the Law to many holy Fathers, that He might both redeem the Jews, who were under the Law, and the "gentiles, who did not follow after justice, might attain to justice" [Rom. 9:30], and that all men "might receive the adoption of sons" [Gal. 4:5]. "Him God has proposed as a propitiator through faith in his blood, for our [Rom. 3:25], and not for our sins only, but also for those of the whole world [I John 2:2].

*Chap. 3. Who are Justified Through Christ*

But although Christ died for all [II Cor. 5:15], yet not all receive 795  
the benefit of His death, but those only to whom the merit of His passion is conlununicated. For, as indeed men would not be born unjust, if they were not born through propagation of the seed of Adam, since by that propagation they contract through him, in conception, injustice as their own, so unless they were born again in Christ, they never would be justified [can. 2 and 10], since in that new birth through the merit of His passion, the grace, whereby they are made just, is bestowed upon them. For this benefit the Apostle exhorts us always to "give thanks to the Father who has made us worthy to be partakers of the lot of the saints in light" [Col. 1:12], "and has delivered us from the power of darkness, and has translated us into the kingdom of the Son of his love, in whom we have redemption and renliission of sins [Col. 1:13 fl.].

*Chap. 4. A Description of the Justification of the Sinner, and Its Mode in the State of Grace is Recommended*

In these words a description of the justification of a sinner is given 796  
as being a translation from that state in which man is born a child of

the first Adam to the state of grace and of the "adoption of the sons" [Rom. 8:15] of God through the second Adam, Jesus Christ, our Savior; and this translation after the promulgation of the Gospel cannot be effected except through the laver of regeneration [can. 5 *de hapt.*], or a desire for it, as it is written: "Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God" [John 3:5].

*Chap. 5. On the Necessity of Preparation for Justification of Adults, and Whence it Proceeds*

- 797 It [the Synod] furthermore declares that in adults the beginning of that justification must be derived from the predisposing grace [can. 3] of God through Jesus Christ, that is, from his vocation, whereby without any existing merits on their part they are called, so that they who by sin were turned away from God, through His stimulating and assisting grace are disposed to convert themselves to their own justification, by freely assenting to and cooperating with the same grace [can. 4 and 5], in such wise that, while God touches the heart of man through the illumination of the Holy Spirit, man himself receiving that inspiration does nothing at all inasmuch as he can indeed reject it, nor on the other hand can he [can. 3] of his own free will without the grace of God move himself to justice before Him. Hence, when it is said in the Sacred Writings: "Turn ye to me, and I will turn to you" [Zach. 1:3], we are reminded of our liberty; when we reply: "Convert us, O Lord, to thee, and we shall be converted" [Lam. 5:21], we confess that we are anticipated by the grace of God.

*Chap. 6. The Manner of Preparation*

- 798 Now they are disposed to that justice [can. 7 and 9] when, aroused and assisted by divine grace, receiving faith "by hearing" [Rom. 10:17], they are freely moved toward God, believing that to be true which has been divinely revealed and promised [can. 12 and 14], and this especially, that the sinner is justified by God through his grace, "through the redemption which is in Christ Jesus" [Rom. 3:24], and when knowing that they are sinners, turning themselves away from the fear of divine justice, by which they are profitably aroused [can. 8], to a consideration of the mercy of God, they are raised to hope, trusting that God will be merciful to them for the sake of Christ, and they begin to love him as the source of all justice and are therefore moved against sins by a certain hatred and detestation [can. 9], that is, by that repentance, which must be performed before baptism [Acts 2:38]; and finally when they resolve to receive baptism, to begin a new life and to keep the commandments of God. Concerning 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. 11:6], and, "Be of good faith, son, thy sins are forgiven thee" [9:2; Mark 2:5], and, "The fear of the Lord driveth out sin" [Eccles. 1:27], and, "Do penance, and be baptized everyone of you in the name of Jesus Christ for the remission of your sins, and you shall receive the Holy Spirit" [Acts 2:38], and, "Going therefore teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things" [Matt. 28:19], and finally, "Prepare your hearts unto the Lord" [1 Kings 7:3].

*Chap. 7. In What the Justification of the Sinner Consists) and  
What are its Causes*

Justification itself follows this disposition or preparation, which is not merely remission of sins [can. 11], but also the sanctification and renewal of the interior man through the voluntary reception of the grace and gifts, whereby an unjust man becomes a just man, and from being an enemy becomes a friend, that he may be "an heir according to hope of life everlasting" [Tit. 3:7]. The causes of this justification are: the final cause indeed is the glory of God and of Christ and life eternal; the efficient cause is truly a merciful God who gratuitously "washes and sanctifies" [1 Cor. 6:11], "signing and anointing with the Holy Spirit of promise, who is the pledge of our inheritance" [Eph. 1:13 f.]; but the meritorious cause is His most beloved only-begotten Son, our Lord Jesus Christ, "who when we were enemies" [cf. Rom. 5:10], "for the exceeding charity wherewith he loved us" [Eph. 2:4], merited justification for us [can. 10] by His most holy passion on the wood of the Cross, and made satisfaction for us to God the Father; the instrumental cause is the sacrament of baptism, which is the "sacrament of faith," <sup>1</sup> without which no one is ever justified. Finally the unique formal cause is the "justice of God, not that by which He Himself is just, but by which He makes us just" <sup>2</sup> [can. 10 and 11], that, namely, by which, when we are endowed with it by him, we are renewed in the spirit of our mind, and not only are we reputed, but we are truly called and are just, receiving justice within us, each one according to his own measure, which the "Holy Spirit distributes to everyone as he wills" [1 Cor. 12:11], and according to each one's own disposition and cooperation.

For although no one can be just but he to whom the merits of the passion of our Lord Jesus Christ are communicated, yet this does take place in this justification of the ungodly when by the merit of that same most holy passion "the charity of God is poured forth by the Holy Spirit

<sup>1</sup> St. Ambrose, *De Spiritu Sancto*, 1,3, 42 [ML 16, 714]. St. Aug. Letter 98, to Boniface 9 ff. [ML 33, 364]. Innoc. III [see n. 406, 413].

<sup>2</sup> Cf. St. Augustine, *De Trin.*, 14, 12, 15 [ML 42, 1048].

in the hearts" [Rom. 5:5] of those who are justified, and inheres in them [can. 11]. Hence man through Jesus Christ, into whom he is ingrafted, receives in the said justification together with the remission of sins all these [gifts] infused at the same time: faith, hope, and charity. For faith, unless hope and charity be added to it, neither unites one perfectly with Christ, nor makes him a living member of his body. For this reason it is most truly said that "faith without works is dead" [Jas. 2:17 ff.], and is of no profit [can. 19], and "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith, which worketh by charity" [Gal. 5:6; 6:15]. This faith, in accordance with apostolic tradition, catechumens beg of the Church before the sacrament of baptism, when they ask for "faith which bestows life eternal,"<sup>1</sup> which without hope and charity faith cannot bestow. Thence also they hear immediately the word of Christ: "If thou wilt enter into life, keep the commandments" [Matt. 19:17; can. 18-20]. Therefore, when receiving true and Christian justice, they are commanded immediately on being reborn, to preserve it pure and spotless as the "first robe" [Luke 15:22] given to them through Christ Jesus in place of that which Adam by his disobedience lost for himself and for us, so that they may bear it before the tribunal of our Lord Jesus Christ and have life eternal.<sup>2</sup>

*Chap. 8. How One is to Understand the Gratuitous Justification of a Sinner by Faith*

801 But when the Apostle says that man is justified "by faith" [can. 9] and "freely" [Rom. 3:22, 24], these words must be understood in that sense in which the uninterrupted consent of the Catholic Church has held and expressed, namely, that we are therefore said to be justified by faith, because "faith is the beginning of human salvation,"<sup>3</sup> the foundation and root of all justification, "without which it is impossible to please God" [Heb. 11:6] and to come to the fellowship of His sons; and are, therefore, said to be justified gratuitously, because none of those things which precede justification, whether faith, or works merit the grace itself of justification; for, "if it is a grace, it is not now by reason of works; otherwise (as the same Apostle says) grace is no more grace" [Rom. 11:6].

*Chap. 9. Against the Vain Confidence of Heretics*

802 Although it is necessary to believe that sins are neither forgiven, nor ever have been forgiven, except gratuitously by divine mercy for Christ's sake, yet it must not be said that sins are forgiven or have been forgiven

<sup>1</sup> *Rit. Rom., Ordo Baptismi* note 1 f.

<sup>2</sup> *Ibid.*, n. 24.

<sup>3</sup> St. Fulgentius, *De fide*, to Peter, note 1 [ML 65, 671].

to anyone who boasts of his confidence and certainty of the forgiveness of his sins and rests on that alone, since among heretics and schismatics this vain confidence, remote from all piety [can. 12], may exist, indeed in our own troubled times does exist, and is preached against the Catholic Church with vigorous opposition. But neither is this to be asserted, that they who are truly justified without any doubt whatever should decide for themselves that they are justified, and that no one is absolved from sins and is justified, except him who believes with certainty that he is absolved and justified, and that by this faith alone are absolution and justification effected [can. 14], as if he who does not believe this is doubtful of the promises of God and of the efficacy of the death and resurrection of Christ. For, just as no pious person should doubt the mercy of God, the merit of Christ, and the virtue and efficacy of the sacraments, so every one, when he considers himself and his own weakness and indisposition, may entertain fear and apprehension as to his own grace [can. 13], since no one can know with the certainty of faith, which cannot be subject to error, that he has obtained the grace of God.

*Chap. 10. Concerning the Increase of Justification Received*

Having, therefore, been thus justified and having been made the 803  
 "friends of God" and "his domestics" [John 15:15; Eph. 2:19], "advancing from virtue to virtue" [Ps. 83:8], "they are renewed" (as the Apostle says) "from day to day" [II Cor. 4:16], that is, by mortifying the members of their flesh [Col. 3:5], and by "presenting them as instruments of justice" [Rom. 6:13, 19], unto sanctification through the "am(the )Tj0.2464 1 26.55



*Chap. 12. Rash Presumption of Predestination is to be Avoided*

No one moreover, so long as he lives in this mortal state, ought so far 805  
to presume concerning the secret mystery of divine predestination, as to  
decide for certain that he is assuredly in the number of the predestined  
[can. 15], as if it were true that he who is justified either cannot sin any  
more [can. 23], or if he shall have sinned, that he ought to promise him-  
self an assured reformation. For except by special revelation, it cannot be  
known whom God has chosen for Himself [can. 16].

*Chap. 13. The Gift of Perseverance*

So also as regards the gift of perseverance [can. 16] of which it is 806  
written: He that "shall persevere to the end, he shall be saved" [Matt.  
10:22; 24:13] (which gift cannot be obtained from anyone except from  
Him, "who is able to make him, "who stands, stand" [Rom. 14:4], that he  
may stand perseveringly, and to raise him, who falls), let no one promise  
himself anything as certain with absolute certitude, although all ought  
to place and repose a very firm hope in God's help. For God, unless men  
be wanting in His grace, as He has begun a good work, so will He perfect  
it, "working to will and to accomplish" [Phil. 2:13; can. 22].<sup>1</sup> Neverthe-  
less, let those "who think themselves to stand, take heed lest they fall"  
[I Cor. 10:12], and "with fear and trembling work out their salvation"  
[Phil. 2:12] in labors, in watchings, in almsdeeds, in prayers and obla-  
tions, in fastings and chastity [cf. II Cor. 6:3 ft.]. For they ought to fear,  
knowing that they are born again "unto the hope of glory" [cf. I Rom.  
Pet. 1:3], and not as yet unto glory in the combat that yet remains with  
the flesh, with the world, with the devil, in which they cannot be victors,  
unless with God's grace they obey the Apostle saying: "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  
flesh, you shall live" [Rom. 8:12ft.].

*Chap. 14. The Fallen and Their Restoration*

Those who by sin have fallen away from the received grace of justifica- 807  
tion, will again be able to be justified [can. 29] when, roused by God  
through the sacrament of penance, they by the merit of Christ shall have  
attended to the recovery of the grace lost. For this manner of justification  
is the reparation of one fallen, which the holy Fathers<sup>2</sup> have aptly called

<sup>1</sup> Cf. *Orate Eccl.*: "We beseech thee, O Lord, by your inspiration anticipate our actions  
and by your help attend them, that our every prayer and operation may always begin  
from thee and begun be ended through thee."

<sup>2</sup> Cf. Tertullian, *De poenit.*, 4 7 9 12 [ML 1, 1233 fl.]; St. Jerome, *Ad Demetriadem*  
ep. 130, 9 [ML 22, 1115J; *In Isaiam* 2, 3, 56 [ML 24, 65 D]; St. Pacian, Ep. I, 5  
[ML 13, 1056 A]; *De lapsu virgo conseer.* 8, 38 [ML 16, 379 A].

a second plank after the shipwreck of lost grace. For on behalf of those who after baptism fall into sin, Christ Jesus instituted the sacrament of penance, 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" [I John 20:22, 23]. Hence it must be taught that the repentance of a Christian after his fall is very different from that at his baptism, and that it includes not only a cessation from sins, and a detestation of them, or "a contrite and humble heart" [Ps. 50:19], but also the sacramental confession of the same, at least in desire and to be made in its season, and sacerdotal absolution, as well as satisfaction by fasting, almsgiving, prayers, and other devout exercises of the spiritual life, not indeed for the eternal punishment, which is remitted together with the guilt either by the sacrament or the desire of the sacrament, but for the temporal punishment [can. 30], which (as the Sacred Writings teach) is not always wholly remitted, as is done in baptism, to those who ungrateful to the grace of God which they have received, "have grieved the Holy Spirit" [cf. Eph. 4:30], and have not feared to "violate the temple of God" [I Cor. 3:17]. Of this repentance it is written: "Be mindful, whence thou art fallen, do penance, and do the first works" [Apoc. 2:5], and again: "The sorrow which is according to God, worketh penance steadfast unto salvation" [II Cor. 7:10], and again: "Do penance" [Matt. 3:2; 4:17], and, "Bring forth fruits worthy of penance" [Matt. 3:8].

*Chap. 15. By Every Mortal Sin Grace is Lost, but not Faith*

808 Against the crafty genius of certain men also, who "by pleasing speeches and good words seduce the hearts of the innocent" [Rom. 16:18], it must be maintained that the grace of justification, although received, is lost not only by infidelity [can. 27], whereby even faith itself is lost, but also by any other mortal sin, although faith be not lost [can. 28], thereby defending the doctrine of the divine law which excludes from the kingdom of God not only the unbelievers, but also the faithful who are "fornicators, adulterers, effeminate, liars with mankind, thieves, covetous, drunkards, railers, extortioners" [I Cor. 6:9 ft.], and all others who commit deadly sins, from which with the assistance of divine grace they can refrain and for which they are separated from the grace of God [can. 27].

*Chap. 16. The Fruit of Justification, that is, the Merit of Good Works, and the Reasonableness of that Merit*

809 To men, therefore, who have been justified in this respect, whether they have preserved uninterruptedly the grace received, or have recovered it when lost, the words of the Apostle are to be submitted: "Abound in every good work, knowing that your labor is not in vain in the Lord" [I Cor. 15:58]; "for God is not unjust, that he should forget your work



and the love, which you have shown in his name" [Heb. 6:10], and: "Do not lose your confidence, which has a great reward" [Heb. 10:35]. And therefore to those who work well "unto the end" [Matt. 10:22], and who trust in God, life eternal is to be proposed, both as a grace mercifully promised to the sons of God through Christ Jesus, "and as a recompense" <sup>1</sup> which is according to the promise of God Himself to be faithfully given to their good works and merits [can. 26 and 32]. For this is that "crown of justice which after his fight and course" the Apostle declared "was laid up for him, to be rendered to him by the just judge and not only to him, but also to all that love his coming" [II Tim. 4:7 ff.]. For since Christ Jesus Himself as the "head into the members" [Eph. 4:15], and "as the vine into the branches" [John 15:5] continually infuses His virtue into the said justified, a virtue which always precedes their good works, and which accompanies and follows them, and without which they could in no wise be pleasing and meritorious before God [can. 2], we must believe that to those justified nothing more is wanting from being considered [can. 32] as having satisfied the divine law by those works which have been done in God according to the state of this life, and as having truly merited eternal life to be obtained in its own time (if they shall have departed this life in grace [Apoc. 14:13]), since Christ our Lord says: "If anyone shall drink of the water, that I will give him, he shall not thirst forever, but it shall become in him a fountain of water springing up unto life everlasting" [John 4:14]. Thus neither is "our own justice established as our own" from ourselves, nor is the justice of God [Rom. 10:3] "ignored" or repudiated; for that justice which is called ours, because we are justified [can. 10 and 11] through its inherence in us, that same is (the justice) of God, because it is infused into us by God through the merit of Christ.

Nor indeed is this to be omitted, that although in the sacred Writings 810 so much is ascribed to good works, that even "he that shall give a drink of cold water to one of his least ones" Christ promises "shall not lose his reward" [Matt. 10:42], and the Apostle testifies "that that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory" [II Cor. 4:17]; nevertheless far be it that a Christian should either trust or "glory" in and not "in the Lord" [cf. I Cor. 1:31; II Cor. 10:17], whose goodness towards all men is so great that He wishes the things which are His gifts [see n. 141] to be their own merits [can. 32]. And whereas "in many things we all offend" [Jas. 3:2; can. 23], each one should have before his eyes the severity and judgment as well as mercy and goodness; neither ought anyone to judge himself, even though he be "not conscious to himself of anything," since the whole life of men must be judged and examined not

<sup>1</sup> Cf. St. Augustine, *De gr. et lib. arb.* c. 8, n. 20 [ML 44, 893].

by the judgment of men, but of God, who "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" [I Cor. 4:4 *¶*], "who," as it is written, "will render to every man according to his works" [Rom. 2:6].

After this Catholic doctrine of justification [can. 33]-which, unless he faithfully and firmly accepts it, no one can be justified-it seemed good to the holy Synod to add these canons, so that all may know, not only what they must hold and follow, but also what they ought to shun and avoid.

### Canons On Justification <sup>1</sup>

- 811 Can. 1. If anyone shall say that man can be justified before God by his own works which are done either by his own natural powers, or through the teaching of the Law, and without divine grace through Christ Jesus: let him be anathema [cf. n. 793 *¶*].
- 812 Can. 2. If anyone shall say that divine grace through Christ Jesus is given for this only, that man may more easily be able to live justly and merit eternal life, as if by free will without grace he were able to do both, though with difficulty and hardship: let him be anathema [cf. n. 795, 809].
- 813 Can. 3. If anyone shall say that without the anticipatory inspiration of the Holy Spirit and without His assistance man can believe, hope, and love or be repentant, as he ought, so that the grace of justification may be conferred upon him: let him be anathema [cf. n. 797].
- 814 Can. 4. If anyone shall say that man's free will moved and aroused by God does not cooperate by assenting to God who rouses and calls, whereby it disposes and prepares itself to obtain the grace of justification, and that it cannot dissent, if it wishes, but that like something inanimate it does nothing at all and is merely in a passive state: let him be anathema [cf. n. 797].
- 815 Can. 5. If anyone shall say that after the sin of Adam man's free will was lost and destroyed, or that it is a thing in name only, indeed a title without a reality, a fiction, moreover, brought into the Church by Satan: let him be anathema [cf. n. 793, 797].
- 816 Can. 6. If anyone shall say that it is not in the power of man to make his ways evil, but that God produces the evil as well as the good works, not only by permission, but also properly and of Himself, so that the betrayal of Judas is no less His own proper work than the vocation of Paul: let him be anathema.
- 817 Can. 7. If anyone shall say that all works that are done before justifica-

<sup>1</sup> C. Tr V 797 *fl.*; Tcht 30 *fl.*; Msi XXXIII 40 A *fl.*; Hrd X 40 B *fl.*; Bar(Th) ad 547 n. 14 *fl.* (33, 195 b *fl.*).

tion, in whatever manner they have been done, are truly sins or deserving of the hatred of God, or that the more earnestly anyone strives to dispose himself for grace, so much the more grievously does he sin: let him be anathema [cf. n. 798].

Can. 8. If anyone shall say that the fear of hell, whereby by grieving for sins we flee the mercy of God or refrain from sinning, is a sin or makes sinners worse: let him be anathema [cf. n. 798]. 818

Can. 9. If anyone shall say that by faith alone the sinner is justified, so as to understand that nothing else is required to cooperate in the attainment of the grace of justification, and that it is in no way necessary that he be prepared and disposed by the action of his own will: let him be anathema [cf. n. 798, 801, 804]. 819

Can. 10. If anyone shall say that men are justified without the justice of Christ by which He merited for us, or that by that justice itself they are formally just: let him be anathema [cf. n. 798, 799]. 820

Can. 11. If anyone shall say that men are justified either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of grace and charity, which is poured forth in their hearts by the Holy Spirit and remains in them, or even that the grace by which we are justified is only the favor of God: let him be anathema [cf. n. 799 fl., 809]. 821

Can. 12. If anyone shall say that justifying faith is nothing else than confidence in the divine mercy which remits sins for Christ's sake, or that it is this confidence alone by which we are justified: let him be anathema [cf. n. 798, 802]. 822

Can. 13. If anyone shall say that it is necessary for every man in order to obtain the remission of sins to believe for certain and without any hesitation due to his own weakness and indisposition that his sins are forgiven him: let him be anathema [cf. n. 802]. 823

Can. 14. If anyone shall say that man is absolved from his sins and justified, because he believes for certain that he is absolved and justified, or that no one is truly justified but he who believes himself justified, and that by this faith alone absolution and justification are perfected: let him be anathema [cf. n. 802]. 824

Can. 15. If anyone shall say that a man who is born again and justified is bound by faith to believe that he is assuredly in the number of the predestined: let him be anathema [cf. n. 805]. 825

Can. 16. If anyone shall say that he will for certain with an absolute and infallible certainty have that great gift of perseverance up to the end, unless he shall have learned this by a special revelation: let him be anathema [cf. n. 805 fl.]. 826

Can. 17. If anyone shall say that the grace of justification is attained by those only who are predestined unto life, but that all others, who are 827

called, are called indeed, but do not receive grace, as if they are by divine power predestined to evil: let him be anathema [cf. n. 800].

828 Can. 18. If anyone shall say that the commandments of God are even for a man who is justified and confirmed in grace impossible to observe: let him be anathema [cf. n. 804].

829 Can. 19. If anyone shall say that nothing except faith is commanded in the Gospel, that other things are indifferent, neither commanded nor prohibited, but free, or that the ten commandments in no way pertain to Christians: let him be anathema [cf. n. 800].

830 Can. 20. If anyone shall say that a man who is justified and ever so perfect is not bound to observe the commandments of God and the Church, but only to believe, as if indeed the Gospel were a mere absolute promise of eternal life, without the condition of observation of the commandments: let him be anathema [cf. n. 804].

831 Can. 21. If anyone shall say that Christ Jesus has been given by God to men as a Redeemer in whom they should trust, and not also as a legislator, whom they should obey: let him be anathema.

832 Can. 22. If anyone shall say that he who is justified can either persevere in the justice received without the special assistance of God, or that with that [assistance] he cannot: let him be anathema [cf. n. 804, 806].

833 Can. 23. If anyone shall say that a man once justified can sin no more, nor lose grace, and that therefore he who falls and sins was never truly justified; or, on the contrary, that throughout his whole life he can avoid all sins even venial sins, except by a special privilege of God, as the Church holds in regard to the Blessed Virgin: let him be anathema [cf. n. 805, 810].

834 Can. 24. If anyone shall say, that justice received is not preserved and also not increased in the sight of God through good works but that those same works are only the fruits and signs of justification received, but not a cause of its increase: let him be anathema [cf. n. 803].

835 Can. 25. If anyone shall say that in every good work the just one sins at least venially, or (what is more intolerable) mortally, and therefore deserves eternal punishments, and that it is only because God does not impute those works unto damnation that he is not damned, let him be anathema [cf. n. 804].

836 Can. 26. If anyone shall say that the just ought not to expect and hope for an eternal recompense from God and the merit of Jesus Christ for the good works which have been performed in God, if by doing well and in keeping the divine commandments they persevere even to the end: let him be anathema [cf. n. 809].

837 Can. 27. If anyone shall say that there is no mortal sin except that of infidelity, or that grace once received is not lost by any other sin however

grievous and enormous, except the sin of infidelity: let him be anathema [cf. n. 808].

Can. 28. If anyone shall say that together with the loss of grace by sin faith also is always lost, or that the faith that remains is not a true faith, though it be not a living one, or that he, who has faith without charity, is not a Christian: let him be anathema [cf. n. 808]. 838

Can. 29. If anyone shall say that he who has fallen after baptism cannot by the grace of God rise again; or that he can indeed recover lost justice, but by faith alone without the sacrament of penance, contrary to what the holy Roman and universal Church, taught by Christ the Lord and His apostles, has hitherto professed, observed, and taught: let him be anathema [cf. n. 807]. 839

Can. 30. If anyone shall say that after the reception of the grace of justification, to every penitent sinner the guilt is so remitted and the penalty of eternal punishment so blotted out that no penalty of temporal punishment remains to be discharged either in this world or in the world to come in purgatory before the entrance to the kingdom of heaven can be opened: let him be anathema [cf. n. 807]. 840

Can. 31. If anyone shall say that the one justified sins, when he performs good works with a view to an eternal reward: let him be anathema [cf. n. 804]. 841

Can. 32. If anyone shall say that the good works of the man justified are in such a way the gifts of God that they are not also the good merits of him who is justified, or that the one justified by the good works, which are done by him through the grace of God and the merit of Jesus Christ (whose living member he is), does not truly merit increase of grace, eternal life, and the attainment of that eternal life (if he should die in grace), and also an increase of glory: let him be anathema [cf. n. 803 and 809]. 842

Can. 33. If anyone shall say that because of this Catholic doctrine of justification as set forth by the holy Synod in this present decree, there is in some degree a detracting from the glory of God or from the merits of Jesus Christ our Lord, and that the truth of our faith, and in fact the glory of God and of Jesus Christ are not rather rendered illustrious: let him be anathema [cf. n. 810]. 843

#### SESSION VII (March 3, 1547)

##### Foreword 1

For the completion of the salutary doctrine of justification, which was promulgated in the last session with the unanimous consent of the Fathers, 843a

1 CTr V 994 f.; Rch 40 f.; Msi XXXIII 52 A ff.; Hrd X 51 D f.; Bar(Th) ad 1547 n. 36 f. (33, 210 b ff.).

it has seemed fitting to treat of the most holy sacraments of the Church, through which all true justice either begins, or being begun is increased, or being lost is restored. Therefore the holy, ecumenical, and general Synod of Trent lawfully assembled in the Holy Spirit with the same legates of the Apostolic See presiding therein, in order to destroy the errors, and to uproot the heresies concerning these most holy sacraments, which in this stormy period of ours have been both revived from the heresies previously condemned by our Fathers, and also have been invented anew, which are exceedingly detrimental to the purity of the Catholic Church and to the salvation of souls; this Synod in adhering to the teaching of the Holy Scriptures, to the apostolic traditions and to the unanimous opinion of other councils and of the Fathers, has thought it proper to establish and decree these present canons, intending (with the assistance of the divine Spirit) to publish later the remaining which are wanting for the completion of the work begun.

### Canons on the Sacraments in General

- 844 Can. 1. If anyone shall say that the sacraments of the New Law were not all instituted by Jesus Christ our Lord, or that there are more or less than seven, namely baptism, confirmation, Eucharist, penance, extreme unction, order, and matrimony, or even that anyone of these seven is not truly and strictly speaking a sacrament: let him be anathema.
- 845 Can. 2. If anyone shall say that these same sacraments of the new Law do not differ from the sacraments of the Old Law, except that the ceremonies are different and the outward rites are different: let him be anathema.
- 846 Can. 3. If anyone shall say that these seven sacraments are equal to each other in such a way that one is not for any reason more worthy than the other: let him be anathema.
- 847 Can. 4. If anyone shall say that the sacraments of the New Law are not necessary for salvation, but are superfluous, and that, although all are not necessary for every individual, without them or without the desire of them through faith alone men obtain from God the grace of justification; let him be anathema.
- 848 Can. 5. If anyone shall say that these sacraments have been instituted for the nourishing of faith alone: let him be anathema.
- 849 Can. 6. If anyone shall say 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 do not place an obstacle in the way, as though they were only outward signs of grace or justice, received through faith, and certain marks of the Christian profession by which the faithful among men are distinguished from the unbelievers: let him be anathema.

Can. 7. If anyone shall say that grace, as far as concerns God's part, is not given through the sacraments always and to all men, even though they receive them rightly, but only sometimes and to some persons: let him be anathema. 850

Can. 8. If anyone shall say that by the said sacraments of the New Law, grace is not conferred from the work which has been worked [*ex opere operato*], but that faith alone in the divine promise suffices to obtain grace: let him be anathema. 851

Can. 9. If anyone shall say that in the three sacraments, namely, baptism<sup>1</sup>, confirmation, and orders, there is not imprinted on the soul a sign, that is, a certain spiritual and indelible mark, on account of which they cannot be repeated: let him be anathema. 852,

Can. 10. If anyone shall say that an Christians have power to administer the word and all the sacraments: let him be anathema. 853

Can. 11. If anyone shall say that in ministers, when they effect and confer the sacraments, the intention at least of doing what the Church does is not required: let him be anathema. 854

Can. 12. If anyone shall say that a minister who is in mortal sin, although he observes all the essentials which pertain to the performance or conferring of the sacrament, neither performs nor confers the sacrament: let him be anathema. 855

Can. 13. If anyone shall say that the received and approved rites of the Catholic Church accustomed to be used in the solemn administration of the sacraments may be disdained or omitted by the minister without sin and at pleasure, or may be changed by any pastor of the churches to other new ones: let him be anathema. 856

### Canons on the Sacrament of Baptism <sup>1</sup>

Can. 1. If anyone shall say that the baptism of John had the same force as the baptism of Christ: let him be anathema. 857

Can. 2. If anyone shall say that real and natural water is not necessary for baptism, and on that account those words of our Lord Jesus Christ: "Unless a man be born again of water and the Holy Spirit" (John 3:5), are distorted into some sort of metaphor: let him be anathema. 858

Can. 3. If anyone shall say that in the Roman Church (which is the mother and the teacher of all churches) there is not the true doctrine concerning the sacrament of baptism: let him be anathema. 859

Can. 4. If anyone shall say that the baptism, which is also given by heretics in the name of the Father and of the Son and of the Holy Spirit, with the intention of doing what the Church does, is not true baptism: let him be anathema. 860

<sup>1</sup> CTr V 595 t.; Rcht 41 t.; Msi XXXIII 53C; Hrd X 53 ct.; Bar(Th) ad 1547 n. 38 f. (33,211 b t.).

- 861 Can. 5. If anyone shall say that baptism is optional, that is, not necessary for salvation: let him be anathema [cf. n. 796].
- 862 Can. 6. If anyone shall say that one who is baptized cannot, even if he wishes, lose grace, however much he may sin, unless he is unwilling to believe: let him be anathema [cf. n. 808].
- 863 Can. 7. If anyone shall say that those who are baptized are by baptism itself made debtors to faith alone, and not to the observance of the whole law of Christ: let him be anathema [cf. n. 802].
- 864 Can. 8. If anyone shall say that those baptized are free from all precepts of the holy Church, which are either written or handed down, so that they are not bound to observe them, unless they of their own accord should wish to submit themselves to them: let him be anathema.
- 865 Can. 9. If anyone shall say that men are to be so recalled to the remembrance of the baptism which they have received, that they understand that all the vows which have been taken after baptism are void by virtue of the promise already made in baptism itself, as if by them they detracted from the faith which they professed, and from the baptism itself: let him be anathema.
- 866 Can. 10. If anyone shall say that all sins which are committed after baptism are either remitted or made venial by the mere remembrance and the faith of the baptism received: let him be anathema.
- 867 Can. 11. If anyone shall say that baptism truly and rightly administered must be repeated for him who has denied the faith of Christ among infidels, when he is converted to repentance: let him be anathema.
- 868 Can. 12. If anyone shall say that no one is to be baptized except at that age at which Christ was baptized, or when at the very point of death, let him be anathema.
- 869 Can. 13. If anyone shall say that infants, because they have not actual faith, after having received baptism are not to be numbered among the faithful, and therefore, when they have reached the years of discretion, are to be rebaptized, or that it is better that their baptism be omitted than that they, while not believing, by their own act be baptized in the faith of the Church alone: let him be anathema.
- 870 Can. 14. If anyone shall say that those who have been baptized in this manner as infants, when they have grown up, are to be questioned whether they wish to ratify what the sponsors promised in their name, when they were baptized, and if they should answer that they are not willing, that they must be left to their own will, and that they are not to be forced to a Christian life in the meantime by any other penalty, except that they be excluded from the reception of the Eucharist and of the other sacraments until they repent: let him be anathema.



Canons on the Sacrament of Confirmation 1

Can. 1. If anyone shall say that the confirmation of those baptized is an empty ceremony and not rather a true and proper sacrament, or that in former times it was nothing more than a kind of catechism, by which those approaching adolescence gave an account of their faith before the Church: let him be anathema. 871

Can. 2. If anyone shall say that they who ascribe any power to the sacred chrism of confirmation offer an outrage to the Holy Spirit: let him be anathema. 872

Can. 3. If anyone shall say that the ordinary minister of holy confirmation is not the bishop alone, but any simple priest: let him be anathema. 873

JULIUS III 1550-1555

COUNCIL OF TRENT, continued

SESSION XIII (Oct. 11, 1551)

Decree ,On the Most Holy Eucharist 2

The sacred and holy ecumenical and general Synod of Trent, lawfully assembled in the Holy Spirit with the same legates and nuncios of the Apostolic See presiding therein, although it has convened for this purpose not without the special guidance and direction of the Holy Spirit, namely to publish the true and ancient doctrine concerning faith and the sacraments, and to provide a remedy for all the heresies and other very serious troubles by which the Church of God is at present wretchedly agitated and torn into many different factions, yet from the beginning has had this especially among its desires, to uproot the "cockles" of execrable errors and schisms, which the enemy in these troubled times of our has "sown" [Matt. 13:25 ff.], in the doctrine of the faith, in the use and worship of the sacred Eucharist, which our Savior, moreover, left in His Church as a symbol of that unity and charity with which He wished all Christians to be mutually bound and united. Therefore, this same sacred and holy synod, transcribing that sound and genuine doctrine of this venerable and divine sacrament of the Eucharist, which the Catholic Church, instructed by our Lord Jesus Christ himself and by his Apostles, and taught by the "Holy Spirit who day by day brings to her all truth" 873a

1 CTr V 996; Rcht 47; Msi XXXIII 55A; Hrd X 54 E f.; Bar(Th) ad 1547 n. 40 (33, 212 a).

2 Rcht 62 f.; Msi XXXIII 8 D f.; Hrd X79 A f.; Bar(Th) ad 51 n. 43 f. (33, 406 b f.).

rJohn 14:26], has always held and will preserve even to the end of time, forbids all the faithful of Christ hereafter to venture to believe, teach, or preach concerning the Most Holy Eucharist otherwise than is explained and defined in this present decree.

*Chap. 1. The Real Presence of our Lord Jesus Christ in the Most Holy Sacrament of the Eucharist*

874 First of all the holy Synod teaches and openly and simply professes that in the nourishing sacrament of the Holy Eucharist after the consecration of the bread and wine our Lord Jesus Christ, true God and man, is truly, really, and substantially [can. 1] contained under the species of those sensible things. For these things are not mutually contradictory, that our Savior Himself is always seated at the right hand of the Father in heaven according to the natural mode of existing, and yet that in many other places sacramentally He is present to us in His own substance by that manner of existence which, although we can scarcely express it in words, yet we can, however, by our understanding illuminated by faith, conceive to be possible to God, and which we ought most steadfastly to believe. For thus all our forefathers, as many as were in the true Church of Christ, who have discussed this most holy sacrament, have most openly professed that our Redeemer instituted this so wonderful a sacrament at the Last Supper, when after the blessing of the bread and wine He testified in clear and definite words that He gave them His own body and His own blood; and those words which are recorded [Matt. 26:26 ff.; Mark 14:22; Luke 22:19 ff.] by the holy Evangelists, and afterwards repeated by St. Paul [I Cor. 11:23 ff.], since they contain within themselves that proper and very clear meaning in which they were understood by the Fathers, it is a most disgraceful thing for some contentious and wicked men to distort into fictitious and imaginary figures of speech, by which the real nature of the flesh and blood of Christ is denied, contrary to the universal sense of the Church, which, recognizing with an ever grateful and recollecting mind this most excellent benefit of Christ, as the pillar and ground of truth [I Tim. 3:15], has detested these falsehoods, devised by impious men, as satanical.

*Chap. 2. The Reason for the Institution of this Most Holy Sacrament*

875 Our Savior, therefore, when about to depart from this world to the Father, instituted this sacrament in which He poured forth, as it were, the riches of His divine love for men, "making a remembrance of his wonderful works" [Ps. 110:4], and He commanded us in the consuming of it to cherish His "memory" [II Cor. 11:24], and "to show forth his death until He come" to judge the world [I Cor. 11:26]. But He wished

that this sacrament be received as the spiritual food of souls [Matt. 26:26], by which they may be nourished and strengthened [can. 5], living by the life of Him who said: "He who eateth me, the same also shall live by me" [John 6:58], and as an antidote, whereby we may be freed from daily faults and be preserved from mortal sins. He wished, furthermore, that this be a pledge of our future glory and of everlasting happiness, and thus be a symbol of that one "body" of which He Himself is the "head" [I Cor. 11:3; Eph. 5:23], and to which He wished us to be united, as by the closest bond of faith, hope, and charity, that we might all speak the same thing and there might be no schisms among us" [cf. I Cor. 1:10].

*Chap. 3. The Excellence of the Most Holy Eucharist  
Over the Other Sacraments*

This, indeed, the most Holy Eucharist has in common with the other 876 sacraments, that it is a "symbol of a sacred thing and a visible of an invisible grace"; but this excellent and peculiar thing is found in it, that the other sacraments first have the power of sanctifying, when one uses them, but in the Eucharist there is the Author of sanctity Himself before it is used [can. 4]. For the apostles had not yet received the Eucharist from the hand of the Lord [Matt. 26:26; Mark 14:22] when He Himself truly said that what He was offering was His body; and this belief has always been 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 exist under the species of bread and wine; but the body indeed under the species of bread, and the blood under the species of wine by the force of the words, but the body itself under both by force of that natural connection and concomitance by which the parts of Christ the Lord, "who hath now risen from the dead to die no more" [Rom. 6:9], are mutually united, the divinity also because of that admirable hypostatic union [can. 1 and 3] with His body and soul. Therefore, it is very true that as much is contained under either species as under both. For Christ whole and entire exists under the species of bread and under any part whatsoever of that species, likewise the whole (Christ) is present under the species of wine and under its parts [can. 3].

*Chap. 4. Transubstantiation*

But since Christ, our and

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version takes place of the whole substance of 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. This conversion is appropriately and properly called transubstantiation by the Catholic Church [can. 2].

*Chap. 5. The ffloship and Veneration to be Shown to this  
Most Holy Sacralnent*

878 There is, therefore, no room left for doubt that all the faithful of Christ in accordance with a custom always received in the Catholic Church offer in veneration [can. 6] the worship of *latria* which is due to the true God, to this most Holy Sacrament. For it is not less to be adored it was instituted by Christ the Lord to be received [cf. Matt. 26:26 ff.]. For we believe that same God to be present therein, of whom the eternal Father when introducing Him into the world says: "And let all the Angels of God adore Him" [Heb. 1:6; Ps. 96:7], whom the Nlagi "falling down adored" [cf. Matt. 2:11], who finally, as the Scripture testifies [cf. Matt. 28:17], was adored by the apostles in Galilee. The holy Synod declares, moreover, that this custom was piously and religiously introduced into the Church of God, so that this sublime and venerable sacranlent \was celebrated every year on a special feast day with extraordinary veneration and solemnity, and was borne reverently and with honor in processions through the streets and public places. For it is most proper that S01lle holy days be established when all Christians may testify, \with an extraordinary and unusual expression, that their minds are grateful to and n1ndful of their common Lord and Redeemer for such an ineffable and truly divine a favor whereby the victory and triumph of His death is represented. And thus, indeed, ought victorious truth to celebrate a triun1ph over falsehood and heresy, that her adversaries, placed in view of so much splendor and anlid such deep joy of the universal Church, may either vanish weakened and broken, or overcome and confounded by shanle may some day recover their senses.

*Chap. 6. The Reservation of the Sacralnent of the Holy Eucharist  
and Bearing it to the Sick*

879 The custom of reserving the Holy Eucharist in a holy place is so ancient that even the age of the NICENE Council recognized it. Moreover, the in]junction that the sacred Eucharist be carried to the sick, and be carefully reserved for this purpose in the churches, besides being in conformlity with the greatest equity and reason, is also found in many councils, and has been observed according to a very ancient custon1 of the Catholic Church. Therefore this holy Synod decrees that this salutary and necessary custom be by all nleans retained [can. 7].

*Chap. 7. The Preparation that Must be Employed to Receive  
the Holy Eucharist Worthily*

If it is not becoming for anyone to approach any of the sacred functions 880  
except solemnly, certainly, the more the holiness and the divinity of this  
heavenly sacrament is understood by a Christian, the more diligently  
ought he to take heed lest he approach to receive it without great rever-  
ence and holiness [can. 11], especially when we read in the Apostle those  
words full of terror: "He that eateth and drinketh unworthily, eateth  
and drinketh judgment to himself not discerning the body of the Lord"  
[1 Cor. 11:29]. Therefore, the precept, "Let a man prove himself" [1 Cor.  
11:28], must be recalled to mind by him who wishes to communicate.  
Now ecclesiastical usage declares that this examination is necessary, that  
no one conscious of mortal sin, however contrite he may seem to himself,  
should approach the Holy Eucharist without a previous sacramental con-  
fession. This, the holy Synod has decreed, is always to be observed by all  
Christians, even by those priests on whom by their office it may be in-  
cumbent to celebrate, provided the recourses of a confessor be not lack-  
ing to them. But if in an urgent necessity a priest should celebrate without  
previous confession, let him confess as soon as possible [see n. 138 ff.].

*Chap. 8. The Use of the Admirable Sacrament*

As to its use our Fathers have rightly and wisely distinguished three 881  
ways of receiving this Holy Sacrament. For they have taught that some  
receive it sacramentally only, as sinners; others only spiritually, namely  
those who eating with desire the heavenly bread set before them, by a  
living faith, "which worketh by charity" [Gal. 5:6], perceive its fruit  
and usefulness; while the third receive it both sacramentally and spiritu-  
ally [can. 8]; and these are they who so prove and prepare themselves  
previously that "clothed with the wedding garment" [Matt. 22:11 ff.],  
they approach this divine table. Now as to the reception of the sacrament  
it has always been the custom in the Church of God for the laity to receive  
communion from the priests, but that the priests when celebrating should  
communicate themselves [can. 10]; this custom proceeding from an  
apostolical tradition should with reason and justice be retained.

And finally this holy Synod with paternal affection admonishes, exhorts, 882  
entreats, and beseeches, "through the bowels of the mercy of our God"  
[Luke 1:78], that each and all, who are classed under the Christian name,  
will now finally agree and be of the same opinion in this "sign of unity,"  
in this "bond of charity," in this symbol of concord, and that mindful  
of so great a majesty and such boundless love of our Lord Jesus Christ,  
who gave His own beloved soul as the price of our salvation, and gave

us His "own flesh to eat" [John 6:48 <sup>1</sup>l.], they may believe and venerate these sacred mysteries of His body and blood with that constancy and firmness of faith, with that devotion of soul, that piety and worship, as to be able to receive frequently that "supersubstantial bread" [Matt. 6:11], and that it may be to them truly the life of the soul and the perpetual health of mind, that being invigorated by the strength thereof [III Kings 19:8], after the journey of this miserable pilgrimage, they may be able to arrive in their heavenly country to eat without any veil that same bread of angels [Ps. 77:25] which they now eat under the sacred veils.

But whereas it is not enough to declare the truth, unless errors be exposed and repudiated, it has seemed good to the holy Synod to subjoin these canons, so that all, now that the Catholic doctrine has been made known, may also understand what heresies are to be avoided and guarded against.

### Canons on the Most Holy Sacrament of the Eucharist <sup>1</sup>

- 883 Can. 1. If anyone denies that in the sacrament of the most holy Eucharist there are truly, really, and substantially contained the body and blood together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ, but shall say that He is in it as by a sign or figure, or force, let him be anathema [cf. n. 874, 876].
- 884 Can. 2. If anyone says that in the sacred and holy sacrament of the Eucharist there remains the substance of bread and wine together with the body and blood of our Lord Jesus Christ, and denies that wonderful and singular conversion of the whole substance of the bread into the body, and of the entire substance of the wine into the blood, the species of the bread and wine only remaining, a change which the Catholic Church most fittingly calls transubstantiation: let him be anathema [cf. n. 877].
- 885 Can. 3. If anyone denies that the whole Christ is contained in the venerable sacrament of the Eucharist under each species and under every part of each species, when the separation has been made: let him be anathema [cf. n. 876].
- 886 Can. 4. If anyone says that after the completion of the consecration that the body and blood of our Lord Jesus Christ is not in the marvelous sacrament of the Eucharist, but only in use, while it is taken, not however before or after, and that in the hosts or consecrated particles, which are reserved or remain after communion, the true body of the Lord does not remain: let him be anathema [cf. n. 876].
- 887 Can. 5. If anyone says that the special fruit of the most Holy Eucharist

<sup>1</sup> Rcht 66 f.; Msi XXXIII 84 C <sup>1</sup>l.; Hrd X 83 A <sup>1</sup>l.; Bar(Th) ad 1551 n. 50 (33, 409 a <sup>1</sup>l.).

is the remission of sins, or that from it no other fruits are produced: let him be anathema [cf. 875].

Can. 6: If anyone says that in the holy sacrament of the Eucharist the only-begotten Son of God is not to be adored even outwardly with the worship of *latria* (the act of adoration), and therefore not to be venerated with a special festive celebration, nor to be borne about in procession according to the praiseworthy and universal rite and custom of the holy Church, or is not to be set before the people publicly to be adored, and that the adorers of it are idolators: let him be anathema [cf. n. 878].

Can. 7. If anyone says that it is not lawful that the Holy Eucharist be reserved in a sacred place, but must necessarily be distributed immediately after the consecration among those present; or that it is not permitted to bring it to the sick with honor: let him be anathema [cf. n. 879].

Can. 8. If anyone says that Christ received in the Eucharist is received only spiritually, and not also sacramentally and in reality: let him be anathema [cf. n. 881].

Can. 9. If anyone denies that all and each of the faithful of Christ of both sexes, when they have reached the years of discretion, are bound every year to communicate at least at Easter according to the precept of holy mother Church: let him be anathema [cf. n. 437].

Can. 10. If anyone says that it is not lawful for a priest celebrating to communicate himself: let him be anathema [cf. n. 881].

Can. 11. If anyone says that faith alone is sufficient preparation for receiving the sacrament of the most Holy Eucharist: let him be anathema. And that so great a Sacrament may not be unworthily received, and therefore unto death and condemnation, this holy Council ordains and declares that sacramental confession must necessarily be made beforehand by those whose conscience is burdened by mortal sin, however contrite they may consider themselves. If anyone moreover teaches the contrary or preaches or obstinately asserts, or even publicly by disputation shall presume to defend the contrary, by that fact itself he is excommunicated [cf. n. 880].

#### SESSION XIV (Nov. 25, 1551)

##### Doctrine on the Sacrament of Penance 1

The holy ecumenical and general council of Trent, lawfully assembled in the Holy Spirit with the same delegate and nuncios of the Holy Apostolic See presiding, although for a necessary reason much discussion on the sacrament of penance has been introduced in the decree on justification [see n. 807, 839], because of the kindred nature of the subjects,

1 Rcht 75 ff.; Msi XXXIII 91 D ff.; Hrd X 89 E ff.; Bar(Th) ad 1551 n. 56 ff. (33, 412 a ff.).

nevertheless so great is the number of errors of various kinds about this sacrament in this our age that it will be no small public advantage to have handed down a more exact and fuller definition, in which, after all errors have been displayed and refuted, Catholic truth should beconle clear and manifest; and this truth which this holy synod now proposes is to be preserved for all time by all Christians.

*Chap. 1. The Necessity and Institution of the  
Sacrament of Penance*

894 If in all who have been regenerated, there were this gratitude to\ward God, so that they would constantly safeguard the justice received in baptism by His bounty and His grace, there would have been no need to institute [can. 2] another sacrament besides baptism for the remission of sins. But "since God, rich in mercy" [Eph. 2:4] "knoweth our frame" [Ps. 102:14], He offers a remedy of life even to those who may afterwards have delivered themselves to the servitude of sin, and to the power of Satan, namely, the sacrament of penance [can. I], by which the benefit of the death of Christ is applied to those who have fallen after baptisln. Penance has indeed been necessary for all men, who at any time whatever have stained themselves with mortal sin, in order to attain grace and justice, even for those who have desired to be cleansed by the sacrament of baptisln, so that their perversity being renounced and amended, they might detest so great an offense against God with a hatred of sin and a sincere sorrow of heart. Therefore, the Prophet says: "Be converted and do penance for all your iniquities; and iniquity shall not be your ruin" [Ezech. 18:30]. The Lord also said: "Except you do penance, you shall all likewise perish" [Luke 13:3]. And the prince of the apostles, Peter, recommending penance to sinners about to receive baptism said: "Do penance and be baptized everyone of you" [Acts 2:38]. Moreover, neither before the conling of Christ was penance a sacrament, nor is it after His coming to anyone before baptism. But the Lord instituted the sacrament of penance then especially, when after His resurrection from the dead He breathed upon His disciples, saying: "Receive ye the Holy Spirit: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained" [John 20:22]. In this act so significant and by words so clear, the consensus of all the Fathers has always recognized that the power of forgiving and retaining sins had been communicated to the apostles and their legitimate successors for reconciling the faithful who have fallen after baptism [can. 37], and that with good reason the Catholic Church has repudiated and condemned as heretics the Novatians, at one time stubbornly denying the power of forgiveness. Therefore, this holy Council, approving and receiving this true meaning of these words of the Lord, condemns the false interpretations of those who,



contrary to the institution of this sacrament, falsely distort those words to the power of preaching the word of God and of announcing the Gospel of Christ.

*Chap. 2. The Difference Between the Sacrament of Penance and that of Baptism*

Moreover, it is clear that this sacrament differs in many respects from baptism [can. 2]. For aside from the fact that in the matter and form, by which the essence of a sacrament is effected, it differs very widely, it is certainly clear that the minister of baptism need not be a judge, since the Church exercises judgment on no one who has not first entered it through the gateway of baptism. "For what have I to do," says St. Paul, "to judge them that are without?" [I Cor. 5:12]. It is otherwise with those of the household of the faith, whom Christ the Lord by the laver of "baptism" has once made "members of his own body" [I Cor. 12:13]. For these, if they should afterwards have defiled themselves by some crime, He did not now wish to have cleansed by the repetition of baptism, since that is in no way permitted in the Catholic Church, but to be placed, as it were, as culprits before the tribunal, so that by the sentence of the priests they may be freed not only once, but as often as they, repentant for the sins committed, have had recourse to Him. Furthermore, the fruit of baptism is one thing; that of penance is another thing. For by putting on Christ by baptism [Gal. 3:27], we are made an entirely new creature in Him, obtaining a full and complete remission of all sins, to which newness and integrity, however, we can in no way arrive by the sacrament of penance without many tears and labors on our part, for divine justice demands this, so that penance has justly been called by the holy Fathers, "a laborious kind of baptism." This sacrament of penance, moreover, is necessary for the salvation of those who have fallen after baptism, as baptism itself is for those as yet not regenerated [can. 6].

*Chap. 3. The Parts and Fruits of the Sacrament of Penance*

Furthermore, the holy Council teaches that the form of the sacrament of penance, in which its force chiefly consists, is set down in these words of the minister: "I absolve thee, etc."; to which indeed certain prayers are laudably added according to the custom of holy Church; yet in no way do they pertain to the essence of this form, nor are they necessary for the administration of the sacrament. The matter, as it were, of this sacrament, on the other hand, consists in the acts of the penitent himself, namely contrition, confession, and satisfaction [can. 4]. These, inasmuch as by the institution of God they are required in the penitent for the integrity of the sacrament for the full and perfect remission of sins, are for this reason called the parts of penance. The reality and *effectus* of

this sacrament, however, so far as concerns its force and efficacy, is reconciliation with God, which at times in pious persons and in those who receive this sacrament with devotion is wont to be followed by peace of conscience and serenity with an exceedingly great consolation of spirit. The holy Council, while recording these matters regarding the parts and effect of this sacrament, condemns the opinions of those who maintain that the parts of penance are the terrors of conscience and faith [can. 4].

#### Chap. 4. Contrition

897 Contrition, which has the first place among the aforementioned acts of the penitent, is a sorrow of the soul and a detestation of sin committed, with a determination of not sinning in the future. This feeling of contrition is, moreover, necessary at times to obtain the forgiveness of sins, and thus for a person who has fallen after baptism it especially prepares for the remission of sins, if it is united with trust in divine mercy and with the desire of performing the other things required to receive this sacrament correctly. The holy Synod, therefore, declares that this contrition includes not only cessation from sin and a resolution and a beginning of a new life, but also hatred of the old, according to this statement: "Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart and a new spirit" [Ezech. 18:31]. And certainly, he who has considered those lamentations of the saints: "To Thee only have I sinned, and have done evil before Thee" [Ps. 50:6]; "I have labored in my groanings; I shall wash my bed every night" [Ps. 6:7]; "I will recount to Thee all my years in the bitterness of my soul" [Isa. 38:15], and others of this kind, will readily understand that they emanate from a certain vehement hatred of past life and from a profound detestation of sins.

898 The Council teaches, furthermore, that though it sometimes happens that this contrition is perfect because of charity and reconciles man to God, before this sacrament is actually received, this reconciliation nevertheless must not be ascribed to the contrition itself without the desire of the sacrament which is included in it. That imperfect contrition [can. 5] which is called attrition, since it commonly arises either from the consideration of the baseness of sin or from fear of hell and its punishments, if it renounces the desire of sinning with the hope of pardon, the Synod declares, not only does not make a person a hypocrite and a greater sinner, but is even a gift of God and an impulse of the Holy Spirit, not indeed as already dwelling in the penitent, but only moving him, assisted by which the penitent prepares a way for himself unto justice. And though without the sacrament of penance it cannot *per se* lead the sinner to justification, nevertheless it does dispose him to obtain the grace of God

in the sacrament of penance. For the Ninivites, struck in a salutary way by this fear in consequence of the preaching of Jonas which was full of "terror, did penance and obtained mercy from the Lord [cf. Jonas 3]. For this reason, therefore, do some falsely accuse Catholic writers, as if they taught that the sacrament of penance confers grace without any pious endeavor on the part of those who receive it, a thing which the Church of God has never taught or pronounced. Moreover, they also falsely teach that contrition is extorted and forced, and that it is not free and

his wound to the physician, the physician does not remedy what he does not know." <sup>1</sup> Furthermore, it is gathered that those circumstances also must be explained in confession, which alter the species of the sin, [can. 7], because without them the sins themselves are neither honestly revealed by the penitents, nor are they known to the judges, and it would not be possible for them to judge rightly the gravity of the crimes and to impose the punishment which is proper to those penitents. Hence it is unreasonable to teach that these circumstances have been conjured up by idle men, or that one circumstance only must be confessed, namely to have sinned against a brother.

900 But it is also impious to say that a confession, which is ordered to be made in this manner [can. 8] is impossible, or to call it a torture of conscience; for it is clear that in the Church nothing else is exacted of the penitents than that each one, after he has carefully examined himself and searched all the nooks and recesses of his conscience, confess those sins by which he recalls that he has mortally offended his Lord and God; moreover, the other sins which do not occur to him after diligent thought, are understood to be included in a general way in the same confession; for these sins we trustingly say with the Prophet: "From my hidden sins cleanse me, O Lord" [Ps. 18:13]. But, truly, the difficulty of such confession and the shame of disclosing the sins might appear a burdensome matter indeed, if it were not alleviated by so many and such great advantages and consolations which are most certainly bestowed by absolution upon all those who approach this sacrament worthily.

901 Moreover, as regards the manner of confessing secretly to a priest alone, although Christ has not prohibited that one confess sins publicly in expiation for his crimes and for his own humiliation, and as an example to others, as well as for the edification of the Church offended, yet this is not commanded by divine precept, nor would it be advisedly enjoined by any human law that offenses, especially secret ones, be disclosed by a public confession [can. 6]. Therefore, since secret sacramental confession, which the holy Church has used from the beginning and which she still uses, has always been recommended by the most holy and most ancient Fathers in explicit and unanimous agreement, the empty calumny of those who do not fear to teach that this is foreign to the divine mandate and is a human invention, and that it had its origin in the Fathers assembled in the Lateran Council [can. 8] is manifestly disproved; for neither did the Church through the Lateran Council decree that the faithful of Christ should confess, a matter which she recognized was necessary and instituted by divine law, but that the precept of confession should be fulfilled at least once a year by each and all, when they

<sup>1</sup> St. Jerome, *In Eccl. comm.* 10, 11 23, 1096].