Creeds of Christendom, with a History and Critical notes. Volume II. The History of Creeds.

by

Philip Schaff
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THE CREEDS OF CHRISTENDOM

with

A HISTORY AND CRITICAL NOTES

BY

PHILIP SCHAFF, D.D., LL.D.

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IN THREE VOLUMES

VOLUME II.

THE GREEK AND LATIN CREEDS, WITH TRANSLATIONS

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D-H
NOTE.

In the present edition I have added, at the close of this volume, an important document—namely, the Encyclical Letter of Pope Leo XIII., on the Christian constitution and government of States. It is closely connected with the famous Syllabus of his predecessor, Pius IX. (vol. II. pp. 213–233), and sets forth more fully the papal or mediæval theory of the relation between Church and State.

PHILIP SCHAF.

NEW YORK, December, 1889.

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SCRIPTURE CONFESSIONS.
## CONFESSIONES ECCLESIAE APOSTOLICAЕ.

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CONFESSIONES ECCLESIAE APOSTOLICÆ.

SCRIPTURE CONFESSIONS.

The Bible is the Word of God to man; the Creed is man's answer to God. The Bible reveals the truth in the popular form of life and fact; the Creed states the truth in the logical form of doctrine. The Bible is to be believed and obeyed; the Creed is to be professed and taught. Hence we find few traces of creeds in the Bible.

In the Old Testament the fundamental doctrine of Monotheism is placed as a command at the head of the Decalogue, Exod. xx. 2, 3, and put in the form of a dogma, Deut. vi. 14:

Hear, O Israel:
Jehovah our Elohim, Jehovah is one
[The Lord our God, the Lord is one].

These words form the beginning of what is termed Shama (Hear), and are repeated in the daily morning and evening services of the Jews. They are the Creed of the Jews, in distinction from the Gentiles or idolaters.
The sentence does not mean, 'Jehovah is our God, Jehovah alone' (and no other God), but it means either 'Jehovah, our God, Jehovah is one,' or, 'Jehovah, our God, is one Jehovah.' In either case it is an affirmation of the unity of God, and this is made the basis of the fundamental moral precept which follows (ver. 5): 'And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.' Hence our Lord, Mark iv. 29, quotes these two passages together as 'the first of all the commandments.'

Similar assertions of the unity of God are found in Deut. iv. 35, 39 ('Jehovah is the God; there is none else beside him'); 2 Sam. vii. 22; xxii. 32; 1 Kings viii. 60; I Chron. xvi. 20; Psa. xviii. 31 ('Who is God save Jehovah? or who is a rock save our God?'); Psa. lxxxvi. 10 ('Thou art God alone'); Isa. xlii. 10-12; xliv. 6, 8; xlv. 22; Joel ii. 27; Zech. xiv. 9.

The New Testament confirms this doctrine repeatedly: Mark xii. 29; John xvii. 3 ('Thee, the only true God'); 1 Cor. viii. 4 ('There is none other God but one'); Gal. iii. 20; 1 Tim. ii. 5.

But while the New Testament presupposes the unity of the Godhead, it makes the Divinity and Messiahship of Jesus of Nazareth the centre of the Christian religion in its distinctive fundamental creed. The following are the passages which furnished the nucleus for the ancient rules of faith and baptismal creeds.

---

### The Confession of Nathanael (Bartholomew).

John i. 50 (49).

<table>
<thead>
<tr>
<th>'Απεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ</th>
<th>Nathanael answered and saith unto him,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ῥαββὶ, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ,</td>
<td>Rabbi, Thou art the Son of God,</td>
</tr>
<tr>
<td>σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.</td>
<td>Thou art the King of Israel.</td>
</tr>
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</table>

Note.—'King of Israel' is a designation of the Messiah, and an anticipation of the Confession of Peter. Nathanael reasons from the divine character of Christ as revealed in his supernatural knowledge of the heart, to his Messiahship, and returns the commendation, 'Behold an Israelite indeed without guile,' by the acknowledgment, 'Thou art the King of Israel,' and hence my King. The term 'Son of God' was also a designation of the Messiah in his divine nature, derived from Psa. ii. 5,12 (comp. Isa. ix. 6), and is so used by Peter, Matt. xvi. 16; by the disciples in the ship, Matt. xiv. 33; by Martha, John xi. 27; and by the high-priest, Matt. xxvi. 63. The Apostles, before the pentecostal illumination, had no clear insight into the full meaning of the expression; but their faith,
based upon the Old Testament and the personal knowledge of our Lord, contained the living germ of the full knowledge.

The Confession of Peter.

Matt. xvi. 16.

And Simon Peter, answering, said,

\[ \text{Θη σὺ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος} \]

Thou art the Christ [the Messiah], the Son of the living God.

Note.—This is the fundamental Christian Confession, and the rock on which the Church is built. See Schaff's Annotations to Lange on Matthew, pp. 293–295.

John vi. 68.

Lord, to whom shall we go? Thou hast words of life eternal, and we have believed and known that

\[ \text{Θη σὺ ἐστιν ὁ ἅγιος τοῦ θεοῦ} \]

Thou art the Holy One of God.

Note.—This is the true reading, instead of the received text: 'Thou art the Christ, the Son of the living God', (σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος) which is conformed to Matt. xvi. 16. It is equivalent to Thou art the Messiah, and coincides with the testimony of the demoniacs (Mark i. 26), who with ghost-like intuition perceived the supernatural character of Jesus. This Confession of Peter belongs to an earlier period than the one recorded by Matthew. See Lange, *Com. on John*, pp. 234 sq. (Am. ed.).

The Confession of Thomas.

John xx. 28.
Thomas answered and said unto him,

My Lord and my God!

Note.—This is the strongest apostolic Confession of Faith in the Lordship and Divinity of Christ, an echo of the beginning of the fourth Gospel (i. 1, ‘the Word was God’), and an anticipation of its close (xx. 31, ‘that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name’). For the words are undoubtedly addressed to Christ, as is evident from the preceding ‘to him,’ and from the appellation, ‘My Lord;’ and not an exclamation of astonishment addressed to God. For in the latter case Thomas would utter a profanity unrebuked by the Lord. The words indicate a triumph of faith over doubt. Thomas was not an unbeliever—he was not a doubter from indifference to the truth (as Pontius Pilate), still less from hostility to the truth, but from love of truth. He was an honest and earnest inquirer; his heart was anxious and ready to believe, but his understanding demanded evidence, which he embraced with joy as soon as it was presented. He represents the principle, _intellectus precedit fidem_, which is not entirely inconsistent with the other, _fides precedit intellectum_. He was a rationalist in the best sense of the term, animated and controlled by a love of truth. Blessed are those that seek the truth, for they shall find it. This kind of skepticism, or spirit of inquiry rather, is a stimulating and propelling force in the Church, and is necessary to the progress of theological science and historical and philosophical research. To such skepticism the words of the poet may be applied:

‘There lives more faith in honest doubt,
Believe me, than in half the creeds;
He fought his doubts, and gathered strength,
To find a stronger faith his own.’

And yet there is a higher faith, which believes without seeing (ver. 29; (1 Pet. i. 8; 2 Cor. v. 7), which holds fast to the invisible as seeing him (Heb. xi. 27), which goes to Christ as the child to his mother’s breast, as heart to heart, as love to love, with undoubting, implicit, unbounded trust and confidence.

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_The Baptismal Formula._

Matt. xxviii. 19.

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3 The Greek nominative with the article is used for the vocative, as in Matt. xi. 26, where God is addressed in prayer, ὁ πατήρ; xxvii. 29, χαίρε ὁ βασιλεύς; in Mark xv. 34, ὁ θεός μου, ὁ θεός μου, εἰς τί ἐγκατέλιπές με; in Luke viii. 54, and in many other passages.

4 Theodore of Mopsuestia: ‘ _Quasi pro miraculo facto Deum collaudat._ ’ He is followed by Socinians and Rationalists.
Disciple [make disciples of] all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.

Note.—For an explanation of the Baptismal Formula, which is the basis of the old Trinitarian creeds, and for the various renderings of εἰς (into, to, in, with reference to), see Schaff and Lange, *Com. on Matt.* pp. 556–558.

The Confession of the Eunuch.

Acts viii. 37.

I believe that Jesus Christ is the Son of God.

Note.—This confession of the Ethiopian Eunuch before his baptism by Philip the Deacon, together with the preceding words of Philip, 'If thou believest with all thine heart, thou mayest' [be baptized], according to the received text (with sundry variations), is not contained in the best Uncial MSS., and is given up by critical editors (Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort), as an interpolation made to suit the baptismal service of the Church; but it is found even in Irenæus and Cyprian, and tends to prove the apostolical origin of a baptismal confession of faith in Christ as the Son of God.

One God and One Lord.
### 1 Cor. viii. 6.

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<td>Εἷς θεὸς ὁ Πατήρ,</td>
<td>There is One God the Father,</td>
</tr>
<tr>
<td>εξ οὗ τὰ πάντα,</td>
<td>of whom are all things,</td>
</tr>
<tr>
<td>καὶ ἡμεῖς εἰς αὐτὸν·</td>
<td>and we unto [for] him;</td>
</tr>
<tr>
<td>καὶ εἰς κύριος Ἰησοῦς Χριστὸς,</td>
<td>and One Lord Jesus Christ,</td>
</tr>
<tr>
<td>δι οὗ τὰ πάντα,</td>
<td>by whom are all things,</td>
</tr>
<tr>
<td>καὶ ἡμεῖς δι αὐτοῦ.</td>
<td>and we by him.</td>
</tr>
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### The Mystery of Godliness.

1 Tim. iii. 16.

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<th>English Translation</th>
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<td>Ὅς [Θεὸς] ἐφανερώθη ἐν σαρκί,</td>
<td>'Who [God] was manifested in the flesh,</td>
</tr>
<tr>
<td>ἐδικαιώθη ἐν πνεύματι,</td>
<td>justified in the Spirit,</td>
</tr>
<tr>
<td>ὤφθη ἀγγέλοις,</td>
<td>seen of angels,</td>
</tr>
<tr>
<td>ἐκηρύχθη ἐν ἔθνεσιν,</td>
<td>preached among the Gentiles,</td>
</tr>
<tr>
<td>ἐπιστεύθη ἐν κόσμῳ,</td>
<td>believed on in the world,</td>
</tr>
<tr>
<td>ἀνελήφθη ἐν δόξῃ.</td>
<td>received up in glory.'</td>
</tr>
</tbody>
</table>
Note.—The relative OC (ὁς, who) is best sustained by evidence (Ὁ AC—though Aleph has been meddled with, and B is wanting), instead of the noun θεός (God, in the text. rec.), or of the neuter gender, ὅ (which). See Tischendorf, ed. viii. maj. ii. p. 849, and the long notes of Alford and Wordsworth. The reading ὃς improves the rhythm without changing the sense; for it certainly refers to Christ the God-Man, whether we connect it with μυστήριον (by transition from the mystery to the person of Him who is the sum and substance of the revelation of God), or regard it (in accordance with the parallelism and continuity of the following clauses) as a quotation from a primitive hymn or confession. Wordsworth refers 'who' to the preceding 'living God,' but God as such can not be said to have been 'received in glory.'

The Elementary Articles.

Heb. vi. 1, 2.

Therefore, leaving the word concerning the beginning of [the] Christ, let us go unto perfection [maturity], not laying again a foundation of repentance from dead works, and of faith in God, of the doctrine of baptisms [washings], and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Note.—Many commentators suppose that the sacred writer here refers to the fundamental and elementary articles of catechetical instruction in the apostolic Church; but the articles mentioned were held by Christians in common with the Jews, and are distinguished from the fullness of Christian knowledge (τελειότης), or 'the strong meat for those who are of full age' (ver. 14). The
passage has only a remote bearing on creeds. For details, see the commentaries of Bleek, Tholuck, Delitzsch, Lüneumann, Alford, Moll and Kendrick.

Other Allusions to Creeds.

The duty of confessing the faith is taught by our Lord, Matt. x. 32, 33, and by St. Paul, Rom. x. 9, 10.

Allusions to a creed may be found in the following passages:
Acts xvi. 31, where Paul and Silas, in answer to the question of the jailer at Philippi, say: 'Believe on the Lord Jesus Christ, and thou shall be saved, and thy house.'
Rom. xii. 6: 'The analogy of faith' (κατὰ τὴν ἀναλογίαν τῆς πίστεως).
1 Cor. xv. 3: 'I delivered unto you among the first things that which I also received, that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures,' etc.
2 Tim. i. 13, 14: 'Hold fast the form of sound words [ὑποθύπωσιν τῶν ὑγιαινόντων λόγων, a sketch or outline of the healing words] which thou hast heard from me, in faith and love, in Christ Jesus. That good thing which was committed unto thee [τὴν παραθήκην, or παρακαταθήκην, the deposit] keep, by the Holy Ghost, which dwelleth in us.' Comp. ver. 12, and 1 Tim. vi. 20 (τὴν παραθήκην φύλαξον).
Heb. v. 12: 'Ye have need that one teach you again which be the first principles of the oracles of god' (τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ). Comp. vi. 1, 2.
1 John iv. 2: 'Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh [ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα] is of God.'
2 John 10: 'If there come any unto you, and bring not this doctrine [ταύτην τὴν διδαχὴν, viz., the doctrine of Christ, ver. 9], receive him not into your house.'
Jude 3: 'Exhorting that ye should earnestly contend for the faith which was once delivered unto the saints' (τῇ ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει).
REGULÆ FIDEI

ECCLESIAE ANTE-NICÆNE ET NICÆNE.

ANTE-NICENE AND NICENE RULES OF FAITH

AND BAPTISMAL CREEDS.
### REGULÆ FIDEI ECCLESIÆ ANTE-NICÆNÆ ET NICÆNÆ

**ANTE-NICENE AND NICENE RULES OF FAITH AND BAPTISMAL CREEDS.**

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REGULÆ FIDEI
ECCLESÆ ANTE-NICÆNÆ ET NICÆNÆ.

Introductory Remarks.

The Rules of Faith and Baptismal Confessions which we find among the ecclesiastical writers of the second and third centuries mark the transition from the Bible to the Ecumenical Creeds. They contain nearly all the articles of the Apostles' and Nicene Creeds, and some are even more full, especially those of the East; for the Greek Church was, at an early period, disturbed by heretical speculations and perversions, and had a greater talent and taste for metaphysical theology than the less learned but more sober, practical, and steady Church of the West. I have included here also some creeds of the fourth century, to facilitate the comparison with the Apostles' and the Nicæno-Constantinopolitan symbols. In addition to the valuable collections of Hahn (Bibliothek der Symbols und Glaubensregeln, 1842) and Heurtley (Harmonia Symbolica, 1858, and De Fide et Symbolo, 1869), I have examined the more recent works of Caspari (Quellen zur Geschichte des Taufsymballs and der Glaubensregel, 1866–75, 3 vols.), Lumby (History of the Creeds, 1873), Swainson (Literary History of the Nicene and Apostles' Creeds, 1875), and Hort (Two Dissertations, etc., 1876).


Epistola ad Trallianos, cap. 9.

The following passage is no creed nor part of a creed, but it shows what facts of the gospel history were most prominent in the mind of the famous bishop and martyr Ignatius, of Antioch, and the Church of his age, in opposition to the Gnostic heretics, who resolved the birth, death, and resurrection of Christ into an unreal and delusive show or phantom (δόκησις, hence Docetae). A similar passage of greater length occurs in the commencement of his letter to the Christians at Smyrna.

The text is from the shorter Greek recension of the seven Epistles, with the chief interpolations of the longer Greek recension added in brackets. The latter mentions also Christ's lonely descent into Hades (καθῆλθεν εἰς ᾅδην μόνος). In the short Syriac Ignatius there is no Epistle to the Trallians. On the Ignatian controversy and literature, see my Church History, Vol. I. § 119, pp. 463 sqq.
**Be deaf, therefore, when any would speak to you apart from (at variance with) Jesus Christ**

<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>Κωφώθητε οὖν, ὅταν ύμῖν χωρίς Ἰησοῦ Χριστοῦ λαλῇ τις</td>
<td>Be deaf, therefore, when any would speak to you apart from (at variance with) Jesus Christ</td>
</tr>
<tr>
<td>τοῦ υἱοῦ τοῦ θεοῦ</td>
<td>[the Son of God],</td>
</tr>
<tr>
<td>τοῦ ἐκ γένους [γενομένου] Δαβίδ</td>
<td>who was descended from the family of David,</td>
</tr>
<tr>
<td>τοῦ ἐκ Μαρίας,</td>
<td>born of Mary,</td>
</tr>
<tr>
<td>ὃς ἀληθῶς ἐγεννήθη</td>
<td>who truly was born</td>
</tr>
<tr>
<td>[ καὶ ἐκ θεοῦ καὶ ἐκ παρθένου ...]</td>
<td>[both of God and of the Virgin …]</td>
</tr>
<tr>
<td>ἀληθῶς ἀνέλαβε σῶμα· ὁ Λόγος</td>
<td>truly took a body; for the Word</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>γὰρ σὰρξ ἐγένετο καὶ ἐπολιτεύσατο ἄνευ ἁμαρτίας ...</td>
<td>became flesh and dwelt among us without sin …],</td>
</tr>
<tr>
<td>ἐφαγέν τε καὶ ἔπιεν [ἄληθως],</td>
<td>ate and drank [truly],</td>
</tr>
<tr>
<td>ἀληθῶς ἐδιώχθη ἐπὶ Ποντίου Πιλάτου,</td>
<td>truly suffered persecution under Pontius Pilate,</td>
</tr>
<tr>
<td>ἀληθῶς [δὲ, καὶ οὐ δοκήσει] ἐσταυρώθη καὶ ἀπέθανεν ...</td>
<td>was truly [and not in appearance] crucified and died …</td>
</tr>
<tr>
<td>ὃς καὶ ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν [καὶ ἀνέστη διὰ τριῶν ἡμερῶν],</td>
<td>who was also truly raised from the dead [and rose after three days],</td>
</tr>
<tr>
<td>ἐγείροντος αὐτὸν τοῦ Πατρὸς αὐτοῦ ...</td>
<td>his Father raising him up …</td>
</tr>
<tr>
<td>[καὶ τεσσαράκοντα ἡμέρας συνδιατρίψας τοῖς Ἀποστόλοις,</td>
<td>[and after having spent forty days with the Apostles,</td>
</tr>
</tbody>
</table>

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**Creeds of Christendom, with a History and Critical notes.**

**Volume II. The History of Creeds.**

Philip Schaff

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27
Irenæus. A.D. 180.

Irenæus was a native of Asia Minor, a pupil of Polycarp of Smyrna (Adv. Hær. Lib. III. cap. 3, § 4; Euseb. H. E. v. 20), and through him a grand-pupil of St. John the Apostle. He was bishop of the church at Lyons (Lugdunum), in the South of France, in 177, wrote his great work against the Gnostic heresies about 180, while Eleutherus (d. 185) was bishop of Rome (Adv. Hær. Lib. III. cap. 3, § 3), and died about 202.

He was therefore a connecting link between the East and the West, as well as between post-apostolic and ante-Nicene Christianity, and altogether the most important witness of the doctrinal status of the Catholic Church at the close of the second century. The ancient Massilia (Marseilles) was a Greek colony, and the churches of Lyons and Vienne in Gaul were probably planted by Eastern missionaries, and retained a close connection with the Eastern churches, as appears from the letter of those churches to their brethren in Asia Minor after the fierce persecution under Marcus Aurelius, A.D. 177 (see Euseb. H. E. v. 1).

Irenæus refutes the heretics of his age by the Scriptures and the apostolic tradition. This tradition, though different in form from the New Testament, and perhaps older than the writings of the Apostles, agrees with them, being a summary of their teaching, and is handed down in all the churches through the hands of the presbyters. The sum and substance of this tradition is the baptismal creed, called by him the κανὼν τῆς ἀληθείας, ἀποστόλων διδαχή, τὸ ἀρχαῖον τῆς ἐκκλησίας σύστημα, γνῶσις ἀληθή, traditio veritatis, vera fides, predicatio ecclesiae. He does not give the creed in full, but incorporates passages of it in several parts of his work. He gives most of the articles of the Apostles’ Creed as it prevailed in the West, but has also several characteristic passages in common with the Nicene Creed (ἕνα ... σαρκωθέντα ὑπὲρ τῆς ημετέρας σωτηρίας ... τὸ διὰ προφητῶν κεκηρυχόμενον ... τὸ διὰ προφητῶν κεκηρυχόμενον ...). The ancient liturgies of Gaul likewise have a semi-Oriental character.

5 The essential identity of the Scriptures and the apostolic tradition is asserted by Irenæus (Adv. Hær. Lib. III. cap. 1, § 1): 'Non per alios dispositionem salutis nostrae cognovimus, quam per eos [apostolos], per quos evangelium pervenit ad nos; quod quidem tunc præconaverunt, postea vero per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum et columnam fidei nostræ futuræ.' Comp. the fragment of his letter to Florinus, preserved by Eusebius (H. E. v. 20), where he says that the presbyters and Polycarp handed down the teaching of the Lord as they received it from the eye-witnesses of the Word of Life—in entire accordance with, the Scriptures (πάντα σύμφωνα ταῖς γραφαῖς).
First Form

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Ἡ μὲν γὰρ ἐκκλησία, καίπερ καθ᾽ ὅλης τῆς οἰκουμένης ἐως περάτων τῆς γῆς διεσπαρμένη, παρὰ δὲ τῶν Ἀποστόλων καὶ τῶν ἐκείνων μαθητῶν παραλαβοῦσα τὴν [πίστιν]</td>
<td>The Church, though scattered through the whole world to the ends of the earth, has received(^6) from the Apostles and their disciples the faith</td>
</tr>
<tr>
<td>εἰς ἕνα Θεόν, Πατέρα παντοκράτορα,</td>
<td>in one God, the Father Almighty,</td>
</tr>
<tr>
<td>τὸν πεποιηκότα τὸν οὐρανὸν, καὶ τὴν γῆν,</td>
<td>who made the heaven and the earth,</td>
</tr>
<tr>
<td>καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς, πίστιν·</td>
<td>and the seas, and all that in them is;</td>
</tr>
<tr>
<td>καὶ εἰς Ἐξαρμ. Ἰησοῦν, τὸν Υἱὸν τοῦ Θεοῦ,</td>
<td>and in one Christ Jesus, the Son of God,</td>
</tr>
<tr>
<td>τὸν σαρκωθέντα ὑπὲρ τῆς ἡμετέρας σωτηρίας</td>
<td>who became flesh for our salvation;</td>
</tr>
<tr>
<td>καὶ εἰς Πνεῦμα ἅγιον,</td>
<td>and in the Holy Ghost,</td>
</tr>
<tr>
<td>τὸ διὰ τῶν προφητῶν κεκηρυχὸς τὰς οἰκονομίας καὶ τὰς ἐλεύσεις [τὴν ἔλευσιν, adventum],</td>
<td>who through the prophets preached the dispensations and the advents [advent],</td>
</tr>
<tr>
<td>καὶ τὴν ἑκ παρθένου γέννησιν,</td>
<td>and the birth from the Virgin,</td>
</tr>
<tr>
<td>καὶ τὸ πάθος,</td>
<td>and the passion,</td>
</tr>
<tr>
<td>καὶ τὴν ἔγερσιν ἐκ νεκρῶν,</td>
<td>and the resurrection from the dead,</td>
</tr>
</tbody>
</table>

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\(^6\) Lit. 'yet having received.' In the Greek the creed is part of one sentence, which is resumed in τοῦτο τὸ κήρυγμα παρειληφύια καὶ ταύτην τὴν πίστιν ... ἡ ἐκκλησία ... ἐπιμελώς φυλάσσει.
καὶ τὴν ἔνσαρκον εἰς τοὺς οὐρανοὺς ἀνάληψιν τοῦ ἠγαπημένου Χριστοῦ Ἰησοῦ, τοῦ Κυρίου ἡμῶν, καὶ τὴν ἐκ τῶν οὐρανῶν ἐν τῇ δόξῃ τοῦ Πατρὸς παρουσίαν αὐτοῦ, ἐπὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος, ἵνα Χριστῷ Ἰησοῦ, τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ, καὶ Σωτῆρι, καὶ βασιλεί, κατὰ τὴν εὐδοκίαν τοῦ Πατρὸς τοῦ ἀοράτου, πᾶν γόνυ κάμψῃ, καὶ ἅγιοι, καὶ ἀκάθαρτοι, καὶ ἀνάρχοντες, καὶ ἀναστάτους, καὶ ἀνυπόκτους, καὶ ἀνεξάρτητους, καὶ ἁμαρτολούς, καὶ ἐκκαθαρισθέντας, καὶ ἀνάδεικνυτας, καὶ ἀδικοποιούς, καὶ ἀσεβεῖς, καὶ ἀδίκους, καὶ ἀνόμους καὶ βλασφήμους τῶν ἀνθρώπων εἰς τὸ αἰώνιον πῦρ πέμψῃ· τοῖς δὲ ἀνθρώποις ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα γλώσσα ἐξομολογήσηται αὐτῷ, καὶ κρίσιν δικαίαν ἐν τοῖς πάσι ποιήσῃ, τὰ μὲν πνευματικὰ δικαίοις, καὶ ὁσίοις, καὶ τὰς ἐντολὰς ἀφθαρσίαν δωρήσῃ, καὶ δόξαν αἰωνίαν περιποιήσῃ.

and the bodily assumption into heaven of the beloved Christ Jesus, our Lord, and his appearing from heaven in the glory of the Father, to comprehend all things under one head, and to raise up all flesh of all mankind, that, according to the good pleasure of the Father invisible, every knee of those that are in heaven and on the earth and under the earth should bow before Christ Jesus, our Lord and God and Saviour and King, and that every tongue should confess to him, and that he may execute righteous judgment over all: sending into eternal fire the spiritual powers of wickedness, and the angels who transgressed and apostatized, and the godless and unrighteous and lawless and blasphemous among men, and granting life and immortality and eternal glory to the righteous and holy, who have both kept the commandments and continued in his love, some from the beginning, some after their conversion.

Note.—Irenæus adds to this Creed: 'The Church, having received this preaching and this faith, as before said, though scattered throughout the whole world, zealously preserves it (ἐπιμελῶς φυλάσσει) as one household, ... and unanimously preaches and teaches the same, and hands it down as by one mouth (συμφόνως ταῦτα κηρύσσει καὶ διδάσκει καὶ παραδίδωσιν, ὡς ἓν στόμα κικτημένη); for although there are different dialects in the world, the power of the tradition is one and the same (ἡ δύναμις τῆς παραδόσεως μία καὶ ἡ αὐτή). And in no other manner have either the churches established in Germany believed and handed down, nor those in Spain, nor among the Celts, nor in the East, nor in Egypt, nor in Libya, nor those established in the middle of the world. But as the
sun, God's creature, is one and the same in all the world, so, too, the preaching of the truth shines every where and enlightens all men who wish to come to the knowledge of the truth. And neither will he who is very mighty in language among those who preside over the churches say other than this (for the disciple is not above his Master), nor will he who is weak in the word impair the tradition. For as the faith is one and the same, neither he who is very able to speak on it adds thereto, nor does he who is less mighty diminish therefrom.'

Second Form

Quid autem si neque Apostoli quidem Scripturas reliquisset nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt iis quibus committerant ecclesias? Cui ordinationi assentient multæ gentes barbarorum, eorum qui in Christum credunt, sine charta et atramento scriptam habentes per Spiritum in cordibus suis salutem, et veterem traditionem diligenter custodientes,

In unum Deum credentes, believing in one God,

Fabricatorem cæli et terræ, Maker of heaven and earth,

et omnium quæ in eis sunt, and all that in them is,

Per Christum Jesum Dei Filium; Through Christ Jesus the Son of God;

Qui, propter eminentissimam erga, figmentum suum dilectionem,

Who, for his astounding love towards his creatures,

eam quæ esset ex Virgine generationem sustinuit,

sustained the birth of the Virgin,

ipse per se hominem adunans Deo,

himself uniting his manhood to God,

et passus sub Pontio Pilato,

and suffered under Pontius Pilate,
et resurgens, and rose again,
et in claritate receptus, and was received in glory,
in gloria venturas, shall come in glory,
Salvator eorum qui salvantur, et Judex eorum qui judicantur; et mittens in ignem æternum transfiguratorres veritatis et the Saviour of those who are saved, and the Judge of those who are judged; and sending into eternal fire the perverters of the truth
contemptores Patris sui et adventus ejus. and the despisers of his Father and his advent.

Third Form

After remarking that the spiritual man shall judge all those who are beyond the pale of the truth—that is, outside of the Church—and shall be judged by no one, Irenæus goes on to say: 'For to him all things are consistent; he has a full faith (πίστις ὁλόκηρος)—'

Εἰς ἕνα Θεὸν παντοκράτορα, In one God Almighty,
ἐξ οὗ τὰ πάντα, from whom are all things;
καὶ εἰς τὸν Υἱὸν τοῦ Θεοῦ, Ἰησοῦν Χριστὸν, and in the Son of God, Jesus Christ,
tὸν Κύριον ἡμῶν, our Lord,
διὸ οὗ τὰ πάντα, by whom are all things,
καὶ τὰς οἰκονομίας αὐτοῦ, and in his dispensations,
διὸ ὁ ἄνθρωπος ἐγένετο ὁ Υἱὸς τοῦ Θεοῦ: through which the Son of God became man:
Peismonē bebaia kai eis to Pneuma toû Theou, 7

... to tâs oikonomías Patrōs te kai Yioô
skhnoyatôn kathê ekastân genean en tois
anthrôpou, kathôs boûletai õ Patēr.

the firm persuasion also in the Spirit of God,

who furnishes us with a knowledge of the
truth, and has set forth the dispensations of
the Father and the Son, in virtue of which
he dwells in every generation of men,
according to the will of the Father.

Tertullian. A.D. 200.

Tertullian, originally a lawyer, in mature life converted to Christianity, and one of its ablest and
most fearless advocates against infidels and heretics, flourished towards the close of the second
and the beginning of the third century as presbyter in Northern Africa, till about A.D. 220. He was
a rugged and eccentric genius, and joined the Montanist sect, which believed in the advent of the
age of the Paraclete in the person of Montanus, the continuance of the gift of prophecy in woman
as well as man, and the near approach of the millennium, and which maintained severe discipline
and some peculiar customs, in opposition to the more tolerant practice of the Catholic Church. He
placed truth (veritas) above authority and custom (vetus consuetude). But otherwise he was one
of the strongest champions of catholic orthodoxy against the Gnostic heresies, and would allow no
change in matters of fundamental doctrine. He alludes three times to the Creed, and quotes the chief
articles with some variations and interwoven with his comments. In other places he mentions only
one or two articles, as the occasion suggested. See Walch, pp. 7–10; Hahn, pp. 68–73; Heurtley,
pp. 13–17; Swainson, pp. 35–40.

First Form.
De Virginibus Velandis, cap. 1.

Regula quidem fidei una omnino est, sola,
immobils, et irreformabilis, credendi
scilicet

In unicum Deum Omnipotentem,

The Rule of Faith is altogether one, sole,
immoveable, and irremovable—namely, to
believe

in one God Almighty,

7 The Greek original is here defective. The Latin translation reads as follows: ‘Sententia firma quae est in Spiritu Dei, qui
pæstat agnitionem veritatis, qui dispositiones Patris et Filii exposuit, secundum quas aderat generi humano quemadmodum vult
Pater.’
the Maker of the world;  
and his Son, Jesus Christ,  
born of the Virgin Mary,  
crucified under Pontius Pilate,  
on the third day raised again from the dead,  
received in the heavens,  
sitting now at the right hand of the Father,  
coming to judge the quick and the dead,  
also through the resurrection of the flesh.

Second Form.
Adv. Praxeam (a Patrisian Unitarian), cap. 2.

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nos vero et semper, et nunc magis, ut instructores per Paracletum, Deductorem scilicet omnis veritatis,</td>
<td>But we believe always, and now more, being better instructed by the Paraclete, the Leader into all truth,</td>
</tr>
<tr>
<td>Unicum quidem Deum credimus:</td>
<td>One God:9</td>
</tr>
<tr>
<td>sub hac tamen dispensatione, quam aecomiam dicimus,</td>
<td>but under this dispensation which we call economy,</td>
</tr>
</tbody>
</table>

---

8 That is: This also belongs to the unchangeable rule of faith, that the Lord will hold general judgment after the dead are raised to life again. Neander (Tertull. p. 303) transposes etiam before per: ‘To judge the dead also through the resurrection.’ To this Tertullian adds: ‘Hac lege fidei manente, cetera jam disciplinae et conversationis admittunt novitatem correctionis, operante scilicet et proficiente usque in finem gratia Dei’ (This law of faith remaining, all other matters of discipline and conversation admit of the novelty of correction, the grace of God, namely, working and advancing to the end). The article on the Holy Ghost is here omitted.

9 In the Latin the following sentences depend on credimus. The English idiom requires more freedom.
and the Son of the one God,

his Word [Logos] who proceeded from him,

by whom all things were made,

and without whom nothing was made.

This was sent from the Father into the Virgin,

and was born of her,

both Man and God, the Son of Man and the Son of God,

and called Jesus Christ:

He suffered,

he died and was buried,

according to the Scriptures;\(^{10}\)

and raised again by the Father,

and taken up into the heavens,

and sitteth at the right hand of the Father,

he shall come to judge the quick and the dead:

---

\(^{10}\) This important insertion (the only express recognition of the Scriptures in the Creed) is also found in the Nicene Creed (κατὰ τὰς γραφὰς), after the clause risen on the third day, but disappeared in the later forms of the Apostles' Creed.
He thence did send, according to his promise, from the Father, the Holy Ghost, the Paraclete, the Sanctifier of the faith of those who believe in the Father and the Son and the Holy Ghost.

---

**Third Form.**

*De Præscript. Hæret. cap. 13.*

<table>
<thead>
<tr>
<th>Latin Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>qui exinde miserit, secundum promissionem suam, a Patre,</em></td>
<td>He thence did send, according to his promise, from the Father,</td>
</tr>
<tr>
<td><em>Spiritum Sanctum, Paracletum,</em></td>
<td>the Holy Ghost, the Paraclete,</td>
</tr>
<tr>
<td><em>Sanctificatorem fidei eorum qui credunt in Patrem et Filium et Spiritum Sanctum.</em></td>
<td>the Sanctifier of the faith of those who believe in the Father and the Son and the Holy Ghost.</td>
</tr>
</tbody>
</table>

---

Regula est autem fidei, ... illa scilicet qua creditur, The Rule of Faith is, ... namely, that by which we believe

Unum omnino Deum esse, That there is but one God,

*nec alium præter mundi conditorem,* and no other besides the Maker of the world,

*qui universa de nihilo produxerit,* who produced the universe out of nothing,

*per Verbum suum primo omnium demissum;* by his Word sent forth first of all;

*id Verbum, Filium ejus appellatum,* that this Word, called his Son,

*in nomine Dei varie visum a patriarchis,* was seen in the name of God in various ways by the patriarchs,

*in prophetis semper auditum,* was always heard in the prophets,

---

11 To this Tertullian adds: 'Hanc regulam ab initio Evangelii decucurrisse, etiam ante priores quosque hæreticos, ne dum ante Praxean hesternum, probabit tam ipsa posteritas omnium hæreticorum, quam ipsa novellitas Praxeæ hesterni.' i.e. 'That this rule has come down from the beginning of the gospel, even before the earlier heretics, and so of course before the Praxeas of yesterday, is proved both by the lateness of all heretics, and by the novelty of this Praxeas of yesterday.'
at last was sent down, from the Spirit and power of God the Father, into the Virgin Mary,

was made flesh in her womb, and born of her,

lived (appeared) as Jesus Christ;

that then he preached the new law

and the new promise of the kingdom of heaven;

wrought miracles;

was nailed to the cross;

rose again on the third day;

was caught up to the heavens;

and sat down at the right hand of the Father;

sent in his place the power of the Holy Ghost,

to guide the believers;

he will come again with glory

to take the saints into the enjoyment of eternal life and the celestial promises,

and to judge the wicked with eternal fire,

---

12 Al. exisse (Cod. Urs.).
13 Al. sedere, siteth.
Cyprian, of Carthage. A.D. 250.

Cyprian, the great bishop and martyr of Carthage, the chief champion of catholic unity; against heretics and schismatics, and at the same time of episcopal independence against Rome, during the middle of the third century (died 258), first applies the term *Symbolum* to the baptismal creed, but gives us only scanty fragments of it, in answer to the question whether baptized heretics and schismatics (like the Novatians) should be rebaptized when applying for admission into the Catholic Church. He answers the question in the affirmative, since out of the Catholic Church there is no truth, no sacraments, no salvation (*extra Ecclesiam nulla salus*); and hence if the Novatians used the same terms in their creed as the Catholics, they had not the thing, but a mere sham or empty counterfeit. This opinion on the validity of heretical baptism Cyprian maintained in opposition to Bishop Stephen of Rome.

The first of these fragmentary creeds is contained in his Epistle to Magnus (Ep. 69, al. 76), the other in his synodical Epistle to Januarius and other Numidian bishops (Ep. 70). Both are in form interrogative, in answer to the question *Credis?* put to the baptismal candidate, and contain the following articles:

<table>
<thead>
<tr>
<th>Credo in Deum Patrem,</th>
<th>I believe in God the Father,</th>
</tr>
</thead>
<tbody>
<tr>
<td>in Filium Christum,</td>
<td>in his Son Christ,</td>
</tr>
<tr>
<td>in Spiritum Sanctum.</td>
<td>in the Holy Ghost.</td>
</tr>
<tr>
<td>Credo remissionem peccatorum,</td>
<td>I believe the forgiveness of sins,</td>
</tr>
<tr>
<td>et vitam eternam</td>
<td>and eternal life</td>
</tr>
</tbody>
</table>

14 *Hæc regula,* he adds here also, *a Christo, ut probabitur, instituta nullas habet apud nos questiones, nisi quas hereses inferant et quæ hereticos faciant; cæterum manente forma ejus in suo ordine, quantum libet queras et tractes et omnem libidinem curiositatis effundas.*
Novatian, of Rome. A.D. 250.

Novatian, a presbyter and then a schismatical bishop of Rome, in opposition to Cornelius, from whom he dissented, in the middle of the third century, on a question of discipline concerning the readmission of the lapsed, explains, in his work *De Trinitate s. De Regula Fidei* (Bibl. PP. ed. Gallandi, Tom. III. pp. 287 sqq.), the 'rule of truth,' especially the divinity of Christ, in opposition to the heresies of his age, and states:

| Regula exigit veritatis, ut primo omnium | The rule of truth demands that, first of all, |
| credamus in Deum Patrem et Dominum omnipotentem, | we believe in God the Father and Almighty Lord, |
| id est, rerum omnium perfectissimum conditorem. | that is, the most perfect Maker of all things… |
| Eadem regula veritatis docet nos credere, post Patrem, etiam | The same rule of truth teaches us to believe, after the Father, also |
| in Filium Dei, Christum Jesum, | in the Son of God, Christ Jesus, |
| Dominum Deum nostrum, sed Dei Filium… | our Lord God, but the Son of God… |
| Sed enim ordo rationis et fidei auctoritas, digestis vocibus et literis Domini, admonet nos, post hac credere etiam | Moreover, the order of reason and the authority of faith, in due consideration of the words and Scriptures of the Lord, admonishes us, after this, to believe also |
| in Spiritum Sanctum, | in the Holy Ghost, |
| olim Ecclesiæ repromissum, sed statutis temporum opportunitatibus redditum. | promised of old to the Church, but granted in the appointed and fitting time. |
Note.—This rule is little more than the baptismal formula, and represents the Roman creed, which was shorter than the Eastern creeds, since Rome always loved power more than philosophy, and (as Rufinus remarks, De Symb. § 3) was less disturbed by heretical speculations than the Greek Church. Novatian, however, takes the knowledge of the whole creed for granted, and hence does not quote it literally and in full. He mentions also incidentally as articles of faith the holy Church, the remission of sins, and the resurrection. Comp. the notes in Hahn, pp. 74, 75.

Origen, of Alexandria. About A.D. 250.


Origen (185–254), teacher of the Catechetical School of Alexandria in Egypt, was the greatest divine and one of the noblest characters of his age, equally distinguished for genius, learning, industry, and enthusiasm for the knowledge of truth. His orthodoxy was questioned by some of his contemporaries, and he was even excommunicated by the Bishop of Alexandria, and condemned as a heretic long after his death by a council of Constantinople, 544. His curious speculations about the pre-existence of souls, the final salvation of all rational beings, etc., arose chiefly from his attempt to harmonize Christianity with Platonism. In the Introduction to his work, Περὶ ἀρχῶν, On the Principles (of the Christian Religion), written before 231 (some date it from 212–215), and preserved to us in the loose and inaccurate Latin translation of Rufinus, Origen gives some fragments of the creed which was used in his day and country. He first remarks that, while all believers in Christ accepted the books of the Old and New Testaments as a full revelation of the divine truth, the diversity of interpretations and opinions demanded a clear and certain rule (certa linea, manifesta regula), and that the apostles delivered such articles of faith as they deemed necessary for all, leaving the study of the reasons, the examination of the mode and origin, to the more gifted lovers of wisdom. He then proceeds to give a sketch of these dogmatic teachings of the apostles as follows:

Species eorum, quæ per prædicationem Apostolicam manifeste traduntur, istæ sunt:

Primo, quod unus Deus est, qui omnia creavit atque composuit quique cum nihil esset, esse fecit universa, Deus a prima creatura, et conditione mundi, omnium justorum Deus—Adam, Abel, Seth, Enos, Enoch, Noë, Sem, Abraham, Isaac, Jacob, duodecim Patriarcharum, Moysis et

The form of those things which are manifestly delivered by the preaching of the Apostles is this:

First, that there is one God, who created and framed every thing, and who, when nothing was, brought all things into being.—God from the first creation and forming of the world, the God of all the just—Adam, Abel, Seth, Enos, Enoch, Noah, Shem, Abraham, Isaac, Jacob, the twelve

Then, secondly, that Jesus Christ himself, who came, was born of the Father before all creation. And when in the formation of all things he had served the Father (for by him all things were made), in these last times, emptying himself, he became man incarnate, while he was God, and though made man, remained God as he was before. He took a body like our body, differing in this point only, that it was born and suffered in truth, and not in appearance, he bore the death common to all men and truly died; for he truly rose from the dead, and after his resurrection, having conversed with his disciples, he was taken up.

They also delivered that the Holy Ghost was associated in honor and dignity with the Father and the Son.

Origen then goes on to say that 'such questions, as to whether the Holy Spirit was born or unborn (natus an innatus), whether he was also to be regarded as a Son of God or not, are left for inquiry and investigation out of the holy Scriptures, according to the best of our ability; but it was most clearly preached in the churches that the Holy Spirit inspired every one of the saints and prophets and apostles, and that there was not one Spirit given to the ancients and another to the Christians.' Then he mentions (§ 5) as part of apostolic preaching (ecclesiastica prædicatio) the future resurrection and judgment, the freedom of will (omnem animam rationabilem esse liberi arbitrii et voluntatis), the struggle of the soul with the devil and his angels, the inspiration of the Scriptures,
and their deeper meaning known only to those to whom the Holy Spirit gives wisdom and understanding.

Throughout this passage Origen makes an important distinction between ecclesiastical preaching and theological science, and confines the former to fundamental facts, while to the latter belongs the investigation of the why and wherefore, and the deeper mysteries.

Gregorius Thaumaturgus, of Neo-Cæsarea. About A.D. 270.

Gregory, surnamed the Great or Thaumaturgus, i.e., the Wonderworker (from his supposed power of miracles), was a pupil and admirer of Origen (on whom he wrote an eloquent panegyric), and Bishop of Neo-Cæsarea in Pontus (from about 240 to 270), which he changed from a heathen into a Christian city. He took a prominent part in the Synod of Antioch (A.D. 269), which condemned the errors of Paul of Samosata, and issued a lengthy creed. He was held in the highest esteem, as we learn from Basil the Great, his successor in office (De Spiritu Sancto, cap. 29, § 74, where he is compared to the apostles and prophets, and called a 'second Moses'), and from Gregory of Nyssa (Vita Gregorii). The following creed (ἔκθεσις πίστεως κατὰ ἁπεκάλυψιν Γρηγορίου ἐπισκόπου Νεοκαισαρείας) was, according to the legend related by Gregory of Nyssa a hundred years later, revealed to him by the Apostle John in a vision, at the request of the Virgin Mary. It is somewhat rhetorical, but more explicit on the doctrine of the Trinity than any other ante-Nicene creed, and approaches in this respect the Symbolon Quicunque. The Greek text in Gallandi, Vet. PP. Bibl. p. 385; in Mansi, Tom. I. p. 1030, and Hahn, p. 97. Hahn gives also two Latin versions, one by Rufinus. Two other creeds ascribed to him are not genuine. An English translation of his writings by S. D. F. Salmond, in the Ante-Nicene Christian Library, Vol. XX. (Edinb. 1871).

<table>
<thead>
<tr>
<th>Εἷς θεὸς πατὴρ λόγου ζῶντος, σοφίας ὑφεστώσης καὶ δυνάμεως καὶ χαρακτήρος ἀιδίου, τέλειος τελείου γεννήτωρ, πατὴρ υἱοῦ μονογενοῦς,</th>
<th>There is one God, the Father of the living Word, who is the substantive wisdom and eternal power and image of God: the perfect origin (begetter) of the perfect (begotten): the Father of the only-begotten Son.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Εἷς κύριος μόνος ἐκ μόνου, θεὸς ἐκ θεοῦ, χαρακτήρ καὶ εἰκὼν τῆς θεότητος, λόγος ἐνεργός, σοφία τῆς ὅλων συστάσεως περιεκτική καὶ δύναμις τῆς ὅλης κτίσεως ποιητική, υἱὸς ἀληθινὸς ἀληθινοῦ πατρός,</td>
<td>There is one Lord, one of one (only of the only), God of God, the image and likeness of the Godhead, the mighty Word, the wisdom which comprehends the constitution of all things, and the power which produces all creation; the true Son of the true Father,</td>
</tr>
</tbody>
</table>

15 See the Greek text of the creed of the Antiochene Synod in Hahn, pp. 91–96; an English translation in Swainson, pp. 52–55.
Invisible of Invisible, and Incorruptible of Incorruptible, and Immortal of Immortal, and Everlasting of Everlasting.

And there is one Holy Ghost,

having his existence from God, and being manifested by the Son, namely, to men, the perfect likeness of the perfect Son, Life, the cause of the living [the sacred fount], sanctity, the Leader of sanctification, in whom is revealed God the Father, who is over all things and in all things, and God the Son, who is through all things: a perfect Trinity, not divided nor differing in glory and eternity and sovereignty.

Neither, indeed, is there any thing created or subservient in the Trinity, nor introduced, as though not there before but coming in afterwards; nor, indeed, has the Son ever been without the Father, nor the Spirit without the Son, but the Trinity is ever the same, unvarying and unchangeable.

Lucian, of Antioch. A.D. 300.

<table>
<thead>
<tr>
<th>Line</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>Variation: τελεία ζωῆς ζώντων, perfecta vita viventium; viventium causa. See Hahn, p. 99.</td>
</tr>
<tr>
<td>19</td>
<td>Variation: τελεία ζωῆς ζώντων, perfecta vita viventium; viventium causa. See Hahn, p. 99.</td>
</tr>
<tr>
<td>20</td>
<td>Omitted in some MSS., and by Hahn.</td>
</tr>
<tr>
<td>17</td>
<td>Omitted in some MSS., and by Hahn.</td>
</tr>
</tbody>
</table>
Lucianus was a learned presbyter of Antioch, who died a martyr, A.D. 311, under Maximinus, in Nicomedia. His creed was found after his death, and was, together with three similar creeds, laid before the Synod of Antioch, held A.D. 341, in the hope that it might be substituted for the obnoxious Creed of Nicæa. It is also called the second Antiochean Formula. It was translated into Latin by Hilarius Pictav. in his book De Synodis s. de Fide Orientalium, § 29. See Socrates, H. E. Lib. II. cap. 10 and 18; Sozomen, H. E. Lib. III. cap. 5; VI. 12; Mansi, Conc. Tom. II. pp. 1339–1342; Walch, l.c. p. 34; Hahn, l.c. p. 100.

We believe, in accordance with evangelical and apostolic tradition, in one God the Father Almighty, the Maker and Provider of all things.

And in one Lord Jesus Christ his Son, the only-begotten God, through whom all things were made, who was begotten of the Father before all ages, God of God, Whole of Whole, One of One, Perfect of Perfect, King of King, Lord of Lord, the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Shepherd, Door, unchangeable and unalterable, the immutable likeness of the Godhead, both of the substance and will and power and glory of the Father, the first-born of all creation, who was in the beginning with God, the Divine Logos, according to what is said in the gospel: 'And the Word was God,' through whom all things were made, and in whom 'all things consist.' who in the last days came down from above, and was born of a Virgin, according to the Scriptures, and became man, the Mediator between God and man, and the Apostle of our Faith, and the Prince of life;
as he says,28 ‘I have come down from heaven, not to do mine own will, but the will of him that sent me:’ who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.

And in the Holy Ghost given for consolation and sanctification and perfection to those who believe; as also our Lord Jesus Christ commanded his disciples, saying, ‘Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;’ 29 clearly of the Father who is really a Father, and of a Son who is really a Son, and of the Holy Ghost who is really a Holy Ghost; these names being assigned not vaguely nor idly, but indicating accurately the special personality, order, and glory of those named, so that in Personality they are three, but in harmony one.

Having then this faith (from the beginning and holding it to the end) before God and Christ we anathematize all heretical false doctrine. And if any one, contrary to the right faith of the Scriptures, teaches and says that there has been a season or time or age before the

28 John vi. 38.
29 Matt. xxviii. 19.
For we truly and clearly both believe and follow all things from the holy Scriptures that have been transmitted to us by the Prophets and Apostles.
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>τὸν ἐξ αὐτοῦ πρὸ πάντων τῶν αἰώνων γεγεννημένον,</td>
<td>who was begotten of him before all ages,</td>
</tr>
<tr>
<td>θεὸν λόγον,</td>
<td>the Divine Logos,</td>
</tr>
<tr>
<td>δι οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς,</td>
<td>through whom all things were made, both those in the heavens and those on the earth;</td>
</tr>
<tr>
<td>τὸν κατελθόντα καὶ σαρκωθέντα,</td>
<td>who came down and was made flesh;</td>
</tr>
<tr>
<td>καὶ παθόντα,</td>
<td>and suffered;</td>
</tr>
<tr>
<td>καὶ ἀναστάντα,</td>
<td>and rose again;</td>
</tr>
<tr>
<td>καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς,</td>
<td>and ascended to the heavens;</td>
</tr>
<tr>
<td>καὶ πάλιν ἐρχόμενον κρίναι ζώντας καὶ νεκρούς.</td>
<td>and shall come again to judge the quick and the dead.</td>
</tr>
<tr>
<td>Καὶ εἰς τὸ ἅγιον πνεῦμα.</td>
<td>And in the Holy Ghost;</td>
</tr>
<tr>
<td>καὶ εἰς σαρκὸς ἀνάστασιν,</td>
<td>and in the resurrection of the flesh;</td>
</tr>
<tr>
<td>καὶ εἰς ζωὴν τοῦ μέλλοντος αἰώνος,</td>
<td>and in the life of the world to come;</td>
</tr>
<tr>
<td>καὶ εἰς βασιλείαν οὐρανῶν,</td>
<td>and in a kingdom of heaven;</td>
</tr>
<tr>
<td>καὶ εἰς μίαν καθολικὴν ἐκκλησίαν τοῦ θεοῦ, τὴν ἀπὸ περάτων ἐως περάτων. 30</td>
<td>and in one Catholic Church of God which extends to the ends of the earth.</td>
</tr>
</tbody>
</table>

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30 The Latin version in Mansi: ‘quæ ab una orbis terrarum ora ad alteram usque porrigitur.’
Eusebius, Bishop of Cæsarea, in Palestine (d. 340), the Church historian, the friend and eulogist of Constantine I., and a leading member of the Council of Nicæa (325), forms the connecting link between the ante-Nicene and the Nicene Church. In his account of that Council he mentions the following creed, which his church in Cæsarea had received from the bishops of former times in catechizing and at baptism, which he himself had learned from Scripture, believed, and taught, and which he had laid before the Emperor and the Council. It comes very near the Nicene Creed as adopted in 325, and was the basis of it, but the characteristic shibboleth of Nicene orthodoxy, the term homoousios or consubstantial, is wanting. See Eusebii Cæsareensis Episcopi de fide Nicænæ exposita, in Athanasius, Epistola de decretis Synodi Nicænæ (Opera, Tom. I. Pt. I. pp. 238 sqq., ed. Montfau.) ; Socrates, Hist. Eccl. Lib. I. cap. 8; Theodoret, Hist. Eccl. Lib I. cap. 12.

We believe in one God the Father Almighty,
Πιστεύομεν εἰς ἑνα θεόν πατέρα παντοκράτορα,

Maker of all things visible and invisible;
tὸν τῶν ἀπάντων ὄρατων τε καὶ ἀοράτων ποιητήν·

And in one Lord Jesus Christ,
Καὶ εἰς ἑνα κύριον Ἰησοῦν Χριστόν,

the Word of God,
tὸν τοῦ θεοῦ λόγον,

God of God,
θεὸν εκ θεοῦ,

Light of Light,
φῶς εκ φωτός,

Life of Life,
ζωὴν εκ ζωῆς,

the only-begotten Son,
ὑίὸν μονογενῆ,

the first-born of every creature,
πρωτότοκον πάσης κτίσεως,

begotten of God the Father before all ages,
πρὸ πάντων τῶν αἰώνων ἐκ τοῦ θεοῦ πατρὸς γεγεννημένον,
δι οὐ καὶ ἐγένετο τὰ πάντα·

καὶ παθόντα,

καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ,

καὶ ἀνελθόντα πρὸς τὸν πατέρα,

καὶ ἤξοντα πάλιν ἐν δόξῃ κρίναι ζῶντας καὶ νεκροὺς.

[Πιστεύομεν] καὶ εἰς ἕν πνεῦμα ἅγιον. 

Τούτων ἕκαστον εἶναι καὶ ὑπάρχειν πιστεύοντες, πατέρα ἀληθῶς πατέρα καὶ υἱόν ἀληθῶς υἱόν καὶ πνεῦμα ἅγιον ἀληθῶς πνεῦμα ἅγιον, καθὼς καὶ ὁ κύριος ἡμῶν ἀποστέλλων εἰς τὸ κήρυγμα τοὺς συναντήσατε πάντα τὰ ἔθη, βαπτίζοντες αὐτούς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἀγίου πνεύματος.

by whom also all things were made;

who for our salvation was made flesh and made his home among men;

and suffered;

and rose on the third day;

and ascended to the Father;

and will come again in glory, to judge the quick and the dead.

[We believe] also in one Holy Ghost.

We believe that each of these is and exists, the Father truly Father, and the Son truly Son, and the Holy Ghost truly Holy Ghost; even as our Lord, when sending forth his disciples to preach, said: 'Go and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.'

To this creed Eusebius adds: 'And concerning these things we affirm that we so hold and so think, and have of old so held, and will so hold till death, and stand steadfast in this faith, anathematizing all ungodly heresy. We testify before Almighty God and our Lord Jesus Christ that we have thought all this in heart and soul ever since we knew ourselves, and we now so think and speak in truth, being able to show by evidence and to convince you that we in past times so believed and preached accordingly.'

32 Here the Creed of Cæsarea stops. What follows is an explanatory summary or a personal confession of Eusebius. This difference Hahn seems to have overlooked (p. 47).

31 Here the Creed of Cæsarea stops. What follows is an explanatory summary or a personal confession of Eusebius. This difference Hahn seems to have overlooked (p. 47).

From his Κατηχήσεις.

Cyril was elected Bishop of Jerusalem in 350; was expelled by the Arians in 360; reinstated in 361; attended the second œcumenical Council in 381 as an advocate of the Nicene orthodoxy (although for some time he had sided with the semi-Arians); he died in 386. He wrote in 348, while he was presbyter of the Church in Jerusalem, twenty-three Catechetical Lectures (Κατηχήσεις) or Sermons on the baptismal Creed used in Jerusalem, which he asserts to be the faith of the universal Church (Cat. XVII. § 3), also ‘the holy and apostolic faith’ (Cat. XVIII. § 32), although Cyril knows nothing of a literal composition by the Apostles. The Lectures were delivered to those who hoped to be baptized on the ensuing Easter eve. The Creed thus explained is not given at length in the manuscripts, since it was not to be written on paper, but to be engraved on the memory, and to serve to the baptized Christian as a viaticum for his journey through life, by which he might test the doctrine of Cyril or any other teacher. He claims for it antiquity and agreement with the Scripture from which it was drawn (Cat. V. § 12).

From these Lectures and ancient headings A. Aug. Touttée, the Benedictine editor of the Works of Cyril (Venet. 1763), has compiled the following creed. It closely resembles the Nicene Creed of 325, but, like that of Eusebius, it avoids the ὁμοούσιον. At the same time, it contains most of the additional clauses of the Constantinopolitan Creed of 381.

Comp. the critical edition of Cyril's Lectures by Reischl and Rupp, Munich, 1848–1850; my Church History, Vol. III. pp. 924 sqq.; Swainson, l.c. pp. 16 sqq.; Hort, l.c. pp. 84 sqq. The fourth Catechetical Lecture of Cyril, in which he goes over the creed in a summary way, is printed in Heurtley's De Fide et Symbolo, pp. 42–60.

**Longer Formula.**

<p>| Πιστεύομεν εἰς ἕνα Θεόν Πατέρα | We believe in one God the Father Almighty, |
| παντοκράτορα, | |
| ποιητὴν οὐρανοῦ καὶ γῆς, όρατῶν τε πάντων | Maker of heaven and earth, and of all things |
| καὶ ἀοράτων· | visible and invisible; |
| Καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν, | And in one Lord Jesus Christ, |
| τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ, | the only-begotten Son of God, |
| τὸν ἐκ υἱοῦ τοῦ πατρὸς γεννηθέντα, πρὸ | begotten of the Father before all ages, |
| πάντων αἰώνων, | |
| θεὸν ἀληθινόν, | very God, |</p>
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>δι οὗ τὰ πάντα ἐγένετο·</td>
<td>by whom all things were made;</td>
</tr>
<tr>
<td>ἐν σαρκὶ παραγενόμενον, 33</td>
<td>who appeared in the flesh;</td>
</tr>
<tr>
<td>καὶ ἐνανθρωπήσαντα</td>
<td>and became man;</td>
</tr>
<tr>
<td>[ἐκ παρθένου καὶ πνεύματος ἀγίου] 34</td>
<td>[of the Virgin and the Holy Ghost]; 35</td>
</tr>
<tr>
<td>σταυρωθέντα καὶ ταφέντα,</td>
<td>was crucified and was buried;</td>
</tr>
<tr>
<td>άναστάντα τῇ τρίτῃ ἡμέρᾳ,</td>
<td>rose on the third day;</td>
</tr>
<tr>
<td>καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς</td>
<td>and ascended into heaven;</td>
</tr>
<tr>
<td>αἱ καθίσαντα ἐκ δεξιῶν τοῦ πατρὸς,</td>
<td>and sitteth on the right hand of the Father;</td>
</tr>
<tr>
<td>καὶ ἐρχόμενον ἐν δόξῃ,</td>
<td>and will come again in glory;</td>
</tr>
<tr>
<td>κρίναι ζωντας καὶ νεκρούς·</td>
<td>to judge the quick and the dead;</td>
</tr>
<tr>
<td>οὐ τῆς βασιλείας οὐκ ἔσαι τέλος.</td>
<td>of whose kingdom there shall be no end.</td>
</tr>
<tr>
<td>Καὶ εἰς ἄγιον πνεῦμα,</td>
<td>And in one Holy Ghost,</td>
</tr>
<tr>
<td>τὸν παράκλητον,</td>
<td>the Advocate,</td>
</tr>
<tr>
<td>τὸ λαλῆσαν ἐν τοῖς προφήταις.</td>
<td>who spake in the Prophets.</td>
</tr>
<tr>
<td>Καὶ εἰς ἕν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,</td>
<td>And in one baptism of repentance for the remission of sins;</td>
</tr>
</tbody>
</table>

---

33 Ussher, Bull, and Hahn read σαρκωθέντα, was made flesh.
35 The words in brackets are doubtful, and are so considered by Toutée, Hahn, and Swainson.
34 The words in brackets are doubtful, and are so considered by Toutée, Hahn, and Swainson.
καὶ εἰς μίαν ἁγίαν καθολικὴν ἐκκλησίαν, and in one holy Catholic Church;
καὶ εἰς σαρκὸς ἀνάστασιν, and in the resurrection of the flesh,
καὶ εἰς ζωὴν αἰώνιον. and in life everlasting.

**Shorter Formula.**

In his *Catechetical Lectures*, XIX. § 9 (ed. Touttée, p. 309), where he gives an account of the baptismal service in the church of Jerusalem, Cyril mentions also a much briefer creed, as follows:

| Πιστεύω εἰς τὸν Πατέρα, | I believe in the Father, |
| καὶ εἰς τὸν Υἱὸν, | and in the Son, |
| καὶ εἰς τὸ ἅγιον Πνεῦμα, | and in the Holy Ghost, |
| καὶ εἰς ἓν βάρτισμα μετανοίας. | and in one baptism of repentance. |

Note.—This is regarded by Touttée, Walch, and Swainson as an independent formula, as the shorter baptismal creed of the church of Jerusalem. On the other hand, Hahn (p. 58) endeavors to show from the context that this form was not properly a baptismal confession, but a preparatory form of consecration (ἡ πρὸς τὸν Χριστὸν σύνταξις) following the formula of renunciation (μετὰ τὴν ἀπόταξιν τοῦ Σατανᾶ). It resembles in brevity the creed of Cyprian (p. 20), and, judging from its simplicity, is much older than the longer form.

**Two Creeds of Epiphanius. A.D. 374.**

*Ancoratus*, cap. 119, 120.

Epiphanius, the learned champion of a narrow and intolerant orthodoxy, was born in Palestine about 310, of Jewish parentage; Bishop of Salamis or Constantia, the capital of the island of Cyprus, 367; died at sea, 403. He has preserved to us two creeds at the close of his work *Ancoratus* (ὁ ἀγκύρωτος, secured as by an anchor, the Anchored One), which was written in 373 or 374, at the request of several presbyters in Pamphylia, as an exposition of the Nicene faith of the Holy Trinity, in opposition to the heresies of his age. The creeds are given as brief summaries of the preceding instruction. See Epiphanius *Opera*, ed. Petavius, Tom. II. pp. 122 sqq.; ed. Migne, *Patrol*. Vol. XLIII.
First Formula.
This is the shorter formula, and is chiefly interesting for its literal agreement with the fuller Nicene Creed as adopted, according to the current opinion, seven years afterwards by the second œcumenical Council (381). At the same time, it retains several clauses from the original Nicene Creed (325), especially 'Light of Light,' and the concluding anathema against the Arians. Epiphanius introduces this formula by the remark that 'this is the holy faith of the Catholic Church (τὴν ἁγίαν πίστιν τῆς καθολικῆς ἐκκλησίας), as the holy and only Virgin of God [i.e., the pure Church] received it from the holy Apostles and the Lord to keep,' and that 'every person preparing for the holy laver of baptism must learn it as the common mother of us all confesses it, saying, We believe,' etc.

| Πιστεύομεν εἰς ἕνα Θεόν Πατέρα,                  | We believe in one God the Father Almighty,                  |
| νοητὴν οὐρανοῦ τε καὶ γῆς, ὄρατων τε πάντων καὶ ἀοράτων,    | Maker of heaven and earth, and of all things visible and invisible; |
| Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν,                  | And in one Lord Jesus Christ,                  |
| τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ,                  | the only-begotten Son of God,                  |
| τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, | begotten of the Father before all worlds, |
| τούτῳ τῷ Μεταμορφώσεσθαι,                      | that is, of the substance of the Father, |
| φως ἐκ φωτὸς,                                    | Light of Light, |
| Θεὸν ἀληθινὸν ἐκ Θεοῦ ἁληθινοῦ,                  | very God of very God, |
| γεννηθέντα, ὁ ποιηθέντα,                        | begotten, not made, |
| ὁμοούσιον τῷ Πατρὶ.                              | being of one substance (consubstantial) with the Father; |
δι οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐν τῇ γῇ,

by whom all things were made, both those in the heavens and those on earth;

tὸν δὶ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν,

who for us men, and for our salvation, came down from heaven.

καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένον, καὶ ἐνανθρωπησάντα·

and was incarnate by the Holy Ghost and the Virgin Mary, and was made man;

σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου,

He was crucified for us under Pontius Pilate,

καὶ παθόντα, καὶ ταφέντα,

and suffered, and was buried;

καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ,

and the third day He rose again,

κατὰ τὰς γραφὰς·

according to the Scriptures;

καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς,

and ascended into heaven,

καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς,

and sitteth on the right hand of the Father;

καὶ πάλιν ἐρχόμενον μετὰ δόξης

and he shall come again, with glory,

κρίναι ζῶντας καὶ νεκρούς·
to judge the quick and the dead;

οὐ τῆς βασιλείας οὐκ ἔσται τέλος·
of whose kingdom shall be no end;

Καὶ εἰς τὸ Πνεῦμα τὸ Ἁγιον,

And in the Holy Ghost,

κύριον, καὶ ζωοποιὸν,

the Lord, and Giver of life,

tὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον,

who proceedeth from the Father,
who with the Father and the Son together is worshiped and glorified,

who spake by the Prophets;

in one holy Catholic and Apostolic Church;

we acknowledge one baptism for the remission of sins;

and we look for the resurrection of the dead;

and the life of the world to come.

But those who say, 'There was a time when he was not,' and, 'He was not before he was begotten,' or, 'He was made of nothing [of things that are not],' or 'of another substance or essence,' saying that the Son of God is effluent or variable, these the Catholic and Apostolic Church anathematizes.

Note.—Epiphanius adds: 'And this faith was delivered from the holy Apostles and in the Church, [in] the holy city, from all the holy bishops (ἀπὸ πάντων ὁμοῦ τῶν ἁγίων ἐπισκόπων), together more than three hundred and ten in number.' This evidently refers to the Council of Nicaea (which consisted of three hundred and eighteen bishops), and corrects the preceding statement of the apostolic origin of the Nicene Creed, which is true only of the substance, not of the form. But the reference itself is incorrect; for the creed of Epiphanius does not agree with the original Nicene Creed of 325, but word for word with the Nicæo-Constantinopolitan Creed of 381, except that it retains from the former the clauses τούτοις ἐκ τῆς οὐσίας τοῦ Πατρός, θεόν ἐκ θεοῦ, and the concluding anathema, which was wisely omitted by the Council of Constantinople. It is evident, therefore, that the important clauses which that council added to the original Nicene Creed, especially after the words 'in the Holy Ghost,' existed at least as early as 374, and in part much earlier, since some of them are found also in Cyril (348), and even in the heretical creed of Arius, as well as in

36 Substituted for κτιστὸν ἢ τρεπτόν, made or changeable, in the Nicene Formula of 325.
37 Substituted for κτιστὸν ἢ τρεπτόν, made or changeable, in the Nicene Formula of 325.
the Western creeds of Tertullian and Irenæus. It is questionable whether the Council of Constantinople adopted a new creed differing from that of Nicæa. It appears, indeed, in the seventh canon of the Constantinopolitan Council (in Mansi's Collection, Tom. III. pp. 564 and 565), but it is wanting in the paraphrase from the Arabic (in Mansi), among the canons of Johannes Scholasticus (d. 578), and in the epitome of Symeon Magister, who both give only six canons; nor is it mentioned by the Church historians Socrates, Sozomen, and Theodoret, or by any document before the fourth oecumenical Council of Chalcedon, 451, where the enlarged Nicene Creed was adopted, though not without objection from the Egyptian bishops. It seems, therefore, that the additions to the Nicene Creed, while they certainly existed several years before 381, and may have been put forward at the Council of Constantinople, were, nevertheless, not generally received till 451, See Vol. I. p. 25; Lumby, l.c. pp. 71–84; Swainson, p. 95; Hort, pp. 73 sqq.

Second Formula.

The second formula of Epiphanius is his own production, and is an enlargement or paraphrase of the first, i.e., the Nicene Creed, with several additional clauses against heretical opinions, especially against Apollinarianism (comp. Ancor. c. 75–81) and Pneumatomachianism (comp. Ancor. c. 65–74). He introduces it by the remark: 'Inasmuch as several other heresies, one after another, have appeared in this our generation, that is, in the tenth year of the reign of the Emperors Valentinianus and Valens, and the sixth of Gratianus [i.e., A.D. 374], … you as well as we, and all the orthodox bishops—in one word, the whole Catholic Church, especially those who come to holy baptism—make the following confession, in agreement with the faith of those holy fathers above set forth,' etc. The formula was probably intended for converts from the Apollinarian, Pneumatomachian, and Origenistic heresies. As a general baptismal confession it is too long and minute.

| Πιστεύομεν εἰς ἕνα Θεόν Πατέρα παντοκράτορα,        | We believe in one God the Father Almighty, |
| πάντων ἀοράτων τε καὶ ὁρατῶν ποιητήν ·          | Maker of all things, invisible and visible; |
| Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν,                | And in one Lord Jesus Christ,               |
| τὸν Υἱὸν τοῦ Θεοῦ,                                | the Son of God,                             |
| γεννηθέντα ἐκ Θεοῦ Πατρὸς μονογενῆ,              | the only-begotten Son of God the Father,    |
| τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρός,              | that is, of the substance of the Father,    |
| Θεὸν ἐκ Θεοῦ,                                     | God of God,                                |
Light of Light,

very God of very God,

begotten, not made,

being of one substance with the Father,

by whom all things were made, both those in

the heavens and those on earth, things

visible and invisible;

who for us men, and for our salvation, came
down, and was made flesh,

that is, begotten perfectly of the holy

ever-Virgin Mary by the Holy Ghost, who

became man,

that is, assumed a perfect man,

soul and body and mind (spirit), and all that

belongs to man, without sin,

not of the seed of man, nor in a man,

but forming for himself flesh into one holy

unity,

not, as in the Prophets, where he breathed and

spoke and wrought,

38 τέλειον, as also the preceding τελείως and the following υον, are evidently directed against the Apollinarian heresy, which taught only a partial incarnation, and made the divine Logos take the place of the reasonable soul.
but he became perfectly man,
for the Word became flesh,
not undergoing any change,
nor converting his Godhead into Manhood,
[but] uniting into his own one holy perfection and Godhead,
(for there is one Lord Jesus Christ and not two,
the same God, the same Lord, the same King);
the same suffered in the flesh;
and rose again;
and went up into heaven in the same body,
sat down gloriously at the right hand of the Father;
is coming in the same body in glory,
to judge the quick and the dead;
of whose kingdom there shall be no end.

39 Probably directed against Origen's view of the spiritual resurrection body.
καὶ εἰς τὸ Ἄγιον Πνεῦμα πιστεύομεν, And we believe in the Holy Ghost,
tὸ λαλῆσαν ἐν νόμῳ, who spake in the Law,
καὶ κηρύξαν ἐν τοῖς προφήταις, and preached in the Prophets,
καὶ καταβὰν ἐπὶ τὸν Ἰορδάνην, and came down at the Jordan,
λαλοῦν ἐν ἁποστόλοις, who speaks in Apostles,
οἰκοῦν ἐν ἁγίοις, dwells in saints;
οὐτώς δὲ πιστεύομεν ἐν αὐτῷ, and thus we believe in Him,
ὅτι ἐστὶ Πνεῦμα ἅγιον, that there is a Holy Spirit,
Πνεῦμα Θεοῦ, a Spirit of God,
Πνεῦμα τέλειον, a perfect Spirit,
Πνεῦμα παράκλητον, a Paraclete Spirit,
ἀκτιστον, uncreated,
ἐκ τοῦ Πατρὸς ἐκπορευόμενον, proceeding from the Father,
καὶ ἐκ τοῦ Υἱοῦ λαμβανόμενον, and received [receiving] from the Son, and
καὶ πιστεύομεν. believed.
Πιστεύομεν εἰς μίαν καθολικὴν καὶ We believe in one Catholic and Apostolic
ἀποστολικὴν ἐκκλησίαν, Church;

40 The codices read λαμβανόμενον and λαμβάνοντα. Caspari (Vol. I. p. 5) conjectures λαμβάνον with reference to John xvi. 14, ἐκ τοῦ ἐμοῦ λήμψεται, and Ancor. c. 7; Pan. hær. 74, c. 1, where Epiphanius uses λαμβάνον.
καὶ εἰς ἓν βάπτισμα μετανοίας,
καὶ εἰς ἀνάστασιν νεκρῶν,
καὶ κρίσιν δικαίαν ψυχῶν καὶ σωμάτων,
καὶ εἰς βασιλείαν οὐρανῶν,
καὶ εἰς ζωὴν αἰώνιον.

καὶ εἰς ἓν βάπτισμα μετανοίας;
καὶ εἰς ἀνάστασιν νεκρῶν;
καὶ κρίσιν δικαίαν ψυχῶν καὶ σωμάτων;
καὶ εἰς βασιλείαν οὐρανῶν;
καὶ εἰς ζωὴν αἰώνιον.

Τοὺς δὲ λέγοντας, ὅτι ἦν ποτὲ ὅτε οὐκ ἦν ὁ Ὁ ἔν το Πνεῦμα τὸ Ἅγιον, ἢ ὅτι εἴ οὐκ ἦν ἄλλωστον τὸν Υἱὸ τὸ Θεοῦ ἢ τὸ Ἅγιον Πνεῦμα, τούτους ἀναθεματίζει ἡ καθολικὴ ἡ ἀποστολικὴ ἐκκλησία, ἡ μήτηρ ὑμῶν. Καὶ παλὶν ἀναθεματίζομεν τοὺς μὴ ἀναθεματίζομεν τοὺς μὴ ὁμολογοῦντας ἀνάστασιν νεκρῶν, καὶ πάσας τὰς αἱρέσεις τὰς μὴ ἐκ ταύτης τῆς ὀρθῆς πίστεως οὐσιῶν.

But those who say, 'There was a time when the Son or the Holy Ghost was not,' or, 'He was made of nothing,' or 'of a different substance or essence,' saying 'the Son of God or the Holy Ghost is changeable or variable,' these the Catholic and Apostolic Church, your and our mother, anathematizes. And again we anathematize those who will not confess the resurrection of the dead, and all the heresies which are not of this, the right faith.

Note.—This creed has a striking resemblance to the 'Interpretation of the [Nicene] Symbol' (Ἑρμηνεία εἰς τὸ σύμβολον), which is ascribed to St. Athanasius, and printed in the first volume of the Benedictine edition of his Works, pp. 1278 sq.; in Migne, Vol. XXVI. p. 1252; and in Caspari, Vol. I. pp. 2 sqq. Formerly overlooked by Walch and Hahn, it has been recently examined by Caspari (Vol. I. pp. 1–72), and conclusively proven to be an abridged modification of the formula of Epiphanius; for the original clauses of this formula agree in spirit and style with Epiphanius and with many passages of his Ancoratus and Panarion. Moreover, Athanasius died May 2, 373 (see Larsow, Die Festbriefe des heil. Athanasius, p. 46), i.e., about a year before the composition of the Ancoratus; and he was generally opposed to anti-heretical creeds beyond that of Nicea, which he considered to be 'sufficient for the refutation of all impiety.' His Ἐκθεσις πίστεως (Hahn, pp. 175 sq.) is no proof to the contrary, for this is a subjective exposition of his personal faith, and was not intended to be a baptismal confession. Swainson (p. 89), without alluding to the lengthy discussion of Caspari, likewise denies the Athanasian authorship of the Ἑρμηνεία.

The Cappadocian Creed, ascribed to St. Basil, stands between the two Epiphanian Creeds, and is likewise an enlargement of the Nicene Creed with reference to the Apollinarian heresy. See Hort, pp. 120 sqq.

Lib. VII. cap. 41 (ed. Ueltzen, p. 183).

Irenæus, Tertullian, and Novatian give us most of the clauses of the Western or Apostles' Creed in its old Roman form (see next section); while Eusebius, Cyril, and Epiphanius bring us to the very text of the Eastern or Nicene Creed.

The following creed from the Constitutiones Apostolicæ (a compilation of several generations) belongs to the Eastern family, and resembles closely the longer formula of Cyril of Jerusalem (p. 31), with some original clauses on the Holy Spirit. It originated probably in Antioch about the middle of the fourth century, though some trace it as far back as 280. It was used as a baptismal confession; hence ἐνεργήσατο εἰς ἕνα ἀγέννητον μόνον ἀληθινὸν Θεόν παντοκράτορα, τὸν Πατέρα τοῦ Χριστοῦ, κτιστήν καὶ δημιουργόν τῶν ἀπάντων, εἷς οὗ τὰ πάντα·

Καὶ εἰς τὸν Ἰησοῦν τὸν Χριστὸν, τὸν μονογενῆ αὐτοῦ Υἱὸν, τὸν πρωτότοκον πάσης κτίσεως, τὸν πρὸ αἰώνων εὐθυκεῖα τοῦ Πατρὸς γεννηθέντα [οὗ κτισθέντα], διὸ οὗ τὰ πάντα ἐγένετο ὁ Πατρὸς κατὰ τὸν Αἴωνα, καὶ ἀνελθέντα ἐπὶ τοὺς οὐρανοὺς καὶ κατὰ τὸν Εἰκοσατέραν κατ᾽ αὐτὸν, καὶ σάρκα ἀναλαβόντα, καὶ ἐπὶ τῆς ΅ουδαίας κατέπλησεν καὶ ἐπὶ τῷ Πατρός καὶ ἐν τῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ· εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς βασιλείαν οὐρανῶν, καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος.

COMPARATIVE TABLE OF THE ANTE-NICENE RULES OF FAITH, AS RELATED TO THE APOSTLES' CREED AND THE NICENE CREED.
<table>
<thead>
<tr>
<th>Date</th>
<th>Author</th>
<th>Place</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.D. 170</td>
<td>Irenæus</td>
<td>Gaul</td>
<td>A.D. 200</td>
</tr>
<tr>
<td>A.D. 170</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.D. 250</td>
<td>Novatian</td>
<td>Rome</td>
<td>A.D. 250</td>
</tr>
<tr>
<td>A.D. 200</td>
<td>Tertullian</td>
<td>North Africa</td>
<td>A.D. 230</td>
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<tr>
<td>A.D. 170</td>
<td>Irenæus</td>
<td>Gaul</td>
<td>A.D. 250</td>
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</table>

Latin additions are in *italics*.

<table>
<thead>
<tr>
<th>I believe</th>
<th>We believe</th>
<th>We believe</th>
<th>I believe</th>
<th>We believe</th>
<th>(We believe in)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. in God the Father Almighty, Maker of heaven and earth;</td>
<td>1. ... in one God the Father Almighty, who made heaven and earth, and all that in them is;</td>
<td>1. ... in one God, the Creator of the world, who produced all out of nothing ...</td>
<td>1. in God the Father;</td>
<td>1. in God the Father and Almighty Lord;</td>
<td>1. One God, who created and framed everything ... Who in the last days sent</td>
</tr>
</tbody>
</table>

2. and in Jesus Christ, His only Son, our Lord; | 2. And in one Christ Jesus, the Son of God [our Lord]; | 2. And in the Word, his Son, Jesus Christ; | 2. in his Son Christ; | 2. in the Son of God, Christ Jesus, our Lord God; | 2. Our Lord Jesus Christ ... born of the Father before all creation ... |

3. who was conceived by the Holy Ghost, born of the Virgin Mary; | 3. Who became flesh [of the Virgin] for our salvation; | 3. Who through the Spirit and power of God the Father descended into the Virgin Mary, was made flesh in her womb, and born of her; | 3. born of the Virgin and the Holy Ghost ... made incarnate while remaining God ... |
4. suffered under Pontius Pilate, was crucified, died; and his suffering under Pontius Pilate, was dead and buried;

5. He rose from the dead; and his rising from the dead, the third day he rose from the dead;

6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty; and his bodily assumption into heaven;

7. He will come to judge the quick and the dead. And his coming from heaven in the glory of the Father to comprehend all things under one head, ... and to execute righteous judgment over all.

8. And I believe in the Holy Ghost; ... And in the Holy Ghost, the Paraclete, the Sanctifier, sent by the Holy Ghost, promised of old to the Church, and granted in the Son.
<table>
<thead>
<tr>
<th>Number</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td>the holy Catholic Church; the communion of saints;</td>
</tr>
<tr>
<td>10.</td>
<td>I believe the forgiveness of sins;</td>
</tr>
<tr>
<td>11.</td>
<td>And that Christ will, after the restoration of the flesh, receive his saints</td>
</tr>
<tr>
<td>12.</td>
<td>and eternal life through the holy Church.</td>
</tr>
</tbody>
</table>

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**The Apostle’s Creed**

- Gregory (Neo Cæsarea), A.D. 270.
- Lucian (Antioch), A.D. 300.
- Eusebius (Cæsarea, Jerusalem), A.D. 350.
- Cyril (Neo Cæsarea), A.D. 325.
- Nicaeno-Constantinopolitan Creed, A.D. 380.

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41 The Roman Creed according to Rufinus (380) ends with *carnis resurrectionem* but the Greek version of the Roman Creed by Marcellus (341) with *ζωήν αἰώνιον*. 

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64
<table>
<thead>
<tr>
<th>I believe</th>
<th>[We believe in]</th>
<th>[We believe in]</th>
<th>We believe</th>
<th>We believe</th>
<th>We believe</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. in God the Father Almighty, Maker of heaven and earth;</td>
<td>1. one God the Father;</td>
<td>1. One God the Father Almighty, Maker and Provider of all things;</td>
<td>1. in one God the Father Almighty, Maker of all things visible and invisible;</td>
<td>1. in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;</td>
<td>1. in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;</td>
</tr>
<tr>
<td>2. And in Jesus Christ, His only Son, our Lord;</td>
<td>2. one Lord, ... God of God, the image and likeness of the Godhead, ... the Wisdom and Power which produces all creation, the true Son of the true Father ...</td>
<td>2. And in one Lord Jesus Christ his only-begotten Son, the first-born of every creature, begotten of God the Father before all ages; by whom all things were made;</td>
<td>2. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages, very God, by whom all things were made;</td>
<td>2. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; [God of God], Light of Light, very God of very God, begotten, not made, being of one substance with the Father (όμοούσιον τῷ Πατρί), by whom all things were made;</td>
<td>2. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; [God of God], Light of Light, very God of very God, begotten, not made, being of one substance with the Father (όμοούσιον τῷ Πατρί), by whom all things were made;</td>
</tr>
<tr>
<td>3. who was conceived by the Holy Ghost, born of the Virgin Mary;</td>
<td>3. who was born of the Virgin, according to the Scriptures, and became man ...</td>
<td>3. who for our salvation was made flesh and lived among men;</td>
<td>3. who was made flesh, and became man;</td>
<td>3. who, for us men, and for our salvation, came down from heaven, and was incarnate by</td>
<td>3. who, for us men, and for our salvation, came down from heaven, and was incarnate by</td>
</tr>
</tbody>
</table>

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Creeds of Christendom, with a History and Critical notes. Volume II. The History of Creeds.
| 4. suffered under Pontius Pilate, was crucified, dead, and buried; | 4. who suffered for us; 4. and was crucified, and was buried; 4. He was crucified for us under Pontius Pilate, and suffered, and was buried; |
|---|---|---|
| 5. He descended into Hades; the third day he rose from the dead; | 5. and rose for us on the third day; 5. and rose on the third day; 5. and the third day he rose again, according to the Scriptures; |
| 6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty; | 6. and ascended into heaven, and sitteth on the right hand of God the Father; 6. and ascended to the Father; 6. and sitteth on the right hand of the Father; |
| 7. from thence he shall come to judge the quick and the dead. | 7. and again is coming with glory and power, to judge the quick and the dead; 7. and will come again in glory, to judge the quick and the dead; whose kingdom shall have no end; 7. and he shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end; |
| 8. And I believe in one Holy Ghost, the minister | 8. And in the Holy Ghost, given for We believe also in the Holy Ghost. 8. And in one Holy Ghost, [I believe] in |
the Holy Ghost; in whom is revealed God the Father, who is over all things and through all things, and God the Son, who is through all things—a perfect Trinity, not divided nor differing in glory, eternity, and sovereignty ...

9. the holy Catholic Church; the communion of saints;...

9. And in one baptism of repentance for the remission of sins;...

10. the forgiveness of sins;...

10. And I believe in one holy Catholic Church;...

11. the resurrection of the body;...

11. And we acknowledge one baptism for the remission of sins;...

12. and the life everlasting. (ζωὴν αἰώνιον).

12. and the life everlasting (ζωὴν τοῦ).
The words in *italics* in the last column are additions of the second œcuménical Council (381); the words in brackets are Western changes.
SYMBOLA ÓECUMENICA.

OECEUMENICAL SYMBOLS
I. SYMBOulum APOSTOLICUM. THE APOSTLES' CREED.

(a) FORMA RECEPta. Sixth Century or Later. Latin, Greek, and English. . . . . . . . . .

(b) FORMA ROMANA VETUS. 47
SYMBOLUM MARCELLI. Symbolum Augustini. Fourth Century . . . . . . . . . . . . . . . .

(c) FORMA AQUILEJENSIS. RUFINUS. 49
FORTUNATUS. Fourth and Fifth Centuries.

(c) FORMA ITALICA VETUS. Fourth Century. 50

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II. SYMBOulum NICÆNO-CONSTANTINOPOLITANUM. THE NICENE CREED. A.D. 325 and 381.

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(b) FORMA RECEPta ECCLESIAE OCCIDENTALIS. Latin and English.

(c) SYMBOLUM NICÆNUM VETUS. A.D. 325. Greek and Latin.
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III. SYMBOLUM CHALCEDONENSE. 

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IV. SYMBOLUM ATHANASIANUM. 
THE ATHANASIAN CREED.

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THE CREED OF THE SIXTH ÆCUMENICAL COUNCIL, AGAINST THE MONOTHELITES. 
Review of the Dogmatic Legislation of the Seven Æcumenical Councils. ........................................... 72

I. SYMBOLUM APOSTOLICUM. (a) FORMA RECEPTA.42

_Credo in Deum Patrem omnipotentem;_  
_Piστεύω εἰς ΘΕΟΝ ΠΑΤΕΡΑ, παντοκράτορα,_  
_Creatorem cæli et terræ._  
_ποιητήν οὐρανοῦ καὶ γῆς._
*Et in Jesum Christum, Filium ejus unicum, Dominum nostrum; qui conceptus est de Spiritu Sancto, natus ex Maria virginis; passus sub Pontio Pilato, crucifixus, mortuus, et sepultus; descendit ad inferna; tertia die resurrexit a mortuis; ascendit ad caelos; sedet ad dexteram Dei Patris omnipotentis; inde venturus (est) judicare vivos et mortuos.*

Καὶ (εἰς) ἸΗΣΟΥΝ ΧΡΙΣΤΟΝ, υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν κύριον ἡμῶν, τὸν συλληφθέντα ἐκ πεντάματος ἁγίου, γεννηθέντα ἐκ Μαρίας τῆς παρθένου, παθόντα ἐπὶ Ποντίου Πιλάτου, σταυρωθέντα, θανόντα, καὶ ταφέντα, κατελθόντα εἰς τὰ κατώτατα, τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἀπὸ τὸν μονογενῆ, τὸν κύριον ἡμῶν, τὸν Θεὸν ἡμῶν, ὁμοούσιον μετ' αὐτοῦ."
I believe in God the Father Almighty; Maker of heaven and earth.

And in Jesus Christ his only (begotten) Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell [Hades, spirit-world]; the third day he rose from the dead; he ascended into heaven; and

declaration to the penitent thief, Luke xxiii. 43. Some connect the descent into Hades with the resurrection in one article; while others, on the contrary, connect it with the preceding article by placing a (,) after buried. It forms rather a separate article, and should be included in (;), as above.

The clause has been explained in three different ways: 1. It is identical with sepultus (Rufinus), or means 'continued in the state of death and under the power of death' till the resurrection (Westminster divines). This makes it a useless repetition in figurative language. 2. It signifies the intensity of Christ's sufferings on the cross, where he tasted the pain of hell for sinners (Calvin and the Heidelberg Catechism). This is inconsistent with the order of the clause between death and resurrection. 3. An actual self-manifestation of Christ after the crucifixion to all the departed spirits, Luke xxiii. 43; Acts ii. 27, 31; 1 Pet. iii. 18, 19; iv.6; comp. Eph. iv. 8, 9; Col. ii. 15; Phil. ii. 10; Rev. i. 18. As such the descent is a part of the universality of the scheme of redemption, and forms the transition from the state of humiliation to the state of exaltation. This is the historical explanation, according to the belief of the ancient Church, but leaves much room for speculation concerning the object and effect of the descent.

Descendit ad inferna (other Latin copies: ad inferos , to the inhabitants of the spirit-world; so also in the Athanasian Symbol), κατελθόντα εἰς τὰ κατώτατα (other Eastern creeds: εἰς ᾅδου , viz., τόπον , or εἰς τὸν ᾅδην), he descended into Hades. This clause was unknown in the older creeds, though believed in the Church, and was transferred into the Roman symbol after the fifth century, probably from that of Aquilicia, A.D. 390, where it first appears among Latin creeds, as we learn from Rufinus. In the East it is found before in Arian creeds (about 360). After this we meet it again in the Creed of Venantius Fortunatus, A.D. 590, who had the Creed of Rufinus before him. The words κατώτατα and inferna, taken from Eph. iv. 9, correspond here to the Greek Ἅιδης, which occurs eleven times in the Greek Testament, viz., Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18; vi. 8; xx. 13, 14, and is always incorrectly translated hell in the English Version, except in 1 Cor. xv. 55. Hades signifies, like the Hebrew Sheol, the unseen spirit-world, the abode of all the departed, both the righteous and wicked; while hell (probably from the Saxon word helan, to cover, to conceal), at least in modern usage, is a much narrower conception, and signifies the state and place of eternal damnation, like the Hebrew gehenna, which occurs twelve times in the Greek Testament, and is so translated in the English Bible, viz., Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6. The American editions of the Book of Common Prayer leave it optional with the minister to use, in the Creed, hell, or the place of departed spirits; but it would be much better to restore or popularize the Greek Hades. The current translation, hell, is apt to mislead, and excludes the important fact—the only one which we certainly know of the mysterious triduum—that Christ was in Paradise in the time between the crucifixion and the resurrection, according to his own declaration to the penitent thief, Luke xxiii. 43. Some connect the descent into Hades with the resurrection in one article; while others, on the contrary, connect it with the preceding article by placing a (,) after buried. It forms rather a separate article, and should be included in (,), as above.

The clause has been explained in three different ways: 1. It is identical with sepultus (Rufinus), or means 'continued in the state of death and under the power of death' till the resurrection (Westminster divines). This makes it a useless repetition in
sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body [flesh]; and the life everlasting. Amen.

(b) THE OLD ROMAN AND AFRICAN FORM OF THE APOSTLES' CREED.

<table>
<thead>
<tr>
<th>Forma Romana Vetus</th>
<th>Symbolum Augustini (354-430)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before A.D. 341</td>
<td>Hippo Regius, Africa (Circ. 400).</td>
</tr>
<tr>
<td>Credo in Deum Patrem omnipotentem.</td>
<td>Credo in Deum Patrem omnipotentem.</td>
</tr>
<tr>
<td>Et in Jesum Christum, Filium ejus unicum, Dominum nostrum;</td>
<td>Et in Jesum Christum, Filium ejus unigenitum (unicum), Dominum nostrum;</td>
</tr>
</tbody>
</table>

figurative language. 2. It signifies the intensity of Christ's sufferings on the cross, where he tasted the pain of hell for sinners (Calvin and the Heidelberg Catechism). This is inconsistent with the order of the clause between death and resurrection. 3. An actual self-manifestation of Christ after the crucifixion to all the departed spirits, Luke xxiii. 43; Acts ii. 27, 31; 1 Pet. iii. 18, 19; iv.6, 8, 9; Col. ii. 15; Phil. ii. 10; Rev. i. 18. As such the descent is a part of the universality of the scheme of redemption, and forms the transition from the state of humiliation to the state of exaltation. This is the historical explanation, according to the belief of the ancient Church, but leaves much room for speculation concerning the object and effect of the descent.

'Resurrection of the body.' The older English translations of the Creed had the literal rendering flesh (caro, σάρξ), by which the ancient Church protested against spiritualistic conceptions of the Gnostics. But this may be misunderstood in a grossly materialistic sense, while the resurrection of the body is unobjectionable; comp. 1 Cor. xv. 50. According to Heurtley, l.c. p. 147, the change of flesh into body was first made 1543, in 'The necessary Doctrine and Erudition for any Christian Man,' set forth by Henry VIII.; but in the Interrogative Creed, used at Baptism and at the Visitation of the Sick, flesh is retained.

With the early Roman form the Creed of the Church of Hippo Regius, as given in the second column from the genuine expositions of St. Augustine (De Fide et Symbolo; De Genesi ad literam; Enchoridion de Fide, Spe et Caritate), almost literally agrees; so also the Creed of Ambrose, as far as it is quoted in his Tractates in Symbolum Apostolorum (Hahn, p. 16). The close connection of Augustine with the Church of Rome and the Church of Milan (where he was baptized, 387) accounts for the agreement. In his genuine works, however, he never gives the Creed continuously, but, like Rufinus, mixed with the exposition in which it is imbedded, and at times it is difficult to separate it from the writer's own words. See Hahn, pp. 13–15, and especially Heurtley, pp. 32–47. The former adopts the reading de Spiritu S. et virg. Mar.; tertia die for tertio; and omits in vitam eternam.

The Latin text of the old Roman Creed first appears in Rufinus, Espositio Symboli Apostolici, towards the end of the fourth century (compare the Appendix to the Opp. Cypriæni, ed. John Fell, Oxon. 1682, fol. pp. 17 sqq.), but it must be much older (see note 3 below). The faithful transmission of the Creed in the Church of the City of Rome is testified by Ambrose, Epistola ad Siricium Pap.: 'Credatur Symbolo Apostolorum, quod Ecclesia Romana intereratam semper custodit et servat; and by Vigilius of Thapsus, Contra Entych. 1. IV. c. 1: 'Romae ... a temporibus Apostolorum usque ad nunc ... ida fidelibus Symbolum traditur.' Compare Hahn, Bibliothek der Symbole, pp. 3, 30, 42, 43. On the difference between the old Roman form and the enlarged received text, see Vol. I. pp. 21, 22.
qui natus est de Spiritu Sancto et Maria virgine;
sub Pontio Pilato crucifixus, et sepultus;
tertia die resurrexit a mortuis;
ascendit in caelum, sedet ad dexteram Patris;
inde venturus judicare vivos et mortuos.

Et in Spiritum Sanctum;
Sanctam, Ecclesiam;
remissionem peccatorum;
carnis resurrectionem.

Credo et in Spiritum Sanctum;
Et in Spiritum Sanctum;
sanctam ecclesiam;
remissionem peccatorum;
carnis resurrectionem (? in vitam eternam).

The Greek text is to be found in Epiphanius, Hæres. LXXII. Opp. ed. Petav. Tom. I. p. 836; ed. Oehler in Corp. hæreseol. Tom. II. Pt. III. p. 52. It was inserted in a letter written by Marcellus of Ancyra to Julius I., Bishop of Rome, about 341 (or 337, as Hahn and Caspari assume), with a view to prove his orthodoxy against the Eusebians, who, under the impeachment of heresy, had previously deposed him. (As regards the chronology, see Zahn, Marcellus von Ancyra, Gotha, 1867, p. 68.) It occurs also, in Anglo-Saxon letters, in the Psalter of King Athelstan (d. 941), to which Ussher first called attention. See a fac-simile in Heurtley, p. 80, and the copy and comments in Caspari, Vol. III. pp. 5 sqq. The Greek text of Marcellus differs from the Latin of Rufinus only by the omission of the predicate πατέρα (Father) in the first article (which may be an error of the copyist), and by the addition of the last two words, ζωὴν αἰώνιον (which occur also in the creed of Petrus Chrysologus of Ravenna). It was heretofore regarded as a translation of the Roman Creed, but Caspari, with a vast amount of learning (Vol. III. pp. 28 sqq.), has made it almost certain that it is the original Creed of the Roman Church, in which the Greek language prevailed during the first two centuries. It was probably transplanted to Rome from Asia Minor early in the second century. It is simpler and older than the rules of faith of Tertullian and Irenaeus.
καὶ εἰς ΧΡΙΣΤΟΝ ἸΗΣΟΥΝ, τὸν υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν κύριον ἡμῶν,

καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ τῶν νεκρῶν,

καὶ εἰς τὸ ἍΓΙΟΝ ΠΝΕΥΜΑ,

καὶ τὸν γεννηθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου,

καὶ εἰς τὸν υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν κύριον ἡμῶν,

καὶ αὐτῷ ἐκπαθήσατο ἡ ἁγία δόξα τοῦ Θεοῦ,

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνέμοια.

καὶ τὴν σοφίαν καὶ τὴν ἁγίαν εἰρήνην,

καὶ τὰ ἀδικίατα, καὶ τὰ καθαρά καὶ τὰ ἄνεμα.
<table>
<thead>
<tr>
<th>Circ. A.D. 390. (^{50})</th>
<th>Circ. A.D. 570. (^{51})</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Credo in Deo Patre omnipotentem [invisibili et impassibili].</strong> (^{52})</td>
<td><strong>Credo in Deum Patrem omnipotentem.</strong></td>
</tr>
<tr>
<td><strong>Et in Jesu Christo, unico Filio ejus, Domino nostro;</strong></td>
<td><strong>Et in Jesum Christum, unicum Filium;</strong></td>
</tr>
<tr>
<td>qui natus est de Spiritu Sancto ex Maria virginis;</td>
<td>qui natus est de Spiritu Sancto ex Maria virginis;</td>
</tr>
<tr>
<td>crucifixus sub Pontio Pilato, et sepultus;</td>
<td>crucifixus sub Pontio Pilato;</td>
</tr>
<tr>
<td>[descendit in inferna]; (^{53})</td>
<td>descendit ad infernum;</td>
</tr>
<tr>
<td>tertia die resurrexit a mortuis;</td>
<td>tertia die resurrexit;</td>
</tr>
<tr>
<td>ascendit in caelos;</td>
<td>ascendit in cælum;</td>
</tr>
<tr>
<td>sedet ad dexteram Patris;</td>
<td>sedet ad dexteram Patris;</td>
</tr>
</tbody>
</table>

\(^{50}\) From the *Expositio Symboli* of Venantius Honorius Clemens Fortunatus, an Italian presbyter, afterwards Bishop of Poitiers in France, d. about 600. He follows Rufinus very closely, and evidently made use of his *Exposition*. See Hahn, l.c. p. 33, and Heurtley, pp. 54–56. The Commentary on the Athanasian Creed, which Muratori and Waterland ascribe to the same author, is by an unknown Fortunatus of a later age. See Vol. I. pp. 34–37.

\(^{51}\) Taken from Rufinus (d.410), *Expos. Symboli Apost.* (in Cyprian’s *Op.*, ed. Fell, Appendix, pp. 17 sqq.; also in Jerome’s Works). Comp. Hahn, *Bibliothek der Symbole*, etc., pp. 30 sqq.; Denzinger, *Enchirid.*, p. 2; and Heurtley, *Harmonia Symb.*, pp. 26 sqq. Hahn and Heurtley add the chief comments of Rufinus. He gives it as the Creed of the Church of Aquileja, where he was baptized (‘illum ordinem sequimur, quem in Aquilejensi ecclesia per lavaori gratiam suscepimus’). There are, however, two other Creeds used in the churches of the province of Aquileja, of uncertain (possibly of earlier) date, which are more in harmony with the old Roman form, and omit *invisibili et impassibili* in the first article, *hujus* before *carnis* in the last article, and the clause *descendit ad infernum*. They were found and first published by De Rubeis (Venice, 1754), in his *Dissertationes de Liturgicis Ritibus Ecclesiæ Forojuliensis*, pp. 242, 243, 249; then by Walch. l.c. p. 54 sqq.; Hahn, p. 39; and Heurtley, pp. 30 sqq.

\(^{52}\) This is the oldest reading, as also in *Jesu Christo*, and in *Spíritu Sancto*. So Vallarsius (ed. of Jerome), Baluze (the Bened. editor of Cyprian), Walch, and Hahn. Other copies correct the ablative into the accusative: in *Deum Patrem omnipotentem*, *invisibilem et impassibilem*, in *Jesum Christum*. So the first printed ed. of 1468, the Bened. ed. of Jerome, Pamelius, Fell, Heurtley. On the article on the Holy Spirit, the majority of authorities agree in reading the ablative, which is confirmed by Fortunatus. The addition of the attributes *invisible* and *impassible*, which are not found in any other form, have a polemical reference to the heresy of the Patrrippassians and Sabellians, as Rufinus remarks (§ 5).

\(^{53}\) Rufinus (§ 18): ‘Sciendum sane est quod in Ecclesiæ Romanae Symbolo non habetur additum “Descendit ad infernum.” sed neque in Orientis Ecclesiis habetur hic sermo: vis tamen verbi eadem videtur esse in eo quod “sepultus” dicitur.’
(d) AN OLD ITALIAN (Pseudo-Ambrosian) FORM OF THE APOSTLES' CREED. About A.D. 350.

We believe in God the Father Almighty,
Ruler and Creator of all ages and creatures.

And in Jesus Christ, his only Son, our Lord;
who was born of the Holy Ghost and from the Virgin Mary;
who was crucified under Pontius Pilate, and buried;
on the third day he rose from the dead;

---

54 Here Venantius adheres to the old Aquileian form, while in the first and second articles he uses the accusative. So also in his Commentaries: 'Ergo una divinitas in trinitate, quia dixit Symbolum; Credo in Deum Patrem, et in Jesum Christum, et in Spiritu Sancto.' See Hahn, p. 36; Heurtley, p. 55.

55 The exceptional *hujus* is thus explained by Rufinus (§ 43): *Ita fit ut uniuque animæ non confusum aut extremum corpus, sed unum quod habuerat reparetur; ut consequenter possit pro agonibus presentis vite cum anima sua caro vel pudica coronari, vel impudica puniri.*
ascendit in cælas;        ascended into the heavens;

sedet ad dexteram Dei Patris; sitteth on the right hand of God the Father;

inde venturus est judicare vivos et mortuos. from thence he shall come to judge the quick and the dead.

Et in Spiritum Sanctum;        And in the Holy Ghost;

et sanctam ecclesiam catholicam; and the holy Catholic Church;

remissionem peccatorum; the remission of sins;

carnis resurrectionem. the resurrection of the flesh.

NOTES.
1. This baptismal creed was copied, together with an Exhortatio sancti Ambrosii ad neophytos de Symbolo, by Dr. Caspari from two MSS. in the Vienna Library, and published in the second volume of his Quellen zur Geschichte des Taufsymbols, Vol. II. (1869), pp. 128 sqq. It is inserted in this Exhortation, not in broken fragments, as is usual with ante-Nicene writers, but continuously, with a connecting itaque after credimus (p. 134). The Exhortation was directed against the heresy of Arianism, and borrows an expression (Deus de Deo, lumen de lumine) from the Nicene Creed, but makes no allusion to the Pneumatomachian controversy and its settlement in 381. It seems, therefore, to belong to the middle of the fourth century (350–370). Caspari denies the authorship of Ambrose (who was opposed to committing the creed to writing), and is inclined to assign it to Eusebius of Vercelli or Lucifer of Cagliari, in Sardinia, where the symbol may have been in use.

2. The symbol resembles the older Italian forms of Rome, Milan, and Ravenna. With the Roman it omits the articles descendit ad inferna, communionem sanctorum, and vitam aeternam; but, unlike the Roman, it has catholicam after ecclesiam, and the peculiar clause saeculorum omnium et creaturarum regem et conditorem. A similar addition occurs in the Symbol of Carthage (universorum creatorem, regem saeculorum, invisibilem et immortalem).

3. Other Italian forms of the Western Creed, see in Hahn, pp. 6 sqq.

THE GRADUAL FORMATION OF THE APOSTLES' CREED.
This Table shows the date of the several Articles and the verbal variations of the Apostles' Creed, as far as they can be ascertained, from the earliest rules of faith to the eighth century, or from Irenæus to Pirminius. The first occurrence of any word or phrase of the Creed is marked by small capitals.
<table>
<thead>
<tr>
<th>Credo (I believe):</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Art. I.</strong></td>
</tr>
<tr>
<td>In Deum Patrem</td>
</tr>
<tr>
<td>Et in Omnium cœli et terræ</td>
</tr>
<tr>
<td><strong>Art. II.</strong></td>
</tr>
<tr>
<td>In Deum Patrem</td>
</tr>
<tr>
<td>In Deum Patrem</td>
</tr>
<tr>
<td><strong>I.</strong></td>
</tr>
<tr>
<td>[Πιστεύω] τὸν Κύριον τὸν υἱὸν τοῦ Θεοῦ και εἰς τὸν Θεοῦ Χριστὸν Ιησούν τὸν ιερὸν ήμῶν, διὸ τὰ πάντα</td>
</tr>
<tr>
<td>St. Irenæus, A.D. 200.</td>
</tr>
<tr>
<td><strong>II.</strong></td>
</tr>
<tr>
<td>Tertullian, A.D. 220.</td>
</tr>
<tr>
<td>In unicum Deum.</td>
</tr>
<tr>
<td>In unicum mundi Christum</td>
</tr>
<tr>
<td><strong>III.</strong></td>
</tr>
<tr>
<td>St. Cyprian, A.D. 250.</td>
</tr>
<tr>
<td>In Deum Patrem</td>
</tr>
<tr>
<td>i n Filium Christum</td>
</tr>
<tr>
<td><strong>IV.</strong></td>
</tr>
<tr>
<td>Novatian, A.D. 260.</td>
</tr>
<tr>
<td>In Deum Patrem</td>
</tr>
<tr>
<td>In Deum Patrem</td>
</tr>
<tr>
<td>Dominum Dei Christum</td>
</tr>
</tbody>
</table>
| V. | εἰς Θεόν πανοράματα | εἰς τὸν υἱὸν τοῦ Θεοῦ | τὸν μονογενῆ | Χριστὸν Ιησοῦν μονογενῆ | Κύριον ημῶν  
Marcellus,  
A.D. 341. |
| VI. | In Deum omnipotens invisibilem et in unicum Filium ejus | Dominum nostrum  
Rufinus,  
A.D. 390. |
| VII. | In Deum omnipotens et in Jesum Filium ejus | Dominum nostrum  
Rufinus,  
Aquileja,  
A.D. 390. |
| VIII. | In Deum omnipotens et in Jesum Filium ejus also [unigenitum] | Dominum nostrum  
St. Augustine,  
Rome,  
A.D. 400. |
| IX. | In Deum omnipotens et in Jesum Filium ejus | Dominum nostrum  
St. Nicetas,  
A.D. 450. |
| X. | In Deum omnipotens et in Jesum Filium ejus | Dominum nostrum  
Eusebius Gallus,  
A.D. 550 (?). |
| XI. | In Deum omnipotens creatorem cœli et terræ unigenitum sempiternum | Dominum nostrum  
Sacramentarium Gallicanum,  
A.D. 650. |

### THE GRADUAL FORMATION OF THE APOSTLES' CREED.

A blank space indicates that the portion of the Article under which it occurs had not at that time come into general use. The Table is based on J. R. Lumby's History of the Creeds (Cambridge,
1873), p. 182, but contains several additions, especially the chief ante-Nicene rules of faith, viz.,
that of Irenæus, *Adv. hær.* I. 10 (Greek); III. 4 (Latin, in parentheses); and IV. 33 (Greek, in
parentheses); and that of Tertullian, *De virg. veland.* c. 1; *Adv. Prax.* c. 2 (in parentheses); and *De
drascr. hær.* c. 13 (in parentheses).

<table>
<thead>
<tr>
<th>Credo (I believe):</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Art. III.</strong></td>
</tr>
<tr>
<td>Qui est</td>
</tr>
<tr>
<td>Spiritus Sancto</td>
</tr>
<tr>
<td>Who was Cristos</td>
</tr>
<tr>
<td>Holy Ghost</td>
</tr>
<tr>
<td>τὸν ὄνομα παρθένου γέννησιν (Generationem) τὸν σαρκωθέντα ὑπὲρ τῆς ἡμτέρας σωτηρίας (ἄνθρωπος ἐγένετο)</td>
</tr>
<tr>
<td>Missum a Patre in Virginem</td>
</tr>
<tr>
<td>Spiritu Patris</td>
</tr>
</tbody>
</table>
Art. V.

Deserit Tertia Ascendit A Aedid a d a d
ad die mortuis ad deos deorum
Infima

H e H e H e A n d O f T h e A n g i x
descendit rose the ascendent Of The
into Hell into t h e righ t

I. S t. Irenæus, A.D. 200.

καὶ ἐκ τῆς μεταφέρεται τοῦς σώματας ἐκ νεκρῶν καὶ τὴν οὐρανίαν αναλήψιν (et in οὐρανίας)
καιρός (et in claritate)

II. Tertullian, A.D. 220.

tertia resurgens eximio e resumptum in cœlos
(a mortuis in nunc)
(Patre) (in coelis a d
eximio)

III. S t. Cyprian, A.D. 250.

IV. Novatian

A. D.
260.

V. Μακρίτης τοῦ πατρὸς καὶ καθημένον ἀναβάντα ἐς ἐκ τῶν νεκρῶν ἀναστάντα καὶ τῇ τρίτῃ ἡμέρᾳ ἐν δεξίᾳ τοὺς οὐρανοὺς Ἐν δεξίᾳ τοῦ Πατρὸς σεδέτ καὶ ἀνέβη ἐκ τῶν νεκρῶν ἀναστάντα τῇ τρίτῃ ἡμέρᾳ τῇ τρίτῃ ἡμέρᾳ καὶ τῇ τρίτῃ ἡμέρᾳ.

VI. Rufinus ascendit tertia resurxit a ascendit sedet Patris in dexteram mortuis in a d coelos descendit in inferna.

VII. Rufinus tertia resurxit a ascendit sedet Patris die mortuis in a d coelos descendit in inferna.

VIII. S t. Augustine tertio resurxit a ascendit sedet Patris die mortuis in a d coelos descendit in inferna.

IX. S t. Nicetas tertio resurxit vivus ascendit sedet Patris die a mortuis coelos descendit in inferna.

X. Eusebius Gallus tertia resurxit a ascendit sedet dei Patris omnis a mortuis a d a d coelos descendit in inferna.

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### THE GRADUAL FORMATION OF THE APOSTLES' CREED.

Credo (I believe):

<table>
<thead>
<tr>
<th>Art. VII.</th>
<th>Art. IX.</th>
<th>Art. X.</th>
<th>Art. XI.</th>
<th>Art. XII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inde venturus est</td>
<td>Sanctum Sanctum Sanctum Sanctum</td>
<td>Remission Remission Remission Remission</td>
<td>Carnis Vitam</td>
<td>Aeternam</td>
</tr>
<tr>
<td>Spiritum Sanctum</td>
<td>Ecclesiam</td>
<td>Cœnas</td>
<td>Resurrectionem Resurrectionem</td>
<td>Resurrectionem Resurrectionem</td>
</tr>
<tr>
<td>In the Holy Church</td>
<td>The Holy Catholic Church</td>
<td>The Forgiveness of Sins</td>
<td>The Resurrection of the Body</td>
<td>And the Life Everlasting</td>
</tr>
</tbody>
</table>

And the Life Everlasting

And 

και εις 

πνευμα 

σωμα 

εν τη 

δοξα 

το δ 

πατρος 

παρουσιαν 

ἀφθαρσίαν 

και εις 

πνευμα 

σωμα 

εν τη 

δοξα 

το δ 

πατρος 

παρουσιαν 

αιωνιαν
(In gloria venturus)

ventusum (spiritum sanctum, Pandemum, Sanctum)
vivos et mortuos (venturus fidei cum claritate)
qui credunt in Patrem et Filium Sanctum

in per vocatione

Sanctum Sanctum sanctam ecclesiam

in Spiritum Sanctum

ὅ θ ε ν καὶ εἰς ἀγίαν ἐρχεται τὸ ἀσαλητάν κρίνειν ἁγίον ζώντας καὶ νεκροὺς

ἀφεσιν σαρκὸς ζωῆς 

φιλοτιθῶν ἀνάστασιν αἰώνιον
in de venturus est judicare vivos et mortuos
evitis et Sanctam Spiritu Sancto

eminim hujus carnis

eminim carnis

eminim carnis vitam aeternam

eminim carnis vitam aeternam
vivos et mortuos

II. SYMBOLUM NICÆNO-CONSTANTINOPOLITANUM.

THE NICÆNO-CONSTANTINOPOLITAN CREED.

(a) Forma Recepta Ecclesiae Orientalis. A.D. 381.

The Received Text of the Greek Church. Latin Version of Dionysius Exiguus.

Credimus in unum Deum Patrem omnipotentem; factorem caeli et terrae, visibilium omnium et invisibilium.

Πιστεύομεν εἰς ἕν ΘΕΟΝ ΠΑΤΕΡΑ παντοκράτορα, ποιητὴν οὐρανού καὶ γῆς, ὀρατῶν τε πάντων καὶ ἀοράτων.

Καὶ εἰς ἕνα κύριον ἸΗΣΟΥΝ ΧΡΙΣΤΟΝ, τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, θεόν ἀληθινόν ἐκ θεοῦ ἀληθενοῦ, γεννηθέντα, οὐ ποιηθέντα, ὀμοούσιον τῷ πατρί· διὸ τὰ πάντα ἐγένετο· τὸν δὴ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος


καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφὰς, καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ πατρός, καὶ πάλιν ἐρχόμενον μετὰ δόξης κρίναι ζώντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

καὶ εἰς τὸ ΠΝΕΥΜΑ ΤΟ ΤΟ ἍΓΙΟΝ, τὸ κύριον, (καὶ) τὸ ζωοποιόν , τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σύν πατρὶ καὶ ύιῷ συν προσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλήσαν διὰ τῶν προφητῶν· εἰς μίαν, ἁγίαν, καθολικὴν καὶ ἁγίαν, καθολικὴν καὶ ἀποστολικὴν ἑκκλησίαν· ἐκ τῆς Ὀρθοδοξίας ἐκ τῶν Ἁγίων, βαθιῶν, καὶ καθολικῶν, καὶ ἀποστολικῶν, ἐκ τῶν Ἁγίων, βαθιῶν, καὶ καθολικῶν, καὶ ἀποστολικῶν; εἰς μίαν, ἁγίαν, καθολικὴν καὶ ἁγίαν, καθολικὴν καὶ ἀποστολικὴν ἑκκλησίαν· ἐκ τῆς Ὀρθοδοξίας ἐκ τῶν Ἁγίων, βαθιῶν, καὶ καθολικῶν, καὶ ἀποστολικῶν; εἰς μίαν, ἁγίαν, καθολικὴν καὶ ἁγίαν, καθολικὴν καὶ ἀποστολικὴν ἑκκλησίαν· ἐκ τῆς Ὀρθοδοξίας ἐκ τῶν Ἁγίων, βαθιῶν, καὶ καθολικῶν, καὶ ἀποστολικῶν.

58 Mansi gives three readings: τὸ κυρ. τὸ ζωοπ., τὸ κυρ. καὶ ζωοπ., καὶ τὸ κυρ. καὶ τὸ ζωοπ. See the critical note of Dr. Hort, p. 81.

59 From the Anglican Book of Common Prayer, with which the text in other Protestant liturgies agrees, with slight variations. The Lutheran symbols substitute, in the article on the Church, the term christliche (Christian) for Catholic. Luther did the same in his German version of the Apostles’ Creed; unwisely leaving the Romanists to monopolize the name Catholic.

59 The Latin text is from the Canons and Decrees of the Council of Trent, third session, held Feb. 4, 1546, when the Nicene Creed was solemnly professed by this Synod as the 'symbolum fidei, quo sancta Romana ecclesia utitur, tanquam principium illud, in quo omnes, qui fidem Christi profiteantur, necessario convenient, ac fundamentum firmum et unicum, contra quod portar inferi non quam prevalebunt.' The same text is incorporated in the Profession of the Tridentine Faith. The punctuation varies in different editions.
Credo in unum Deum Patrem omnipotentem; factorem cæli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Padre natum ante omnia sæcula [Deum de Deo], Lumen de Lumine, Deum verum de Deo vero, genitum, non factum, consubstantialem Patri; per quem omnia facta sunt; qui propter nos homines et propter nostram salutem descendit de cælis, et incarnatus est de Spiritu Sancto ex Maria virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est; et resurrexit tertia die, secundum Scripturam; et ascendit in cælum, sedet ad dexteram Patris; et iterum venturus est, cum gloria, judicare vivos et mortuos; cujus regni non erit finis.


I believe in one God the Father Almighty; Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds [God of God], Light of Light, very God of very God, begotten, not made, being of one substance [essence] with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And [I believe] in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father [and the Son]; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And [I believe] one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

[The Western additions, of which the Filioque is the most important, are inclosed in brackets. Compare Vol. I. pp. 26–28.]

(c) Symbolum Nicaenum. A.D. 325.
<table>
<thead>
<tr>
<th>The Original Form of the Nicene Creed, as adopted at Nicæa, 325. 61</th>
<th>The Latin Version of Hilarius Pictaviensis, between 356 and 361. 62</th>
</tr>
</thead>
<tbody>
<tr>
<td>Πιστεύσομεν εἰς ἕνα ΘΕΟΝ ΠΑΤΕΡΑ παντοκράτωρα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν.</td>
<td>Credimus in unum Deum Patrem omnipotentem, omnium visibilium et invisibilium factorem.</td>
</tr>
<tr>
<td>Καὶ εἰς ἔνα κύριον ἸΗΣΟΥΝ ΧΡΙΣΤΟΝ, τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρός μονογενῆ, τούτουτιν ἐκ τῆς οὐσίας τοῦ πατρός, θεοῦ ἐκ θεοῦ, φώς ἐκ φωτός, θεόν ἀληθινόν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ· δι' ὑμᾶς τὰ πάντα ἐγένετο, τὰ τε ἐν τῷ οὐρανῷ καὶ τὰ ἐπὶ τῆς γῆς· τὸν δὲ θεὸν ἀνθρώποις καὶ σαρκικοῖς καὶ ἀναθρωμπήσαντα, παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ ἔρχομενον κρίναι ζωντας καὶ νεκροὺς.</td>
<td>Et in unum Dominum nostrum Jesum Christum, Filium Dei, natum ex Patre unigenitum, hoc est, de substantia Patris, Deum ex Deo, Lumen ex Lumine, Deum verum de Deo vero, natum, non factum, unius substantiae cum Patre, quod Græci dicunt homoousion; per quem, omnia facta, sunt, quæ in caelo et in terra; qui propter nos homines et] propter nostram salutem descendit, incarnatus est et homo factus est, et passus est; et resurrexit tertia die, et ascendit in caelos; venturus judicaret vivos et mortuos.</td>
</tr>
<tr>
<td>Καὶ εἰς τὸ ἍΓΙΟΝ ΠΝΕΥΜΑ.</td>
<td>Et in Spiritum Sanctum.</td>
</tr>
<tr>
<td>Τοὺς δὲ λέγοντας, ὅτι ἦν ποτε ὅτε οὐκ ἦν, καὶ πρὶν γεννηθηθήναι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑπόστασεως ἢ οὐσίας φάγκοντας εἶναι, [ἂν κτιστόν] τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, [τούτους]</td>
<td>Eos autem qui dicunt: 'erat, quando non erat,' et 'antequam nascetur, non erat,' et 'quod de non existantibus factus est,' vel 'ex alia, substantia aut essentia,' dicentes [‘creatum,’ aut] 'convertibilem et demutabilem Filium</td>
</tr>
</tbody>
</table>

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61 The Greek text after Eusebius, in his Epist. ad Casareenses (as preserved by Athanasius), and the Acts of the Council of Chalcedon, which indorsed both the original and the enlarged form of the Nicene Creed. See Vol. I. p. 28, note 3. The variations are carefully given by Walsh, pp. 87 sqq., and Hahn, pp. 105–107. For a Syriac version, see Caspari, Vol. I. p. 100. Dr. Hort (Dissertations, p. 54) ingeniously but artificially connects μονογενής with θεόν (τοῦτ’ ἐστὶν ἐκ τῆς οὐσίας τοῦ πατρός being parenthetical), and thus derives from the Nicene Creed a traditional support for the famous reading μονογενὴς θεός, instead of the received text μονογενής υἱός, John i. 18. 

62 The Latin form from Hilarius (Bishop of Poitiers, called the Athanasius of the West; died 368): De Synodis sive de fide Orientalium, § 84, Opp. ed. Constant. Veron. Tom. II. p. 510, and Fragm. II. ex opere historico, § 27, l.c. p. 643. Walsh (pp. 80–92) gives also other Latin versions from Lucifer, Rufinus, Leo M., Marius Mercator, etc., and Hahn (pp. 108—110) notes the principal variations.
APPENDIX.

Other Oriental Creeds of the Nicene Age.

With the Nicene Creed should be compared several similar Greek forms of the fourth century (see above, pp. 24–40, and Hahn, pp. 42–59), especially the following:

(1.) The Creed of Cæsarea, which Eusebius read at Nicæa, 325, as his own baptismal creed. It omits θεὸν ἄληθινόν and ὁμοούσιον, but otherwise agrees nearly with the first Nicene Creed till Πνεῦμα ἅγιον, and is the basis of it.

(2.) The Creed of Jerusalem, which Cyril of Jerusalem taught in his Catechetical Lectures before 350. It likewise omits ὁμοούσιον, but has after ἅγιον πνεῦμα the articles: 'In (εἰς repeated) one baptism for the remission of sins, and in one holy catholic Church, and in the resurrection of the flesh, and in the life everlasting;' resembling in this conclusion more the later Constantinopolitan Creed, of which it seems to be the chief basis.

(3.) Two Creeds of Epiphanius, a longer and a shorter one, recorded in his Ancoratus about 374. Both contain the whole Nicene Creed, with the concluding anathema (enlarged in one formula), and at the same time almost literally the additional articles after 'the Holy Ghost,' which were incorporated in the Nicene Creed by the Synod of Constantinople; showing that these were current in the Churches before 381.

(4.) The Creed of Arius, which he delivered to the Emperor Constantine (328), and which is recorded by Socrates and Sozomenus (also in Mansi, Tom. II. p. 1157; Walch, p. 47; Hahn, p. 192; and Denzinger, p. 8). It shrewdly omits the obnoxious words condemned by the Council of Nicæa, confesses Christ as θεὸν λόγον, δι οὗ τὰ πάντα ἐγέντο, and adds after ἅγιον πνεῦμα the articles: καὶ εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος, καὶ εἰς βασιλείαν οὐρανῶν, καὶ εἰς μίαν καθολικὴν ἐκκλησίαν τοῦ θεοῦ, τὴν ἀπὸ περάτων ἕως περάτων.

III. SYMBOLUM CHALCEDONENSE.

THE SYMBOL OF CHALCEDON.

63 The received text, as sanctioned by the Fourth, or previously by the Second Ecumenical Council, omits the words τοῦτ᾽ ἐστίν ἐκ τῆς οὐσίας τοῦ πατρός and θεὸν ἐκ θεοῦ, and the concluding anathema, but adds the important clauses after the Holy Spirit.

64 The received text, as sanctioned by the Fourth, or previously by the Second Ecumenical Council, omits the words τοῦτ᾽ ἐστίν ἐκ τῆς οὐσίας τοῦ πατρός and θεὸν ἐκ θεοῦ, and the concluding anathema, but adds the important clauses after the Holy Spirit.
We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul\(^{72}\) and body; consubstantial [coessential]\(^{73}\) with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood;\(^{74}\) one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in

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\(^{72}\) Against Apollinaris, who denied that Christ had a ψυχή λογική, \textit{anima rationalis}, or νοῦς, πνεῦμα, and who reduced the Incarnation to the assumption of a human body (σῶμα) with an animal soul (ψυχή ἄλογος), inhabited by the Divine Logos. But the rational spirit of man requires salvation as much as the body.

\(^{73}\) Ὄμοοςτος, \textit{consubstantialis} (al. \textit{coessentialis}), is used in both clauses, though with a shade of difference. Christ's \textit{homoousias} with the Father implies numerical unity, or identity of essence (God being one in being, or \textit{monoousios}); Christ's \textit{homoousias} with men means only generic unity, or equality of nature.

\(^{74}\) The predicate \textit{Θεοτόκος}, \textit{the Bringer-forth of God}, \textit{Dei genitrix} (al. \textit{quæ Deum peperit}, or even \textit{divini numinis creatrix}), is directed against Nestorius, and was meant originally not so much to exalt the Virgin Mary, as to assert the true divinity of Christ and the reality of the Incarnation. Basil of Seleucia: Θεόν σαρκωθέντα τεκοῦσα θεοτόκος ὀνομάζεται. It is immediately after qualified by the phrase \textit{κατὰ τὴν ἀνθρωπότητα} (secundum humanitatem), in distinction from \textit{κατὰ τὴν θεότητα} (secundum deitatem). This is a very important limitation, and necessary to guard against Mariolatry, and the heathenish, blasphemous, and contradictory notion that the uncreated, eternal God can be born in time. Mary was the mother not merely of the human \textit{nature of Jesus of Nazareth}, but of the theanthropic \textit{person} of Jesus Christ; yet not of his eternal Godhead (the λόγος ἄσαρκος), but of his incarnate person, or the Logos united to humanity (the λόγος ἐνσαρκωθέντα). In like manner, the subject of the Passion was the theanthropic \textit{person}; yet not according to his divine nature, which in itself is incapable of suffering, but according to his human nature, which was the organ of suffering. There is no doubt, however, that the unscriptural terms \textit{θεοτόκος}, \textit{Dei genitrix}, \textit{Deipara}, \textit{mater Dei}, which remind one of the heathen mothers of gods, have greatly promoted Mariolatry, which aided in the defeat of Nestorius at the Council of Ephesus, 431. It is safer to adhere to the New Testament designation of Mary as μήτηρ Ἰησοῦ, or μήτηρ τοῦ Κυρίου (Luke i. 43).
That the human blasphemy, and contradictory notion that the uncreated, eternal God can be born in time. Mary was the mother not merely of Christ and the realness of the Incarnation. Basil of Seleucia:

But for this very reason the Orientals, and also the Roman delegates, protested with one voice against it, and insisted upon another formula with ἐν, which was adopted. Baur (Gesch. der Lehre v. d. Dreieinigkeit, I. p. 820 sq.) and Dorner (Gesch. d. Lehre v. d. Person Christi., II. p. 129) assert that it is the accurate and original expression, and is a concession to Monophysitism; that it also agrees better (?) with the verb γνωρίζειν (to recognize by certain tokens); but that it was from the very beginning changed by the Occidentals into ἐν ἐκ...

And the Monophysites (so called after the Council of Chalcedon) rejected the Eutychian theory of an absorption, but nevertheless taught absorption of the former into the latter; hence the phrases 'God is born; God suffered; God was crucified; God died.' The Nestorians divided...
ἀδιαιρέτως, ἀσυγχύτως, ἀτρέπτως ἀδιαιρέτως, ἀτρέπτως, ἀδιαιρέτως, ἀσυγχύτως

union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided

διαιρέτως, but of his incarnate person, or the Logos united to humanity (the λόγος ἐναρκτος). In like manner, the subject of the Passion was the theathropic person; yet not according to his divine nature, which in itself is incapable of suffering, but according to his human nature, which was the organ of suffering. There is no doubt, however, that the unscriptural terms θεοτόκος, Dei genitrix, Deipara, mater Dei, which remind one of the heathen mothers of gods, have greatly promoted Mariolatry, which aided in the defeat of Nestorius at the Council of Ephesus, 431. It is safer to adhere to the New Testament designation of Mary as μητέρι Ἡσυχου, or μητέρι τοῦ Κυρίου (Luke i. 43).

Ἐν δύο φύσεις, and all the Latin translations, in duabus naturis (only the Roman editors in the margin read ex d. n.), are directed against Eutyches. The present Greek text reads, it is true, ἐκ δύο φύσεων, from two natures; but this signifies, and, according to the connection, can only signify, essentially the same thing; though, separately taken, it admits also of an Eutychian and Monophysite interpretation, namely, that Christ has arisen from the confluence of two natures, and since the act of the Incarnation, or unition of both, has only one nature. Understood in that sense, Dioscorus at the Council was very willing to accept the formula ἐκ δύο φύσεων. But for this very reason the Orientals, and also the Roman delegates, protested with one voice against ἐκ, and insisted upon another formula with ἐν, which was adopted. Baur (Gesch. der Lehre v. d. Dreieinigkeit, I. p. 820 sq.) and Dorner (Gesch. d. Lehre v. d. Person Christi, II. p. 129) assert that ἐκ is the accurate and original expression, and is a concession to Monophysitism; that it also agrees better (?) with the verb γνωρίζειν (to recognize by certain tokens); but that it was from the very beginning changed by the Occidentals into ἐν. But, with Gieseler, Neander (iv. 988), Hefele (Conciliengesch. II. 451 sq.), Beck (Dogmengeschichte, p. 251), and Hahn (I.c. p. 118, note 6), we prefer the view that ἐν δύο φύσεων was the original reading of the symbol, and that it was afterwards altered in the interest of Monophysitism. This is proved by the whole course of the proceedings at the fifth session of the Council of Chalcedon, where the expression ἐκ δύο φύσεων was protested against, and is confirmed by the testimony of the Abbot Euthymius, a contemporary, and by that of Severus, Evagrius, and Leontius of Byzantium, as well as by the Latin translations. Severus, the Monophysite Patriarch of Antioch since 513, charges the Fathers of Chalcedon with the inexcusable crime of having taught ἐν δύο φύσεως ἀδιαιρέτως, ἀληθεύω ἀδιαιρέτως, ἑκκλησία ἀδιαιρέτως, ἀληθεύω ἀδιαιρέτως, the and ἀσυγχύτως, ἀτρέπτως (l.c. II. 129). From my Church History, Vol. III. p. 745 sq.

ἀδιαιρέτως, ἀσυγχύτως, ἀτρέπτως, immutabiliter (without confusion, without conversion or change), are directed against Eutychism, which mixes and confounds the human and the divine natures in Christ (ἀνοιγμος), and teaches an absorption of the former into the latter; hence the phrases 'God is born; God suffered; God was crucified; God died.' The Monophysites (so called after the Council of Chalcedon) rejected the Eutychian theory of an absorption, but nevertheless taught only one composite nature of Christ (μια φύσις σύνθετος), making his humanity a mere accident of the immutable divine substance, and using the liturgical shibboleth 'God has been crucified' (without a qualifying 'according to the human nature,' or 'the flesh,' as the (θεοτόκος is qualified in the Symbol of Chalcedon). Hence they were also called Theopaschites. They divided into several sects and parties on subtle and idle questions, especially the question whether Christ's body before the resurrection was corruptible or incorruptible (hence the Phthartolaters, from φθαρτός and λάτρης, and Aphthartodocete).

αδιαιρέτως, indivis, ἀχωρίστως, inseparabili (without division, without separation), both in opposition to Nestorianism, which so emphasized the duality of natures, and the continued distinction between the human and the divine in Christ, as to lose sight of the unity of person, and to substitute for a real Incarnation a mere conjunction (συνάφεια), a moral union or intimate friendship between the Divine Logos and the man Jesus. Hence, also, the opposition to the term θεοτόκος, with which the Nestorian controversy began.

With the Symbol of Chalcedon should be compared the semi-symbolical Epistola dogmatica of Pope Leo, I. to the Patriarch Flavian of Constantinople, which contains a lengthy and masterly exposition of the orthodox Christology against the heresy of Eutyches, and was read and approved by the Council of Chalcedon, as the voice of Peter speaking through 'the Archbishop of old Rome.' It is dated June 13, 449, and is found in the works of Leo M. (Ep. 24 in Quesnel's ed., Ep. 28 in the ed. Ballerini), in Mansi, Conc. Tom. V. pp. 1366–90 (Latin and Greek, with the different readings), Hardouin, Conc. Tom. II. pp. 290–300 (also Latin and Greek, but without the variations), Hefele, Conciliengeschichte, Vol. II. pp. 335–346 (German and Latin), partly also in Denzinger, Enchir. p. 43.
Sequentes igitur sanctos patres, unum eundemque confiteri Filium et Dominum nostrum Jesum Christum consonanter omnes docemus, eundem perfectum in deitate et eundem perfectum in humanitate; Deum verum et hominem verum eundem ex anima rationali et corpore; consubstantialem Patri secundum deitatem, consubstantialem nobis eundem secundum humanitatem; 'per omnia nobis similum, absque peccato' (Heb. iv.); ante secula quidem de Patre genitum secundum deitatem; in novissimis autem diebus eundem propter nos et propter nostram salutem ex Maria virgine, Dei genitrice secundum humanitatem; unum eundemque Christum, filium, Dominum, unigenitum, in duabus naturis inconfuse, immutabiliter, indivise, insepelabiliter agnosceendum: nusquam sublata differentia naturarum propter unitionem, magisque salva proprietate utriusque naturae, et in unam personam atque subsistentiam concurrente: non in duos personas partitum aut divisum, sed unum eundemque Filium et unigenitum, Deum verbum, Dominum Jesum Christum; sicut ante prophetae de eo et ipse nos Jesus Christus erudivit et patrum nobis symbolum tradidit.

NOTES.

The Greek text, together with the Latin version, is taken from the ὅρος τῆς ἐν Χαλκηδόνι τετάρτης Συνόδου, Act. V. in Mansi, Conc. Tom. VII. p. 115. We have inserted ἐν δύο φύσεων (see note 4). There are several other Latin versions which Mansi gives, Tom. VII. pp. 115 and 751–758, with the various readings. See also Hahn, l.c. pp. 117 sqq.

The Creed is preceded in the acts of the Council by an express confirmation of the Nicene Creed in both forms, 'the Creed of the three hundred and eighteen holy Fathers of Nicæa,' and 'the Creed of the hundred and fifty holy Fathers who were assembled at Constantinople.' The Fathers of Chalcedon declare that 'this wise and saving Creed [of Nicæa] would be sufficient for the full acknowledgment and confirmation of the true religion; for it teaches completely the perfect doctrine concerning the Father, the Son, and the Holy Spirit, and fully explains the Incarnation of the Lord Jesus Christ, as
to those who receive it faithfully.' The addition of a new Creed is justified by the subsequent Christological heresies (Apollinarianism, Nestorianism, and Eutychianism). After stating it, the Synod solemnly prohibits, on pain of deposition and excommunication, the setting forth of any other Creed for those 'who are desirous of turning to the acknowledgment of the truth from Heathenism and Judaism.'

### IV. SYMBOLUM QUICUNQUE.
The Athanasian Creed.

<table>
<thead>
<tr>
<th>The Latin Original</th>
<th>Old Translation Revised</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Quicunque vult salvus esse: ante omnia opus est, ut teneat catholicam fidel.</td>
<td>1. Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith:</td>
</tr>
<tr>
<td>2. Quam nisi quisque integram inviolatamque servaverit: absque dubio in æternum peribit.</td>
<td>2. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.</td>
</tr>
<tr>
<td>3. Fides autem catholica hæc est: ut unum Deum in Trinitate, et Trinitatem in Unitate veneremur;</td>
<td>3. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;</td>
</tr>
<tr>
<td>5. Alia est enim persona Patris: alia Filii: alia Spiritus Sancti.</td>
<td>5. For there is one Person of the Father: another of the Son: and another of the Holy Ghost.</td>
</tr>
<tr>
<td>6. Sed Patris et Filii et Spiritus Sancti una est divinitas: equalis gloria, coeterna majestas.</td>
<td>6. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty coeternal.</td>
</tr>
<tr>
<td>7. Qualis Pater: talis Filius: talis [et] Spiritus Sanctus.</td>
<td>7. Such as the Father is: such is the Son: and such is the Holy Ghost.</td>
</tr>
</tbody>
</table>

8. The Father uncreate [uncreated]: the Son uncreate [uncreated]: and the Holy Ghost uncreate [uncreated].


9. The Father incomprehensible [unlimited]: the Son incomprehensible [unlimited]: and the Holy Ghost incomprehensible [unlimited, or infinite].


11. *Et tamen non tres æterni: sed unus æternus.*

11. And yet they are not three eternals: but one eternal.


12. As also there are not three uncreated: nor three incomprehensibles [infinites], but one uncreated: and one incomprehensible [infinite].


13. So likewise the Father is Almighty: the Son Almighty: and the Holy Ghost Almighty.


14. And yet they are not three Almighties: but one Almighty.


15. So the Father is God: the Son is God: and the Holy Ghost is God.

16. *Et tamen non tres dii: sed unus est Deus.*

16. And yet they are not three Gods: but one God.


17. So likewise the Father is Lord: the Son Lord: and the Holy Ghost Lord.


18. And yet not three Lords: but one Lord.
19. *Quia sicut singulatim unamquamque personam Deum ac Dominum confiteri, Christiana veritate compellimur:*  
19. For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord:

20. So are we forbidden by the Catholic Religion: to say, There be [are] three Gods, or three Lords.

21. The Father is made of none: neither created, nor begotten.

22. *Filius a Patre solo est: non factus, nec creatus: sed genitus.*  
22. The Son is of the Father alone: not made, nor created: but begotten.

23. *Spiritus Sanctus a Patre et filio: non factus, nec creatus, nec genitus: sed procedens.*  
23. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten: but proceeding.

24. *Unus ergo Pater, non tres patres: unus Filius, non tres filii: unus Spiritus Sanctus, non tres spiritus sancti.*  
24. So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

25. *Et in hac Trinitate nihil prius, aut posterius: nihil majus, aut minus.*  
25. And in this Trinity none is afore, or after another: none is greater, or less than another [there is nothing before, or after: nothing greater or less].

26. But the whole three Persons are coeternal, and coequal.

27. *Ita, ut per omnia, sicut jam supra dictum est: et Unitas in Trinitate, et Trinitas in Unitate, venerenda sit.*  
27. So that in all things, as aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshiped.

28. *Qui vult ergo salvus esse, ita de Trinitate sentiat.*  
28. He therefore that will be saved, must [let him] thus think of the Trinity.
Furthermore it is necessary to everlasting salvation: that he also believe rightly [faithfully] the Incarnation of our Lord Jesus Christ.

30. *Est ergo fides recta, ut credamus et confiteamur: quod Dominus noster Jesus Christus Dei Filius, Deus [pariter] et homo est;*  
For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world.

32. *Perfectus Deus: perfectus homo, ex anima rationali et humana carne subsistens.*  
Perfect God: and perfect Man, of a reasonable soul and human flesh subsisting.

Equal to the Father, as touching his Godhead: and inferior to the Father as touching his Manhood.

34. *Qui licet Deus sit et homo; non duo tamen, sed unus est Christus.*  
Who although he be [is] God and Man; yet he is not two, but one Christ.

35. *Unus autem, non conversione divinitatis in carnem: sed assumptione humanitatis in Deum.*  
One; not by conversion of the Godhead into flesh: but by taking [assumption] of the Manhood into God.

36. *Unus omnino; non confusione substantiae: sed unitate personæ.*  
One altogether; not by confusion of Substance [Essence]: but by unity of Person.

37. *Nam sicut anima rationalis et caro unus est homo: ita Deus et homo unus est Christus.*  
For as the reasonable soul and flesh is one man: so God and Man is one Christ;

38. *Qui passus est pro nostra salute: descendit ad inferos: tertia die resurrexit a mortuis.*  
Who suffered for our salvation: descended into hell [Hades, spirit-world]: rose again the third day from the dead.
<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>40. <em>Inde venturus [est] judicare vivos et mortuos.</em></td>
<td>40. From whence [thence] he shall come to judge the quick and the dead.</td>
</tr>
<tr>
<td>41. <em>Ad cujus adventum omnes homines resurgere habent cum corporibus suis;</em></td>
<td>41. At whose coming all men shall rise again with their bodies;</td>
</tr>
<tr>
<td>42. <em>Et reddituri sunt de factis propriis rationem.</em></td>
<td>42. And shall give account for their own works.</td>
</tr>
<tr>
<td>43. <em>Et qui bona egerunt, ibunt in vitam æternam: qui vero mala, in ignem æternum.</em></td>
<td>43. And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire.</td>
</tr>
<tr>
<td>44. <em>Hæc est fides catholiciæ: quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.</em></td>
<td>44. This is the Catholic Faith: which except a man believe faithfully [truly and firmly], he can not be saved.</td>
</tr>
</tbody>
</table>

**NOTES.**

1 The Latin text of the oldest known MS. in the Utrecht Psalter has been reproduced by Sir Thomas Duffus Hardy in his Report (London, 1873), and in the fac-simile ed. of the Utrecht Psalter (1875). It agrees nearly altogether with the text given above, but has a number of inaccuracies. I have compared also the texts of Waterland (Works, Vol. III. pp. 221 sqq.), Usher (*De Romane Eccles. Symbolo Apost. vetere*, 1647, Genev. ed. 1722, pp. 13–15), Montfaucon (in his ed. of *Athanasius*, Tom. II. pp. 719 sqq.), Hahn (pp. 122–125), Lumby (p. 259), and Swainson (p. 204). The numbering of verses differs: Waterland, Montfaucon, and the English Book of Common Prayer have only 40 verses by combining 19 and 20, 25 and 26, 39 and 40, 41 and 42; Walch and others make 44, the Roman Breviary 42. In my *Church Hist.* Vol. III. pp. 690–695, I have given the parallel passages from the fathers.

2 There is no authorized Greek text of the Athanasian Creed, since it was never adopted in the Oriental Church. There are several translations, which differ considerably. Usher gives a Greek version with many interpolations. Caspari (Vol. III. pp. 263–267) published for the first time two other Greek versions from MSS. in the Venetian Library of St. Mark and the Ambrosian Library of Milan.
The English translation is that of the sixteenth century (1548), as found in the English editions of the Book of Common Prayer, and still in use in the public service of the Church of England. My emendations are inclosed in brackets. The punctuation is adjusted to the liturgical use of this Creed. Ver. 1.—Some copies read *opus habet* for *opus est*. Usher: ἡν ὧρθοδοξον πίστιν, orthodoxam fideum. The MS. in the Utrecht Psalter begins with a grammatical blunder: 'Incipit fides catholicam.' Ver. 2.—On the damnatory clause, which is twice repeated, ver. 28 and ver. 44, see the Introduction, pp. 39, 41. Some MSS. read inviolabilemque; some omit absque dubio. Ver. 3.—Usher: Orthodoxa for catholica. Compare on this verse Gregory Naz., *Orat.* xxiii.: μονάδα ἐν τριάδι, καὶ τριάδα ἐν μονάδι προσκυνουμένην. Ver. 4.—Person in the sense of *persona*, πρόσωπον (also ὑπόστασις in the post-Nicene use of the term), i.e., character, face, manifestation, subsistence. It must not be confounded with essence or being (essentia, substantia, natura, οὐσία, φύσις). God is one in essence, three in persons (*Deus est trinus, h. e. in essentia unus, tres habet subsistendi modos*). In modern philosophical usage the term person means a separate and distinct rational individual. But the tri-personality of God is not a numerical or essential trinity of three beings (like Abraham, Isaac, and Jacob), for this would be tritheism; nor is it, on the other hand, merely a threefold aspect and mode of manifestation, in the Sabellian or Swedenborgian sense; but it is a real, objective, and eternal, though ineffable, distinction in the one Divine being, with a corresponding threefold revelation of this being in the works of creation, redemption, and sanctification. Hence the distinction between the immanent, intrinsic (or ontological) trinity and the extrinsic or economical) trinity; in other words, between the trinity of essence and the trinity of manifestation. Ver. 6.—Usher reads after divinitas: 'Unum robur, una potestas, unum regnum' (an interpolation of the Greeks). Ver. 9.—Incomprehensible is a false translation, unless it be taken in the unusual sense, 'not to be comprehended within any bounds.' The Anglican translator of 1548 perhaps followed a Greek copy (of 1533) which renders *immensus* by ἀκατάληπτος. But other Greek copies read ἀπειρος or ἄμετρος instead. Usher's Greek text has παντοκράτωρ, omnipotent. The Latin *immensus* means, what can not be circumscribed or limited by any boundaries, what is illogical, omnipresent. Fortunatus explains the word: 'Non est mensurabilis in sua natura, quia illocalis est, incircumscriptus, ubique totus, ubique praesens, ubique potens.' The author of the Athanasian Creed glories in the clear revelation and statement of the mystery of the Trinity rather than in the mystery itself. The Utrecht Psalter reads *immensus*.

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78 Swedenborg was willing to adopt the Athanasian Creed if a trinity of (the one Divine) person was substituted for a trinity of persons. According to him, the Father is the Essential Divinity, the Son the Divine Humanity, the Holy Spirit the Divine Proceeding or Operation.
V. SYMBOLUM CONSTANTINOPOLITANUM TERTIUM, 
ADVERSUS MONOTHELETAS, A.D. 680.

The Creed of the Sixth Œcumenical Council, against the Monothelites.

Review of the Dogmatic Legislation of the Seven Œcumenical Councils.

The Nicæo-Constantinopolitan Creed, and the Creed of Chalcedon, both of which we have given in full, embrace the sum and substance of the dogmatic legislation of the œcuménical Councils of the undivided ancient or Græco-Latin Church. All the rest is merely explanatory and supplementary, or disputed.

The Sixth Œcumenical (or Third Constantinopolitan) Council (also called Conc. Trullanum I.), held A.D. 680, in consequence of the Monothelite or One-Will Controversy (683–680), enlarged the Creed of Chalcedon, notwithstanding the solemn prohibition of the Council of Chalcedon (see p. 16), by adding a δόρος, or dogmatic definition to the effect that Jesus Christ had two distinct and inseparable wills (θελήματα), as well as two natures, a human will and a divine will, working in harmony, the human in subordination to the divine; the will being regarded as an attribute of nature rather than person. See Actio XVIII. in Mansi, Conc. Tom.XI. pp.637 sqq. After quoting the Symbol of Chalcedon down to the words παραδέδωκε σύμβολον (see p. 15), the Synod goes on, without interruption, as follows:
Then follow quotations from John vi. 38, Gregory Nazianzen, Pope Leo (Ep. ad Flavianum, c. 4), Cyril of Alexandria, and a repetition of the Ephesian and Chalcedonian prohibition to set forth any new symbol of faith on pain of excommunication. Pope Agatho, by a dogmatic epistle, exercised a controlling influence over this Council similar to the one of Pope Leo I. over the Council of Chalcedon. On the other hand, the Council emphatically condemned Pope Honorius as a Monothelite heretic. Monothelitism continued among the Maronites on Mount Lebanon.

The Third Œcumenical Council, held at Ephesus, A.D. 431, and the Fifth Œcumenical Council, held at Constantinople, A.D. 553 (hence also called the Second Constantinopolitan C.), issued no new Creed, but simply reaffirmed the previous Creeds and condemned certain heresies. The Council of Ephesus condemned 'the impious and profane doctrines' of Nestorius in two of its six canons (can. 1 and 4), and indorsed the twelve anathemas of Cyril of Alexandria hurled against Nestorius, which are purely negative, and need not be inserted here. The same Synod sanctioned also the letters of Cyril and of Cælestinus of Rome to Nestorius, and incidentally (in can. 1 and 4) condemned Pelagianism in the person of Cælestius, the chief pupil of Pelagius, on the supposition that he sympathized with Nestorius; but the Pelagian doctrines are not stated.

The Fifth Œcumenical Council, of 164 Bishops, occasioned by the protracted and tedious Monophysite controversies (which grew out of the Council of Chalcedon), confessed the Nicene

79 See the Anathematismi Cyrilli in Mansi, Conc. Tom. IV. p. 1082 and Tom. V. pp. 85 sqq. (Greek and Latin, with the ἀνατροπῆς of Theodoret, and the ἀπολογία of Cyril), also in Denzinger's Enchiridion, pp. 27–31, and Gieseler's Church History, Vol. I. pp. 349 sqq. (Am. ed., only the Greek text). The ambitious, violent, and overbearing Cyril, who controlled the Synod, misrepresented his rival Patriarch of Constantinople, and leaned towards the opposite heresy of Eutychianism. Compare the refutation of Theodoret in Mansi, Tom. V. pp. 87 sqq., and my Church History, Vol. III. pp. 722–729. The Œcumenical Council of 431 was saved by its orthodoxy, otherwise it would have shared the disgrace of the infamous Robber Synod (σύνοδος λῃστρική, latrocinium Ephesinum), held at Ephesus a few years later (449) under the lead of Dioscurus (Cyril's successor), where passion, intrigue, and uncharitableness ruled supreme. Gregory of Nazianzum, who himself presided over the Second Œcumenical Council, drew a sad picture of the unchristian spirit which disgraced the synodical assemblies of his day. But the Third Œcumenical Council stands morally as well as doctrinally far below its two predecessors.
Creed as explained and enlarged by the Councils of Constantinople, Ephesus, and Chalcedon, indorsed the dogmatic edicts of Emperor Justinian, and condemned the three Chapters (τρία κεφάλεια), that is, some writings of three departed divines of the Antiochian school, Theodore of Mopsuestia (the teacher of Nestorius), Theodoret of Cyros, and Ibas of Edessa (friends of Nestorius). The last two, however, had been declared orthodox by the Council of Chalcedon. The Fifth Œcumenical Council had a leaning towards Monophysitism, but the Sixth Œcumenical Council reacted again in favor of the dyophysitism of the Council of Chalcedon, and supplemented it by teaching the dyotheletism of Christ. The Seventh (and last strictly) Œcumenical Council, held, under the Empress Irene, at Nicæa, A.D. 787, and hence also called the Second Nicene Council, condemned the Iconoclasts, and sanctioned the ecclesiastical use and limited worship of sacred images. But this decision is recognized only by Greeks and Romans, while Protestants regard it as a relapse into a refined form of idolatry, condemned by the Second Commandment and the primitive Christian Church. It became a fruitful source of superstition, but stimulated also the development of Christian art.

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80 The Greek Acts of the Fifth Council, with the exception of the fourteen anathemas on the three Chapters, are lost; but a Latin translation, concerning whose genuineness and completeness there has been much controversy, is preserved. See Mansi, Conc. Tom. IX. pp. 163 sqq., especially pp. 538–582. Denzinger gives the Canones XIV. de tribus capitulis (Enchir. pp. 58–73), and also the fifteen Canons against the errors of Origen (pp. 73–80), but the latter belong to an earlier Constantinopolitan Synod, held A.D. 544. On the Three Chapter Controversy, see my Church History, Vol. III. pp. 768 sqq., and more fully, Hefele, Conciliengeschichte, Vol. II. pp. 775–899.

81 The ἀσπασμὸς καὶ τιμητικὴ προσκύνησις, osculum et honoraria adoratio, but not ἀληθινὴ λατρεία ἡ πρέπει μόνῃ τῇ θείᾳ φύσει, vera latria, quæ solam divinam naturam decet. See the decree in Mansi, Conc. Tom. XIII. p. 378 sq. Also in Denzinger, Enchir. pp. 104, 105.
# I. CANONES ET DECRETA DOGMATICA CONCILII TRIDENTINI.


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# V. DECRETA DOGMATICA CONCILII VATICANI DE FIDE CATHOLICA ET DE ECCLESIA CHRISTI.

I. CANONES ET DECRETA DOGMATICA CONCILII TRIDENTINI.
THE CANONS AND DOGMATIC DECREES OF THE COUNCIL OF TRENT.
A.D. 1563.

[The Latin text after the editions of Le Plat, Richter, Streitwolf and Klener, and Smets, compared. It is also incorporated in Theiner's Acta genuina SS. æcum. Concilii Tridentini, 1874, 2 Tom. The English translation by the Rev. J. Waterworth (R. C.): The Canons and Decrees of the Sacred and Œcumenical Council of Trent, London, 1848. The Scripture quotations are conformed to the Vulgate, and are printed in italics. The decrees of the Council on the reformation of discipline are foreign to this collection, and have been omitted also in Denzinger's Enchiridion. On the Council of Trent, see Vol. I. § 24, pp. 90–96.]

Sessio Tertia, Third Session,

celebrata die IV. Februarii 1546.

held February 4, 1546.

DECRETUM DE SYMBOLO FIDEI.

DECREE TOUCHING THE SYMBOL OF FAITH.

In nomine sanctæ et individuae Trinitatis, Patris, et Filii, et Spiritus sancti.

In the name of the Holy and Undivided Trinity, Father, and Son, and Holy Ghost.

Hæc sacrosancta, æcumenica, et generalis tridentina synodus, in Spiritu sancto legitime congregata, in ea præsidentibus eisdem tribus apostolicae sedis legatis, magnitudinem rerum tractandarum considerans, præsertim earum, quæ duobus illis capitibus, de extirpandis hæresibus, et moribus reformandis, continentur, quorum causa praecipue est congregata; agnoscent autem cum apostolo, non esse sibi colluctationem adversus carnem

This sacred and holy, Œcumenical, and general Synod of Trent,—lawfully assembled in the Holy Ghost, the same three legates of the Apostolic See presiding therein,—considering the magnitude of the matters to be treated of, especially of those comprised under the two heads, of the extirpating of heresies, and the reforming of manners, for the sake of which chiefly it is assembled, and recognizing with the apostles,
that its wrestling is not against flesh and blood, but against the spirits of wickedness in the high places. ⁸² exhorts, with the same apostle, all and each, above all things, to be strengthened in the Lord, and in the might of his power, in all things taking the shield of faith, wherewith they may be able to extinguish all the fiery darts of the most wicked one, and to take the helmet of salvation, with the sword of the Spirit, which is the word of God? ⁸³ Wherefore, that this pious solicitude may begin and proceed by the grace of God, it ordains and decrees that, before all other things, a confession of faith is to be set forth; following herein the examples of the Fathers, who have been wont, in the most sacred councils, at the beginning of the Actions thereof, to oppose this shield against heresies; and with this alone, at times, have they drawn the unbelieving to the faith, overthrown heretics, and confirmed the faithful. For which cause, this Council has thought good, that the Symbol of faith which the holy Roman Church makes use of,—as being that principle wherein all who profess the faith of Christ necessarily agree, and that firm and alone foundation against which the gates of hell shall never prevail? ⁸⁴—be expressed in the very same words in which it is read in all the churches. Which Symbol is as follows:

Credo in unum Deum Patrem omnipotentem, factorem caeli et terra, visibilium omnium et invisibilium; et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre
natum ante omnia sæcula; Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum, non factum, consubstantialem Patri, per quem omnia facta sunt: qui propter nos homines et propter nostram salutem descendit de caelis, et incarnatas est de Spiritu Sancto ex Maria virgine, et homo factus est: crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est: et resurrexit tertia die secundum Scripturas, et ascendit in caelum, sedet ad dexteram Patris, et iterum venturus est cum gloria iudicare vivos et mortuos; cuius regni non erit finis: et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas: et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum: et expecto resurrectionem mortuorum et vitam venturi sæculi. Amen.

Sessio Quarta, celebrata die VIII. Aprilis, 1546.

DECRETUM DE CONONICIS SCRIPTURIS.

Sacrosancta, œcumenica, et generalis tridentina synodus, in Spiritu Sancto legitime congregata, præsidentibus in ea eisdem tribus apostolicae sedis legatis, hoc sibi perpetuo ante oculos proponens, ut, sublatis erroribus, puritas ipsa evangelii in ecclesia conservetur; quod promissum born of the Father before all ages; God of God, 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 from the heavens, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man: crucified also for us under Pontius Pilate, he suffered and was buried; and he rose again on the third day, according to the Scriptures; and he ascended into heaven, sitteth at the right hand of the Father; and again he will come with glory to judge the living and the dead; of whose kingdom there shall be no end: and in the Holy Ghost, the Lord, and the giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is adored and glorified; who spoke by the prophets: and one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Fourth Session, held April 8, 1546.

DECREE CONCERNING THE CANONICAL SCRIPTURES.

The sacred and holy, œcumenical, and general Synod of Trent,—lawfully assembled in the Holy Ghost, the same three legates of the Apostolic See presiding therein,—keeping this always in view, that, errors being removed, the purity itself of the Gospel be
preserved in the Church; which (Gospel), before
promised 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 fountain of all, both saving truth, and moral discipline; and seeing clearly that this truth and discipline are contained in the written books, and the unwritten traditions which, received by the Apostles from the mouth of Christ himself, or from the Apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted as it were from hand to hand: [the Synod] following the examples of the orthodox Fathers, receives and venerates with an equal affection of piety and reverence, all the books both of the Old and of the New Testament—seeing that one God is the author of both—as also the said traditions, as well those appertaining to faith as to morals, as having been dictated, either by Christ's own word of mouth, or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession.

And it has thought it meet that a list of the sacred books be inserted in this decree, lest a doubt may arise in any one's mind, which are the books that are received by this Synod. They are as set down here below: of the Old Testament: the five books of Moses, to wit, 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 entitled Nehemias; Tobias, Judith, Esther, Job, the

Sacrorum vero librorum indicem huic decreto adscribendum censuit, ne cui dubitatio suboriri possit, quinam sint, qui ab ipsa synodo susciipientur. Sunt vero

infra scripti. Testamenti veteris, quinque Moysis, id est, Genesis, Exodus, Leviticus, Numeri, Deuteronomium; Iosuæ, Iudicum, Ruth, quatuor Regum, duo Paralipomenon, Esdræ primus et secundus, qui dicitur Nehemias, Tobias, Judith, Esther, Iob, Psalterium davidicum centum quinquaginta
psalmorum, Parabolæ, Ecclesiastes, Canticum canticorum, Sapientia, Ecclesiasticus, Isaias, Ieremias cum Baruch, Ezechiel, Daniel, duodecim prophetæ minores, id est: Osea, Joel, Amos, Abdias, Jonas, Michaæs, Nahum, Habacuc, Sophonias, Aggæus, Zacharias, Malachias, duo Machabæorum, primus et secundus. Testamenti novi: quatuor evangelia, secundum Matheum, Marcum, Lucam, et Ioannem; actus apostolorum a Luca evangelista conscripti; quatuordecim epistolæ Pauli apostoli, ad Romanos, due ad Corinthios, ad Galatas, ad Ephesios, ad Philippenses, ad Colossenses, due ad Thessalonicenses, due ad Timotheum, ad Titum, ad Philemonem, ad Hebreos; Petri apostoli due, Ioannis apostoli tres, Iacobi apostoli una, Iudæ apostoli una, et apocalypsis Ioannis apostoli.

But if any one receive not, as sacred and canonical, the said books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin vulgate edition; and knowingly and deliberately contemn the traditions aforesaid; 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.

Si quis autem libros ipsos integros cum omnibus suis partibus, prout in ecclesia catholica legi consueverunt, et in veteri Vulgata Latina editione habentur, pro sacrís, et canonicís non susceperit, et traditiones predictas scienès et prudens contemptserit, anathema sit. Omnes itaque intelligent, quo ordine et via ipsa synodus, post factum fidei confessionis fundamentum, sit progressura, et quibus potissimum testimoniis ac præsidiiis in conferendis dogmatibus et instaurandis in ecclesia moribus sit usura.

DECRETUM DE EDITIONE, ET USU SACRORUM LIBRORUM.

But if any one receive not, as sacred and canonical, the said books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin vulgate edition; and knowingly and deliberately contemn the traditions aforesaid; 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.

DECREE CONCERNING THE EDITION, AND THE USE, OF THE SACRED BOOKS.
Moreover, the same sacred and holy Synod,—considering that no small utility may accrue to the Church of God, if it be made known which of all the Latin editions, now in circulation, of the sacred books, is to be held as authentic,—ordains and declares, that the said old and vulgate edition, which, by the lengthened usage of so many ages, has been approved of in the Church, be, in public lectures, disputations, sermons, and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever.

Furthermore, in order to restrain petulant spirits, it decrees, that no one, relying on his own skill, shall,—in matters of faith, and of morals pertaining to the edification of Christian doctrine,—wresting the sacred Scripture to his own senses, presume to interpret the said sacred Scripture contrary to that sense which holy mother Church,—whose it is to judge of the true sense and interpretation of the holy Scriptures,—hath held and doth hold; or even contrary to the unanimous consent of the Fathers; even though such interpretations were never [intended] to be at any time published. Contraveners shall be made known by their Ordinaries, and be punished with the penalties by law established.

Sessio Quinta,

celebrata die XVII. Junii, 1546.

DECRETUM DE PECCATO ORIGINALI.

Fifth Session,

held June 17, 1546.

DECREE CONCERNING ORIGINAL SIN.
That our Catholic faith, without which it is impossible to please God,\(^85\) may, errors being purged away, continue in its own perfect and spotless integrity, and that the Christian people may not be carried about with every wind of doctrine;\(^86\) whereas that old serpent, the perpetual enemy of mankind, amongst the very many evils with which the Church of God is in these our times troubled, has also stirred up not only new, but even old, dissensions touching original sin, and the remedy thereof; the sacred and holy, œcumenical and general Synod of Trent,—lawfully assembled in the Holy Ghost, the three same legates of the Apostolic See presiding therein,—wishing now to come to the reclaiming of the erring, and the confirming of the wavering,—following the testimonies of the sacred Scriptures, of the holy Fathers, of the most approved councils, and the judgment and consent of the Church itself, ordains, confesses, and declares these things touching the said original sin:

1. If any one does not confess that the first man, Adam, when he had transgressed the commandment of God in Paradise, immediately lost the holiness and justice wherein he had been constituted; and that he incurred, through the offense of that prevarication, the wrath and indignation of God, and consequently death, with which God had previously threatened him, and, together with death, captivity under his power who thenceforth had the empire of death, that is to say, the devil,\(^87\)

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\(^{85}\) Heb. xi. 6.  
\(^{86}\) Ephes. iv. 14.  
\(^{87}\) Heb. ii. 14.
and that the entire Adam, through that offense of prevarication was changed, in body and soul, for the worse; let him be anathema.

2. If any one asserts, that the prevarication of Adam injured himself alone, and not his posterity; and that the holiness and justice, received of God, which he lost, he lost for himself alone, and not for us also; or that he, being defiled by the sin of disobedience, has only transfused death and pains of the body into the whole human race, but not sin also, which is the death of the soul; let him be anathema:—whereas he contradicts the apostle who says: By one man sin entered into the world, and by sin death, and so death passed upon all men, in whom all have sinned.  

3. If any one asserts, that this sin of Adam,—which in its origin is one, and being transfused into all by propagation, not by imitation, is in each one as his own,—is taken away either by the powers of human nature, or by any other remedy than the merit of the one mediator, our Lord Jesus Christ, who hath reconciled us to God in his own blood, being made unto us justice, sanctification, and redemption, or if he denies that the said merit of Jesus Christ is applied, both to adults and 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
4. If any one denies, that infants, newly born from their mothers’ wombs, even though they be sprung from baptized parents, are to be baptized; or says that they are baptized indeed for the remission of sins, but that they derive nothing of original sin from Adam, which has need of being expiated by the laver of regeneration for obtaining life everlasting,—whence it follows as a consequence, 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 that which 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, is not to be understood otherwise than as the Catholic Church spread every where hath 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 sin of themselves, are for this cause truly baptized for the remission of sins, that in them that may be cleansed away by regeneration, which they have contracted by generation. For, unless a man be born again of water and the Holy Ghost, he can not enter into the kingdom of God.

91 Acts iv. 2.
92 John i. 29.
93 Gal. iii. 27.
94 Acts ii. 38.
95 Rom. v. 12.
96 John iii. 5.
5. If any one 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 rased, or not imputed; let him be anathema. For, in those who are born again, there is nothing that God hates; because, There is no condemnation to those who are truly buried together with Christ by baptism into death;\[97\] who walk not according to the flesh, but, putting off the old man, and putting on the new who is created according to God,\[98\] are made innocent, immaculate, pure, harmless, and beloved of God, heirs of Christ; ita ut nihil prorsus eos ab ingressu caeli remoretur. Manere autem in baptizatis concupiscentiam vel fomitem, haec sancta synodus fatetur et sentit: quæ cum ad agonem relicta sit, nocere non consentientibus, sed viriliter per Christi Iesu gratiam repugnantibus non valet: quinimmo qui concupiscentiam, quam aliquando apostolus peccatum appellat, sancta synodus declarat, ecclesiam catholicam nunquam intellexisse peccatum appellari, quod Vere et proprie in renatis peccatum sit, sed quia ex peccato est et ad peccatum inclinat. Si quis autem contrarium senserit, anathema sit.

indeed of God, but joint heirs with Christ;\[99\] so that there is nothing whatever to retard their entrance into heaven. But this holy synod confesses and is sensible, that in the baptized there remains concupiscence, or an incentive (to sin); which, whereas it is left for our exercise, can not injure those who consent not, but resist manfully by the grace of Jesus Christ; yea, he who shall have striven lawfully shall be crowned.\[100\] This concupiscence, which the apostle sometimes calls sin,\[101\] the holy Synod declares that the Catholic Church has never understood it to be called sin, as being truly and properly sin in those born again, but because it is of sin, and inclines to sin. And if any one is of a contrary sentiment, let him be anathema.

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\[97\] Rom. viii. 1; vi. 4
\[98\] Ephes. iv. 22, 24.
\[99\] Rom. viii.17.
\[100\] 2 Tim. ii. 5.
\[101\] Rom. vi. 12; vii. 8.
This same holy Synod doth nevertheless declare, that it is not its intention to include in this decree, where original sin is treated of, the blessed and immaculate Virgin Mary, the mother of God; but that the constitutions of Pope Sixtus IV., of happy memory, are to be observed, under the pains contained in the said constitutions, which it renews.

Sessio Sexta, celebrated die XIII. Januarii 1547.

DECRETUM DE JUSTIFICATIONE.

Caput I.

De naturæ et legis ad justificandos homines imbecillitate.

The holy Synod declares first, that, for the correct and sound understanding of the doctrine of Justification, it is necessary that each one recognize and confess, that, whereas all men had lost their innocence in the prevarication of Adam,—having become unclean, and as the apostle says, by nature children of wrath, as (this Synod) has set forth in the decree on original sin,—they were so far the servants of sin, and under the power of the devil and of death, that not the Gentiles only by the force of nature, but not

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102 [This indirect exemption of the immaculata Virgo Maria from original sin is a very near approach to the positive definition of the immaculata conceptio Virginis Mariae in 1854.—P. S.]

103 Isa. lxiv. 6.

104 Ephes. ii. 3.

105 Rom. vi. 17, 20.
even the Jews by the very letter itself of the law of Moses, were able to be liberated, or to arise, therefrom; although freewill, attenuated as it was in its powers, and bent down, was by no means extinguished in them.

Chapter II.

On the Dispensation and Mystery of Christ's Advent.

Whence it came to pass, that the heavenly Father, the Father of mercies, and the God of all comfort,

when that blessed fullness of the time was come, sent unto men, Jesus Christ, his own Son—who had been, both before the Law, and during the time of the Law, to many of the holy fathers announced and promised—that he might both redeem the Gentiles, who followed not after justice, and that all men might receive the adoption of sons. Him God hath proposed as a propitiator, through faith in his blood, for our sins, and not for our sins only, but also for those of the whole world.

Caput III.

Qui per Christum justificantur.

Who are justified through Christ.
Verum, etsi ille pro omnibus mortuus est, non omnes tamen mortis ejus beneficium recipiunt; sed ii dumtaxat, quibus meritorum ejus communicatur. Nam, sicut re vera homines, nisi ex semine Adæ propagati nascenentur, non nascenentur injusti; cum ea propagatione, per ipsum dum concipiuntur, propriam injustitiam contrahant: ita, nisi in Christo renascerentur, nunquam justificarentur; cum ea renascentia per meritum passionis ejus gratia,

But, though He died for all, yet do not all receive the benefit of his death, but those only unto whom the merit of his passion is communicated. For as in truth men, if they were not born propagated of the seed of Adam, would not be born unjust,—seeing that, by that propagation, they contract injustice as their own,—so, if they were not born again in Christ, they never would be justified; seeing that, in that new birth, there is bestowed upon them, through the

qua justi fiunt, illis tribuat. Pro hoc beneficio apostolus gratias nos semper agere hortatur Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, et eripuit de potestate tenebrarum, transfugitque in regnum Filii dilectionis suæ, in quo habemus redemptionem et remissionem peccatorum.

merit of his passion, the grace whereby they are made just. For this benefit, the apostle exhorts us, evermore to give thanks to the Father, who hath made us worthy to be partakers of the lot of the saints in light, and hath delivered us from the power of darkness, and hath translated us into the Kingdom of the Son of his love, in whom we have redemption, and remission of sins.

Caput IV.

Insinuatur descriptio justificacionis impii, et modus ejus in statu gratiae.

Quibus verbis justifications impii descriptio insinuat, ut sit translatio ab eo statu, in quo homo nascitur filius primi Adæ, in statum gratiae, et adoptionis filiorum Dei per secundum Adam Iesum Christum, salvatorem nostrum: quæ quidem translatio post evangelium promulgatum, sine lavacro regenerationis, aut ejus voto, fieri non potest;  

Chapter IV.

A description is introduced of the Justification of the impious, and of the manner thereof in the state of grace.

By which words, a description of the Justification of the impious is indicated,—as being a translation, from that state wherein man is born a child of the first Adam, to the state of grace, and of the adoption of the sons of God, through the second Adam, Jesus Christ, our Saviour. And this translation, since the promulgation of the Gospel, can not be

112 2 Cor. v. 15.
113 Coloss. i. 12–14.
114 Rom. viii. 15, 16, 23.
effected, without the laver of regeneration, or the desire thereof, as it is written: unless a man be born again of water and the Holy Ghost, he can not enter into the Kingdom of God.\textsuperscript{115}

Declarat præterea, ipsius justificationis exordium in adultis a Dei per Christum Iesum præveniente gratia sumendum esse, hoc est, ab ejus vocatione, qua, nullis eorum existentibus meritis, vocantur; ut, qui per peccata a Deo aversi erant, per ejus excitantem atque adjuvantem gratiam ad convertendum se ad suam ipsorum justificationem, eidem gratiae libre assentiendo et cooperando, disponantur: ita ut, tangente Deo cor hominis per Spiritus Sancti illuminationem, neque homo ipse nihil omnino agat, inspirationem illam recipiens, quippe qui illum et abjicere potest, neque tamen sine gratia Dei movere se ad justitiam coram illo libera sua voluntate possit. Unde in sacris litteris cum dicitur: Convertimini ad me, et ego convertar ad vos: libertatis nostræ admonemur. Cum respondemus: Converte nos, Domine, ad te, et convertemur: Dei nos gratia præveniri confitemur.

Chapter V.

On the necessity, in adults, of preparation for Justification, and whence it proceeds.

The Synod furthermore declares, that, in adults, the beginning of the said Justification is to be derived from the prevenient grace of God, through Jesus Christ, that is to say, from his vocation, whereby, without any merits existing on their parts, they are called; that so they, who by sins were alienated from God, may be disposed through his quickening and assisting grace, to convert themselves to their own justification, by freely assenting to and co-operating with that said grace: in such sort that, while God touches the heart of man by the illumination of the Holy Ghost, neither is man himself utterly inactive while he receives that inspiration, forasmuch as he is also able to reject it; yet is he not able, by his own free will, without the grace of God, to move himself unto justice in his sight. Whence, when it is said in the sacred writings: \textit{Turn ye to me, and I will turn to you},\textsuperscript{116} we are admonished of our liberty; and when we answer: \textit{Convert us, O Lord, to thee, and we shall be converted},\textsuperscript{117} we confess that we are prevented (anticipated) by the grace of God.

\textsuperscript{115} John iii. 5. \textsuperscript{116} Zach. i. 3. \textsuperscript{117} Lam. v. 21.
Now they [adults] are disposed unto the said justice, when, excited and assisted by divine grace, conceiving faith by hearing, they are freely moved towards God, believing those things to be true which God has revealed and promised—and this especially, that God justifies the impious by his grace, through the redemption that is in Christ Jesus; and when, understanding themselves to be sinners, they, by turning themselves, from the fear of divine justice whereby they are profitably agitated, to consider the mercy of God, are raised unto hope, confiding that God will be propitious to them for Christ's sake; and they begin to love him as the fountain of all justice; and are therefore moved against sins by a certain hatred and detestation, to wit, by that penitence which must be performed before baptism: lastly, when they purpose 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; and, Be of good faith, son, thy sins are forgiven thee; and, The fear of the Lord driveth out sin; and, Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost; and,
Going, therefore, teach ye all nations, baptizing them in the name of the father, and of the Son, and of the Holy Ghost; finally, Prepare your hearts unto the Lord.

Chapter VII.

Quid sit justificatio impii, et quae ejus causae.

This disposition, or preparation, is followed by Justification itself, which is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts, whereby man of unjust becomes just, and of an enemy a friend, that so he may be an heir according to hope of life everlasting.

Of this Justification the causes are these: the final cause indeed is the glory of God and of Jesus Christ, and life everlasting; while the efficient cause is a merciful God who washes, signing, and anointing with the holy Spirit of promise, who is the pledge of our inheritance; but the meritorious cause is his most beloved only-begotten, our Lord Jesus Christ, who, when we were enemies, for the exceeding charity wherewith he loved us, merited Justification for us by his most holy Passion on the wood of the cross, and made satisfaction for us unto God the Father.
the instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which [faith] no man was ever justified;¹³⁰ lastly, the alone formal cause is the justice of God, not that whereby he himself is just, but that whereby he maketh us just, that, to wit, with which we, being endowed by him, are renewed in the spirit of our mind,¹³¹ and we are not only reputed, but are truly called, and are just, receiving justice within us, each one according to his own measure, which the Holy Ghost distributes to every one as he wills,¹³² and according to each one's proper disposition and co-operation. For, although no one can be just, but he to whom the merits of the Passion of our Lord Jesus Christ are communicated, yet is this done in the said justification of the impious, when by the merit of that same

most holy Passion, the charity of God is poured forth, by the Holy Spirit, in the hearts¹³³ of those that are justified, and is inherent therein: whence, man, through Jesus Christ, in whom he is ingrafted, receives, in the said justification, together with the remission of sins, all these [gifts] infused at once, faith, hope, and charity. For faith, unless hope and charity be added thereto, neither unites man perfectly with Christ, nor makes him a living member of his body. For which reason it is most truly said, that Faith without works is dead and profitless;¹³⁴ and, In Christ Jesus neither circumcision availeth any thing nor uncircumcision, but faith which worketh

¹³⁰ Heb. xi.
¹³¹ Ephes. iv. 23
¹³² 1 Cor. xii. 2.
¹³³ Rom. v. 5.
¹³⁴ James ii. 20.
spe et caritate præstare fides non potest: unde et statim verbum Christi audient: Si vis ad vitam ingredi, serva mandata.

by charity. This faith, Catechumens beg of the Church—agreeably to a tradition of the apostles—previously to the sacrament of Baptism; when they beg for the faith which bestows life everlasting, which, without hope and charity, faith can not bestow: whence also do they immediately hear that word of Christ: If thou wilt enter into life, keep the commandments.

Itaque veram et Christianam justitiam accipientes, eam ceu primam stolam pro illa, quam Adam sua inobedientia sibi et nobis perditid.

Wherefore, when receiving true and Christian justice, they are bidden, immediately on being born again, to preserve it pure and spotless,

per Christum Iesum illis donatam, candidam et immaculatam jubentur statim renati conservare, ut eam perferant ante tribunal Domini nostri Iesu Christi, et habeant vitam æternam.

as the first robe given them through Jesus Christ in lieu of that which Adam, by his disobedience, lost for himself and for us, that so they may bear it before the judgment-seat of our Lord Jesus Christ, and may have life eternal.

Chapter VIII.

In what manner it is to be understood, that the impious is justified by faith, and gratuitously.

And whereas the Apostle saith, that man is justified by faith and freely, those words are to be understood in that sense which the perpetual consent of the Catholic Church hath held and expressed; to wit, that we are therefore said to be justified by faith, because faith is the beginning of human salvation, the

135 Gal. v. 6.
136 Matt. xix. 17.
137 Luke xv. 22.
138 Rom. iii. 4.
sine qua impossibile est placere Deo et ad filiorum ejus consortium pervenire: gratis autem justificari ideo dicamur, quia nihil eorum, quae, justificationem praeceperunt, sive fides sive opera, ipsam justificationis gratiam promeretur: si enim gratia est, jam non ex operibus: aliquin, ut idem apostolus inquit, gratia jam non est gratia.

Chapter IX.

Against the vain confidence of heretics.

But, although it is necessary to believe that sins neither are remitted, nor ever were remitted save gratuitously by the mercy of God for Christ's sake; yet is it not to be said, that sins are forgiven, or have been forgiven, to any one who boasts of his confidence and certainty of the remission of his sins, and rests on that alone; seeing that it may exist, yea does in our day exist, amongst heretics and schismatics; and with great vehemence is this vain confidence, and one alien from all godliness, preached up in opposition to the Catholic Church. But neither is this to be asserted—that they who are truly justified must needs, without any doubting whatever, settle within themselves that they are justified, and that no one is absolved from sins and justified, but he that believes for certain that he is absolved and justified; and that absolution and justification are effected by this faith alone: as though whoso has not this belief, doubts of the promises of God, and of the efficacy of the death and resurrection of
Christ. For even as no pious person ought to doubt of the mercy of God, of the merit of Christ, and of the virtue and efficacy of the sacraments, even so each one, when he regards himself, and his own weakness and indisposition, may have fear and apprehension touching his own grace; seeing that no one can know with a certainty of faith, which can not be subject to error, that he has obtained the grace of God.

Chapter X.

On the increase of Justification received.

Having, therefore, been thus justified, and made the friends and domestics of God, they are renewed, as the Apostle says, day by day; 

they, through the observance of the commandments of God and of the Church, faith co-operating with good works, increase in that justice which they have received through the grace of Christ, and are still further justified, as it is written: He that is just, let him be justified still; and again, Be not afraid to be justified even to death; and also, Do you see that by works a man is justified, and not by faith only. And this increase

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141 Ephes. ii. 19.
142 Psa. lxxxiii. 8.
143 2 Cor. iv. 16.
144 Col. iii. 5.
145 Rom. vi. 13, 19.
146 Apoc. xxii. 11.
147 Eccles. xviii. 22.
Caput XI.

De observatione mandatorum, de quo illius necessitate et possibilitate.

But no one, how much soever justified, ought to think himself exempt from the observance of the commandments; no one ought to make use of that rash saying, one prohibited by the Fathers under an anathema,—that the observance of the commandments of God is impossible for one that is justified. For God commands not impossibilities, but, by commanding, both admonishes thee to do what thou art able, and to pray for what thou art not able (to do), and aids thee that thou mayest be able; whose commandments are not heavy,\(^{149}\) whose yoke is sweet and whose burden light.\(^{150}\) For, whoso are the sons of God, love Christ; but they who love him, keep his commandments,\(^{151}\) as himself testifies; which, assuredly, with the divine help, they can do. For, although, during this mortal life, men, how holy and just soever, at times fall into at least light and daily sins, which are also called venial, not therefore do they cease to be just. For that cry of the just, \textit{Forgive us our trespasses}, is both humble and true. And for this cause, the just themselves ought to feel themselves the more obliged to walk in the way of justice, in that, \textit{being} already freed

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\(^{149}\) 1 John v. 3.

\(^{150}\) Matt. xi. 30.

\(^{151}\) John xiv. 15.
Iesum, per quem accessum habuerunt in gratiam istam. Deus namque sua gratia semel justificatos non deserit, nisi ab eis prius deseratur. Itaque nemo sibi in sola fide blandiri debet, putans fide sola se heredem esse constitutum, hereditatemque consecuturum, etiam si Christo non compatiatur, ut et conglorificetur. Nam et Christus ipse, ut inquit apostolus, cum esset filius Dei, didicit ex iis, quae passus est, obedientiam, et consummatus factus est omnibus obtemperantibus sibi causa salutis æternae. Propertia apostolus ipse monet justicatos, dicens: Nescitis, quod ii, qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis. Ego igitur sic curro, non quasi in incertum, sic pugno, non quasi æærem verberans, sed castigo corpus meum, et in servitutem redigo, ne forte, from sins, but made servants of God, they are able, living soberly, justly, and godly, to proceed onwards through Jesus Christ, by whom they have had access unto this grace. For God forsakes not those who have been once justified by his grace, unless he be first forsaken by them. Wherefore, no one ought to flatter himself up with faith alone, fancying that by faith alone he is made an heir, and will obtain the inheritance, even though he suffer not with Christ, that so he may be also glorified with him. For even Christ himself, as the Apostle saith, Whereas he was the son of God, learned obedience by the things which he suffered, and being consummated, he became, to all who obey him, the cause of eternal salvation. For which cause the same Apostle admonishes the justified, saying: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air, but I chastise my body, and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become a cast-away. So also the prince of the Apostles, Peter: Labor the more that by good works you may make sure your calling and election. For doing these things, you shall not sin at any time. From which it is plain, that those are opposed to the orthodox doctrine of religion, who assert that the just man sins, venially at least, in every good work; or, which is yet more

152 Rom. vi. 18.
153 Titus ii. 12.
154 Rom. v. 2.
155 Rom. viii. 17.
156 Heb. v. 8, 9.
157 1 Cor. ix. 24, 26, 27.
158 2 Peter i. 10.
in primis glorificetur Deus, mercedem quoque intuentur aeternam; cum scriptum sit: Inclinavi cor meum ad faciendas justificationes tuas propter retributionem; et de Mose dicat apostolus, quod respiciebat in remunerationem.

Caput XII.

Prædestinationis temerarium præsumptionem cavendam esse.

Nemo quoque, quamdiu in hoc mortalitate vivitur, de arcano divinæ prædestinationis mysterio usque adeo præsumere debet, ut certo statuat, se omnino esse in numero prædestinatorum, quasi verum esset, quod justificatus aut amplius peccare non possit, aut, si peccaverit, certam sibi resipiscientiam promittere debeat. Nam, nisi ex speciali revelacione, sciri non potest, quos Deus sibi elegerit.

Caput XIII.

De perseverantiae munere.

Similiter de perseverantiae munere, de quo scriptum est: Qui perseveraverit usque in finem, hic salvus erit; quod quidem aliunde haberin non potest, nisi ab eo, qui potens est insupportable, that he merits eternal punishments; as also those who state, that the just sin in all their works, if, in those works, they, together with this aim principally that God may be glorified, have in view also the eternal reward, in order to excite their sloth, and to encourage themselves to run in the course: whereas it is writen, I have inclined my heart to do all thy justifications for the reward;159 and, concerning Moses, the Apostle saith, that he looked unto the reward.160

Chapter XII.

That a rash presumpuousness in the matter of Predestination is to be avoided.

No one, moreover, so long as he is in this mortal life, ought so far to presume as regards the secret mystery of divine predestination, as to determine for certain that he is assuredly in the number of the predestinate; as if it were true, that he that is justified, either can not sin any more, or, if he do sin, that he ought to promise himself an assured repentance; for except by special revelation, it can not be known whom God hath chosen unto himself.

Chapter XIII.

On the gift of Perseverance.

So also as regards the gift of perseverance, of which it is written, He that shall persevere to the end, he shall be saved;161—which gift can not be derived from any other but Him, who

159 Psa. cxviii. 112.
161 Matt. xxiv. 13.
is able to establish him who standeth\textsuperscript{162} that he stand perseveringly, and to restore him who falleth:—let no one herein promise himself any thing as certain with an absolute certainty; though all ought to place and repose a most firm hope in God's help. For God, unless men be themselves wanting in his grace, as he has begun the

\[\text{is able to establish him who standeth,}\]

\[\text{et eum, qui cadit, restituere: nemo sibi certi\}}\]

\[\text{aliquid absoluta certitudine polliceatur,}\]

\[\text{tametsi in Dei auxilio firmissimam spem}\]

\[\text{collocare et reponere omnes debent.}\]

\[\text{Deus enim, nisi ipsi illius gratiæ defuerint, sicut}\]

\[\text{capit opus bonum, ita perficiet, operans}\]

\[\text{velle et perficere. Verumtamen, qui se}\]

\[\text{existimant stare, videant ne cadant et cum}\]

\[\text{timore, ac tremore salutem suam operentur}\]

\[\text{in laboribus, in vigiliis, in eleemosynis, in}\]

\[\text{orationibus et oblationibus, in jejuniis et}\]

\[\text{castitate; formidare enim debent, scientes}\]

\[\text{quod in spem gloriæ, et nondum in gloriam}\]

\[\text{renati sunt, de pugna, quæ superest cum}\]

\[\text{carne, cum mundo, cum diabolo; in qua}\]

\[\text{victores esse non possunt, nisi cum Dei gratia}\]

\[\text{apostolo obtemperent, dicenti: Debitores}\]

\[\text{sumus non carni, ut secundum carnem}\]

\[\text{vivamus; si enim secundum carnem vixeritis,}\]

\[\text{moriemini; si autem spiritu facta carnis}\]

\[\text{mortificaveritis, vivetis.}\]

\[\text{good work, so will he perfect it, working (in}\]

\[\text{them) to will and to accomplish.}\]

\[\text{Nevertheless, let those who think themselves}\]

\[\text{to stand, take heed lest they fall,}\]

\[\text{and, with fear and trembling work out their salvation,}\]

\[\text{in labors, in watchings, in almsdeeds, in}\]

\[\text{prayers and oblations, in fastings and chastity:}\]

\[\text{for, knowing that they are born again unto a}\]

\[\text{hope of glory, but not as yet unto glory, they}\]

\[\text{ought to fear for the combat which yet}\]

\[\text{remains with the flesh, with the world, with}\]

\[\text{the devil, wherein they can not be victorious,}\]

\[\text{unless they be with God's grace, obedient to}\]

\[\text{the Apostle, who says: We are debtors, not to}\]

\[\text{the flesh, to live according to the flesh; for if}\]

\[\text{you live according to the flesh, you shall die;}\]

\[\text{but if by the spirit you mortify the deeds of the}\]

\[\text{flesh, you shall live.}\]

\[\text{Caput XIV.}\]

\[\text{De lapsis, et eorum reparatione.}\]

\[\text{Qui vero ab accepta justificationis gratia per}\]

\[\text{peccatum exciderunt, rursus justificari}\]

\[\text{On the fallen, and their restoration.}\]

\[\text{As regards those who, by sin, have fallen from}\]

\[\text{the received grace of Justification, they may}\]

\begin{table}[h]
\begin{tabular}{ll}
162 & Rom. xiv. 4. \\
163 & Phil. i. 6; ii. 13. \\
164 & i Cor. x. 12. \\
165 & Phil. ii. 12. \\
166 & 1 Peter i. 3. \\
167 & Rom. viii. 12, 13. \\
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be again justified, when, God exciting them, through the sacrament of Penance they shall have attained to the recovery, by the merit of Christ, of the grace lost: for this manner of justification is of the fallen the reparation: which the holy Fathers have aptly called a reparatio, quam secundam post naufragium deperditæ gratiæ tabulam sancti patres apte nucuparunt; etenim pro iis, qui post baptismum in peccata labuntur, Christus Iesus sacramentum instituit pœnitentia, cum dixit: Accipite Spiritum Sanctum: quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt. Unde docendum est, Christiani hominis pœnitentiam post lapsum multo aliæ esse a baptismali, eaque contineri non modo cessationem a peccatis, et eorum detestationem, aut cor contritum et humiliatum, verum etiam eorumdam sacramentalis confessionem saltem in voto et suo tempore faciendam, et sacerdotalem absolutionem; itemque satisfactionem per jejunia, eleemosynas, orationes et alia pia spiritualis vitæ exercitia; non quidem pro pæna æterna, quæ vel sacramento, vel sacramenti voto una cum culpa remittitur; sed pro pæna temporali, quæ, ut sacra litteræ docent, non tota semper, ut in baptismo fit, dimittitur illis, qui gratiaæ Dei, quam acceperunt, ingrati, Spiritum Sanctum, contristaverunt, et templum Dei violare non sunt veriti. De qua

Justification is of the fallen the reparation: which the holy Fathers have aptly called a second plank after the shipwreck of grace lost. For, on behalf of those who fall into sins after baptism, 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.  

168 Whence it is to be taught, that the penitence of a Christian, after his fall, is very different from that at (his) baptism; and that therein are included not only a cessation from sins, and a detestation thereof, or, a contrite and humble heart, but also the sacramental confession of the said sins,—at least in desire, and to be made in its season,—and sacerdotal absolution; and likewise satisfaction by fasts, alms, prayers, and the other pious exercises of a spiritual life; not indeed for the eternal punishment,—which is, together with the guilt, remitted, either by the sacrament, or by the desire of the sacrament,—but for the temporal punishment, 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,

168 John xx. 22, 23.
169 Psa. l. 19.
170 Ephes. iv. 30.
171 1 Cor. iii. 17.
est, pœnitentiam in salutem stabilem operatur.
Et rursus: Pœnitentiam agite, et facite fructus dignos pœnitentiae.

mindful whence thou art fallen; do penance, and do the first works. And again: The sorrow that is according to God worketh penance steadfast unto salvation. And again: Do penance, and bring forth fruits worthy of penance.

Caput XV.

Quolibet mortali peccato amitti gratiam sed non fidem.

Adversus etiam hominum quorundam callida ingenia, qui per dulces sermones et benedictiones seducunt corda innocentium, asserendum est, non modo infidelitate, per quam et ipsa fides amittitur, sed etiam quocumque alio mortali peccato, quamvis non amittatur fides, acceptam justificationis gratiam amitti; divinae legis doctrinam defendendo, quæ a regno Dei non solum infideles excludit, sed et fideles quoque, fornicarios, adulteros, molles, masculorum concubitores, fures, avaros, ebriosos, maledicos, rapaces, ceterosque omnes, qui letalia committunt peccata, a quibus cum divinae gratiæ adiumento abstinere possunt, et pro quibus a Christi gratia separatur.

Caput XVI.

That, by every mortal sin, grace is lost, but not faith.

In opposition also to the subtle wits of certain men, who, by pleasing speeches and good words, seduce the hearts, of the innocent, it is to be maintained, that the received grace of Justification is lost, not only by infidelity whereby even faith itself is lost, but also by any other mortal sin whatever, though faith be not lost; thus defending the doctrine of the divine law, which excludes from the kingdom of God not only the unbelieving, but the faithful also [who are] fornicators, adulterers, effeminate, liers with mankind, thieves, covetous, drunkards, railers, extortioners, and all others who commit deadly sins; from which, with the help of divine grace, they can refrain, and on account of which they are separated from the grace of Christ.

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172 Apoc. ii. 5.
173 2 Cor. vii. 10.
174 Matt. iii. 2.
175 Rom. xvi. 18.
176 1 Cor. vi. 9, 10.
De fructu justificationis, hoc est, de merito bonorum operum, deque ipsius meriti ratione.

Hac igitur ratione justificatis hominibus, sive acceptam gratiam perpetuo conservaverint, sive amissam recuperaverint, proponenda sunt apostoli verba: Abundate in omni opere bono, scientes, quod labor vester non est inanis in Domino; non enim injustus est Deus, ut obliviscatur operis vestri et dilectionis, quam ostenditis in nomine ipsius; et: Nolite amittere confidentiam vestram, quæ magnam habet remunerationem. Atque ideo bene operantibus usque in finem, et in Deo sperantibus proponenda est vita æterna, et tanquam gratia filiis Dei per Christum Iesum misericorditer promissa, et tanquam merces ex ipsius Dei promissione bonis ipsorum operibus et mentis fideliter reddenda. Hæc est enim illa corona justitiae, quam post suum certamen et cursum repositam sibi esse alebat apostolus, a justo justicé sibi reddendam; non solum autem sibi, sed et omnibus, qui diligit adventum ejus: cum enim ille ipse Christus Iesus, tanquam caput in membra et tanquam vitis in palmites, in ipsos justificatos jugiter virtutem influat, qua virtus bona eorum opera semper antecedit et comitatur et subsequitur, et sine qua nullo pacto Deo grata, et meritoria esse possent: nihil ipsis justificatis amplius deesse credendum est, quo minus plene illis quidem operibus, quæ in Deo sunt facta, divinæ legi for him, to be rendered to him by the just Judge, and not only to him, but also to all that love his coming. For, whereas Jesus Christ himself continually infuses his virtue into the said justified,—as the head into the members, and the vine into the branches,—and this virtue always precedes and accompanies and follows their good works, which without it could not in any wise be pleasing and meritorious before God,—we must believe that nothing further is wanting to the justified,
pro hujus vitae statu satisfecisse, et vitam æternam suo etiam tempore (si tamen in gratia decesserint), consequendam, vere promeruisse censeantur, cum Christus, Salvator noster, dicat: Si (quis biberit ex aqua, quam ego dabo ei, non sitiet in æternum, sed fiet in eo fons aquæ salientis in vitam æternam

Ita neque propria nostra justitia, tanquam ex nobis propria statuitur, neque ignorat aut repudiatur justitia Dei; quæ enim justitia nostra dicitur, quia per eam nobis inhaerentem justificamur, illa eadem

Dei est, quia a Deo nobis infunditur per Christi merition. Neque vero illud omissendum est, quod licet bonis operibus in sacrís litteris usque adeo tribuatur, ut etiam qui uni ex minimis suis potum aquæ frigidæ dederit, promittat Christus eum non esse sua mercede cariturum, et apostolus testetur, id quod in præsenti est momentaneum et leve tribulationis nostre, supra modum in sublimitate æternum glorias pondus operari in nobis: absit tamen, ut Christianus homo in se ipso vel confidat vel glorietur, et non in Domino, cujus tanta est erga omnes homines bonitas, ut eorum velit esse merita, quæ sunt ipsius dona. Et quia in multis offendi nos, unusquisque, sicut misericordiam et bonitatem, ita severitatem et judicium ante oculos habere debet, neque se ipsum aliquis, to prevent their being accounted to have, by those very works which have been done in God, fully satisfied the divine law according to the state of this life, and to have truly merited eternal life, to be obtained also in its (due) time, if so be, however, that they depart in grace: seeing that Christ, our Saviour, saith: If any one 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.182

Thus, neither is our own justice established as our own as from ourselves;183 nor is the justice of God ignored or repudiated: for that justice which is called ours, because that we are justified from its being inherent in us, that same is (the justice) of God, because that it is infused into us of God, through the merit of Christ. Neither is this to be omitted,—that although, in the sacred writings, so much is attributed to good works, that Christ promises, that even he that shall give a drink of cold water to one of his least ones, shall not lose his reward;184 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;185 nevertheless God forbid that a Christian should either trust or glory in himself, and not in the Lord, whose bounty towards all men is so great, that he will have the things which are his own gifts be their merits. And forasmuch as in many things we all offend,186 each one ought to have

182 John iv. 13, 14.
183 Rom. x. 3.
184 Matt. x. 42.
185 2 Cor. iv. 17.
186 James iii. 2.
etiam si nihil sibi conscius fuerit, judicare; quoniam omnis hominum vita non humano judido examinanda et judicanda est, sed Dei, qui illuminabit abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique a Deo, qui, ut scriptum est, reddet unicuique opera sua.

have praise from God, \(^{188}\) who, as it is written, will render to every man according to his works. \(^{189}\)

After this Catholic doctrine on Justification, which whoso receiveth not faithfully and firmly can not be justified, it hath seemed good to the holy Synod to subjoin these canons, that all may know not only what they ought to hold and follow, but also what to avoid and shun.

ON JUSTIFICATION.

CANON I.—If any one saith, that man may be justified before God by his own works, whether done through the teaching of human nature, or that of the law, without the grace of God through Jesus Christ: let him be anathema.

CANON II.—If any one saith, that the grace of God, through Jesus Christ, is given only for this, that man may be able more easily to live justly, and to merit eternal life, as if, by

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\(^{187}\) 1 Cor. iv. 3, 4.

\(^{188}\) 1 Cor. iv. 6.

\(^{189}\) Matt. xvi. 27.
sine gratia utrumque, sed ægre tamen et
difficulter possit: anathema, sit.

free-will without grace, he were able to do
both, though hardly indeed and with
difficulty: let him be anathema.

CANON III.—If any one saith, that without
the prevenient inspiration of the Holy Ghost,
and without his help, man can believe, hope,
love, or be penitent as he
ought, so that the grace of Justification may
be bestowed upon him: let him be anathema.

Canon III.—Si quis dixerit, sine præveniente
Spiritus Sancti inspiratione atque ejus
adjutorio hominem credere, sperare, diligere,
aut penitere posse, sicut

ought, it is the grace of Justification
conferatur: anathema sit.

Canon IV.—Si quis dixerit, liberum hominis
arbitrium a Deo motum et excitatum nihil
cooperari assentiendo Deo excitanti atque
vocanti, quo ad obtinendum justificationis
gratiam se disponat ac præparet; neque posse
dissentire, si velit, sed veluti inanimæ
quoddam nihil omnino agere, mereque passive
se habere: anathema sit.

Canon IV.—If any one saith, that man's
free-will moved and excited by God, by
assenting to God exciting and calling, nowise
coperates towards disposing and preparing
itself for obtaining the grace of Justification;
that it can not refuse its consent, if it would,
but that, as something inanimate, it does
nothing whatever and is merely passive: let
him be anathema.

Canon V.—Si quis dixerit, post Adæ peccatum amissum et extinctum esse
dixerit, aut rem esse de solo titulo, imo titulum
sine re, figmentum denique a Satana invectum
in ecclesiam: anathema sit.

Canon V.—If any one saith, that, since
Adam's sin, the free-will of man is lost and
extinguished; or, that it is a thing with only a
name, yea a name without a reality, a figment,
in fine, introduced into the Church by Satan:
let him be anathema.

Canon VI.—Si quis dixerit, non esse in
potestate hominis, vias suas malas facere, sed
mala opera ita, ut bona, Deum operari, non
permissive solum, sed etiam proprie et per se,
adeo ut sit proprium ejus opus non minus
proditio Iudæ, quam vocatio Pauli: anathema
sit.

Canon VI.—If any one saith, that it is not
in man's power to make his ways evil, but that
the works that are evil God worketh as well
as those that are good, not permissively only,
but properly, and of himself, in such wise that
the treason of Judas is no less his own proper
work than the vocation of Paul: let him be
anathema.
<table>
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<tr>
<th>Canon VII.—Si quis dixerit, opera omnia, quae ante justificationem fiunt, quacumque ratione facta sint, vere esse peccata, vel odium Dei mereri, aut, quanto vehementius quis nittitur se disponere ad gratiam, tanto eum gravius peccare: anathema sit.</th>
<th>CANON VII.—If any one saith, that all works done before Justification, in whatsoever way they be done, are truly sins, or merit the hatred of God; or that the more earnestly one strives to dispose himself for grace, the more grievously he sins: let him be anathema.</th>
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<tr>
<td>Canon VIII.—Si quis dixerit, gehennæ metum, per quem ad misericordiam Dei de peccatis dolendo confugimus vel a peccando abstinemus, peccatum esse, aut peccatores peiores facere: anathema sit.</td>
<td>CANON VIII.—If any one saith, that the fear of hell,—whereby, by grieving for our sins, we flee unto the mercy of God, or refrain from sinning,—is a sin, or makes sinners worse: let him be anathema.</td>
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<td>Canon IX.—Si quis dixerit, sola fide impium justificari, ita ut intelligat nihil aliud requiri, quod ad justificationis gratiam consequendum cooperetur, et nulla ex parte necesse esse, eum suæ voluntatis motu præparari atque disponi: anathema sit.</td>
<td>CANON IX.—If any one saith, that by faith alone the impious is justified, in such wise as to mean, that nothing else is required to cooperate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will: let him be anathema.</td>
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<td>Canon X.—Si quis dixerit, homines sine Christi justitia, per quam nobis meruit, justificari, aut per eam ipsam formaliter justos esse: anathema sit.</td>
<td>CANON X.—If any one saith, that men are just without the justice of Christ, whereby he merited for us to be justified; or that it is by that justice itself that they are formally just: let him be anathema.</td>
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<td>Canon XI.—Si quis dixerit, homines justificari, vel sola imputatione justitiae Christi, vel sola peccatorum remissione, exclusa gratia et caritate, quæ in cordibus eorum per Spiritum Sanctum diffundatur atque illis</td>
<td>CANON XI.—If any one saith, 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 the grace and the charity which is poured forth in their hearts by the Holy Ghost.</td>
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190 Rom. v. 5.
and is inherent in them; or even that the grace, whereby we are justified, is only the favor of God: let him be anathema.

**Canon XII.**—Si quis dixerit, fidem justificantem nihil alid esse, quam fiduciam divinæ misericordiæ peccata remittentis propter Christum; vel eam fiduciam solam esse, qua justificamur: anathema sit.

**Canon XIII.**—Si quis dixerit, omni homini ad remissionem peccatorum assequendam necessarium esse, ut credat certo, et absque ulla hæsitatione proprie infirmitatis et indispositionis peccata sibi esse remissa: anathema sit.

**Canon XIV.**—Si quis dixerit, hominem a peccatis absolvi ac justificari ex eo quod se absolvi ac justificari certo credat; aut neminem vero esse justificatum, nisi qui credat se esse justificatum, et hac sola fide absolutionem et justificationem perfici: anathema sit.

**Canon XV.**—Si quis dixerit, hominem renatum et justificatum teneri ex fide ad credendum, se certo esse in numero prædestinatorum: anathema sit.

**Canon XVI.**—Si quis magnum illud usque in finem perseverantiae donum se certo habiturum absoluta et infallibili certitudine dixerit, nisi hoc ex speciali revelatione didicerit: anathema sit.

that he will for certain, of an absolute and infallible certainty, have that great gift of perseverance unto the end,—unless he have learned this by special revelation: let him be anathema.
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<tr>
<th>Canon XVII. — <em>Si quis justificationis gratiam non nisi prædestinatis ad vitam contingere dixerit, reliquis vero omnes, qui vocantur, vocari quidem, sed gratiam non accipere, utpote divina potestate prædestinatos ad malum: anathema sit.</em></th>
<th>CANON XVII.—If any one saith, that the grace of Justification is only attained to by those who are predestined unto life; but that all others who are called, are called indeed, but receive not grace, as being, by the divine power, predestined unto evil: let him be anathema.</th>
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<td>Canon XVIII. — <em>Si quis dixerit, Dei præcepta homini etiam justificato et sub gratia constitute esse ad observandum impossibilia: anathema sit.</em></td>
<td>CANON XVIII.—If any one saith, that the commandments of God are, even for one that is justified and constituted in grace, impossible to keep: let him be anathema.</td>
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<td>Canon XIX. — <em>Si quis dixerit, nihil præceptum esse in evangelio præter fidem, cetera esse indifferentia, neque præcepta, neque prohibita, sed libera; aut decem præcepta nihil pertinere ad Christianas: anathema sit.</em></td>
<td>CANON XIX.—If any one saith, that nothing besides faith is commanded in the Gospel; that other things are indifferent, neither commanded nor prohibited, but free; or, that the ten commandments nowise appertain to Christians: let him be anathema.</td>
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<td>Canon XX. — <em>Si quis hominem justificatum et quantumlibet perfectum dixerit non teneri ad observantiam mandatorum Dei et ecclesiæ, sed tantum ad credendum, quasi vero evangelium sit nuda et absoluta promissio vitae aeternæ sine conditione observationis mandatorum: anathema sit.</em></td>
<td>CANON XX.—If any one saith, that the man who is justified and how perfect soever, is not bound to observe the commandments of God and of the Church, but only to believe; as if indeed the Gospel were a bare and absolute promise of eternal life, without the condition of observing the commandments: let him be anathema.</td>
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<td>Canon XXI. — <em>Si quis dixerit. Christum Iesum a Deo hominibus datum fuisse, ut redemptorem, cui fidant, non etiam ut legislatorem, cui obediant: anathema sit.</em></td>
<td>CANON XXI.—If any one saith, that Christ Jesus was given of God to men, as a redeemer in whom to trust, and not also as a legislator whom to obey: let him be anathema.</td>
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<tr>
<td>Canon XXII. — <em>Si quis dixerit, justificatum, vel sine speciali auxilio Dei in accepta justitia</em></td>
<td>CANON XXII.—If any one saith, that the justified, either is able to persevere, without the special help of God, in the justice</td>
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</table>
Canon XXIII.—Si quis hominem semel justificatum dixerit amplius peccare non posse, neque gratiam amittere, atque ideo eum qui labitur et peccat, nunquam vere fuisse justificatum; aut contra, posse in tota vita peccata omnia, etiam venialia, vitare, nisi ex speciali Dei privilegio, quemadmodum de beata Virgine tenet ecclesia: anathema sit.

CANON XXIII.—If any one saith, that a man once justified can sin no more, nor lose grace, and that therefore he that falls and sins was never truly justified; or, on the other hand, that he is able, during his whole life, to avoid all sins, even those that are venial,—except by a special privilege from God, as the Church holds in regard of the Blessed Virgin: let him be anathema.

Canon XXIV.—Si quis dixerit, justitiam acceptam non conservari, atque etiam non augeri coram Deo per bona opera; sed opera ipsa fructus solummodo et signa esse justificationis adepta, non autem ipsius augendae causae: anathema sit.

CANON XXIV.—If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof: let him be anathema.

Canon XXV.—Si quis in quolibet bono opere justum saltem venialiter peccare dixerit, aut, quod intolerabilius est, mortaliter, atque ideo pænas æternas mereri; tantumque ob id non damnari, quia Deus opera non imputet ad damnationem: anathema sit.

CANON XXV.—If any one saith, that, in every good work, the just sins venially at least, or—which is more intolerable still—mortal, and consequently deserves eternal punishments; and that for this cause only he is not damned, that God does not impute those works unto damnation: let him be anathema.

Canon XXVI.—Si quis dixerit, justos non debere pro bonis operibus, quæ in Deo fuerint factæ, expectare et sperare æternam retributionem a Deo per ejus misericordiam et Iesu Christi meritum, si bene agendo et divina mandata custodiendo usque in finem perseveraverint: anathema sit.

CANON XXVI.—If any one saith, that the just ought not, for their good works done in God, to expect and hope for an eternal recompense from God, through his mercy and the merit of Jesus Christ, if so be that they persevere to the end in well doing and in keeping the divine commandments: let him be anathema.
Canon XXVII.—Si quis dixerit, nullum esse mortale peccatum, nisi infidelitatis; aut nullo alio, quantumvis gravi et enormi, præterquam infidelitatis, peccato, semel acceptam gratiam amittit: anathema sit.

Canon XXVII.—If any one saith, that there is no mortal sin but that of infidelity; or, that grace once received is not lost by any other sin, however grievous and enormous, save by that of infidelity: let him be anathema.

Canon XXVIII.—Si quis dixerit, amissa per peccatum gratia, simul et fidem semper amittit; aut fidem, quæ remanet, non esse veram fidem, licet non sit viva; aut eum, qui fidem sine caritate habet, non esse Christianum: anathema sit.

Canon XXVIII.—If any one saith, that, grace being lost through sin, faith also is always lost with it; or, that the faith which remains, though it be not a lively faith, is not a true faith; or, that he who has faith without charity is not a Christian: let him be anathema.

Canon XXIX.—Si quis dixerit, eum, qui post baptismum lapsus est, non posse per Dei gratiam resurgere; aut posse quidem, sed sola fide amissam justitiam recuperare sine sacramento pœnitentiæ, prout sancta romana et universalis ecclesia a Christo Domino et ejus apostolis edocta hucusque professa est, servavit et docuit: anathema sit.

Canon XXIX.—If any one saith, that he who has fallen after baptism is not able by the grace of God to rise again; or, that he is able indeed to recover the justice which he has lost, but by faith alone without the sacrament of Penance, contrary to what the holy Roman and universal Church—instructed by Christ and his Apostles—has hitherto professed, observed, and taught: let him be anathema.

Canon XXX.—Si quis post acceptam justificationis gratiam cuilibet peccatorii pænitenti ita culpam remitti et reatum aeterne pænæ deleri dixerit, ut nullus remaneat reatus pænæ temporalis exsolvendæ vel in hoc seculo, vel in futuro in purgatorio, antequam ad regna cælorum aditus patere possit: anathema sit.

Canon XXX.—If any one saith, that, after the grace of Justification has been received, to every penitent sinner the guilt is remitted, and the debt of eternal punishment is blotted out in such wise that there remains not any debt of temporal punishment to be discharged either in this world, or in the next in Purgatory, before the entrance to the kingdom of heaven can be opened [to him]: let him be anathema.

Canon XXXI.—Si quis dixerit, justificatum peccare, dum intitu aeterne mercedis bene operatur; anathema sit.

Canon XXXI.—If any one saith, that the justified sins when he performs good works with a view to an eternal recompense: let him be anathema.
CANON XXXII.—If any one saith, that the good works of one that is justified are in such manner the gifts of God, that they are not also the good merits of him that is justified; or, that the said justified, by the good works which he performs 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 so be, however, that he depart in grace,—and also an increase of glory: let him be anathema.

CANON XXXIII.—If any one saith, that, by the Catholic doctrine touching Justification, by this holy Synod set forth in this present decree, the glory of God, or the merits of our Lord Jesus Christ are in any way derogated from, and not rather that the truth of our faith, and the glory in fine of God and of Jesus Christ are rendered [more] illustrious: let him be anathema.

For the completion of the salutary doctrine on Justification, which was promulgated with the unanimous consent of the Fathers in the
last preceding Session, it hath seemed suitable 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 repaired. With this view, in order to destroy the errors and to extirpate the heresies which have appeared in these our days on the subject of the said most holy sacraments,—

as well those which have been revived from the heresies condemned of old by our Fathers, as also those newly invented, and which are exceedingly prejudicial to the purity of the Catholic Church, and to the salvation of souls,—the sacred and holy, ecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost, the same legates of the Apostolic See presiding therein, adhering to the doctrine of the holy Scriptures, to the apostolic traditions, and to the consent of other councils and of the Fathers, has thought fit that these present canons be established and decreed; intending, the divine Spirit aiding, to publish later the remaining canons which are wanting for the completion of the work which it has begun.

ON THE SACRAMENTS IN GENERAL.

Canon I.—If any one saith, that the sacraments of the New Law were not all instituted by Jesus Christ, our Lord; or, that they are more, or less, than seven, to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; or even that any one of these seven is not truly and properly a sacrament: let him be anathema.
Canon II.—*Si quis dixerit, ea ipsa novæ legis sacramenta a sacramentis antiquæ legis non differre, nisi quia ceremoniæ sunt alie et alii ritus externi: anathema, sit.*

Canon III.—*Si quis dixerit, hæc septem sacramenta ita esse inter se paria, ut nulla ratione aliud sit alio dignius; anathema sit.*

Canon IV.—*Si quis dixerit, sacramenta novæ legis non esse ad salutem necessaria, sed superflua; et sine eis aut eorum voto per solam fidem homines a Deo gratiam justificationis adipisci; licet omnia singulis necessaria non sint: anathema sit.*

Canon V.—*Si quis dixerit, hæc sacramenta propter solam fidem nutriendam instituta fuisse: anathema sit.*

Canon VI.—*Si quis dixerit, sacramenta novæ legis non continere gratiam, quam significat; aut gratiam ipsam non ponentibus obicem non conferre; quasi signa tantum externa sint acceptæ per fidem gratiae, vel justitiae, et notae quedam Christianæ professionis, quibus apud homines discernuntur fideles ab infidelibus; anathema sit.*

Canon VII.—*Si quis dixerit, non dari gratiam per hujusmodi sacramenta semper et omnibus, profession, whereby believers are distinguished amongst men from unbelievers: let him be anathema.*

Canon II.—*If any one saith, that these said sacraments of the New Law do not differ from the sacraments of the Old Law, save that the ceremonies are different, and different the outward rites: let him be anathema.*

Canon III.—*If any one saith, that these seven sacraments are in such wise equal to each other, as that one is not in any way more worthy than another: let him be anathema.*

Canon IV.—*If any one saith, that the sacraments of the New Law are not necessary unto salvation, but superfluous; and that, without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification;—though all [the sacraments] are not indeed necessary for every individual: let him be anathema.*

Canon V.—*If any one saith, that these sacraments were instituted for the sake of nourishing faith alone: let him be anathema.*

Canon VI.—*If any one saith, 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 thereunto; as though they were merely outward signs of grace or justice received through faith, and certain marks of the Christian profession, whereby believers are distinguished amongst men from unbelievers: let him be anathema.*

Canon VII.—*If any one saith, that grace, as far as God's part is concerned, is not given
quantum est ex parte Dei, etiam si rite ea suscipiant, sed aliquando et aliquibus: anathema sit.

Canon VIII.—Si quis dixerit, per ipsa nova legis sacramenta ex operé operato non conferri gratiam, sed solam fidem divinæ promissionis ad gratiam consequendum sufficere: anathema sit.

Canon IX.—Si quis dixerit, in tribus sacramentis, baptismo scilicet, confirmatione et ordine, non imprimis characterem in anima, hoc est signum quodam spirituale et indelebile, unde ea iterari non possunt: anathema sit.

Canon X.—Si quis dixerit, Christianos omnes in verbo, et omnibus sacramentis administrandis habere potestatem: anathema sit.

Canon XI.—Si quis dixerit, ministris, dum sacramenta conficiunt et conferunt, non requiri intentionem saltem faciendi, quod facit ecclesia: anathema sit.

Canon XII.—Si quis dixerit, ministrum in peccato mortali existentem, modo omnia essentialia, quæ ad sacramentum conficiendum aut conferendum pertinent, servaverit, non conficere aut conferre sacramentum: anathema sit.

Canon XIII.—Si quis dixerit, receptos et approbates Ecclesiæ Catholicae ritus, in through the said sacraments, always, and to all men, even though they receive them rightly, but [only] sometimes, and to some persons: let him be anathema.

Canon VIII.—If any one saith, that by the said sacraments of the New Law grace is not conferred through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace: let him be anathema.

Canon IX.—If any one saith, that, in the three sacraments, to wit, Baptism, Confirmation, and Order, there is not imprinted in the soul a character, that is, a certain spiritual and indelible sign, on account of which they can not be repeated: let him be anathema.

Canon X.—If any one saith, that all Christians have power to administer the word, and all the sacraments: let him be anathema.

Canon XI.—If any one saith, that, in ministers, when they effect, and confer the sacraments, there is not required the intention at least of doing what the Church does: let him be anathema.

Canon XII.—If any one saith, that a minister, being in mortal sin,—if so be that he observe all the essentials which belong to the effecting, or conferring of, the sacrament,—neither effects, nor confers the sacrament: let him be anathema.

Canon XIII.—If any one saith, that the received and approved rites of the Catholic
### DE BAPTISMO.

**Canon I.** — Si quis dixerit, baptismum Ioannis habuisse eandem vim cum baptismo Christi: anathema sit.

**Canon II.** — Si quis dixerit, aquam veram et naturalem non esse de necessitate baptismi; atque ideo verba illa Domini nostri Iesu Christi: Nisi quis renatus fuerit ex aqua et Spiritu Sancto; ad metaphoram aliquam detorserit: anathema sit.

**Canon III.** — Si quis dixerit, in Ecclesiae Romana, quae omnium ecclesiarum mater est et magistra, non esse veram de baptisma sacrament doctrinam: anathema sit.

**Canon IV.** — Si quis dixerit, baptismum, qui etiam datur ab hæreticis in nomine Patris, et Filii, et Spiritus Sancti, cum intentione faciendi, quod facit ecclesia, non esse verum baptismum: anathema sit.

Church, wont to be used in the solemn administration of the sacraments, may be condemned, or without sin be omitted at pleasure by the ministers, or be changed, by every pastor of the churches, into other new ones: let him be anathema.

**ON BAPTISM.**

**Canon I.** — If any one saith, that the baptism of John had the same force as the baptism of Christ: let him be anathema.

**Canon II.** — If any one saith, that true and natural water is not of necessity for baptism, and, on that account, wrests, to some sort of metaphor, those words of our Lord Jesus Christ: Unless a man be born again of water and the Holy Ghost: let him be anathema.

**Canon III.** — If any one saith, that in the Roman Church, which is the mother and mistress of all churches, there is not the true doctrine concerning the sacrament of baptism: let him be anathema.

**Canon IV.** — If any one saith, that the baptism which is even given by heretics in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the Church doth, is not true baptism: let him be anathema.

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191 John iii. 5.
Canon V.—If any one saith, that baptism is free, that is, not necessary unto salvation: let him be anathema.

Canon VI.—If any one saith, that one who has been baptized can not, even if he would, lose grace, let him sin ever so much, unless he will not believe: let him be anathema.

Canon VII.—If any one saith, that the baptized are, by baptism itself, made debtors but to faith alone, and not to the observance of the whole law of Christ: let him be anathema.

Canon VIII.—If any one saith, that the baptized are freed from all the precepts, whether written or transmitted, of holy Church, in such wise that they are not bound to observe them, unless they have chosen of their own accord to submit themselves thereunto: let him be anathema.

Canon IX.—If any one saith, that the remembrance of the baptism which they have received is so to be recalled unto men, as that they are to understand that all vows made after baptism are void, in virtue of the promise already made in that baptism; as if, by those vows, they both derogated from that faith which they have professed, and from that baptism itself: let him be anathema.

Canon X.—If any one saith, that by the sole remembrance and the faith of the baptism which has been received, all sins committed

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192 Gal. v. 3.
et fide suscepti baptismi vel dimitti, vel venialia fieri: anathema sit.

Canon XI.—Si quis dixerit, verum et rite collatum baptismum iterandum esse illi, qui apud infideles fidem Christi negaverit, cum ad pænitentiam convertitur: anathema sit.

Canon XII.—Si quis dixerit, neminem esse baptizandum, nisi ea ætate, qua Christus baptizatus est, vel in ipso mortis articulo: anathema sit.

Canon XIII.—Si quis dixerit, parvulos, eo quod actum credendi non habent, suscepto baptismo inter fideles computandos non esse, ac propterea, cum ad annos discretionis pervenerint, esse rebaptizandos; aut præstare, omitti eorum baptisma, quam eos non acta, proprio credentes, baptizari in sola fide ecclesiae: anathema sit.

Canon XIV.—Si quis dixerit, hujusmodi parvulos baptizatos, cum adoleverint, interrogandos esse, an ratum habere velint, quod patrini eorum nomine, dum baptizarentur, polliciti sunt; et, ubi seolle responderint, suo esse arbitrio relinquendos; nec alia interim pæna ad Christianam vitam cogendos, nisi ut ab Eucharistiae aliorumque sacramentorum perceptione arceantur, donec resipiscant: anathema sit.

after baptism are either remitted, or made venial: let him be anathema.

Canon XI.—If any one saith, that baptism, which was true and rightly conferred, is to be repeated, for him who has denied the faith of Christ amongst Infidels, when he is converted unto penitence: let him be anathema.

Canon XII.—If any one saith, that no one is to be baptized save at that age at which Christ was baptized, or in the very article of death: let him be anathema.

Canon XIII.—If any one saith, that little children, for that they have not actual faith, are not, after having received baptism, to be reckoned amongst the faithful; and that, for this cause, they are to be rebaptized when they have attained to years of discretion; or, that it is better that the baptism of such be omitted, than that, while not believing by their own act, they should be baptized in the faith alone of the Church: let him be anathema.

Canon XIV.—If any one saith, that those who have been thus baptized when children, are, when they have grown up, to be asked whether they will ratify what their sponsors promised in their names when they were baptized; and that, in case they answer that they will not, they are to be left to their own will; and are not to be compelled meanwhile to a Christian life by any other penalty, save that they be excluded from the participation of the Eucharist, and of the other sacraments, until they repent: let him be anathema.
DE CONFIRMATIONE.

Canon I.—Si quis dixerit, confirmationem baptizatorum otiosam ceremoniam esse, et non potius verum et proprium sacramentum; aut olim nihil aliud fuisse, quam catechesim quamdam, qua adolescentiæ, proximi fidei suæ rationem coram ecclesia exponebant: anathema sit.

Canon II.—Si quis dixerit, injurios esse Spiritui Sancto eos, qui sacro confirmationis chrismati virtutem aliquam tribuunt: anathema sit.

Canon III.—Si quis dixerit, sanctæ confirmationis ordinarium ministrum non esse solum episcopum, sed quemvis simplicem sacerdotem: anathema sit.

ON CONFIRMATION.

Canon I.—If any one saith, that the confirmation of those who have been baptized is an idle ceremony, and not rather a true and proper sacrament; or that of old it was nothing more than a kind of catechism, whereby they who were near adolescence gave an account of their faith in the face of the Church: let him be anathema.

Canon II.—If any one saith, that they who ascribe any virtue to the sacred chrism of confirmation, offer an outrage to the Holy Ghost: let him be anathema.

Canon III.—If any one saith, that the ordinary minister of holy confirmation is not the bishop alone, but any simple priest soever: let him be anathema.

Thirteenth Session, held October 11, 1551.

DECRETUM DE SANCTISSIMO EUCHARISTIÆ.

Chapter I.

On the real presence of our Lord Jesus Christ in the most holy sacrament of the Eucharist.
In the first place, the holy Synod teaches, and openly and simply professes, that, in the august 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 contained under the species of those sensible things. For neither are these things mutually repugnant,—that our Saviour himself always sitteth at the right hand of the Father in heaven, according to the natural mode of existing, and that, nevertheless, he be, in many other places, sacramentally present to us in his own substance, by a manner of existing, which, though we can scarcely express it in words, yet can we, by the understanding illuminated by faith, conceive, and we ought most firmly to believe, to be possible unto God: for thus all our forefathers, as many as were in the true Church of Christ, who have treated of this most holy Sacrament, have most openly professed, that our Redeemer instituted this so admirable a sacrament at the last supper, when, after the blessing of the bread and wine, he testified, in express and clear words, that he gave them his own very body, and his own blood, words which,—recorded by the holy Evangelists, and afterwards repeated, by Saint Paul, whereas they carry with them that proper and most manifest meaning in which they were understood by the Fathers,—it is indeed a crime the most unworthy that they should be wrested, by certain contentious and wicked men, to fictitious and imaginary tropes, whereby the verity of the flesh and blood of Christ is denied, contrary to the universal sense of the Church, which, as the pillar and ground of truth, has detested, as satanical, these inventions devised by impious men; she
semper et memore animo præstantissimum hoc Christi beneficium agnoscess.

recognizing, with a mind ever grateful and unforgetting, the most excellent benefit of Christ.

Caput II.

De ratione institutionis sanctissimi hujus sacramenti.

Ergo Salvator noster, discessurus ex hoc mundo ad Patrem, sacramentum hoc instituit, in quo divitias divini sui erga homines amoris velut effudit, memoriam faciens mirabilium suorum; et in illius sumptione colere nos sui memoriam præcepit, suamque annunqiare mortem, donec ipse ad judicandum mundum veniat. Sumi autem voluit sacramentum hoc, tamquam spiritualam animarum cibum, quo alantur, et confortentur viventes vita illius, qui dixit: Qui manducat me, et ipse vivet propter me: et tamquam antidotum, quo liberemur a culpis quotidianis, et a peccatis mortalibus præservemur. Pignus præerea id esse voluit futura nostræ gloriae, et perpetuae felicitatis, adeoque symbolum unius illius corporis, cujus ipse caput existit, cuique nos, tamquam membra, arcticissima fidei, spei et caritatis connexione adstrictos esse voluit, ut idipsum omnes diceremus, nec essent in nobis schismata.

Chapter II.

On the reason of the institution of this most holy sacrament.

Wherefore, our Saviour, when about to depart out of this world to the Father, instituted this sacrament, in which he poured forth as it were the riches of his divine love towards men, making a remembrance of his wonderful works; and he commanded us, in the participation thereof, to venerate his memory, and to show forth his death until he come to judge the world. And he would also that this sacrament should be received as the spiritual food of souls, whereby may be fed and strengthened those who live with his life who said, He that eateth me, the same also shall live by me; and as an antidote, whereby we may be freed from daily faults, and be preserved from mortal sins. He would, furthermore, have it be a pledge of our glory to come, and everlasting happiness, and thus be a symbol of that one body whereof he is the head, and to which he would fain have us as members be united by the closest bond of faith, hope, and charity, that we might all speak the same things, and there might be no schisms amongst us.

Caput III.

Chapter III.

193 Psa. cx. 4.
194 1 Cor. xi. 26.
195 John vi. 58.
196 1 Cor. i. 10.
On the excellency of the most holy Eucharist over the rest of the sacraments.

The most holy Eucharist has indeed this in common with the rest of the sacraments, that it is a symbol of a sacred thing, and is a visible form of an invisible grace; but there is found in the Eucharist this excellent and peculiar thing, that the other sacraments have then first the power of sanctifying when one uses them, whereas in the Eucharist, before being used, there is the Author himself of sanctity. For the apostles had not as yet received the Eucharist from the hand of the Lord, when nevertheless himself affirmed with truth that to be his own body which he presented [to them].

And this faith has ever been in the Church of God, that, immediately after the consecration, the veritable body of our Lord, and his veritable blood, together with his soul and divinity, are 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 the species of wine, and the blood under the species of bread, and the soul under both, by the force of that natural connection and concomitancy whereby the parts of Christ are united together; and the body and soul, furthermore, on account of the admirable hypostatical union thereof with his body and soul. Wherefore it is most true, that as much is contained under either species as under both; for Christ whole and entire is our Lord, who hath now risen from the dead, to die no more,197 are united together; and the divinity, furthermore, on account of the admirable hypostatical union thereof with his body and soul. Wherefore it is most true, that as much is contained under either species as under both; for Christ whole and entire is

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De excellentia sanctissimæ Eucharistiae super reliqua sacramenta.

Commune hoc quidem est sanctissimæ Eucharistiae cum ceteris sacramentis, symbolum esse rei sacrae, et invisibilis gratiae formam visibilem; verum illud in ea excellens et singulare reparit, quod reliqua sacramenta tunc primum sanctificandi vim habent, cum quis illis utitur: at in Eucharistia ipse sanctitatis auctor ante usum est. Nondum enim Eucharistiam de manu Domini apostoli susceperant, cum Vere tamen ipse affirmaret corpus suum esse, quod præbebat.

Et semper haec fides in Ecclesia Dei fuit, statim post consecrationem verum Domini nostri corpus verumque ejus sanguinem sub panis et vini specie una cum ipsius anima et divinitate existere; sed corpus quidem sub specie panis et sanguinem sub vini specie ex vi verborum; ipsum autem corpus sub specie vini, et sanguinem sub specie panis, animamque sub utraque, vi naturalis illius connexionis et concomitantiae, qua partes Christi Domini, qui jam ex mortuis resurrexit non amplius

moriturus, inter se copulantur, divinitatem porro propter admirabilem illam ejus cum corpore et anima hypostaticam unionem. Quapropter verissimum est, tantundem sub alterutra specie atque sub utraque contineri: totus enim, et integer Christus sub panis specie et sub quavis ipsius speciei parte, totus

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197 1 Cor. vi. 9.
Caput IV.
De Transsubstantiatione.

Quoniam autem Christus, redemptor noster, corpus suum id, quod sub specie panis offerebat, vere esse dixit; ideo persuasum semper in Ecclesia Dei fuit, idque nunc denuo sancta hæc synodus declarat, per consecrationem panis et vini conversionem fieri totius substantiae panis in substantiam corporis Christi Domini nostri, et totius substantiae vini in substantiam sanguinis ejus: quæ conversio convenienter et proprie a sancta Catholica Ecclesia Transsubstantiatio est appellata.

And because that Christ, our Redeemer, declared that which he offered under the species of bread to be truly his own body, therefore has it ever been a firm belief in the Church of God, and this holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation.

Caput V.
De cultu et veneratione huic sanctissimo Sacramento exhibenda.

Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles pro more in Catholica Ecclesia semper recepto latriæ cultum, qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeant: neque enim ideo minus est adorandum, quod fuerit a Christo Domino, ut sumatur, institutum: nam illum eumdem Deum præsentem in eo adesse credimus, quem Pater aeternus introducens in orbem terrarum dicit: Et adoren eum omnes angeli Dei; quem magi

Wherefore, there is no room left for doubt, that all the faithful of Christ may, according to the custom ever received in the Catholic Church, render in veneration the worship of latrīa, which is due to the true God, to this most holy sacrament. For not therefore is it the less to be adored on this account, that it was instituted by Christ, the Lord, in order to be received; for we believe that same God to be present therein, of whom the eternal Father, when introducing him into the world, says:
procidentes adoraverunt; quem denique in Galilea ab apostolis adoratum fuisse, scriptura testatur.

And let all the angels of God adore him; whom the Magi, falling down, adored, who, in fine, as the Scripture testifies, was adored by the apostles in Galilee.

Declarat præterea sancta synodus, pie et religiose admodum in Dei Ecclesiam inductum fuisse hunc morem, ut singulis annis peculiari quodam et festo die præcelsum hoc et venerabile sacramentum singulari veneratione ac solemniter celebraretur, utque in processionibus reverenter et honorifice illud per vias et loca publica circumferretur. Aequissimum est enim, sacros

The holy Synod declares, moreover, that very piously and religiously was this custom introduced into the Church, that this sublime and venerable sacrament be, with special veneration and solemnity, celebrated, every year, on a certain day, and that a festival; and that it be borne reverently and with honor in processions through the streets and public places. For it is most just that there be certain appointed holy days, whereon all Christians may, with a special and unusual demonstration, testify that their minds are grateful and thankful to their common Lord and Redeemer for so ineffable and truly divine a benefit, whereby the victory and triumph of his death are represented. And so indeed did it behove victorious truth to celebrate a triumph over falsehood and heresy, that thus her adversaries, at the sight of so much splendor, and in the midst of so great joy of the universal Church, may either pine away weakened and broken; or, touched with shame and confounded, at length repent.

Caput VI.

De asservando sacre Eucharistiae Sacramento, et ad infirmos deferendo.

Chapter VI.

On reserving the sacrament of the sacred Eucharist, and bearing it to the sick.

198 Psa. xcvi. 7.
199 Matt. ii. 11.
200 Psa. cxi. 10.
Consuetudo asservandi in sacrario sanctam Eucharistiam adeo antiqua est, ut eam sæculum etiam Nicæni Concilii agnoverit. Porro deferri ipsam sacram Eucharistiam ad infirmos, et in hunc usum diligenter in ecclesiis conservari, praeterquam quod cum summa aequitate et ratione conjunctum est, tum multis in conciliis præceptum invenitur et vetustissimo Catholicæ Ecclesiæ more est observatum. The custom of reserving the holy Eucharist in the sacrarium is so ancient, that even the age of the Council of Nicæa recognized that usage. Moreover, as to carrying the sacred Eucharist itself to the sick, and carefully reserving it for this purpose in churches, besides that it is exceedingly conformable to equity and reason, it is also found, enjoined in numerous councils, and is a very ancient observance of the Catholic Church.

Quare sancta hæc synodus retinendum omnino salutarem hunc et necessarium morem statuit. Wherefore, this holy Synod ordains that this salutary and necessary custom is to be by all means retained.

Chapter VII.

De præparatione, quæ adhibenda est, ut digne quis sacram Eucharistiam percipiat. On the preparation to be given that one may worthily receive the sacred Eucharist.

Si non decet ad sacras ullas functiones quempiam accedere nisi sancte, certe, quo magis sanctitas et divinitas caelestis hujus sacramenti viro Christiano comperta est, eo diligentius cavere ille debet, ne absque magna reverentia et sanctitate ad id percipiendum accedat, præsertim cum illa plena formidinis verba apud apostolum legamus: Qui manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus Domini. Quare communicare volenti revocandum est in memoriam ejus præceptum: Probet autem seipsum homo. Ecclesiastica autem consuetudo declarat, eam probationem necessarium esse, ut nullus sibi conscius peccati mortalis, quantumvis sibi contritus videatur, absque praemisse

If it is unbeseeming for any one to approach to any of the sacred functions, unless he approach holily; assuredly, the more the holiness and divinity of this heavenly sacrament are understood by a Christian, the more diligently ought he to give heed that he approach not to receive it but with great reverence and holiness, especially as we read in the Apostle those words full of terror: He that eateth and drinketh unworthily, eateth and drinketh judgment to himself. Wherefore, he who would communicate, ought to recall to mind the precept of the Apostle: Let a man prove himself. Now ecclesiastical usage declares that necessary proof to be, that no one, conscious to himself of mortal sin, how contrite soever he may

201 1 Cor. xi. 29.
202 1 Cor. v. 28.
| sacramentali confessione ad sacram Eucharistiam accedere debeat. Quod a Christianis omnibus, etiam ab iis sacerdotibus, seem to himself, ought to approach to the sacred Eucharist without previous sacramental confession. This the holy Synod hath decreed is to be invariably observed by all Christians, even by those priests on whom it may be incumbent by their office to celebrate, provided the opportunity of a confessor do not fail them; but if, in an urgent necessity, a priest should celebrate without previous confession, let him confess as soon as possible. |

| Caput VIII. | Chapter VIII. |

| De usu admirabilis hujus sacramenti. | On the use of this admirable sacrament. |

**Quoad usum autem recte et sapiente Patres nostri tres rationes hoc sanctum sacramentum accipiendi distinxerunt.** Quosdam enim docuerunt sacramentaliter dumtaxat id sumere ut peccatores; alios tantum spiritualiter, illos nimirum, qui voto propositum illum caelestem panem edentes, fide viva, quæ per dilectionem operatur, fructum ejus et utilitatem sentiunt; tertios porro sacramentaliter simul et spiritualiter; hi autem sunt, qui ita se prius probant et instruunt, ut vestem nuptiale induti ad divinam hanc mensam accedant. 

In sacramentali autem sumptione semper in Ecclesia Dei mos fuit, ut laici a sacerdotibus communionem accipereat; sacerdotes autem celebrantes seipsos communicarent, qui mos, 

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203 Gal. v. 6.  
204 Matt. xxii. 11, 12.
which custom, as coming down from an apostolic tradition, ought with justice and reason to be retained.

And finally this holy Synod, with true fatherly affection, admonishes, exhorts, begs, and beseeches, through the bowels of the mercy of our God, that all and each of those who bear the Christian name would now at length agree and be of one mind in this sign of unity, in this bond of charity, in this symbol of concord; and that, mindful of the so great majesty, and the so exceeding 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, they would believe and venerate these sacred mysteries of his body and blood, with such constancy and firmness of faith, with such devotion of soul, with such piety and worship, as to be able frequently to receive that supersubstantial bread, and that it may be to them truly the life of the soul and the perpetual health of their mind; that being invigorated by the strength thereof, they may, after the journeying of this miserable pilgrimage, be able to arrive at their heavenly country, there to eat, without any veil, that same bread of angels which they now eat under the sacred veils.

But forasmuch as it is not enough to declare the truth, if errors be not laid bare and repudiated, it hath seemed good to the holy Synod to subjoin these canons, that all,—the Catholic doctrine being already recognized,—may now also understand what are the heresies which they ought to guard against and avoid.
DE SACROSANCTO EUCHARISTIÆ SACRAMENTO.

ON THE MOST HOLY SACRAMENT OF THE EUCHARIST.

Canon I.—Si quis negaverit, in sanctissimæ Eucharistiæ sacramento contineri vere, realiter et substantialiter corpus et sanguinem una cum anima et divinitate Domini nostri Jesu Christi; sed dixerit, tantummodo esse in eo, ut in signo, vel figura, aut virtute: anathema sit.

Canon I.—If any one denieth, that, in the sacrament of the most holy Eucharist, are contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ; but saith that he is only therein as in a sign, or in figure, or virtue: let him be anathema.

Canon II.—Si quis dixerit, in sacrosancto Eucharistiæ sacramento remanere substantiam panis et vini, una cum corpore et sanguine Domini nostri Iesu Christi, negaveritque mirabilem illam et singulararem conversionem totius substantiae panis in corpus, et totius substantiae vini in sanguinem, manentibus dumtaxat speciebus panis et vini; quam quidem conversionem Catholicæ Ecclesiae aptissime Transsubstantiationem appellat: anathema, sit.

Canon II.—If any one saith, that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood—the species only of the bread and wine remaining—which conversion indeed the Catholic Church most aptly calls Transubstantiation: let him be anathema.

Canon III.—Si quis negaverit, in venerabili sacramento Eucharistiæ sub unaquaque specie, et sub singulis cujusque speciei partibus, separatione facta, totum Christum contineri: anathema sit.

Canon III.—If any one denieth, that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each species, and under every part of each species, when separated: let him be anathema.

Canon IV.—Si quis dixerit, peracta consecratione, in admirabili Eucharistiæ sacramento non esse corpus et sanguinem Domini nostri Iesu Christi, sed tantum in usu, dum sumitur, non autem ante vel post, et in hostiis seu particulis consecratis, quæ post communionem reservantur vel supersunt, non

Canon IV.—If any one saith, that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the Eucharist, but [are there] only during the use, whilst it is being taken, and not either before or after; and that, in the hosts, or consecrated particles, which
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<th>Canon V.—Si quis dixerit, vel præcipuum fructum sanctissimæ Eucharistiae esse remissionem peccatorum, vel ex ea non alios effectus provenire: anathema sit.</th>
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<tr>
<td>Canon V.—If any one saith, either that the principal fruit of the most holy Eucharist is the remission of sins, or that other effects do not result therefrom: let him be anathema.</td>
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<th>Canon VI.—Si quis dixerit, in sancto Eucharistiæ sacramento Christum, unigenitum Dei Filium, non esse cultu latriæ etiam externo adorandum, atque ideo non festiva peculiari celebritate venerandum, neque in processionibus secundum laudabilem et universalum Ecclesiæ.</th>
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<td>Canon VI.—If any one saith, that, in the holy sacrament of the Eucharist, Christ, the only-begotten Son of God, is not to be adored with the worship, even external of latrīa; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in procession, according to the laudable and universal rite and custom of holy Church; or, is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolaters: let him be anathema.</td>
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<th>Canon VII.—Si quis dixerit, non licere sacram Eucharistiam in sacrario reservari, sed statim post consecrationem adstantibus necessario distribuendam; aut non licere, ut illa ad infirmos honorifice deferatur: anathema sit.</th>
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<td>Canon VII.—If any one saith, that it is not lawful for the sacred Eucharist to be reserved in the sacrarium, but that, immediately after consecration, it must necessarily be distributed amongst those present; or, that it is not lawful that it be carried with honor to the sick: let him be anathema.</td>
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<th>Canon VIII.—Si quis dixerit, Christum in Eucharistia exhibitum spiritualiter tantum manducari, et non etiam sacramentaliter ac realiter: anathema sit.</th>
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<td>Canon VIII.—If any one saith, that Christ, given in the Eucharist, is eaten spiritually only, and not also sacramentally and really: let him be anathema.</td>
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<th>Canon IX.—Si quis negaverit, omnes et singulos Christi fideles utriusque sexus, cum ad annos discretionis pervenerint, teneri</th>
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<td>Canon IX.—If any one denieth, that all and each of Christ's faithful of both sexes are bound, when they have attained to years of</td>
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Singulis annis, saltem in paschate, ad communicandum, juxta praeceptum sanctae matris Ecclesiae: anathema sit.

Canon X.—Si quis dixerit, non licere sacerdoti celebranti seipsum communicare: anathema sit.

Canon XI.—Si quis dixerit, solam fidem esse sufficientem praeparationem ad sumendum sanctissimae Eucharistiae sacramentum: anathema sit. Et, ne tantum sacramentum indigne, atque ideo in mortem et condemnationem sumatur, statuit atque declarat ipsa sancta synodus illis, quos conscientia peccati mortalis gravat, quantumcumque etiam se contritos existimant, habita copia confessoris, necessario præmittendam esse confessionem sacramentalem. Si quis autem contrarium docere, praedicare, vel pertinaciter asserere, seu etiam publice disputando defendere præsumpserit, eo ipso excommunicatus existat.

Discretion, to communicate every year, at least at Easter, in accordance with the precept of holy Mother Church: let him be anathema.

Canon X.—If any one saith, that it is not lawful for the celebrating priest to communicate himself: let him be anathema.

Canon XI.—If any one saith, that faith alone is a sufficient preparation for receiving the sacrament of the most holy Eucharist: let him be anathema. And for fear lest so great a sacrament may be received unworthily, and so unto death and condemnation, this holy Synod ordains and declares, that sacramental confession, when a confessor may be had, is of necessity to be made beforehand, by those whose conscience is burthened with mortal sin, how contrite even soever they may think themselves. But if any one shall presume to teach, preach, or obstinately to assert, or even in public disputation to defend the contrary, he shall be thereupon excommunicated.

Sessio Decimaquarta,

celebrata die XXV. Nov. 1551.

DE SANCTISSIMIS PÆNITENTIÆ ET EXTREME UNCTIONIS SACRAMENTIS.

Caput I.

Fourteenth Session,

held November 25, 1551.

ON THE MOST HOLY SACRAMENTS OF PENANCE AND EXTREME UNCTION.

Chapter I.
On the necessity, and on the institution of the Sacrament of Penance.

If such, in all the regenerate, were their gratitude towards God, as that they constantly preserved the justice received in baptism by his bounty and grace, there would not have been need for another sacrament, besides that of baptism itself, to be instituted for the remission of sins. But because God, rich in mercy, knows our frame, he hath bestowed a remedy of life even on those who may, after baptism, have delivered themselves up to the servitude of sin and the power of the devil,—the sacrament to wit of Penance, by which the benefit of the death of Christ is applied to those who have fallen after baptism. Penitence was indeed at all times necessary, in order to attain to grace and justice, for all men who had defiled themselves by any mortal sin, even for those who begged to be washed by the sacrament of Baptism; that so, their perverseness renounced and amended, they might, with a hatred of sin and a godly sorrow of mind, detest so great an offense of God. Wherefore the prophet says: Be converted and do penance for all your iniquities, and iniquity shall not be your ruin. The Lord also said: Except you do penance, you shall also likewise perish; and Peter, the prince of the apostles, recommending penitence to sinners who were about to be initiated by baptism, said: Do penance, and be baptized every one of you. Nevertheless, neither before the coming of Christ was penitence a sacrament, nor is it

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205 Psa. cii. 14.
206 Ezek. xviii. 30.
207 Luke xiii. 5.
208 Acts ii. 38.
such, since his coming, to any previously to baptism. But the Lord then principally instituted the sacrament of penance, when, being raised from the dead, he breathed upon his disciples, saying: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained. By which action so signal, and words so clear, the consent of all the Fathers has ever understood that the power of forgiving and retaining sins was communicated to the apostles and their lawful successors, for the reconciling of the faithful who have fallen after baptism. And the Catholic Church with great reason repudiated and condemned as heretics the Novatians, who of old obstinately denied that power of forgiving. Wherefore, this holy Synod, approving of and receiving as most true this meaning of those words of our Lord, condemns the fanciful interpretations of those who, in opposition to the institution of this sacrament, falsely wrest those words to the power of preaching the Word of God, and of announcing the Gospel of Christ.

Caput II.  
De differentia Sacramenti pœnitentiae et Baptismi.

Ceterum hoc sacramentum multis rationibus a baptismo differre  
For the rest, this sacrament is clearly seen to be different from
baptism in many respects: for besides that it is very widely different indeed in matter and form, which constitute the essence of a sacrament, it is beyond doubt certain that the minister of baptism need not be a judge, seeing that the Church exercises judgment on no one who has not entered therein through the gate of baptism. For, *what have I, saith the apostle, to do to judge them that are without*? It is otherwise with those who are of the *household of the faith*, whom Christ our Lord has once, by the laver of baptism, made the members of his own body; for such, if they should afterwards have defiled themselves, by any crime, he would no longer have them cleansed by a repetition of baptism—that being nowise lawful in the Catholic Church—but be placed as criminals before this tribunal; that, by the sentence of the priests, they might be freed, not once, but as often as, being penitent, they should, from their sins committed, flee thereunto. Furthermore, one is the fruit of baptism, and another that of penance. For, by baptism putting on Christ, we are made therein entirely a new creature, obtaining a full and entire remission of all sins; unto which newness and entirety, however, we are no ways able to arrive by the sacrament of Penance, without many tears and great labors on our parts, the divine justice demanding this; so that penance has justly been called by holy Fathers a laborious kind of baptism. And this sacrament of Penance is, for those who have fallen after baptism, necessary unto salvation; as baptism

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210 1 Cor. v. 12.
211 Gal. iii. 23.
Caput III.

De partibus et fructibus hujus sacramenti.

Docet præterea sancta synodus, sacramenti pœnitentiae formam, in qua præcipue ipsius vis sita est, in illis ministri verbis positam esse: Ego te absolvo, etc. Quibus quidem de Ecclesiæ sanctæ more preces quædam laudabiler adjunguntur; ad ipsius tamen formæ essentiam nequaquam spectant, neque ad ipsius sacramenti administrationem sunt necessaria. Sunt autem quasi materia hujus sacramenti ipsius pœnitentis actus, nempe contritio, confessio, et satisfactio. Qui quatenus in pœnitente ad integritatem sacramenti, ad plenamque et perfectam peccatorum remissionem ex Dei institutione requiruntur, hac ratione pœnitentiae partes dicuntur. Sane vero res et effectus hujus sacramenti, quantum ad ejus vim et efficaciam pertinet, reconciliatio est cum Deo, quam interdum in viris piis, et cum devotione hoc sacramentum percepientibus, conscientiae pax ac serenitas cum vehementi spiritus consolatione consequitur. Hac de partibus et effectu hujus sacramenti sancta synodus tradens, simul eorum sententias damnat, qui pœnitentiae partes incussos conscientiae terrores et fidem esse contendunt.

itself is for those who have not as yet been regenerated.

Chapter III.

On the parts and on the fruit of this sacrament.

The holy Synod doth furthermore teach, that the form of the sacrament of Penance, wherein its force principally consists, is placed in those words of the minister: I absolve thee, etc.; to which words indeed certain prayers are, according to the custom of holy Church, laudably joined, which nevertheless by no means regard the essence of that form, neither are they necessary for the administration of the sacrament itself. But the acts of the penitent himself, to wit, contrition, confession, and satisfaction, are as it were the matter of this sacrament. Which acts, inasmuch as they are, by God's institution, required in the penitent for the integrity of the sacrament, and for the full and perfect remission of sins, are for this reason called the parts of penance. But the thing signified indeed, and the effect of this sacrament, as far as regards its force and efficacy, is reconciliation with God, which sometimes, in persons who are pious and who receive this sacrament with devotion, is wont to be followed by peace and serenity of conscience, with exceeding consolation of spirit. The holy Synod, whilst delivering these things touching the parts and the effect of this sacrament, condemns at the same time the opinions of those who contend that the terrors which agitate the conscience, and faith, are the parts of penance.
Caput IV.

De Contritione.

Contrition, quæ primum locum inter dictos pœnitentis actus habet, animi dolor ac detestation est de peccato commisso, cum proposito non peccandi de cetero. Fuit autem quovis tempore ad impetrandam veniam peccatorum hic contritionis motus necessarius, et in homine post baptismum lapso ita demum præparat ad remissionem peccatorum, si cum fiducia divinæ misericordiæ et voto prestandi reliqua conjunctus sit, quæ ad rite suscipiendum

hoc sacramentum requiruntur. Declarat igitur sancta synodus, hanc contritionem non solum cessationem a peccato et vitae novas propositum et inchoationem, sed veteris etiam odium continere, juxta illud: Projicite a vobis omnes iniquitates vestras, in quibus praevaricati estis, et facite vobis cor novum et spiritum novum. Et certe, qui illos sanctorum clamores consideraverit: Tibi soli peccavi, et malum coram te feci; Laboravi in gemitu meo, lavabo per singulas noctes lectum meum. Recogitabo tibi omnes annos meos in amaritudine animæ meæ; et alios hujus generis, facile intelliget, eos ex vehementi quodam anteactæ vitae odio et ingenti peccatorum detestatione manasse. Docet præterea, etsi contritionem hanc aliquando caritate perfectam esse contingat, Wherefore the holy Synod declares, that this contrition contains not only a cessation from sin, and the purpose and the beginning of a new life, but also a hatred of the old, agreeably to that saying: Cast away from you all your iniquities, wherein you have transgressed, and make to yourselves a new heart and a new spirit. And assuredly he who has considered those cries of the saints: To thee only have I sinned, and have done evil before thee; I have labored in my groaning, every night I will wash my bed; I will recount to thee all my years, in the bitterness of my soul; and others of this kind, will easily understand that they flowed from a certain vehement hatred of their past life, and from an exceeding detestation of sins. The Synod teaches moreover, that, although it

212 Ezek. xviii. 31.
213 Psa. i. 6.
214 Psa. vi. 7.
215 Isa. xxxviii. 15.
sometimes happens that this contrition is perfect through charity, and reconciles man with God before this sacrament be actually received, the said reconciliation, nevertheless, is not to be ascribed to that contrition, independently of the desire of the sacrament which is included therein. And as to that imperfect contrition, which is called attrition, because that it is commonly conceived either from the consideration of the turpitude of sin, or from the fear of hell and of punishment, it declares that if, with the hope of pardon, it exclude the wish to sin, it not only does not make a man a hypocrite, and a greater sinner, but that it is even a gift of God, and an impulse of the Holy Ghost,—who does not indeed as yet dwell in the penitent, but only moves him,—whereby the penitent being assisted prepares a way for himself unto justice. And although this [attrition] can not of itself, without the sacrament of Penance, conduct the sinner to justification, yet does it dispose him to obtain the grace of God in the sacrament of Penance. For, smitten profitably with this fear, the Ninivites, at the preaching of Jonas, did fearful penance, and obtained mercy from the Lord. Wherefore falsely do some calumniate Catholic writers, as if they had maintained that the sacrament of Penance confers grace without any good motion on the part of those who receive it: a thing which the Church of God never taught, or thought; and falsely also do they assert that contrition is extorted and forced, not free and voluntary.
Ex institutione sacramenti penitentiae jam explicata universa Ecclesia semper intellexit, institutam etiam esse a Domino integram peccatorum confessionem, et omnibus post baptismum lapsis jure divino necessariam existere, quia Dominus noster Iesus Christus, e terris ascensurus ad caelos, sacerdotes sui ipsius vicarios reliquit, tamquam præsides et judices, ad quos omnia mortalia crimina deferantur, in quæ Christi fideles ceciderint, quo, pro potestate clavium, remissionis aut retentionis peccatorum sententiam pronunciant. Constat enim, sacerdotes judicium hoc incognita causa exercere non potuisse, nec aequitatem quidem illos in peccatis inunjungendis servare potuisse, si in genere tumtaxat, et non potius in specie, ac sigillatim sua ipsi peccata declarassent. Ex his colligitur, oportere a pœnitentibus omnia peccata mortalia, quorum post diligentem sui discussionem conscientiam habent, in confessione recenseri, etiam si occultissima illa sint et tantum adversus duo ultima decalogi præcepta commissa, quæ nonnunquam animum gravius sauciant, et periculosiora sunt iis, quæ in manifesto admittuntur. Nam venialia, quibus a gratia Dei non excludimur et in quæ frequentius labimur, quamquam recte et utilter citraque omnem presumptionem in confessione dicantur, quod piorum hominum usus demonstrat, taceri tamen citra culpam multisque alis remedis expiari possunt. Verum, cum universa mortalia peccata, etiam cogitationis, homines ire filios et Dei inimicos reddant, necessum est, omnium etiam veniam cum aperta et verecunda confessione, a Deo querere. Itaque dum omnia, quæ memoriae decalogi,—sins which sometimes wound the soul more grievously, and are more dangerous, than those which are committed outwardly. For venial sins, whereby we are not excluded from the grace of God, and into which we fall more frequently, although they be rightly and profitably, and without any presumption, declared in confession, as the custom of pious persons demonstrates, yet may they be omitted without guilt, and be expiated by many other remedies. But, whereas all mortal sins, even those of thought, render men children of wrath, and enemies...
occurrunt, peccata Christi fideles confiteri student, procul dubio omnia divinæ misericordiae ignoscenda exponunt. Qui vero secus faciunt et scienter aliqua retinent, nihil divinæ bonitati per sacerdotem remittendum proponunt. Si enim erubescat ægrotus vulnus medico detegere, quod ignorat, medicina non curat. Colligitur præterea, etiam eas circumstanzias in confessione explicandas esse, quæ speciem peccati mutant, quod sine illis peccata ipsa neque a pænitentibus integre exponantur, nec judicibus innotescant; et fieri nequeat, ut de gravitate criminum recte censere possint et pænæm, quam oportet, pro illis pænitentibus imponere. Unde alienum a ratione est docere, circumstanzias has ab hominibus otiosis excogitatatas fuisse, aut unam tantum circumstanziam confitendum esse, nempe peccasse in fratrem. Sed et impium est, confessionem, quæ hac ratione fieri præcipitur, impossibilem dicere, aut carnificinam, illam conscientiarum appellare; constat enim, nihil aliud in Ecclesia a pænitentibus exigi, quam ut, postquam quisque diligentius se excusserit et conscientia sua sinus omnes et latebras exploraverit, ea peccata confiteatur, quibus se Dominum et Deum suum mortaliter offendissi meminerit; reliqua autem peccata, quæ diligenter cogitanti non occurrunt, in universum eadem confessione inclusa esse intelliguntur; pro quibus fideliter cum propheta dicimus: Ab occultis meis munda me, Domine. Ipsa vero hujusmodi confessionis of the sin are also to be explained in confession, because that, without them, the sins themselves are neither entirely set forth by the penitents, nor are they known clearly to the judges; and it can not be that they can estimate rightly the grievousness of the crimes, and impose on the penitents the punishment which ought to be inflicted on account of them. Whence it is unreasonable to teach that these circumstances have been invented by idle men; or that one circumstance only is to be confessed, to wit, that one has sinned against a brother. But it is also impious to assert, that confession, enjoined to be made in this manner, is impossible, or to call it a slaughter-house of consciences; for it is certain, that in the Church nothing else is required of penitents, but that, after each has examined himself diligently, and searched all the folds and recesses of his conscience, he confess those sins by which he shall remember that he has mortally offended his Lord and God: whilst

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216 Ephes. ii. 3.
difficultas ac peccata detegendi verecundia, 
gravis quidem videri

posset, nisi tot tantisque commodis et 
consolationibus levaretur, quae omnibus digne 
ad hoc sacramentum accedentibus per 
absolutionem certissime conferuntur. 
Ceterum, quoad modum confitendi secreto 
apud solum sacerdotem, etsi Christus non 
veterit, quin aliquis in vindictam suorum 
scelerum et sui humiliationem, cum ob 
aliorum exemplum, tum ob Ecclesiæ 
offense adificationem delicta sua publice confiteri 
possit: non est tamen hoc divino praeceto 
mandatum, nec satis consulta humana aliqua 
lege praeciperetur, ut delicta, præsertim 
secreta, publica essent confessione aperienda; 
unde cum a sanctissimis et antiquissimis 
patribus magno unanimque consensu secreta 
confessio sacramentalis, qua ab initio 
Ecclesia sancta usa est et modo etiam utitur, 
fuerit semper commendata, manifeste 
refellitur inanis eorum calumnia, qui eam a 
divino mandato alienam et inventum 
humanum esse, atque a patribus in concilio 
lateranensi congregatis initium habuisse, 
docere non verentur; neque enim per 
lateranense concilium Ecclesia statuit, ut 
Christi fideles confiterentur,

quod jure divino necessarium et institutum 
esse intellexerat, sed ut præceptum 
the other sins, which do not occur to him after 
diligent thought, are understood to be included 
as a whole in that same confession; for which 
sins we confidently say with the prophet: 
From my secret sins cleanse me, O Lord. 

Now, the

very difficulty of a confession like this, and 
the shame of making known one's sins, might 
indeed seem a grievous thing, were it not 
alleviated by the so many and so great 
advantages and consolations, which are most 
assuredly bestowed by absolution upon all 
who worthily approach to this sacrament. For 
the rest, as to the manner of confessing 
secretly to a priest alone, although Christ has 
not forbidden that a person may,—in 
punishment of his sins, and for his own 
humiliation, as well for an example to others 
as for the edification of the Church that has 
been scandalized,—confess his sins publicly, 
nevertheless this is not commanded by a 
divine precept; neither would it be very 
prudent to enjoin by any human law, that sins, 
especially such as are secret, should be made 
known by a public confession. Wherefore, 
whereas the secret sacramental confession, 
which was in use from the beginning in holy 
Church, and is still also in use, has always 
been commended by the most holy and the 
most ancient Fathers with a great and 
umanimous consent, the vain calumny of those 
manifestly refuted, who are not ashamed to 
teach that confession is alien from the divine 
command, and is a human invention, and that 
it took its

217 Psa. xviii. 13.
confessionis, saltem semel in anno, ab omnibus et singulis, cum ad annos discretionis pervenissent, impleteretur; unde jam in universa Ecclesia cum ingenti animarum fidelium fructu observatur mos ille salutaris confitendi sacro illo et maxime acceptabili tempore quadragesimae: quem morem hæc sancta synodus maxime probat et amplectitur, tamquam pium et merito retinendum.

Caput VI.

De ministro hujus sacramenti et Absolutione.

Circa ministrum autem hujus sacramenti declarat sancta synodus, falsas esse et a veritate evangelii penitus alienas doctrinas omnes, quæ ad alios quosvis homines, præter episcopos et sacerdotes clavium ministerium perniciose extendunt, putantes verba illa Domini: Quæcumque alligaveritis super terram, erunt alligata et in cælo, et quæcumque solveritis super terram, erunt soluta et in cælo; et: Quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt: ad omnes Christi fideles, indifferenter et promiscue, contra institutionem hujus sacramenti ita fuisse dicta, ut quivis potestatem habeat the Council of Lateran, ordain that the faithful of Christ should confess,—a thing which it knew to be necessary, and to be instituted of divine right,—but that the precept of confession should be complied with, at least once a year, by all and each, when they have attained to years of discretion. Whence, throughout the whole Church, the salutary custom is, to the great benefit of the souls of the faithful, now observed, of confessing at that most sacred and most acceptable time of Lent,—a custom which this holy Synod most highly approves of and embraces, as pious and worthy of being retained.

Chapter VI.

On the ministry of this sacrament, and on Absolution.

But, as regards the minister of this sacrament, the holy Synod declares all those doctrines to be false, and utterly alien from the truth of the Gospel, which perniciously extend the ministry of the keys to any others soever besides bishops and priests; imagining, contrary to the institution of this sacrament, that those words of our Lord, Whose sins you shall bind, upon earth, shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven,²¹⁸ and, Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained,²¹⁹ were in such wise addressed to all the faithful of Christ indifferently and

²¹⁸ Matt. xviii. 18.
²¹⁹ John xx. 23.
Indiscriminately, as that every one has the power of forgiving sins,—public sins to wit remittendi peccata, publica quidem per correptionem, si correptus acquieverit, secreta vero per spontaneam confessionem cuicumque factam. Docet quoque, etiam sacerdotes, qui peccato mortali tenentur, per virtutem Spiritus Sancti in ordinatione collatam, tamquam Christi ministros, functionem remittendi peccata exercere, eosque prave sentire, qui in malis sacerdotibus hanc potestatem non esse contendunt. Quamvis autem absolutio sacerdotis alieni beneficii sit dispensatio, tamen non est solum nudum ministerium vel annuntiandi evangelium, vel declarandi remissa esse peccata; sed ad instar actus judicialis, quo ab ipso, velit a judice, sententia pronuntiatur. Atque ideo non debet pænitens adeo sibi de sua ipsius fide blandiri, ut, etiam si nulla illi adsit contritio, aut sacerdote animus serio part of the priest of acting seriously and absolving truly,—he is nevertheless truly and in God's sight absolved, on account of his faith alone. For neither would faith without penance bestow any remission of sins, nor would he be otherwise than most careless of his own salvation, who, knowing that a priest but absolved him in jest, should not carefully seek for another who would act in earnest.

Caput VII.

De casuum reservatione.

Quoniam igitur natura et ratio judicii illud exposcit, ut sententia in subditos dumptaxat feratur, persuasum semper in Ecclesia Dei
fuit, et verissimum esse synodus hæc confirmat, nullius momenti absolutionem eam esse debere, quam sacerdos in eum profert, in quem ordinariam aut subdelegatam non habet jurisdictionem. Magnopere vero ad Christiani populi disciplinam pertinere sanctissimis patribus nostris visum est, ut atrocius quædam et graviora crimina non a quibusvis, sed a summis dumtaxat sacerdotibus absolverentur; unde merito Pontifices maximi pro suprema potestate sibi in Ecclesias universas tradita causas aliquas criminum.

The universal Church, were deservedly able to reserve, for their special judgment, certain more grievous cases of crimes. Neither is it to be doubted,—seeing that all things, that are from God, are well ordered,—but that this same may be lawfully done by all bishops, each in his own diocese, unto edification, however, not unto destruction, in virtue of the authority, above [that of] other inferior priests, delivered to them over their subjects, especially as regards those crimes to which the censure of excommunication is annexed. But it is consonant to the divine authority, that this reservation of cases have effect, not merely in external polity, but also in God's sight. Nevertheless, for fear lest any may perish on this account, it has always been very piously observed in the said Church of God, that there be no reservation at the point of death, and that therefore all priests may absolve all penitents whatsoever from every kind of sins and censures whatever: and as, save at that point of death, priests have no power in reserved cases, let this alone be their endeavor, to persuade penitents to repair to
superior and lawful judges for the benefit of absolution.

Chapter VIII.

On the necessity and on the fruit of Satisfaction.

Finally, as regards satisfaction,—which as it is, of all the parts of penance, that which has been at all times recommended to the Christian people by our Fathers, so is it the one especially which in our age is, under the loftiest pretext of piety, impugned by those who have an appearance of godliness, but have denied the power thereof,—the holy Synod declares, that it is wholly false, and alien from the Word of God, that the guilt is never forgiven by the Lord, without the whole punishment also being therewith pardoned. For clear and illustrious examples are found in the sacred writings, whereby, besides by divine tradition, this error is refuted in the plainest manner possible. And truly the nature of divine justice seems to demand, that they, who through ignorance have sinned before baptism, be received into grace in one manner; and in another those who, after having been freed from the servitude of sin and of the devil, and after having received the gift of the Holy Ghost, have not feared, knowingly to violate the temple of God, and to grieve the Holy Spirit. And it beseems the divine clemency, that sins be not in such wise pardoned us without any
velut injurii et contumeliosi Spiritui Sancto in gravius labamur, thesaurizantes nobis iram in die iræ. Procul dubio enim magnopere a peccato revocant et quasi fræno quodam cærcent hæ satisfactoria pænae, cautioresque et vigilantiores in futurum pœnitentes efficiunt; medentur quoque peccatorum reliquis et vitiosos habitus male vivendo comparatos contrariis virtutum actionibus tollunt. Neque vero secuitor ulla via in Ecclesia Dei umquam existimata fuit ad amovendum imminentem a Domino pænam, quam ut hæ pænitentiae opera homines cum vero animi dolore frequentent. Accedit ad hæ, quod, dum satisfaciendo patimur pro peccatis, Christo Jesu, qui pro peccatis nostris satisfecit, ex quo omnis nostra sufficientia est, conformes efficimur, certissimam quoque inde arrham habentes, quod, si compatimur et conglorificabimur. Neque vero ita nostra est satisfactio hæ, quam pro peccatis nostris exsolvimus, ut satisfaction, as that, taking occasion therefrom, thinking sins less grievous, we, offering as it were an insult and an outrage to the Holy Ghost, should fall into more grievous sins, treasuring up wrath against the day of wrath. For, doubtless, these satisfactory punishments greatly recall from sin, and check as it were with a bridle, and make penitents more cautious and watchful for the future; they are also remedies for the remains of sin, and, by acts of the opposite virtues, they remove the habits acquired by evil living. Neither indeed was there ever in the Church of God any way accounted surer to turn aside the impending chastisement of the Lord, than that men should, with true sorrow of mind, practice these works of penitence. Add to these things, that, whilst we thus, by making satisfaction, suffer for our sins, we are made conformable to Jesus Christ, who satisfied for our sins, from whom all our sufficiency is; having also thereby a most sure pledge, that if we suffer with him, we shall also be glorified with him. But neither is this satisfaction, which we

non sit per Christum Iesum, nam qui ex nobis, tamquam ex nobis, nihil possimus, eo cooperante, qui nos confortat, omnia possimus. Ita non habet homo, unde glorietur; sed omnis gloriatio nostra in Christo est; in quo vivimus, in quo meremur, in quo satisfacimus, facientes fructus dignos pænitentiae, qui ex illo vim habent, ab illo offeruntur Patri, et per illum acceptantur a Patre. Debent ergo sacerdotes Domini, discharge for our sins, so our own, as not to be through Jesus Christ. For us who can do nothing of ourselves, as of ourselves, can do all things, he co-operating, who strengthens us. Thus, man has not wherein to glory, but all our glorying is in Christ: in whom we live; in whom we merit; in whom we satisfy; bringing forth fruits worthy of penance, which from him have their efficacy; by him are offered to the Father; and through him are

223 Heb. x. 29.
224 Rom. ii. 4.
225 2 Cor. iii. 5.
226 Rom. viii. 17.
227 Matt. iii. 18.
accepted by the Father. Therefore the priests of the Lord ought, as far as the Spirit and prudence shall suggest, to enjoin salutary and suitable satisfactions, according to the quality of the crimes and the ability of the penitent; lest, if haply they connive at sins, and deal too indulgently with penitents, by enjoining certain very light works for very grievous crimes, they be made partakers of other men's sins. But let them have in view, that the satisfaction, which they impose, be not only for the preservation of a new life and a medicine of infirmity, but also for the avenging and punishing of past sins. For the ancient Fathers likewise both believe and teach, that the keys of the priests were given, not to loose only, but also to bind. 228 But not therefore did they imagine that the sacrament of Penance is a tribunal of wrath or of punishments; even as no Catholic ever thought, that, by this kind of satisfaction on our parts, the efficacy of the merit and of the satisfaction of our Lord Jesus Christ is either obscured or in any way lessened: which when the innovators seek to understand, they in such wise maintain a new life to be the best penance, as to take away the entire efficacy and use of satisfaction.

Caput IX.

De operibus Satisfactionis.

Docet præterea, tantam esse divinæ munificentiae largitatem, ut non solum pænis sponte a nobis pro vindicando peccato

Chapter IX.

On works of Satisfaction.

The Synod teaches furthermore, that so great is the liberality of the divine munificence, that we are able through Jesus Christ to make

228 Matt. xvi. 19.; John xx. 23.
susceptis, aut sacerdotis arbitrio pro mensura delicti impositis, sed etiam, quod maximum amoris argumentum est, temporalibus flagellis a Deo inflictis et a nobis patienter toleratis apud Deum Patrem per Christum Iesum satisfacere valeamus.

ON THE SACRAMENT OF EXTREME UNCTION.

It hath also seemed good to the holy Synod, to subjoin to the preceding doctrine on Penance, the following

extremae unctionis, quod non modo pænitentiae, sed et totius Christianæ vitae, quæ perpetua pænitentia esse debet, consummativum existimatam est a Patribus. Primum itaque circa illius institutionem declarat et docet, quod clementissimus Redemptor noster, qui servis suis quovis tempore voluit de salutaribus remediis adversus omnia omnium hostium tela esse prospectum, quemadmodum auxilia maxima in sacramentis aliis praeparavit, quibus Christiani conservare se integros, dum viverent, ab omni graviori spiritus incommodo possint: ita extremae unctionis sacramento finem vitæ, tamquam firmissimo quodam præsidio, munivit. Nam etsi adversarius noster occasiones per omnem vitam quaerat et captet, ut devorare animas nostras quoquo modo possit: nullum tamen tempus est, quo vehementius ille omnes suæ versutæ nervos intentat ad perdendos nos penitus, et a fiducia etiam, si possit, divinae misericordiæ satisfaction to God the Father, not only by punishments voluntarily undertaken of ourselves for the punishment of sin, or by those imposed at the discretion of the priest according to the measure of our delinquency, but also, which is a very great proof of love, by the temporal scourges inflicted of God, and borne patiently by us.

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deturbandos, quam cum impendere nobis exitum vitae prospicit.

when he perceives the end of our life to be at hand.

Chapter I.

On the institution of the sacrament of Extreme Unction.

Chapter II.

On the effect of this Sacrament.

230 James v. 14, 15.
Moreover, the thing signified, and the effect of this sacrament, are explained in those words: And the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins they shall be forgiven him. For the thing here signified is the grace of the Holy Ghost; whose anointing cleanses away sins, if there be any still to be expiated, as also the remains of sins; and raises up and strengthens the soul of the sick person, by exciting in him a great confidence in the divine mercy; whereby the sick being supported, bears more easily the inconveniences and pains of his sickness; and more readily resists the temptations of the devil who lies in wait for his heel, 231 and at times obtains bodily health, when expedient for the welfare of the soul.

Chapter III.

On the minister of this Sacrament, and on the time when it ought to be administered.

And now as to prescribing who ought to receive, and who to administer this sacrament, this also was not obscurely delivered in the words above cited. For it is there also shown, that the proper ministers of this sacrament are the Presbyters of the Church; by which name are to be understood, in that place, not the elders by age, or the foremost in dignity amongst the people, but either bishops, or priests by bishops rightly ordained by the imposition of the hands of the priesthood. 232 It is also

Caput III.

De ministro hujus Sacramenti, et tempore, quo dari debeat.

Jam vero, quod attinet ad præscriptionem eorum, qui et suscipere et ministrare hoc sacramentum debent, haud obscure fuit illud etiam in verbis predictis traditum. Nam et ostenditur illic, proprios hujus sacramenti ministros esse Ecclesia Presbyteros; quo nomine eo loco, non ætate seniores, aut primores in populo intelligendi veniunt, sed aut episcopi, aut sacerdotes ab ipsis rite ordinati per impositionem manuum presbyterii. Declaratur etiam, esse hanc

231 Gen. iii. 15.
232 1 Tim. iv. 14.
declared, that this unction is to be applied to the sick, but to those especially who lie in such danger as to seem to be about to depart this life: whence also it is called the sacrament of the departing. And if the sick should, after having received this unction, recover, they may again be aided by the succor of this sacrament, when they fall into another like danger of death. Wherefore, they are on no account to be hearkened to, who, against so manifest and clear a sentence of the Apostle James, teach, either that this unction is a human figment or is a rite received from the Fathers, which neither has a command from God, nor a promise of grace: nor those who assert that it has already ceased, as though it were only to be referred to the grace of healing in the primitive Church; nor those who say that the rite and usage which the holy Roman Church observes in the administration of this sacrament is repugnant to the sentiment of the Apostle James, and that it is therefore to be changed into some other; nor finally those who affirm that this Extreme Unction may without sin be contemned by the faithful; for all these things are most manifestly at variance with the perspicuous words of so great an apostle. Neither assuredly does the Roman Church, the mother and mistress of all other churches, observe aught in administering this unction,—as regards those things which constitute the substance of this sacrament,—but what blessed James has prescribed. Nor indeed can there be contempt of so great a sacrament without a heinous sin, and an injury to the Holy Ghost himself.

These are the things which this holy œcumenical Synod professes and teaches and
synodus profitetur et docet atque omnibus Christi fidelibus credenda et tenenda proponit. Sequentes autem canones inviolabiliter servandos esse tradit, et asserentes contrarium perpetuo damnat et anathematizat.

DE SANCTISSIMO PÆNITENTIÆ SACRAMENTO.

ON THE MOST HOLY SACRAMENT OF PENANCE.

Canon I.—Si quis dixerit, in Catholica Ecclesia penitentiam non esse vere et proprie sacramentum pro fidelibus, quoties post baptismum in peccata labuntur, ipsi Deo reconciliandis a Christo Domino nostro institutum: anathema sit.

Canon II.—Si quis sacramenta confundens, ipsum baptismum pœnitentiæ sacramentum esse dixerit, quasi hæc duo sacramenta distincta non sint, atque ideo pœnitentiam non recte secundam post naufragium tabulam appellari: anathema sit.

Canon III.—Si quis dixerit, verba illa Domini Salvatoris: Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt: non esse intelligenda de potestate remittendi et retinendi peccata in sacramento pœnitentiae, sicut Ecclesia Catholica ab initio semper intellexit; detorserit autem, contra institutionem hujus sacramenti, ad auctoritatem praedicandi evangelium: anathema sit.

Canon I.—If any one saith, that in the Catholic Church Penance is not truly and properly a sacrament, instituted by Christ our Lord for reconciling the faithful unto God, as often as they fall into sin after baptism: let him be anathema.

Canon II.—If any one, confounding the sacraments, saith that baptism is itself the sacrament of Penance, as though these two sacraments were not distinct, and that therefore Penance is not rightly called a second plank after shipwreck: let him be anathema.

Canon III.—If any one saith, that those words of the Lord the Saviour, Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained, are not to be understood of the power of forgiving and of retaining sins in the sacrament of Penance, as the Catholic Church has always from the beginning understood them; but wrests them, contrary to the institution of this sacrament,

233 John xx. 22, 23.
Canon IV.—Si quis negaveret, ad integrum et perfectam peccatorum remissionem requiri tres actus in penitente, quasi materiam sacramenti pœnitentiae, videlicet, contritionem, confessionem, et satisfactionem, quae tres penitentiae partes dicuntur; aut dixerit, duas tantum esse pœnitentiae partes, terrones scilicet incussos conscientiae, agnito peccato, et fidel conceptam ex evangelio vel absolutione, qua credit quis sibi per Christum remissa peccata: anathema sit.

Canon IV.—If any one denieth, that for the entire and perfect remission of sins, there are required three acts in the penitent, which are as it were the matter of the sacrament of Penance, to wit, contrition, confession, and satisfaction, which are called the three parts of penance; or saith that there are two parts only of penance, to wit, the terrors with which the conscience is smitten upon being convinced of sin, and the faith, generated by the gospel, or by the absolution, whereby one believes that his sins are forgiven him through Christ: let him be anathema.

Canon V.—Si quis dixerit eam contritionem, quæ paratur per discussionem, collectionem et detestationem peccatorum, qua quis recogitat annos suos in amaritudine animæ suæ, ponderando peccatorum suorum gravitatem, multitudinem, fœditatem, amissionem ætæ beatitudinis, et ætæ damnationis incursum, cum proposito melioris vitæ, non esse verum et utilem dolorem, nec praeparare ad gratiam, sed facere hominem hypocritam et magis peccatorem; demum, illum esse dolorem coactum et non liberum ac voluntarium: anathema sit.

Canon V.—If any one saith, that the contrition which is acquired by means of the examination, collection, and detestation of sins,—whereby one thinks over his years in the bitterness of his soul, by pondering on the grievousness, the multitude, the filthiness of his sins, the loss of eternal blessedness, and the eternal damnation which he has incurred, having therewith the purpose of a better life,—is not a true and profitable sorrow, does not prepare for grace, but makes a man a hypocrite and a greater sinner; in fine, that this [contrition] is a forced and not free and voluntary sorrow: let him be anathema.

Canon VI.—Si quis negaverit, confessionem sacramentalem vel institutam, vel ad salutem necessariam esse jure divino; aut dixerit, modum secreto confitendi soli sacerdoti, quem to the power of preaching the gospel: let him be anathema.

Canon VI.—If any one denieth, either that sacramental confession was instituted, or is necessary to salvation, of divine right; or saith, that the manner of confessing secretly

\[\text{Isa. xxxviii. 15.}\]
Ecclesia Cathotica ab initio semper observavit et observat, alienum to a priest alone, which the Church hath ever observed from the beginning, and doth observe, is alien

esse ab institutione et mandato Christi, et inventum esse humanum: anathema sit.

from the institution and command of Christ, and is a human invention: let him be anathema.

Canon VII.—Si quis dixerit, in sacramento pœnitentiae ad remissiorem peccatorum necessarium non esse jure divino confiteri omnia et singula peccata mortalia, quorum memoria cum debita et diligenti præmeditatione habeatur, etiam occulta, et quæ sunt contra duo ultima Decalogi præcepta, et circumstantias, quæ peccati speciem mutant, sed eam confessionem tantum esse utilem ad erudiendum et consolandum pænitentem, et olim observatam fuisse tantum ad satisfactionem canonicam imponendum; aut dixerit eos, qui omnia peccata confiteri student, nihil relinquere velle divinae misericordiae ignoscendum; aut demum, non licere confiteri peccata venialia: anathema sit.

Canon VII.—If any one saith, that, in the sacrament of Penance, it is not necessary, of divine right, for the remission of sins, to confess all and singular the mortal sins which after due and diligent previous meditation are remembered, even those [mortal sins] which are secret, and those which are opposed to the two last commandments of the Decalogue, as also the circumstances which change the species of a sin; but [saith] that such confession is only useful to instruct and console the penitent, and that it was of old only observed in order to impose a canonical satisfaction; or saith that they, who strive to confess all their sins, wish to leave nothing to the divine mercy to pardon; or, finally, that it is not lawful to confess venial sins: let him be anathema.

Canon VIII.—Si quis dixerit, confessionem omnium peccatorum, qualem Ecclesia servat, esse impossibilem et traditionem humanam a piis abolendam; aut ad eam non teneri omnes et singulos utriusque Christi fideles, juxta magni Concilii Lateranensis constitutionem, semel in anno et

ob id suadendum esse Christi fidelibus, ut non confiteantur tempore quadragesimae: anathema sit.

Canon VIII.—If any one saith, that the confession of all sins, such as it is observed in the Church, is impossible, and is a human tradition to be abolished by the godly; or that all and each of the faithful of Christ, of either sex, are not obliged thereunto once a year, conformably to the constitution of the great Council of Lateran, and that, for this cause, the faithful of Christ are to be persuaded not to confess during Lent: let him be anathema.
Canon IX.—Si quis dixerit, absolutionem sacramentalem sacerdotis, non esse actum judicialiæm, sed nudum ministerium pronunciandi et declarandi, remissa esse peccata conitentis, modo tantum credat, se esse absolutum; aut sacerdos non serio, sed joco absolvat; aut dixerit, non requiri confessionem pœnitentis, ut sacerdos ipsum absolvere possit: anathema sit.

Canon IX.—If any one saith, that the sacramental absolution of the priest is not a judicial act, but a bare ministry of pronouncing and declaring sins to be forgiven to him who confesses; provided only he believe himself to be absolved, or [even though] the priest absolve not in earnest, but in joke; or saith, that the confession of the penitent is not required, in order that the priest may be able to absolve him: let him be anathema.

Canon X.—Si quis dixerit, sacerdotes, qui in peccato mortali sunt, potestatem ligandi et solvendi non habere; aut non solos sacerdotes esse ministros absolutionis, sed omnibus et singulis Christi fidelibus esse dictum: Quæcumque ligaveritis super terram, erunt ligata et in caelo; et quæcumque solveritis super terram, erunt soluta et in caelo; et: Quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt: quorum verborum virtute quilibet absolvere possit peccata, publica quidem per correctionem dumtaxat, si correetus acquieverit.

Canon X.—If any one saith, that priests, who are in mortal sin, have not the power of binding and loosing; or, that not priests alone are the ministers of absolution, but that, to all and each of the faithful of Christ is it said: Whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven; and, whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained; by virtue of which words every one is able to absolve from sins, to wit, from public sins by reproof only, provided he who is reproved yield thereto, and from secret sins by a voluntary confession: let him be anathema.

Canon XI.—Si quis dixerit, episcopos non habere jus reservandi sibi casus, nisi quoad externam politiam, atque ideo casuum reservationem non prohibere, quo minus sacerdos a reservatis vere absolvat: anathema sit.

Canon XI.—If any one saith, that bishops have not the right of reserving cases to themselves, except as regards external polity, and that therefore the reservation of cases hinders not, but that a priest may truly absolve from reserved cases: let him be anathema.

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235 Matt. xviii. 15.
236 John xx. 23.
Canon XII. — Si quis dixerit, totam pœnam simul cum culpa remitti semper a Deo, satisfactionemque penitentium non esse aliam quam fidem, qua apprehendunt Christum pro eis satisfecisse: anathema sit.

Canon XIII. — Si quis dixerit, pro peccatis, quoad pœnam temporalem, minime Deo pro Christi merita satisfieri penis ab eo inflectis et patienter toleratis, vel a sacerdote injunctis, sed neque sponte susceptis, ut jejunii, orationibus, eleemosynis, vel alis etiam pietatis operibus, atque ideo optimam pœnitentiam esse tantum novam vitam: anathema sit.

Canon XIV. — Si quis dixerit, satisfactiones, quibus penitentes per Christum Iesum peccata redimunt, non esse cultus

Canon XII. — If any one saith, that God always remits the whole punishment together with the guilt, and that the satisfaction of penitents is no other than the faith whereby they apprehend that Christ has satisfied for them: let him be anathema.

Canon XIII. — If any one saith, that satisfaction for sins, as to their temporal punishment, is nowise made to God, through the merits of Jesus Christ, by the punishments inflicted by him, and patiently borne, or by those enjoined by the priest, nor even by those voluntarily undertaken, as by fastings, prayers, alms-deeds, or by other works also of piety; and that, therefore, the best penance is merely a new life: let him be anathema.

Canon XIV. — If any one saith, that the satisfactions, by which penitents redeem their sins through Jesus Christ, are not a worship of God, but traditions of men, which obscure the doctrine of grace, and the true worship of God, and the benefit itself of the death of Christ: let him be anathema.

Canon XV. — Si quis dixerit, claves Ecclesiæ esse datas tantum ad solvendum, non etiam ad ligandum, et propertiae sacerdotes, dum imponunt penas conﬁtentibus, agere contra ﬁnem clavium et contra institutionem Christi; et ﬁctionem esse, quod, virtute clavium sublata pæna eterna, pæna temporalis plerumque exsolvenda remaneat: anathema sit.

Canon XV. — If any one saith, that the keys are given to the Church, only to loose, not also to bind: and that, therefore, priests act contrary to the purpose of the keys, and contrary to the institution of Christ, when they impose punishments on those who confess; and that it is a fiction, that, after the eternal punishment has, by virtue of the keys, been removed, there remains for the most part a temporal punishment to be discharged: let him be anathema.
### DE SACRAMENTO EXTREMÆ UNCTIONIS.

**Canon I.** — *Si quis dixerit, extremam unctionem non esse vere et proprie sacramentum a Christo domino nostro institutum et a beato Iacobo apostolo promulgatum; sed ritum tantum acceptum a patribus aut figmentum humanum: anathema sit.*

**Canon II.** — *Si quis dixerit, sacram infirmorum unctionem non conferre gratiam, nec remittere peccata, nec alleviare infirmos, sed jam cessasse, quasi olim tantum fuerit gratia curationum: anathema sit.*

**Canon III.** — *Si quis dixerit, extreme unctionis ritum et usum, quem observat sancta Romana Ecclesia, repugnare sententiae beati Iacobi apostoli, ideoque eum mutandum, posseque a Christianis absque peccato contemni: anathema sit.*

**Canon IV.** — *Si quis dixerit, Presbyteros Ecclesiae, quos beatus Iacobus adducendos esse ad infirnum, inungendum hortatur, non esse sacerdotes ab episcopo ordinatos, sed atate seniores in quavis communitate, ob idque proprium extreme unctionis ministrum non esse solum sacerdotem: anathema sit.*

### ON THE SACRAMENT OF EXTREME UNCTION.

**Canon I.** — If any one saith, that Extreme Unction is not truly and properly a sacrament, instituted by Christ our Lord, and promulgated by the blessed Apostle James; but is only a rite received from the Fathers, or a human figment: let him be anathema.

**Canon II.** — If any one saith, that the sacred unction of the sick does not confer grace, nor remit sin, nor comfort the sick; but that it has already ceased, as though it were of old only the grace of working cures: let him be anathema.

**Canon III.** — If any one saith, that the right and usage of Extreme Unction, which the holy Roman Church observes, is repugnant to the sentiment of the blessed Apostle James, and that is therefore to be changed, and may, without sin, be contemned by Christians: let him be anathema.

**Canon IV.** — If any one saith, that the *Presbyters of the Church,* whom blessed James exhorts to be brought to anoint the sick, are not the priests who have been ordained by a bishop, but the elders in each community, and that for this cause a priest alone is not the proper minister of Extreme Unction: let him be anathema.

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**Sessio Vigesimaprima,**

*celebrata die XVI. Iulii 1562.*

**Twenty-first Session,**

*held July 16, 1562.*
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<th>Chapter I. Caput I.</th>
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<td>That laymen and clerics, when not sacrificing, are not bound, of divine right, to communion under both species.</td>
<td>Wherefore, this holy Synod,—instructed by the Holy Spirit, who is the spirit of wisdom and of understanding, the spirit of counsel and of godliness, and following the judgment and usage of the Church itself,—declares and teaches, that laymen, and clerics when not consecrating, are not obliged, by any divine precept, to receive the sacrament of the Eucharist under both species; and that neither can it by any means be doubted, without injury to faith, that communion under either species is sufficient for them unto salvation. For, although Christ, the Lord, in the Last Supper, instituted and delivered to the apostles, this venerable sacrament in the species of bread and wine; not therefore do that institution and delivery tend thereunto, that all the faithful of the Church be bound, by the institution of the Lord, to receive both species. But neither is it rightly gathered, from that discourse which is in the sixth of John,—however according to the various interpretations of holy Fathers and Doctors it be understood,—that the communion of both species was enjoined by the Lord; for he who said, Except you eat the flesh of the Son of man and drink his blood, you shall not have life in you (v. 54), also said: He that eateth this bread shall live forever (v. 54).</td>
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et consuetudinem secuta, declarat, ac docet, nullo divino præcepto laicos et clericos non conficientes, obligari ad Eucharistiae sacramentum sub utraque specie sumendum; neque ullo pacto, salva fide, dubitari posse, quin illis alterius speciei communio ad salutem sufficiat: nam, etsi Christus Dominus in ultima caena venerabile hoc sacramentum in panis, et vini speciebus instituit et apostolis tradidit; non tamen illa institutio et traditio eo tendunt, ut omnes Christi fideles statuto Domini ad utramque speciem accipiendam adstringantur. Sed neque ex sermone illo, apud Ioannem VI., recte colligitur, utriusqve speciei communionem a Domino praecipit esse: utcumque vaca varias sanctorum patrum et doctorum interpretationes intelligatur: namque, qui dixit: Nisi manducaveritis carnem filii hominis et biberitis ejus sanguinem, non habebitis vitam in vobis: dixit quoque: Si quis manducaverit ex hoc pane, vivet in æternum. Et qui dixit: Qui manducat meam carnem, et bibit meum sanguinem, habet vitam æternam: dixit etiam: |
59); and he who said, *He that eateth my flesh and drinketh my blood hath everlasting life* (v. 55), also said: *The bread that I will give is my flesh for the life of the world* (v. 52); and, in fine, he who said, *He that eateth my flesh and drinketh my blood, abideth in me and I in him* (v. 57), said, nevertheless, *He that eateth this bread shall live forever* (v. 59).

Chapter II.

The power of the Church as regards the dispensation of the Sacrament of the Eucharist.

It furthermore declares, that this power has ever been in the Church, that, in the dispensation of the sacraments, their substance being untouched, it may ordain, or change, what things soever it may judge most expedient, for the profit of those who receive, or for the veneration of the said sacraments, according to the difference of circumstances, times, and places. And this the Apostle seems not obscurely to have intimated, when he says: *Let a man so account of us, as of the ministers of Christ, and the dispensers of the mysteries of God.* And, indeed, it is sufficiently manifest that he himself exercised this power, as in many other things, so in regard of this very sacrament; when, after having ordained certain things touching the use thereof, he says: *The rest I will set in order when I come.* Wherefore, holy

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238 1 Cor. iv. 1.
239 1 Cor. xi. 34.
initio Christianæ religionis non infrequens utriusque speciei usus fuisset, tamen progressu temporis, latissime jam mutata illa consuetudine, gravibus et justis causis adducta hanc consuetudinem sub altera specie communicandi approbabit, et pro lege habendam decrevit, quam reprobare aut sine ipsius Ecclesiæ auctoritate pro libito mutare non licet.

Caput III.

Totum et integrum Christum ac verum sacramentum sub qualibet specie sumi.

It moreover declares, that although, as hath been already said, our Redeemer, in that last supper, instituted, and delivered to the apostles, this sacrament in two species, yet is to be acknowledged, that Christ whole and entire and a true sacrament are received under either species; and that therefore, as regards the fruit thereof, they, who receive one species alone are not defrauded of any grace necessary to salvation.

Caput IV.

Parvulos non obligari ad communionem sacramentalem.

Denique eadem sancta synodus docet, parvulos usu rationis carentes nulla obligari necessitate ad sacramentalem Eucharistiae communionem, siquidem, per baptismi

Chapter III.

That Christ whole and entire and a true Sacrament are received under either species.

Chapter IV.

That little Children are not bound to sacramental Communion.

Finally, this same holy Synod teaches, that little children, who have not attained to the use of reason, are not by any necessity obliged to the sacramental communion of the
lavacrum regenerati et Christo incorporati, adeptam jam filiorum Dei gratiam in illa ætate amittere non possunt. Neque ideo tamen damnanda est antiquitas, si eum tamen in quibusdam locis aliquando servavit. Ut enim sanctissimi illi patres sui facti probabilem causam pro illius temporis ratione habuerunt, ita certe eos nulla salutis necessitate id fecisse sine controversia credendum est.

DE COMMUNIONE SUB UTRAQUE SPECIE ET PARVULORUM.

Canon I.—Si quis dixerit, ex Dei præcepto vel necessitate salutis omnes et singulos Christi fideles utramque speciem sanctissimi Eucharistiae sacramenti sumere debere: anathema sit.

Canon II.—Si quis dixerit, sanctum Ecclesiam Catholicam non justis causis et rationibus adductam fuisse, ut laicos atque etiam clericos non conficientes sub panis tantummodo specie communicaret, aut in eo errasse: anathema sit.

Canon III.—Si quis negaverit, totum et integrum Christum, omnium gratiarum fontem et auctorem, sub una panis specie sumi, quia, ut quidam false asserunt, non secundum ipsius Christi institutionem sub utraque specie sumatur: anathema sit.

Eucharist: forasmuch as, having been regenerated by the laver of baptism, and being incorporated with Christ, they can not, at that age, lose the grace which they have already acquired of being the sons of God. Not therefore, however, is antiquity to be condemned, if, in some places, it, at one time, observed that custom; for as those most holy Fathers had a probable cause for what they did in respect of their times, so, assuredly, is it to be believed without controversy, that they did this without any necessity thereof unto salvation.

ON COMMUNION UNDER BOTH SPECIES, AND ON THE COMMUNION OF INFANTS.

Canon I.—If any one saith, that, by the precept of God, or by necessity of salvation, all and each of the faithful of Christ ought to receive both species of the most holy sacrament of the Eucharist: let him be anathema.

Canon II.—If any one saith, that the holy Catholic Church was not induced, by just causes and reasons, to communicate, under the species of bread only, laymen, and also clerics when not consecrating: let him be anathema.

Canon III.—If any one denieth, that Christ whole and entire,—the fountain and author of all graces,—is received under the one species of bread; because that, as some falsely assert, he is not received, according to the institution of Christ himself, under both species: let him be anathema.
Canon IV.—Si quis dixerit, parvulis, antequam ad annos discretionis pervenerint, necessariam esse Eucharistiae communionem: anathema sit.

Duos vero articulos alias propositos nondum tamen excussos, videlicet: an rationes, quibus sancta Catholica Ecclesia adducta fuit, ut communicaret laicos etiam non celebrantes sacerdotes, sub una tantum panis specie, ita sint retinendae, ut nulla ratione calicis usus cuiquam sit permittendus; et: an, si honestis et Christianæ caritati consentaneis rationibus concedendus alicui vel nationi vel regno calicis usus videatur, sub aliquibus conditionibus concedendus sit, et quanam sint illæ, eadem

sancta synodus in aliud tempus, oblata sibi quamprimum occasione, examinandos atque definiendos reservat.

Canon IV.—If any one saith, that the communion of the Eucharist is necessary for little children, before they have arrived at years of discretion: let him be anathema.

As regards, however, those two articles, proposed on another occasion, but which have not as yet been discussed: to wit, whether the reasons by which the holy Catholic Church was led to communicate, under the one species of bread only, laymen, and also priests when not celebrating, are in such wise to be adhered to, as that on no account is the use of the chalice to be allowed to any one soever; and whether, in case that, for reasons beseeming and consonant with Christian charity, it appears that the use of the chalice is to be granted to any nation or kingdom, it is to be conceded under certain conditions; and what are those conditions: this same holy Synod reserves the same to another time,—for the earliest opportunity that shall present itself,—to be examined and defined.

Sessio Vigesimasecunda,

celebrata die XVII. Sept. 1562.

DOCTRINA DE SACRIFICIO MISSÆ

Caput I.

De institutione sacrosancti missæ sacrificii.

Twenty-second Session,

held Sept. 17, 1562.

DOCTRINE ON THE SACRIFICE OF THE MASS.

Chapter I.

On the institution of the most holy Sacrifice of the Mass.
Forasmuch as, under the former Testament, according to the testimony of the Apostle Paul, there was no perfection, because of the weakness of the Levitical priesthood; there was need, God, the Father of mercies, so ordaining, that another priest should rise, according to the order of Melchisedech, our Lord Jesus Christ, who might consummate, and lead to what is perfect, as many as were to be sanctified. He, therefore, our God and Lord, though he was about to offer himself once on the altar of the cross unto God the Father, by means of his death, there to operate an eternal redemption, nevertheless, because that his priesthood was not to be extinguished by his death, in the Last Supper, on the night in which he was betrayed,—that he might leave, to his own beloved Spouse the Church, a visible sacrifice, such as the nature of man requires, whereby that bloody sacrifice, once to be accomplished on the cross, might be represented, and the memory thereof remain even unto the end of the world, and its salutary virtue be applied to the remission of those sins which we daily commit,—declaring himself constituted a priest forever, according to the order of Melchisedech, he offered up to God the Father his own body and blood under the species of bread and wine; and, under the symbols of those same things, he delivered [his own body and blood] to be received by his apostles, whom he then constituted priests of the New Testament; and by those words, Do this in commemoration of me;

240 Heb. vii. 11, 18.
241 Heb. v. 10.
242 Heb. ix. 12.
243 Psa. cix. 4.
244 Luke xxii. 19.
commanded them and their successors in the priesthood to offer [them]; even as the Catholic Church has always understood and taught. For, having celebrated the ancient Passover, which the multitude of the children of Israel immolated in memory of their going out of Egypt, he instituted the new Passover [to wit], himself to be immolated, under visible signs, by the Church through [the ministry of] priests, in memory of his own passage from this world unto the Father, when by the effusion of his own blood he redeemed us, and delivered us from the power of darkness, and translated us into his kingdom.245 And this is indeed that clean oblation, which can not be defiled by any unworthiness, or malice of those that offer [it]; which the Lord foretold by Malachias was to be offered in every place, clean to his name, which was to be great amongst the Gentiles;246 and which the Apostle Paul, writing to the Corinthians, has not obscurely indicated, when he says, that they who are defiled by the participation of the table of devils, can not be partakers of the table of the Lord;247 by the table, meaning in both places the altar. This, in fine, is that oblation which was prefigured by various types of sacrifices, during the period of nature, and of the law; insomuch as it comprises all the good things signified by those sacrifices, as being the consummation and perfection of them all.

Aegypto multitudo filiorum Israel immolabat, novum instituit Pascha se ipsum ab Ecclesia per sacerdotes sub signis visibilibus immolandum in memoriam

transitus sui ex hoc mundo ad Patrem, quando per sui sanguinis effusionem nos redemit eripuitque de potestate tenebrarum, et in regnum suum transtulit. Et haec quidem illa munda oblatio est, qua nulla indignitate aut malitia offerentium inquinari potest; quam Dominus per Malachiam nomini suo, quod magnum futurum esset in gentibus, in omni loco mundam offerendam prædictam, et quam non obscure inuit Apostolus Paulus Corinthiis scribens, cum dicit, non posse eos, qui participatione mensæ daemoniorum pollutæ sint, mensæ Domini participes fieri, per mensam altare utrobique intelligens. Hæc denique illa est, quæ per varias sacrificiorum, naturæ et legis tempore, similitudines figurabatur; utpote quæ bona omnia, per illa significata, velut illorum omnium consummatio et perfectio complectitur.
That the Sacrifice of the Mass is propitiatory, both for the living and the dead.

And forasmuch as, in this divine sacrifice which is celebrated in the mass, that same Christ is contained and immolated in an unbloody manner who once offered himself in a bloody manner on the altar of the cross; the holy Synod teaches, that this sacrifice is truly propitiatory, and that by means thereof this is effected, that we obtain mercy, and find grace in seasonable aid, if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, appeased by the oblation thereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins. For the victim is one and the same, the same now offering by the ministry of priests, who then offered himself on the cross, the manner alone of offering being different. The fruits indeed of which oblation, of that bloody one to wit, are received most plentifully through this unbloody one; so far is this [latter] from derogating in any way from, that [former oblation]. Wherefore, not only for the sins, punishments, satisfactions, and other necessities of the faithful who are living, but also for those who are departed in Christ, and who are not as yet fully purified, is it rightly offered, agreeably to a tradition of the apostles.

**Caput III.**

**De missa in honorem sanctorum.**

**Chapter III.**

**On Masses in honor of the Saints.**

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248 Heb. iv. 6.
And although the Church has been accustomed at times to celebrate certain masses in honor and memory of the saints; not therefore, however, doth she teach that sacrifice is offered unto them, but unto God alone, who crowned them; whence neither is the priest wont to say, 'I offer sacrifice to thee, Peter or Paul;' but, giving thanks to God for their victories, he implores their patronage, that they may vouchsafe to intercede for us in heaven, whose memory we celebrate upon earth.

Chapter IV.

On the Canon of the Mass.

And whereas it beseemeth that holy things be administered in a holy manner, and of all holy things this sacrifice is the most holy; to the end that it might be worthily and reverently offered and received, the Catholic Church, many years ago, the sacred Canon, so pure from every error, that nothing is contained therein which does not in the highest degree savor of a certain holiness and piety, and raise up unto God the minds of those that offer. For it is composed out of the very words of the Lord, the traditions of the Apostles, and the pious institutions also of holy Pontiffs.

Chapter V.

On the solemn ceremonies of the Sacrifice of the Mass.
And whereas such is the nature of man, that, without external helps, he can not easily be raised to the meditation of divine things; therefore has holy Mother Church instituted certain rites, to wit, that certain things be pronounced in the mass in a low, and others in a louder, tone. She has likewise employed ceremonies, such as mystic benedictions, lights, incense, vestments, and many other things of this kind, derived from an apostolical discipline and tradition, whereby both the majesty of so great a sacrifice might be recommended, and the minds of the faithful be excited, by those visible signs of religion and piety, to the contemplation of those most sublime things which are hidden in this sacrifice.

Chapter VI.

On Mass wherein the priest alone communicates.

The sacred and holy Synod would fain indeed that, at each mass, the faithful who are present should communicate, not only in spiritual desire, but also by the sacramental participation of the Eucharist, that thereby a more abundant fruit might be derived to them from this most holy sacrifice: but not therefore, if this be not always done, does it condemn, as private and unlawful, but approves of and therefore commends, those masses in which the priest alone communicates sacramentally; since those masses also ought to be considered as truly common; partly because the people communicate spiritually thereat; partly also because they are celebrated by a public
Caput VII.

De aqua miscenda vino in calice offerendo.

Monet deinde sancta synodus, præceptum esse ab Ecclesia sacerdotibus, ut aquam vino in calice offerendo miscerent, tum quod Christum Dominum ita fecisse credatur, tum etiam quia e latere ejus aqua simul cum sanguine exierit, quod sacramentum hac mixtione recolitur, et, cum aquæ in apocalypsi beati Ioannis populi dicantur, ipsius populi fidelis cum capite Christo unio repræsentatur.

Chapter VII.

On the water that is to be mixed with the wine to be offered in the chalice.

The holy Synod notices, in the next place, that it has been enjoined by the Church on priests, to mix water with the wine that is to be offered in the chalice; as well because it is believed that Christ the Lord did this, as also because from his side there came out blood and water,⁴⁹ the memory of which mystery is renewed by this commixture; and, whereas in the apocalypse of blessed John the peoples are called waters,⁵⁰ the union of that faithful people with Christ their head is thereby represented.

Caput VIII.

Missa vulgari lingua non celebretur. Ejus mysteria populo explicentur.

Etsi missa magnam contineat populi fidelis eruditionem; non tamen expedire visum est patribus, ut vulgari passim lingua celebraretur. Quamobrem, retento ubique cujusque Ecclesiae antico et a sancta Romana Ecclesia, omnium ecclesiæarum matre et magistra, probato ritu, ne oves Christi minister of the Church, not for himself only, but for all the faithful, who belong to the body of Christ.

Chapter VIII.

On not celebrating the Mass every where in the vulgar tongue; the mysteries of the Mass to be explained to the people.

Although the mass contains great instruction for the faithful people, nevertheless, it has not seemed expedient to the Fathers that it should be every where celebrated in the vulgar tongue. Wherefore, the ancient usage of each Church, and the rite approved of by the holy Roman Church, the mother and mistress of

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²⁴⁹ John xix. 34.
²⁵⁰ Apoc. xvii. 15.
esuriant, neve parvuli panem petant et non sit qui frangat eis, mandat sancta synodus pastoribus et singulis curam animarum gerentibus, ut frequenter inter missarum celebrationem vel per se vel per alios ex iis, que in missa leguntur, aliquid exponant; atque inter cetera sanctissimi hujus sacrificii mysterium aliquod delectant, diebus præsertim dominicis et festis.

<table>
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<th>Caput IX.</th>
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<td>Prolegomenon canonum sequentium.</td>
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Quia vero adversus veterem hanc in sacrosancto evangelio, apostolorum traditionibus sanctorumque patrum doctrina fundatam fidem hoc tempore multi disseminati sunt errores, multaque a multis docentur et disputantur; sancta synodus, post multos gravesque his de rebus mature habitos tractatus, unanimi patrum omnium consensu quæ huic purissimæ fidei sacraeque doctræ adversantur damnare et a sancta Ecclesia eliminare, per subjectos hos canones constituit.

DE SACRIFICIO MISSÆ.

Canon I.—Si quis dixerit, in missa non offerri Deo verum et proprium sacrificium, aut quod offerri non sit aliud quam nobis Christum ad manducandum dari: anathema sit.

all churches, being in each place retained; and, that the sheep of Christ may not suffer hunger, nor the little ones ask for bread, and there be none to break it unto them,\(^{251}\) the holy Synod charges pastors, and all who have the cure of souls, that they frequently, during the celebration of mass, expound either by themselves, or others, some portion of those things which are read at Mass, and that, amongst the rest, they explain some mystery of this most holy sacrifice, especially on the Lord's days and festivals.

Chapter IX.

Preliminary Remark on the following Canons.

And because that many errors are at this time disseminated and many things are taught and maintained by divers persons, in opposition to this ancient faith, which is based on the sacred Gospel, the traditions of the Apostles, and the doctrine of the holy Fathers; the sacred and holy Synod, after many and grave deliberations maturely had touching these matters, has resolved, with the unanimous consent of all the Fathers, to condemn, and to eliminate from holy Church by means of the canons subjoined, whatsoever is opposed to this most pure faith and sacred doctrine.

ON THE SACRIFICE OF THE MASS.

Canon I.—If any one saith, that in the mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat: let him be anathema.

\(^{251}\) Lam. iv. 4.
Canon II.—Si quis dixerit, illis verbis: Hoc facite in meam commemorationem, Christum non instituisse apostolos sacerdotes, aut non ordinasse, ut ipsi alique sacerdotes offerrent corpus et sanguinem suum: anathema sit.

Canon II.—If any one saith, that by those words, Do this for the commemoration of me (Luke xxii. 19), Christ did not institute the apostles priests; or, did not ordain that they and other priests should offer his own body and blood: let him be anathema.

Canon III.—Si quis dixerit, missæ sacrificium tantum esse laudis et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti, non autem propitiatorium; vel soli prodesse sumenti; neque pro vivis et defunctis pro peccatis, penis, satisfactionibus et alii necessitatibus offerri debere: anathema sit.

Canon III.—If any one saith, that the sacrifice of the mass is only a sacrifice of praise and of thanksgiving; or, that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or, that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities: let him be anathema.

Canon IV.—Si quis dixerit, blasphemiam irrogari sanctissimo Christi sacrificio in cruce peracto per missæ sacrificium, aut illi per hoc derogari: anathema sit.

Canon IV.—If any one saith, that, by the sacrifice of the mass, a blasphemy is cast upon the most holy sacrifice of Christ consummated on the cross; or, that it is thereby derogated from: let him be anathema.

Canon V.—Si quis dixerit, imposturam esse, missas celebrare in honorem sanctorum et pro illorum intercessione apud Deum obtinenda, sicut Ecclesia intendit: anathema sit.

Canon V.—If any one saith, that it is an imposture to celebrate masses in honor of the saints, and for obtaining their intercession with God, as the Church intends: let him be anathema.

Canon VI.—Si quis dixerit, canonem missæ errores continere, ideoque abrogandum esse: anathema sit.

Canon VI.—If any one saith, that the canon of the mass contains errors, and is therefore to be abrogated: let him be anathema.

Canon VII.—Si quis dixerit, ceremonias, vestes et externa signa, quibus in missarum celebratione Ecclesia Catholica utitur,
irritabula impietatis esse magis quam officia pietatis: anathema sit.

Canon VIII.—Si quis dixerit, missas, in quibus solus sacerdos communicat sacramentaliter, illicitas esse; aut lingua tantum vulgari missam celebrari debere; aut aquam non miscendam esse vino in calice offerendo, eo quod sit contra Christi institutionem: anathema sit.

Canon IX.—Si quis dixerit, Ecclesiæ Romanae ritum, quo submissa voce pars canonis et verba consecrationis proferuntur, damnandum esse; aut lingua tantum vulgari missam celebrari debere; aut aquam non miscendam esse vino in calice offerendo, eo quod sit contra Christi institutionem: anathema sit.

Sessio Vigesimatartria, celebrata die XV. Iulii 1563.

VERA ET CATHOLICA DOCTRINA DE SACRAMENTO ORDINIS.

Chapter I.

De institutione sacerdotii novæ legis.

Sacrificium et sacerdotium ita Dei ordinatione conjuncta sunt, ut utrumque in omni lege extiterit. Cum igitur in Novo Testamento

impety, rather than offices of piety: let him be anathema.

Canon VIII.—If any one saith, that masses, wherein the priest alone communicates sacramentally, are unlawful, and are, therefore, to be abrogated: let him be anathema.

Canon IX.—If anyone saith, that the rite of the Roman Church, according to which a part of the canon and the words of consecration are pronounced in a low tone, is to be condemned; or, that the mass ought to be celebrated in the vulgar tongue only; or, that water ought not to be mixed with the wine that is to be offered in the chalice, for that it is contrary to the institution of Christ: let him be anathema.

Sacrifice and priesthood are, by the ordinance of God, in such wise conjoined, as that both have existed in every law. Whereas, therefore,
in the New Testament, the Catholic Church has received, from the institution of Christ, the holy visible sacrifice of the Eucharist; it must needs also be confessed, that there is, in that Church, a new, visible, and external priesthood, into which the old has been translated.\textsuperscript{252}

And the sacred Scriptures show, and the tradition of the Catholic Church has always taught, that this priesthood was instituted by the same Lord our Saviour, and that to the Apostles, and their successors in the priesthood, was the power delivered of consecrating, offering, and administering his body and blood, as also of forgiving and of retaining sins.

And whereas the ministry of so holy a priesthood is a divine thing; to the end that it might be exercised in a more worthy manner, and with greater veneration, it was suitable that, in the most well ordered settlement of the Church, there should be several and diverse orders of ministers to minister to the priesthood, by virtue of their office; orders so distributed as that those already marked with the clerical tonsure should ascend through the lesser to the greater orders. For the sacred Scriptures make open mention not only of priests, but also of deacons; and teach, in words the most weighty, what things are especially to be attended to in the Ordination thereof; and, from the very beginning of the

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\textbf{sacram Eucharistiae sacrificium visibile ex Domini institutione Catholica Ecclesia acceperit, fateri etiam oportet, in ea novum esse visible et externum sacerdotium, in quod vetus translatum est. Hoc autem ab eodem Domino} & \textbf{Sanctum Eucharistiae sacrificium visibile ex Novum Testamentum} \\
\hline
\textbf{Salvatore nostro institutum esse, atque apostolis eorumque successoribus in sacerdotio potestatem traditum consecrandi, offerendi et ministrandi corpus et sanguinem ejus, necnon et peccata dimittendi et retinendi, sacra litterae ostendunt et Catholicae Ecclesiae traditio semper docuit.} & \textbf{Sanctum Eucharistiae sacrificium visibile ex Novum Testamentum} \\
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\textsuperscript{252} Heb. vii. 12.
acolythi, exorcistæ, lectoris et ostiarii in usu fuisse cognoscentur, quamvis non pari gradu; nam subdiaconatus ad maiores ordines a patribus et sacris conciliis refertur, in quibus et de aliis inferioribus frequentissime legimus.

Caput III.

Ordinem vere esse sacramentum.

Cum Scripturæ testimonio, apostolica traditione et patrum unanimi consensu perspicuum sit, per sacram ordinationem, que verbis et signis exterioribus perficitur, gratiam conferri, dubitare nemo debet, ordinem esse vere et proprie unum ex septem sanctæ Ecclesiæ sacramentis. Inquit enim apostolus: Admoneo te, ut resuscites gratiam Dei, que est in te, per impositionem manuum mearum. Non enim dedit nobis Deus spiritum timoris, sed virtutis et dilectionis et sobrietatis.

Chapter III.

That Order is truly and properly a Sacrament.

Whereas, by the testimony of Scripture, by Apostolic tradition, and the unanimous consent of the Fathers, it is clear that grace is conferred by sacred ordination, which is performed by words and outward signs, no one ought to doubt that Order is truly and properly one of the seven sacraments of holy Church. For the Apostle says: I admonish thee that thou stir up the grace of God, which is in thee by the imposition of my hands. For God has not given us the spirit of fear, but of power, and of love, and of sobriety. 253

Caput IV.

De ecclesiastica hierarchia et ordinatione.

Chapter IV.

On the Ecclesiastical hierarchy, and on Ordination.

Quoniam vero in sacramento ordinis, sicut et in baptismo et

But, forasmuch as in the sacrament of Order, as also in Baptism

253 2 Tim. i. 6, 7.
and Confirmation, a character is imprinted which can neither be effaced nor taken away, the holy Synod with reason condemns the opinion of those who assert that the priests of the New Testament have only a temporary power; and that those who have once been rightly ordained can again become laymen, if they do not exercise the ministry of the Word of God. And if any one affirm, that all Christians indiscriminately are priests of the New Testament, or that they are all mutually endowed with an equal spiritual power, he clearly does nothing but confound the ecclesiastical hierarchy, which is as an army set in array; as if, contrary to the doctrine of blessed Paul, all were apostles, all prophets, all evangelists, all pastors, all doctors. Wherefore, the holy Synod declares that, besides the other ecclesiastical degrees, bishops, who have succeeded to the place of the Apostles, principally belong to this hierarchical order; that they are superior to priests; administer the sacrament of Confirmation; ordain the ministers of the Church; and that they can perform very many other things; over which

delere nec auferri potest, merito sancta synodus damnat eorum sententiam, qui asserunt Novi Testamenti sacerdotes temporariam tantummodo potestatem habere, et semel rite ordinatos iterum laicos effici posse, si verbi Dei ministerium non exerceant. 

Quod si quis omnes Christianos promiscue Novi Testamenti sacerdotes esse, aut omnes pari inter se potestate spirituali præditos affirmet, nihil aliud facere videtur, quam ecclesiasticam hierarchiam, quae est ut castrorum acies ordinata, confundere; perinde ac si contra beati Pauli doctrinam omnes apostoli, omnes prophetae, omnes evangelistæ, omnes pastores, omnes sint doctores. Proinde sacrosancta synodus declarat, præter ceteros ecclesiasticos gradus episcopos, qui in apostolorum locum successerunt, ad hunc hierarchicum ordinem præcipue pertinere, et positos, sicut idem apostolus ait, a Spiritu Sancto regere Ecclesiam Dei; eosque presbyteris superiores esse, ac sacramentum confirmationis conferre, ministros Ecclesiae ordinare, atque alia pleraque peragere

ipsos posse, quarum functionum potestatem reliqui inferioris ordinis nullam habent. Docet insuper sacrosancta synodus, in ordinatione episcoporum, sacerdotum et ceterorum ordinum nec populi nec cujusvis sæcularis potestatis et magistratus consensum sive vocationem sive auctoritatem ita requiri, ut sine ea irrita sit ordinatio; quin potius decernit, eos, qui tantummodo a populo aut functions others of an inferior order have no power. Furthermore, the sacred and holy Synod teaches, that, in the ordination of bishops, priests, and of the other orders, neither the consent, nor vocation, nor authority, whether of the people, or of any civil power or magistrate whatsoever, is required in such wise as that, without this, the ordination is invalid: yea rather doth it decree,

254 Cant. vi. 3.
255 Ephes. vi. 11, 12.
256 Acts xx. 28.
sæculari potestate ac magistratu vocati et instituti ad hac ministeria, exercenda ascendent, et qui ea propria temeritate sibi possunt, omnes non Ecclesiæ ministros sed fures et latrones per ostium non ingressos habendos esse. Hæo sunt, quæ generatim sacrae synodo visum est Christi fideles de sacramento ordinis docere. His autem contraria certis et propriis canonibus in hunc, qui sequitur, modum damnare constituit, ut omnes adjuvante Christo fidei regula utentes in tot errorum tenebris Catholicam veritatem facilius agnoscere et tenere possint.

that all those who, being only called and instituted by the people, or by the civil power and magistrate, ascend to the exercise of these ministrations, and those who of their own rashness assume them to themselves, are not ministers of the Church, but are to be looked upon as thieves and robbers, who have not entered by the door. These are the things which it hath seemed good to the sacred Synod to teach the faithful of Christ, in general terms, touching the sacrament of Order. But it hath resolved to condemn whatsoever things are contrary thereunto, in express and specific canons, in the manner following; in order that all men, with the help of Christ, using the rule of faith, may, in the midst of the darkness of so many errors, more easily be able to recognize and to hold Catholic truth.

DE SACRAMENTO ORDINIS.

ON THE SACRAMENT OF ORDER.

Canon I.—Si quis dixerit, non esse in Novo Testamento sacerdotium visibile et externum, vel non esse potestatem aliquam consecrandi et offerendi verum corpus et sanguinem Domini, et peccata remittendi et retinendi, sed officium tantum et nudum ministerium prædicandi evangelium, vel eos, qui non prædicant, prorsus non esse sacerdotes: anathema sit.

Canon II.—Si quis dixerit, præter sacerdotium non esse in Ecclesia Catholica alios ordines et maiores et minores, per quos, velut per gradus quosdam, in sacerdotium tendatur: anathema sit.

Canon I.—If any one saith, that there is not in the New Testament a visible and external priesthood; or, that there is not any power of consecrating and offering the true body and blood of the Lord, and of forgiving and retaining sins, but only an office and bare ministry of preaching the Gospel; or, that those who do not preach are not priests at all: let him be anathema.

Canon II.—If any one saith, that, besides the priesthood, there are not in the Catholic Church other orders, both greater and minor, by which, as by certain steps, advance is made unto the priesthood: let him be anathema.

257 John x. 1.
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<tr>
<th>Canon III.—Si quis dixerit, ordinem sive sacram ordinationem non esse vere et proprie sacramentum a Christo Domino institutum, vel esse figmentum quoddam humanum, excogitatum a viris rerum ecclesiasticarum imperitis, aut esse tantum ritum quendam eligendi ministros verbi Dei et sacramentorum: anathema sit.</th>
<th>Canon III.—If any one saith, that order, or sacred ordination, is not truly and properly a sacrament instituted by Christ the Lord; or, that it is a kind of human figment devised by men unskilled in ecclesiastical matters; or, that it is only a kind of rite for choosing ministers of the Word of God and of the sacraments: let him be anathema.</th>
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<td>Canon IV.—Si quis dixerit, per sacram ordinationem non dari Spiritum Sanctum, ac proinde frustra episcopos dicere: Accipe Spiritum Sanctum, aut per eam non imprimi characterem; vel eum, qui sacerdos semel fuit, laicum rursus fieri posse: anathema sit. Canon IV.—If any one saith, that, by sacred ordination, the Holy Ghost is not given; and that vainly therefore do the bishops say, Receive ye the Holy Ghost; or, that a character is not imprinted by that ordination; or, that he who has once been a priest can again become a layman: let him be anathema.</td>
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<td>Canon V.—Si quis dixerit, sacram unctionem, qua Ecclesia in sancta ordinatione utitur, non tantum non requiri, sed contemnendum et perniciosam esse, similiter et alias ordinis ceremonies: anathema sit. Canon V.—If any one saith, that the sacred unction which the Church uses in holy ordination is not only not required, but is to be despised and is pernicious, as likewise are the other ceremonies of order: let him be anathema.</td>
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<td>Canon VI.—Si quis dixerit, in Ecclesia Catholica non esse hierarchiam divina ordinatione institutam, quæ constat ex episcopis, presbyteris et ministris: anathema sit. Canon VI.—If any one saith, that, in the Catholic Church there is not a hierarchy by divine ordination instituted, consisting of bishops, priests, and ministers: let him be anathema.</td>
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<td>Canon VII.—Si quis dixerit, episcopos non esse presbyteris superiores, vel non habere potestatem confirmandi et ordinandi, vel eam, quam habent, illis esse cum presbyteris communem, vel ordines ab ipsis collatos sine populi vel potestatis sæcularis consensu aut vocatione irritos esse; aut eos qui nec ab ecclesiastica et canonica potestate rite ordinati, nec missi sunt, sed aliunde veniunt,</td>
<td>Canon VII.—If any one saith, that bishops are not superior to priests; or, that they have not the power of confirming and ordaining: or, that the power which they possess is common to them and to priests; or, that orders, conferred by them, without the consent or vocation of the people, or of the secular power, are invalid; or, that those who have neither been rightly ordained, nor sent, by</td>
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Canon VIII.—Si quis dixerit, episcopos, qui auctoritate Romani pontificis assumuntur, non esse legitimos et veros episcopos, sed figmentum humanum: anathema sit.

Canon VIII.—If any one saith, that the bishops, who are assumed by authority of the Roman Pontiff, are not legitimate and true bishops, but are a human figment: let him be anathema.

DOCTRINA DE SACRAMENTO MATRIMONII.

Matrimonii perpetuum indissolubilemque nexus primus humani generis parens divini Spiritus instinctu pronuntiavit, cum dixit: Hoc nunc os ex ossibus meis et caro de carne mea; quamobrem relinquet homo patrem suum et matrem et adhærebit uxori suæ, et erunt duo in carne una.

Hoc autem vinculo duos tantummodo copulari et conjungi, Christus Dominus apertius docuit, cum postrema illa verba tamquam a Deo prolata referens dixit: Itaque jam non sunt duo, sed una caro; statimque ejusdem nexus firmitatem ab Adamo tanto ante

But, that by this bond two only are united and joined together, our Lord taught more plainly, when, rehearsing those last words as having been uttered by God, he said: Therefore now they are not two, but one flesh; and straightway confirmed the firmness of that

258 Gen. ii. 23, 24.  
259 Matt. xix. 6.
pronuntiatam his verbis confirmavit: Quod ergo Deus conjunxit, homo non separet.

Gratiam vero, quæ naturalem illum amorem perficeret et indissolubilem

But the grace which might perfect that natural love, and confirm that indissoluble union, and sanctify the married, Christ himself, the institutor and perfecter of the venerable sacraments, merited for us by his passion; as the Apostle Paul intimates, saying, Husbands love your wives, as Christ also loved the Church, and delivered hymself up for it; adding shortly after, This is a great sacrament, but I speak in Christ and in the Church.

 Whereas therefore matrimony, in the evangelical law, excels in grace, through Christ, the ancient marriages, with reason have our holy Fathers, the Councils, and the tradition of the universal Church, always taught, that it is to be numbered amongst the sacraments of the new law; against which, impious men of this age raging, have not only had false notions touching this venerable sacrament, but, introducing according to their wont, under the pretext of the Gospel, a carnal liberty, they have by word and writing asserted, not without great injury to the faithful of Christ, many things alien from the sentiment of the Catholic Church, and from the usage approved of since the times of the Apostles; the holy and universal Synod, wishing to meet the rashness of these men, has thought

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260 Matt. xix. 6.
261 Ephes. v. 25, 32.
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<tr>
<th>Canon I.—Si quis dixerit, matrimonium non esse vere et proprie unum ex septem legis evangelice sacramentis a Christo Domino institutum, sed ab hominibus in Ecclesia inventum, neque gratiam conferre: anathema sit.</th>
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<td>Canon II.—Si quis dixerit, licere Christianis plures simul habere uxores, et hoc nulla lege divina esse prohibitum: anathema sit.</td>
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<td>Canon III.—Si quis dixerit, eos tantum consanguinitatis et affinitatis gradus, qui Levitico exprimuntur, posse impedire matrimonium contrahendum et dirimere contractum, nec posse Ecclesiam in nonnullis illorum dispensare aut constituere, ut plures impediant et dirimant: anathema sit.</td>
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<td>Canon IV.—Si quis dixerit, Ecclesiam non potuisse constituere impedimenta matrimonium dirimentia, vel in iis constituendis errasse: anathema sit.</td>
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<td>Canon V.—Si quis dixerit, propter haeresim, aut molestam cohabitationem, aut affectatam them: let him be anathema.</td>
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it proper, lest their pernicious contagion may draw more after it, that the more remarkable heresies and errors of the above-named schismatics be exterminated, by decreeing against the said heretics and their errors the following anathemas.
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<tr>
<th>Canon VI.—Si quis dixerit, matrimonium ratum non consummatum per solemnem religionis professionem alterius conjugum non dirimi: anathema sit.</th>
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<td>Absentiam a conjuge, dissolvi posse matrimonii vinculum: anathema sit.</td>
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<td>Canon VI.—If any one saith, that matrimony contracted, but not consummated, is not dissolved by the solemn profession of religion by one of the parties: let him be anathema.</td>
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<td>Canon VII.—Si quis dixerit, Ecclesiam errare, cum docuit et docet juxta evangelicam et apostolicam doctrinam, propter adulterium alterius conjugum matrimonii vinculum non posse dissolvi, et utrumque, vel etiam innocentem, qui causam adulterio non dedit, non posse, altero conjuge vivente, alius matrimonium contrahere, maeharique eum, qui, dimissa adultera, aliun duxerit, et eam, quae, dimisso adultero, alii nupserit: anathema sit.</td>
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<td>Canon VII.—If any one saith, that the Church has erred, in that she hath taught, and doth teach, in accordance with the evangelical and apostolical doctrine, that the bond of matrimony can not be dissolved on account of the adultery of one of the married parties; and that both, or even the innocent one who gave not occasion to the adultery, can not contract another marriage during the lifetime of the other; and, that he is guilty of adultery, who, having put away the adulteress, shall take another wife, as also she, who, having put away the adulterer, shall take another husband: let him be anathema.</td>
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<td>Canon VIII.—Si quis dixerit, Ecclesiam errare, cum ob multas causas separationem inter conjuges quoad thorum seu quoad cohabitationem ad certum incertumve tempus fieri posse decernit: anathema sit.</td>
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<td>Canon VIII.—If any one saith, that the Church errs, in that she declares that, for many causes, a separation may take place between husband and wife, in regard of bed, or in regard of cohabitation, for a determinate or for an indeterminate period: let him be anathema.</td>
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<td>Canon IX.—Si quis dixerit, clericos in sacris ordinibus constitutos, vel regulares castitatem solemniter professos posse matrimonium contrahere, contractumque validum esse non obstante lege ecclesiastica vel voto; et oppositum nil alius esse quam damnare matrimonium, posseque omnes contrahere</td>
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<td>Canon IX.—If anyone saith, that clerics constituted in sacred orders, or regulars, who have solemnly professed chastity, are able to contract marriage, and that being contracted it is valid, notwithstanding the ecclesiastical law, or vow; and that the contrary is nothing else than to condemn marriage; and, that all</td>
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matrimonium, qui non sentiunt se castitatis, etiam si eam voverint, habere donum: anathema sit; cum Deus id recte petentibus non deneget, nec patiatur nos supra id quod possumus, tentari.

Canon X.—Si quis dixerit, statum, conjugalem antependendum esse statui virginitatis vel celibatus, et non esse melius ac beatus manere in virginitate aut celibatu, quam jungi matrimonio: anathema sit.

Canon XI.—Si quis dixerit, prohibitionem solemnitatis nuptiarum certis anni temporibus superstitionem esse tyrannicam ab ethnocorum superstitione profectam, aut benedictiones et alias ceremonias, quibus Ecclesia in illis utitur, damnaverit: anathema sit.

Canon XII.—Si quis dixerit, causas matrimoniales non spectare ad judices ecclesiasticos: anathema sit.

who do not feel that they have the gift of chastity, even though they have made a vow thereof, may contract marriage: let him be anathema; seeing that God refuses not that gift to those who ask for it rightly, neither does he suffer us to be tempted above that which we are able.262

Canon X.—If any one saith, that the marriage state is to be placed above the state of virginity, or of celibacy, and that it is not better and more blessed to remain in virginity, or in celibacy, than to be united in matrimony: let him be anathema.

Canon XI.—If any one saith, that the prohibition of the solemnization of marriages at certain times of the year is a tyrannical superstition, derived from the superstition of the heathen; or condemn the benedictions and other ceremonies which the Church makes use of therein: let him be anathema.

Canon XII.—If any one saith, that matrimonial causes do not belong to ecclesiastical judges: let him be anathema.

Sessio Vigesimaquinta, cæpta die III. absoluta die IV. Decembris 1563. Twenty-fifth Session, begun on the third, and terminated on the fourth of December, 1563

262 1 Cor. x. 13.
DECRETUM DE PURGATORIO.

But the more difficult and subtle questions, which tend not to edification, and from which for the most part there is no increase of piety, be excluded from popular discourses before the uneducated multitude. In like manner, such things as are uncertain, or which labor under an appearance of error, let them not allow to be made public and treated of. While those things which tend to a certain kind of curiosity or superstition, or which savor of filthy lucre, let them prohibit as scandals and stumbling-blocks of the faithful. But let the bishops take care that the suffrages of the faithful who are living, to wit, the sacrifices of masses, prayers, alms, and other works of piety, which have been wont to be performed by the faithful for the other faithful departed, be piously and devoutly performed, in accordance with the institutes of the Church; and that whatsoever is due on their behalf, from the endowments of testators, or in other way, be discharged, not in a perfunctory

Cum Catholica Ecclesia, Spiritu Sancto edocta ex sacris litteris et antiqua patrum traditione, in sacris conciliis et novissime in hoc œcumenica synodo docuerit, purgatorium esse, animasque ibi detentas, fidelium suffragis, potissimum vero acceptabili altaris sacrificio, juvari; præcipit sancta synodus episcopis, ut sanam de purgatorio doctrinam a sanctis patribus et sacris conciliis traditam, a Christi fidelibus credi, teneri, doceri et ubique prædicari diligenter studeant.

Whereas the Catholic Church, instructed by the Holy Ghost, has, from the Sacred Writings and the ancient tradition of the Fathers, taught, in sacred Councils, and very recently in this œcumenical Synod, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar,—the holy Synod enjoins on bishops that they diligently endeavor that the sound doctrine concerning Purgatory, transmitted by the holy Fathers and sacred Councils, be believed, maintained, taught, and every where proclaimed by the faithful of Christ.

Apud rudem vero plebem difficiliores ac subtiliores quæstiones, quæque ædificationem non faciunt,

et ex quibus plerumque nulla fit pietas accessio, a popularibus concionibus secludantur. Incerta item, vel quae specie falsi laborant, evulgari ac tractari non permittant. Ea vero, quae ad curiositatem quondam aut superstitionem spectant, vel turpe lucrum sapiunt, tamquam scandala et fidelium offendicula prohibeant.

Curent autem episcopi, ut fidelium vivorum suffragia, missarum scilicet sacrificia, orationes, eleemosynæ, aliaque pietatis opera, quæ a fidelibus pro aliis fidelibus defunctis fieri consueverunt, secundum Ecclesiæ instituta pie et devote fiant; et quæ pro illis ex testatorum fundationibus vel alia ratione debentur, non perfunctorie, sed a sacerdotibus et Ecclesia ministris et aliis, qui hoc præstare tenentur, diligenter et accurate persolvantur.
manner, but diligently and accurately, by the priests and ministers of the Church, and others who are bound to render this [service].

ON THE INVOCATION, VENERATION, AND RELICS OF SAINTS, AND ON SACRED IMAGES.

DE INVOCATIONE, VENERATIONE, ET RELIQUIIS SANCTORUM, ET SACRIS IMAGINIBUS.

The holy Synod enjoins on all bishops, and others who sustain the office and charge of teaching, that, agreeably to the usage of the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and agreeably to the consent of the holy Fathers, and to the decrees of sacred Councils, they especially instruct the faithful diligently concerning the intercession and invocation of saints; the honor [paid] to relics; and the legitimate use of images: teaching them, that the saints, who reign together with Christ, offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid, [and] help for obtaining benefits from God, through his Son, Jesus Christ our Lord, who is our alone Redeemer and Saviour; but that they think impiously who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or who assert either that they do not pray for men; or that the invocation of them to pray for each of us even in particular is idolatry; or that it is repugnant to the Word of God, and is opposed to the honor of the one mediator of God and men, Christ Jesus; or that it is foolish to supplicate, vocally or mentally, those who reign in heaven.

263 1 Tim. ii. 5.
Sanctorum quoque martyrum et aliorum cum Christo viventium sancta corpora, quæ viva membra fuerunt Christi et templum Spiritus Sancti, ab ipso ad e ternam vitam suspicianda et glorificanda, a fidelibus veneranda esse, per quæ multa beneficia a Deo hominibus praestantur; ita ut affirmantes, sanctorum reliquis venerationem atque honorem non debere; vel eæ aliæ sacra monumenta a fidelibus inutiliter honorari, atque eorum opis impetrandæ causa sanctorum memorias frustra frequentari; omnino damnandos esse, prout jam pridem eos damnavit, et nunc etiam damnat Ecclesia.

Also, that the holy bodies of holy martyrs, and of others now living with Christ,—which bodies were the living members of Christ, and the temple of the Holy Ghost, and which are by him to be raised unto eternal life, and to be glorified,—are to be venerated by the faithful; through which [bodies] many benefits are bestowed by God on men; so that they who affirm that veneration and honor are not due to the relics of saints; or that these, and other sacred monuments, are uselessly honored by the faithful; and that the places dedicated to the memories of the saints are in vain visited with the view of obtaining their aid, are wholly to be condemned, as the Church has already long since condemned, and now also condemns them.

Moreover, that the images of Christ, of the Virgin Mother of God, and of the other saints, are to be had and retained particularly in temples, and that due honor and veneration are to be given them; not that any divinity, or virtue, is believed to be in them, on account of which they are to be worshipped; or that any thing is to be asked of them; or that trust is to be reposed in images, as was of old done by the Gentiles, who placed their hope in idols; but because the honor which is shown them is referred to the prototypes which those images represent; in such wise that by the images which we kiss, and before which we uncover the head, and prostrate ourselves, we adore Christ, and we venerate the saints, whose similitude they bear: as, by the decrees of Councils, and especially of the second Synod of Nicæa, has been defined against the opponents of images.

Imagines porro Christi, Deiparæ Virginis et aliorum sanctorum in templis præsertim habendas et retinendas, eisque debitum honorem et venerationem impertiendam; non quod credatur in esse aliqua in iis divinitas vel virtus, propter quam sint colendæ, vel quod ab eis sit aliquid petendum, vel quod fiducia in imaginibus sit figenda veluti olim fiebat a gentibus, quæ in idolis spem suam collocabant; sed quoniam honos, qui eis exhibetur, referatur ad prototypa, quæ ille representant, ita ut per imaginès, quas osculamur et coram quibus caput aperimus et procumibimus, Christum adoremus, et sanctos, quorum illæ similitudinem gerunt, veneremur: id quod conciliorum præsertim vero secundæ Nicææ Synodi decretis contra imaginum oppugnatores est sancitum.

264 1 Cor. iii. 6.
And the bishops shall carefully teach this,—that, by means of the histories of the mysteries of our Redemption, portrayed by paintings or other representations, the people is instructed, and confirmed in [the habit of] remembering, and continually revolving in mind the articles of faith; as also that great profit is derived from all sacred images, not only because the people are thereby admonished of the benefits and gifts bestowed upon them by Christ, but also because the miracles which God has performed by means of the saints, and their salutary examples, are set before the eyes of the faithful; that so they may give God thanks for those things; may order their own lives and manners in imitation of the saints; and may be excited to adore and love God, and to cultivate piety. But if any one shall teach or entertain sentiments contrary to these decrees: let him be anathema.

And if any abuses have crept in amongst these holy and salutary observances, the holy Synod ardently desires that they be utterly abolished; in such wise that no images [suggestive] of false doctrine, and furnishing occasion of dangerous error to the uneducated, be set up. And if at times, when expedient for the unlettered people, it happen that the facts and narratives of sacred Scripture are portrayed and represented, the people shall be taught, that not thereby is the Divinity represented, as though it could be seen by the eyes of the body, or be portrayed by colors or figures.

Moreover, in the invocation of saints, the veneration of relics, and the sacred use of images, every superstition shall be removed, all filthy lucre be abolished; finally, all

**Illud vero diligentem doceant episcopi, per historias mysteriorum nostræ redemptionis picturis vel aliis similitudinibus expressas erudiri et confirmari populum in articulis fidei commemorandis et assidue recolendis; tum vero ex omnibus sacris imaginibus magnum fructum percipi, non solum quia admonetur populus beneficiorum et munerum, quæ a Christo sibi collata sunt, sed etiam quia Dei gratias agant, ad sanctorumque imitationem vitam moresque suos componant, excitenturque ad adorandum ac diligendum Deum et ad pietatem colendam. Si quis autem his decretis contraria docuerit aut senserit: anathema sit.**

In has autem sanctas et salutares observationes si qui abusus irepserint, eos prorsus aboleri sancta synodus vehementer cupit; ita ut nulæ falsi dogmati imaginis et rudibus periculosi erroris occasioem præbentes, statuantur. Quod si aliquando historias et narrations sacrae scripturæ, cum id indoctæ plebi expediet, exprimi et figurari contigerit, doceatur populus, non propter divinitatem figurari, quasi corporeis oculis conspici vel coloribus, aut figuris exprimi possit.

Omnis porro superstitio in sanctorum invocatione, reliquiarum veneracione et imaginum sacro usu tollatur, omnis turpis quæstus eliminetur, omnis denique lascivia

aut senserit: anathema sit.
vitetur; ita ut procaci venustate imagines non
pingantur nec ornentur, et sanctorum
celebratione ac reliquiarum visitatione
hominum ad commessationes atque ebrietates
non abutan tur, quasi festi dies in honorem
sanctorum per luxum ac lasciviam agantur.

Postremo, tanta circa hæc digentia

et cura ab episcopis adhibeat ur, ut nihil
inordinatum aut præpostere et tumultuarie
accomodatum, nihil profanum nihilque
inhonestum appareat, cum domum Dei deceat
sanctitudo.

Hæc ut fidelius observentur, statuit sancta
synodus, nemini licere ullo in loco vel
ecclesia, etiam quomodolibet exempta, ullam
insolitam ponere vel ponendam curare
imaginem, nisi ab episcopo approbata fuerit;
nulla etiam admittenda esse nova miracula,
nec novas reliquias recipiendas, nisi eodem
reconoscente et approbante episcopo, qui,
simul atque de iis a liquid compertum
habuerit, adhibitis in consilium theologis et
aliis piis viris, ea faciat, quæ veritati et pietati
consentanea judicaverit.

Quod si aliquid dubius, aut difficilis abusus
sit exstirpandus, vel omnino aliqua de iis
rebus gravior quæstio incidat, episcopus,
antequam controversiam dirimat,
metropolitan i et comprovincialium
epis coporum in concilio provinciali
sententiam exspectet, ita tamen, ut nihil
inconsulto

lasciviousness be avoided; in such wise that
figures shall not be painted or adorned with
a beauty exciting to lust; nor the celebration
of the saints and the visitation of relics be by
any perverted into revelings and drunkenness;
as if festivals were celebrated to the honor of
the saints by luxury and wantonness.

In fine, let so great care and diligence

be used herein by bishops, as that there be
nothing seen that is disorderly, or that is
unbecomingly or confusedly arranged,
nothing that is profane, nothing indecorous,
seeing that holiness becometh the house of
God.265

And that these things may be the more
faithfully observed, the holy Synod ordains,
that no one be allowed to place, or cause to
be placed, any unusual image, in any place or
church, howsoever exempted, except that
image has been approved of by the bishop;
also, that no new miracles are to be
acknowledged, or new relics recognized,
unless the said bishop has taken cognizance
and approved thereof; who, as soon as he has
obtained some certain information in regard
of these matters, shall, after having taken the
advice of theologians, and of other pious men,
act therein as he shall judge to be consonant
with truth and piety. But if any doubtful or
difficult abuse has to be extirpated; or, in fine,
if any more grave question shall arise
touching these matters, the bishop, before
deciding the controversy, shall await the
sentence of the metropolitan and of the
bishops of the province, in a provincial

265 Psa. xcii. 5.
Council; yet so that nothing new, or that previously has not been usual in the Church, shall be resolved on without having first consulted the most holy Roman Pontiff.

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<th>sanctissimo Romano pontifice novum aut in Ecclesia hactenus inusitatum decernatur.</th>
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Continuatio Sessionis

Continuation of the Session,

*die IV. Decembris.*

Continuation of the Session,

*on the fourth day of December.*

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**DECRETUM DE INDULGENTIIS.**

Cum potestas conferendi indulgentias a Christo Ecclesiæ concessa sit, atque hujusmodi potestate divinitus sibi tradita antiquissimis etiam temporibus illa usa fuerit, sacrosancta synodus indulgentiarum usum, Christiano populo maxime salutarem et sacrorum conciliorum auctoritate probatum, in Ecclesia retinendum esse docet et præcipit, eosque anathemate damnat, qui aut inutiles esse asserunt, vel eas concedendi in Ecclesia potestatem esse negant. In his tamen concedendis moderationem juxta veterem et probatam in Ecclesia consuetudinem adhiberi cupit, ne nimia facilitate ecclesiastica disciplina enervetur.

Abusus vero, qui in his irreper sunt, et quorum occasione insigne hoc indulgentiarum nomen ab hereticis blasphematur, emendatos et correctos whereas the power of conferring Indulgences was granted by Christ to the Church, and she has, even in the most ancient times, used the said power delivered unto her of God, the sacred holy Synod teaches and enjoins that the use of Indulgences, for the Christian people most salutary, and approved of by the authority of sacred Councils, is to be retained in the Church; and it condemns with anathema those who either assert that they are useless, or who deny that there is in the Church the power of granting them. In granting them, however, it desires that, in accordance with the ancient and approved custom in the Church, moderation be observed; lest, by excessive facility, ecclesiastical discipline be enervated. And being desirous that the abuses which have crept therein, and by occasion of which this honorable name of Indulgences is blasphemed by heretics, be amended and corrected, it
capiens, præsentí decreto generaliter statuit, pravos quæstus omnes pro his consequendis, unde plurima in Christiano populo abusuum causa fluxit, omnino abolendos esse.

Ceteros vero, qui ex superstitione, ignorantia, irreverentia, aut aliunde quomodocumque proventerunt, cum ob multiplicès locorum et provinciarum, apud quas hi committuntur, corruptelas commode nequeant specialiter prohiberi; mandat omnibus episcopis, ut diligenter quisque hujusmodi abusus Ecclesiæ suæ colligat, eosque in prima synodo provinciali referat; ut aliorum quoque episcoporum sententia cognita, statim ad summum Romanum pontificem deferantur, cujus auctoritate et prudentia, quod universali Ecclesiæ expediet, statuat; ut ita sanctorum indulgentiarum munus pie, sancte et incorrupte omnibus fidelibus dispensetur.

ordains generally by this decree, that all evil gains for the obtaining thereof,—whence, a most prolific cause of abuses amongst the Christian people has been derived,—be wholly abolished. But as regards the other abuses which have proceeded from superstition, ignorance, irreverence, or from whatsoever other source, since, by reason of the manifold corruptions in the places and provinces where the said abuses are committed, they can not conveniently be specially prohibited, it commands all bishops diligently to collect, each in his own Church, all abuses of this nature, and to report them in the first provincial Synod; that, after having been reviewed by the opinions of the other bishops also, they may forthwith be referred to the Sovereign Roman Pontiff, by whose authority and prudence that which may be expedient for the universal Church will be ordained; that thus the gift of holy Indulgences may be dispensed to all the faithful, piously, holily, and incorruptly.

II. PROFESSIO FIDEI TRIDENTINÆ.

Profession of the Tridentine Faith. A.D. 1564.


I. Ego —— firma fide credo et profiteor omnia et singula, quæ continentur in symbolo fidei, quo sancta Romana Ecclesia utitur, videlicet:

'Credo in unum Deum, Patrem omnipotentem,' etc. [Symbolum Nicenum. See p. 27.]

I. I, —— with a firm faith believe and profess all and every one of the things contained in that creed which the holy Roman Church makes use of:

'I believe in one God, the Father Almighty,' etc. [The Nicene Creed. See pp. 27 and 98.]
II. Apostolicas et ecclesiasticas traditiones, reliquasque ejusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector.

III. Item sacram Scripturam juxta eum sensum, quem tenuit et tenet sancta mater Ecclesia, cujus est judicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam, nisi juxta unanimem consensum patrum accipiam et interpretabor.

IV. Profiteor quoque, septem esse vere et proprie sacramenta nove legis a Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria: scilicet baptismum, confirmationem, eucharistiam, penitentiam, extremam unctionem, ordinem et matrimonium; illaque gratiam conferre; et ex his baptismum, confirmationem et ordinem sine sacrilegio reiterare non posse. Receptos quoque et approbatos Ecclesiæ Catholicæ ritus in supradictorum omnium sacramentorum solemnni administratione recipio et admitto.

V. Omnia et singula, quæ de peccato originali et de justificatione in sacrosancta Tridentina synodo definita et declarata fuerunt, amplector et recipio.

VI. Profiteor pariter, in missa offerri Deo verum, proprium et propitiatorium sacrificium pro vivis et defunctis; atque in sanctissimo eucharistiae sacramento esse vere, realiter et substantialiter corpus et sanguinem, una cum anima et divinitate Domini nostri Jesu Christi, the eucharist, penance, extreme unction, holy orders, and marriage; and that they confer grace; and that of these, baptism, confirmation, and ordination can not be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

V. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

VI. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together
fierique conversionem totius substantiæ panis in corpus et totius substantiæ vini in sanguinem; quam conversionem Catholica Ecclesia transsubstantiationem appellat.

VII. Fateor etiam, sub altera tantum specie totum atque integrum Christum, verumque sacramentum sumi.

VII. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

esee, animasque ibi detentas fideliem suffragiis juvari. Similiter et sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.

VIII. Constanter teneo, purgatorium esse, animasque ibi detentas fidelium suffragiis juvari. Similiter et sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.

VIII. I firmly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise, that the saints reigning with Christ are to be honored and invoked, and that they offer up prayers to God for us, and that their relics are to be had in veneration.

IX. Firmissime assero, imagines Christi ac Deiparæ semper Virginis, nec non aliorum sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictamuisse, illarumque usum Christiano populo maxime salutarem esse affirmo.

IX. I most firmly assert that the images of Christ, and of the perpetual Virgin the Mother of God, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

X. Sanctam Catholicam et Apostolicam Romanam Ecclesiam omnium ecclesiarum matrem et magistram agnosco, Romano que pontifici, beati Petri apostolorum principis successori ac Jesu Christi vicario veram obedientiam spondeo ac juro.

X. I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise and swear true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

266 Bullarium Rom.: firmiter.
XI. Cætera item omnia a sacris canonibus et acumenecis conciliis, ac præcipue a sacrosancta Tridentina synodo tradita, definita et declarata indubitanter recipio atque profiteor; simulque contraria omnia, atque hereses quascumque ab Ecclesia damnatas, rejectas et anathematizatas ego pariter damno, rejicio et anathematizo.

XII. Hanc veram Catholicam fidel, extra quam nemo salus esse potest, quam in presenti sponte profiteor et veraciter teneo, eundem integram et inviolatam usque ad extremum vitae spiritum constantissime, Deo adjuvante, retiner et confiteri, atque a meis subditis vel illis, quorum cura ad me in munere meo spectabit, teneri, doceri et prædicari, quantum in me erit, curaturum. Ita ego idem — spondeo, voveo ac juro. Sic me Deus adjuvet, et haec sancta Dei Evangelia.

XI. I likewise undoubtingly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

XII. I do, at this present, freely profess and truly hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God’s assistance, to the end of my life. And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those the care of whom shall appertain to me in my office. This I promise, vow, and swear—so help me God, and these holy Gospels of God.

III. DECRETUM PII IX. DE IMMACULATA CONCEPTIONE BEATÆ VIRGINIS MARIAE.

The Decree of Pope Pius IX. on the Immaculate Conception of the Blessed Virgin Mary.

[The Latin text from the Bull 'Ineffabilis Deus,' in which Pope Pius IX. promulgated to the Roman Catholic world the definition of the Immaculate Conception of the Virgin Mary, as read before an assembly of Cardinals and Bishops in St. Peter’s, Dec. 8, 1864. See Vol. I. §§ 28 and 29, pp. 109 sqq.]

[Note.—As it was promulgated by Pius IX., Jan. 20, 1877—Acta sedis sanc. X., 382—and is now offered to Catholic priests and professors, Pius IV.’s Profession contains in article XI, after the words Tridentino synodo, the clause et ab acumenico concilio Vaticano (tradita, definita et declarata) præsertim de Romani pontificis primatu ac infallibili magisterio. The insertion conforms to Pius IX.’s letter to a German bishop, Nov. 6, 1876, that it is altogether necessary that priests with full and unreserved assent of will accept the definition of papal infallibility unless they want to abandon the right faith, pleno et absoluto intellectus et voluntatis assensu definitionem complectantur, nisi a recta fide aberrare velint. In the same letter, Pius wrote that ‘nothing could be more absurd than to think that the Holy Spirit would vouchsafe truths and that, at the same time, it might be inopportune to teach them.’ The Profession is printed with the insertion in Benedict’s Code of Canon Law.—Ed.]
Postquam nunquam intermisimus, in humilitate et jejunio privatás nostrás et publicás Ecclesiæ preces Deo Patri per Filium Ejus offerre, ut Spiritus Sancti virtute mentem nostram dirigere et confirmare dignaretur, implorato universæ caelestis curiæ præsidio, et advocato cum genitibus Paraclito Spiritu, eoque sic adspirante, ad honorem Sanctæ et Individuæ Trinitatis, ad decus et ornamentum Virginis Deiparae, ad exaltationem Fidei Catholicae et Christianæ Religionis augmentum, auctoritate Domini Nostri Jesu Christi, beatorum apostolorum Petri et Pauli ac nostra declaramus, pronunciamus et definimus

Doctrinam, quæ tenet, beatissimam Virginem Mariam in primo instanti suæ Conceptionis fuisse singulærì omnipotentís Dei gratiæ privilegïo, intuitu meritorum Christi Jesu Salvatoris humani generis, ab omni originalis culpæ labe præservatam immínum, esse a Deo revelatam, adque idcirco ab omnibus fidelibus firmiter constanterque credendam.

Quapropter si qui secus ac a nobis definitum est, quod Deus avertat, presumperint corde sentire, ii noverint, ac porro sciant, se proprio judicio condemnavos, nanfragium circa filiam passos esse, et ab unitate Ecclesiæ defecisse, ac præterea facto ipso suo semet paenís a jure statutis subjiciere si quod corde sentiant, verbo aut scripto vel alicuius externo modo significare ausi fuerint.

Since we have never ceased in humility and fasting to offer up our prayers and those of the Church to God the Father through his Son, that he might deign to direct and confirm our mind by the power of the Holy Ghost, after imploring the protection of the whole celestial court, and after invoking on our knees the Holy Ghost the Paraclete, under his inspiration WE PRONOUNCE, DECLARE, AND DEFINE, unto the glory of the Holy and Indivisible Trinity, the honor and ornament of the holy Virgin the Mother of God, for the exaltation of the Catholic faith and the increase of the Christian religion, by the authority of our Lord Jesus Christ and the blessed Apostles Peter and Paul, and in our own authority, that The Doctrine which holds the Blessed Virgin Mary to have been, from the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the Saviour of mankind,
IV. SYLLABUS ERRORUM.

The Papal Syllabus of Errors. A.D. 1864.

[This document, though issued by the sole authority of Pope Pius IX., Dec. 8, 1864, must be regarded now as infallible and irreformable, even without the formal sanction of the Vatican Council. It is purely negative, but indirectly it teaches and enjoins the very opposite of what it condemns as error. See Vol. I. § 20, pp. 128–134.]

<table>
<thead>
<tr>
<th>Syllabus complectens præcipuos nostræ ætatis</th>
<th>The Syllabus of the principal errors of our time, which are stigmatized in the Consistorial Allocutions, Encyclicals, and other Apostolical Letters of our Most Holy Lord, Pope Pius IX.</th>
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<tr>
<td>Errores qui notantur in Allocutionibus Consistorialibus, in Encyclicis, alisque Apostolicis Letteris Sanctissimi Domini Nostri Pii Papæ IX.</td>
<td>§ I.—PANTHEISMUS, NATURALISMUS ET RATIONALISMUS ABSOLUTUS.</td>
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<td>§ I.—PANTHEISM, NATURALISM, AND ABSOLUTE RATIONALISM.</td>
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<tr>
<td>1. Nullum supremum, sapientissimum, providentissimum, Nomen divinum existit ab hac rerum universitate distinctum, et Deus idem est ac rerum natura et iccirco mutationibus obnoxius, Deusque reapet fit in homine et mundo, atque omnia Deus sunt et ipsissimam Dei habent substantiam; ac una eademque res est Deus cum mundo, et proinde spiritus cum materia, necessitas cum libertate, verum cum falso, bonum cum malo, et justum cum injusto.</td>
<td>1. There exists no supreme, most wise, and most provident divine being distinct from the universe, and God is none other than nature, and is therefore subject to change. In effect, God is produced in man and in the world, and all things are God, and have the very substance of God. God is therefore one and the same thing with the world, and thence spirit is the same thing with matter, necessity with liberty, true with false, good with evil, justice with injustice.</td>
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<tr>
<td>2. Neganda, est omnis Dei actio in homines et mundum.</td>
<td>2. All action of God upon man and the world is to be denied.</td>
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<tr>
<td>3. Humana ratio, nullo prorsus</td>
<td>3. Human reason, without any regard to God, is the sole arbiter of truth and falsehood, of good and evil; it is its own law</td>
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<tr>
<td>Dei respectu habito, unicus est veri et falsi, boni et mali arbiter, sibi ipsi est lex et</td>
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naturalibus suis viribus ad hominum ac populorum bonum curandum sufficit.

Alloc. Maxima quidem 9 junii 1862.

Allocution Maxima quidem, 9th June, 1862.

4. Omnes religionis veritates ex nativa humanae rationis vi derivant; hinc ratio est princeps norma, qua homo cognitionem: omnium cujuscumque generis veritatum assequi possit ac debeat.

Epist. encycl. Qui pluribus 9 novembris 1846.

Encyclical Letters, Qui pluribus, 9th November, 1846.

Epist. encycl. Singulari quidem 17 martii 1856.

Encyclical Letters, Singulari quidem, 17th March, 1856.

Alloc. Maxima quidem 9 junii 1862.

Allocation Maxima quidem, 9th June, 1862.

5. Divina revelatio est imperfecta et iccirco subjecta continuo et indefinito progressui, qui humanae rationis progressioni respondeat.

Epist. encycl. Qui pluribus 9 novembris 1846.

Encyclical Letters, Qui pluribus, 9th November, 1846.

Alloc. Maxima quidem 9 junii 1862.

Allocation Maxima quidem, 9th June, 1862.

6. Christi fides humanae refragatur rationi; divinaque revelatio non solum nihil prodest, verum etiam nocet hominis perfectioni.

Epist. encycl. Qui pluribus 9 novembris 1846.

Encyclical Letters, Qui pluribus, 9th November, 1846.

Alloc. Maxima quidem 9 junii 1862.

Allocation Maxima quidem, 9th June, 1862.
<table>
<thead>
<tr>
<th>7. Prophetiae et miracula in</th>
<th>7. The prophecies and miracles</th>
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<tbody>
<tr>
<td>Sacris Litteris exposita et narrata sunt poetarum commenta, et Christianæ fidei mysteria philosophicarum investigationum summa; et utriusque Testamenti libris mythica continentur inventa; ipseque Jesus Christus est mythica fictio.</td>
<td>set forth and narrated in the Sacred Scriptures are the fictions of poets; and the mysteries of the Christian faith are the result of philosophical investigations. In the books of both Testaments there are contained mythical inventions, and Jesus Christ is himself a mythical fiction.</td>
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II.—RATIONALISMUS MODERATUS.  

| 8. Quum ratio humana ipsi religioni æquiparetur, iccirco theologicae disciplinae perinde ac philosophicae tractanda sunt. | 8. As human reason is placed on a level with religion, so theological matters must be treated in the same manner as philosophical ones. |

| 9. Omnia indiscriminatim dogmata religionis Christianæ sunt objectum naturalis scientiae seu philosophiae; et humana ratio historice tantum exculta potest ex suis naturalibus viribus et principiis ad veram de omnibus etiam reconditioribus dogmatibus scientiam pervenire, modo hoc dogmata ipsi rationi tamquam objectum proposita fuerint. | 9. All the dogmas of the Christian religion are, without exception, the object of scientific knowledge or philosophy, and human reason, instructed solely by history, is able, by its own natural strength and principles, to arrive at the true knowledge of even the most abstruse dogmas: provided such dogmas be proposed as subject-matter for human reason. |
| Epist. ad eundem Tuas libenter 21 decembris 1863. | To the same, Tuas libenter, 21st December, 1863. |
| 10. Quam aliud sit philosophus, aliud philosophia, ille jus | 10. As the philosopher is one thing, and philosophy is another, so it is the right and duty of the philosopher to submit to the authority which he shall have recognized as true; but philosophy neither can nor ought to submit to any authority. |

| 11. Ecclesia non solum non debet in philosophiam unquam animadvertere, verum etiam debet ipsius philosophiae tolerare errores, eoque relinquere ut ipsa se corrigat. | 11. The Church not only ought never to animadvert upon philosophy, but ought to tolerate the errors of philosophy, leaving to philosophy the care of their correction. |


| 13. Methodus et principia, quibus antiqui Doctores scholastici Theologiam excoluerunt, temporum nostrorum necessitatisbus scientiarumque progressui minime congruunt. | 13. The method and principles by which the old scholastic doctors cultivated theology are no longer suitable to the demands of the age and the progress of science. |
Epist. ad Archiep. Frising. Tuas libenter 21 decembris 1863.

14. Philosophy must be treated of without any account being taken of supernatural revelation.

Epist. ad Archiep. Frising. Tuas libenter 21 decembris 1863.

N. B.—Cum rationalismi systemate cohærent in great part, the errors of Anthony Günther, condemned in the letter to the Cardinal Archbishop of Cologne, Eximiam tuam, June 15, 1857, and in that to the Bishop of Breslau, Dolore haud mediocri, April 30, 1860.

§ III. — INDIFFERENTISMUS, LATITUDINARIANISMUS.

15. Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason.

Litt. Apost. Multiplices inter 10 junii 1851.

Alloc. Maxima quidem 9 junii 1862.

16. Men may in any religion find the way of eternal salvation, and obtain eternal salvation.

Epist. encycl. Qui pluribus 9 novembris 1846.

Apostolic Letter, Multiplices inter, 10th June, 1851.

Allocation Maxima quidem, 9th June, 1862.

Encyclical Letters, Qui pluribus, 9th November, 1846.
| 17. *Saltet bene sperandum est de aeterna illorum omnium salute, qui in vera Christi Ecclesia nequaquam versantur.* | 17. We may entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true Church of Christ. |
| 18. *Protestantismus non aliud est quam diversa veræ ejusdem Christianæ religionis forma, in qua æque ac in Ecclesia Catholica Deo placere datum est.* | 18. Protestantism is nothing more than another form of the same true Christian religion, in which it is possible to be equally pleasing to God as in the Catholic Church. |
| § IV.— SOCIALISMUS, COMMUNISMUS, SOCIETATES CLANDESTINÆ, SOCIETATES BIBLICÆ, SOCIETATES CLERICO-LIBERALES. | § IV.—SOCIALISM, COMMUNISM, SECRET SOCIETIES, BIBLICAL SOCIETIES, CLERICO-LIBERAL SOCIETIES. |
§ V.— ERRORS CONCERNING THE CHURCH AND HER RIGHTS.

19. The Church is not a true, and perfect, and entirely free society, nor does she enjoy peculiar and perpetual rights conferred upon her by her Divine Founder, but it appertains to the civil power to define what are the rights and limits with which the Church may exercise authority.

 Alloc. Singulari quadam 9 decembris 1854.
 Alloc. Multis gravibusque 17 decembris 1860.
 Alloc. Maxima quidem 9 junii 1862.
 Alloc. Meminit unusquisque 30 septembris 1861.
 Alloc. Multiplices inter 10 junii 1851.
 Alloc. Multiplices inter 10 junii 1851.

20. The ecclesiastical power must not exercise its authority without the permission and assent of the civil government.

 Alloc. Meminit unusquisque, 30th September, 1861.
 Alloc. Multiplices inter, 10th June, 1851.

21. The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion.

 Alloc. Multiplices inter, 10th June, 1851.
 Alloc. Multiplices inter, 10th June, 1851.

22. The obligation which binds Catholic teachers and authors applies only to those things which are proposed for universal belief

 Alloc. Multiplices inter, 10th June, 1851.
 Alloc. Multiplices inter, 10th June, 1851.
judicio veluti fidei dogmata ab omnibus credenda proponuntur.

Epist. ad Archiep. Frising. Tuas libenter 21 decembris 1863.


23. Romani Pontifices et Concilia oecumenica a limitibus suæ potestatis recesserunt, jura principum usurparunt, atque etiam in rebus fidei et morum definiendis errarunt.

23. The Roman Pontiffs and oecumenical Councils have exceeded the limits of their power, have usurped the rights of princes, and have even committed errors in defining matters of faith and morals.

Litt. Apost. Multiplices inter 10 junii 1851.

Apostolic Letter, Multiplices inter, 10th June, 1851.

24. Ecclesia vis inferendae potestatem non habet, neque potestatem ullam temporalem directam vel indirectam.

24. The Church has not the power of availing herself of force, or any direct or indirect temporal power.


Apostolic Letter, Ad apostolicae, 22d August, 1851.

25. Praeter potestatem Episcopatui inherentem, alia est attributa temporalis potestas a civili

25. In addition to the authority inherent in the Episcopate, a further and temporal power is granted to it by the civil authority, either expressly or tacitly, which power is on that account also revocable by the civil authority whenever it pleases.


Apostolic Letter, Ad apostolicae, 22d August, 1851.

26. Ecclesia non habet nativum ac legitimum jus acquirendi ac possidendi.

26. The Church has not the innate and legitimate right of acquisition and possession.

Alloc. Nunquam fore 15 decembris 1856.

Allocation Nunquam fore, 15th Dec., 1856.

27. *Sacri Ecclesiæ ministri Romanusque Pontifex ab omni rerum temporalium cura ac dominio sunt omnino excludendi.*

Allocution *Maxima quidem*, 9th June, 1862.

28. *Episcopis, sine gubernii venia, fas non est vel ipsas apostolicas litteras promulgare.*

Allocution *Nunquam fore*, 15th Dec., 1856.

29. *Gratiae a Romano Pontifice concessæ existimari debent tamquam irritæ, nisi per gubernium fuerint imploratae.*

Allocution *Nunquam fore*, 15th Dec., 1856.

30. *Ecclesiæ et personarum ecclesiasticarum immunitas a jure civili ortum habuit.*


31. *Ecclesiasticum forum pro temporalibus clericorum causis sive civilibus sive criminalibus omnino de medio tollendum est, etiam inconsulta et reclamante Apostolica Sede.*

31. Ecclesiastical courts for temporal causes, of the clergy, whether civil or criminal, ought by all means to be abolished, either without the concurrence and against the protest of the Holy See.

32. *Absque ulla naturalis juris et æquitatis violatione potest abrogari personalis immunitas, qua cleri ab onere subeundae exercendance militiae eximuntur; hanc vero abrogationem postulat civilis progressus maxime in societate ad formam librioris regiminis constituta.*

32. The personal immunity exonerating the clergy from military service may be abolished, without violation either of natural right or of equity. Its abolition is called for by civil progress, especially in a community constituted upon principles of liberal government.


33. *Non pertinet unice ad ecclesiasticam jurisdictionis potestatem proprio ac nativo jure dirigere theologicarum rerum doctrinam.*

33. It does not appertain exclusively to ecclesiastical jurisdiction, by any right, proper and inherent, to direct the teaching of theological subjects.

| 34. *Doctrina, comparantium Romanum Pontificem principi libero et agenti in universa Ecclesia doctrina est quæ media ævo prævaluit.* | 34. The teaching of those who compare the sovereign Pontiff to a free sovereign acting in the universal Church is a doctrine which prevailed in the middle ages. |

| 35. *Nihil vetat, alicujus concilii generalis sententia aut universorum populum facio, summum Pontificatum ab Romano Episcopo atque Urbe ad alium* | 35. There would be no obstacle to the sentence of a general council, or the act of all the universal peoples, transferring the pontifical sovereignty from the Bishop and |
36. The definition of a national council does not admit of any subsequent discussion, and the civil power can regard as settled an affair decided by such national council.

37. National churches can be established, after being withdrawn and plainly separated from the authority of the Roman Pontiff.

38. Roman Pontiffs have, by their too arbitrary conduct, contributed to the division of the Church into eastern and western.

39. The commonwealth is the origin and source of all rights, and possesses rights which are not circumscribed by any limits.
<table>
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<tr>
<td>40. Catholicæ Ecclesia doctrina</td>
<td>40. The teaching of the Catholic Church is opposed to the well-being and interests of society.</td>
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<tr>
<td>humanae societatis bono et commodis adversatur.</td>
<td>Encyclical Letters, Qui pluribus, 9th November, 1846.</td>
</tr>
<tr>
<td>41. Civili potestati vel ab infideli imperante exercitae competit potestas indirecta negativa in sacra; eidem proinde competit nedum jus quod vocant exequatur, sed etiam jus appellationis, quam nuncupant, ab abusu.</td>
<td>41. The civil power, even when exercised by an unbelieving sovereign, possesses an indirect and negative power over religious affairs. It therefore possesses not only the right called that of exequatur, but that of the (so-called) appellatio ab abusu.</td>
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<tr>
<td>42. In conflictu legum utriusque potestatis jus civile prævalet.</td>
<td>42. In the case of conflicting laws between the two powers, the civil law ought to prevail.</td>
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<tr>
<td>43. Laica potestas auctoritatem habet rescindendi, declarandi ac faciendi irritas solemnes conventiones (vulgo Concordata) super usu jurium ad ecclesiasticam immunitatem pertinentiam cum Sede Apostolica initias, sine hujus consensu, immo et ea reclamante.</td>
<td>43. The civil power has a right to break, and to declare and render null, the conventions (commonly called Concordats) concluded with the Apostolic See, relative to the use of rights appertaining to the ecclesiastical immunity, without the consent of the Holy See, and even contrary to its protest.</td>
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44. Civilis auctoritas potest se immiscere rebus quæ ad religionem, mores et regimen spirituale pertinent. Hinc potest de instructionibus judicare, quas Ecclesiæ pastores ad conscientiarum normam pro suo munere edunt, quin etiam potest de divinorum sacramentorum administratione et dispositionibus ad ea susciendi necessariis decernere.

Hence it has control over the instructions for the guidance of consciences issued, conformably with their mission, by the pastors of the Church. Further, it possesses power to decree, in the matter of administering the divine sacraments, as to the dispositions necessary for their reception.

45. Totum scholarum publicarum regimen, in quibus juventus Christianæ alicujus reipublicæ instituitur, episcopalibus dumtaxat seminariis aliqua ratione exceptis, potest ac debet attribui auctoritati civili, et ita quidem attribui, ut nullam alií cuicumque auctoritati recognoscatur jus immiscendi se in disciplina scholarum, in regimine studiorum, in graduum collatione, in dilectu aut approbatione magistrorum.

45. The entire direction of public schools, in which the youth of Christian states are educated, except (to a certain extent) in the case of episcopal seminaries, may and must appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the choice and approval of the teachers.

46. Immo in ipsis clericorum seminariis methodus studiorum adhibenda civili auctoritati subjicitur.

46. Much more, even in clerical seminaries, the method of study to be adopted is subject to the civil authority.
47. Postulat optima civilis societatis ratio, ut populares scholæ, quæ patent omnibus cujusque e populo classis pueris, ac publica universim instituta, quæ litteris severioribusque disciplinis tradendis et educationi juventutis curandæ sunt destinata, eximantur ab omni Ecclesiae auctoritate, moderatrice vi et ingerentia, plenoque civilis ac politice auctoritatis arbitrio subjiciantur ad imperantium placita et ad communium ætatis opinionum amussim.

Epist. ad Archiep. Friburg. Quum non sine 14 juli 1864.

48. Catholicis viris probari potest ea juventutis instituendæ ratio, quæ sit a Catholica fide et ab Ecclesiae potestate sejuncta, quæque rerum dumtaxat naturalium scientiam ac terrenæ socialis vitæ fines tantummodo vel saltem primario spectet.

Epist. ad Archiep. Friburg. Quum non sine 14 juli 1864.

49. Civilis auctoritas potest impedire quominus sacrorum antistites et fideles populi cum Romano Pontifice libere ac mutuo communicent.

Alloc. Maxima quidem 9 junii 1862.

50. Laica auctoritas habet per se jus præsentandi episcopos et potest ab illis exigere, ut ineant diecésium procurationem, intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age.

Letter to the Archbishop of Fribourg, Quum non sine, 14th July, 1864.

48. This system of instructing youth, which consists in separating it from the Catholic faith and from the power of the Church, and in teaching exclusively, or at least primarily, the knowledge of natural things and the earthly ends of social life alone, may be approved by Catholics.

Letter to the Archbishop of Fribourg, Quum non sine, 14th July, 1864.

49. The civil power has the right to prevent ministers of religion, and the faithful, from communicating freely and mutually with each other, and with the Roman Pontiff.

Allocation Maxima quidem, 9th June, 1862.

50. The secular authority possesses, as inherent in itself, the right of presenting bishops, and may require of them that they
| Antequam ipsi canonicam at S. Sede institutionem | take possession of their dioceses before having received canonical institution |
| Et apostolicas litteras accipiant. | and the apostolic letters from the Holy See. |
| 51. Immo laicum gubernium habet jus deponendi ab exercitio pastoralis ministerii episcopos, neque tenetur obediere Romano Pontifici in iis qua episcopatum et episcoporum respiciunt institutionem. | 51. And, further, the secular government has the right of deposing bishops from their pastoral functions, and it is not bound to obey the Roman Pontiff in those things which relate to episcopal sees and the institution of bishops. |
| Litt. Apost. Multiplices inter 10 junii 1851. | Apostolic Letter, Multiplices inter, 10th June, 1851. |
| 52. Gubernium potest suo jure immutare ætatem ab Ecclesia præscriptam pro religiosa tam mulierum quam virorum professione, omnibusque religiosis familiiis indicere, ut neminem sine suo permisso ad solemnia vota nuncupanda admittant. | 52. The government has of itself the right to alter the age prescribed by the Church for the religious profession, both of men and women; and it may enjoin upon all religious establishments to admit no person to take solemn vows without its permission. |
| 53. Abrogandæ sunt leges quæ ad religiosarum familiarum statum tutandum, earumque jura et officia pertinent; immo potest civile gubernium iis omnibus auxilium praestare, qui a suscepto religiosæ vitæ instituto deficere ac solemnia vota frangere velint; pariterque potest religiosas easdem familias perinde ac collegiatas Ecclesias, et beneficia simplicia etiam juris patronatus penitus extinguere, illorumque bona et reditus | 53. The laws for the protection of religious establishments, and securing their rights and duties, ought to be abolished: nay, more, the civil government may lend its assistance to all who desire to quit the religious life they have undertaken, and break their vows. The government may also suppress religious orders, collegiate churches, and simple benefices, even those belonging to private patronage, and submit their goods and revenues to the administration |
and disposal of the civil power.

Alloc. *Acerbissimum* 27 septembris 1852.

Alloc. *Probe memineritis* 22 januarii 1855.

Alloc. *Cum sæpe* 26 Julii 1855.

54. *Reges et principes non solum ab Ecclesia jurisdictione eximuntur, verum etiam in questionibus jurisdictioniis dirimendis superiores sunt Ecclesia.*

54. Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church, in litigated questions of jurisdiction.

Allocution *Acerbissimum*, 27th Sept., 1852.

Allocution *Probe memineritis*, 22d Jan., 1855.

Allocation *Cum sæpe*, 26th July, 1855.

55. *Ecclesia a Statu, Statusque ab Ecclesia sejungendus est.*

55. The Church ought to be separated from the State, and the State from the Church.

 Allocution *Acerbissimum*, 27th Sept., 1852.

§ VIII.—*ERRORES DE ETHICA NATURALI ET CHRISTIANA.*

§ VIII.—*ERRORS CONCERNING NATURAL AND CHRISTIAN ETHICS.*

56. *Morum leges divina haud egent sanctione, minimeque opus est ut humanæ leges ad naturæ jus confirmentur aut obligandi vim a Deo accipiant.*

56. Moral laws do not stand in need of the divine sanction, and there is no necessity that human laws should be conformable to the law of nature, and receive their sanction from God.

Alloc. *Acerbissimum* 27 septembris 1852.


Allocation *Maxima quidem*, 9th June, 1862.

57. *Philosophicarum rerum morumque scientia, itemque civiles leges possunt et debent a divina et ecclesiastica auctoritate declinare.*

57. Knowledge of philosophical things and morals, and also civil laws, may and must depart from divine and ecclesiastical authority.
<table>
<thead>
<tr>
<th>Allocution</th>
<th>Page</th>
<th>IV.</th>
<th>228</th>
</tr>
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<tbody>
<tr>
<td>Alloc. Maxima quidem 9 junii 1862.</td>
<td>Alloc.</td>
<td>Maxima quidem 9th June, 1862.</td>
<td>58. Aliae vires non sunt agnoscedae nisi illae quae in materia posita sunt, et omnis morum disciplina honestasque collocari</td>
</tr>
<tr>
<td>Alloc. Maxima quidem 9 junii 1862.</td>
<td>Alloc.</td>
<td>Maxima quidem 9th June, 1862.</td>
<td>debet in cumulandis et augendis quovis modo divitiis ac in voluptatibus explendis.</td>
</tr>
<tr>
<td>Epist. encycl. Quanto conficiamur 10 Augusti 1863.</td>
<td>Encyclical</td>
<td>Letters, Quanto conficiamur, 10th August, 1863.</td>
<td>59. Jus in materiali facto consistit, et omnia hominum officia sunt nomen inane, et omnia humana facta juris vim habent.</td>
</tr>
<tr>
<td>Alloc. Jamdudum cernimus 18 martii 1861.</td>
<td>Alloc.</td>
<td>Jamdudum cernimus, 18th March, 1861.</td>
<td>Fortunata facti injustitiae nullum juris sanctitati detrimentum affert.</td>
</tr>
</tbody>
</table>
63. *Legitimis principibus obedientiam detrectare, immo et rebellare licet.*


Allocution *Quisque vestrum*, 4th Oct., 1847.


64. *Tum cujusque sanctissimi juramenti violatio, tum quælibet scelesta flagitiosaque actio sempiternae legi repugnans, non solum haud est improbanda, verum etiam omnino licita, summisque laudibus efferenda, quando id pro patriæ amore agatur.*

Allocation *Quibus quantisque*, 20th April, 1849.

§ VIII.— THE ERRORS CONCERNING CHRISTIAN MARRIAGE.

65. *Nulla ratione ferri potest, Christum e vexisse matrimonium ad dignitatem sacramenti.*

<table>
<thead>
<tr>
<th>66. Matrimonii sacramentum non est nisi quid contractui accessorium ab eoque separabile, ipsumque sacramentum in una tantum nuptiali benedictione situm est.</th>
<th>66. The sacrament of marriage is only an adjunct of the contract, and separable from it, and the sacrament itself consists in the nuptial benediction alone.</th>
</tr>
</thead>
<tbody>
<tr>
<td>67. Jure naturæ matrimonii vinculum non est indissolubile et in variis casibus divorci propriæ dictæ auctoritate civili sanciri potest.</td>
<td>67. By the law of nature, the marriage tie is not indissoluble, and in many cases divorce, properly so called, may be pronounced by the civil authority.</td>
</tr>
<tr>
<td>68. Ecclesia non habet potestatem impedimenta matrimonium dirimentia inducendi, sed ea potestas civili auctoritate competit, a qua impedimenta existentia tollenda sunt.</td>
<td>68. The Church has not the power of laying down what are diriment impediments to marriage. The civil authority does possess such a power, and can do away with existing impediments to marriage.</td>
</tr>
<tr>
<td>69. Ecclesia sequioribus sæculis dirimentia impedimenta inducere capit, non jure proprio, sed illo jure usa, quod a civili potestate mutuata erat.</td>
<td>69. The Church only commenced in later ages to bring in diriment impediments, and then availing herself of a right not her own, but borrowed from the civil power.</td>
</tr>
</tbody>
</table>
70. Tridentini canones, qui anathematis censuram illis inferunt, qui facultatem impedimenta dirimentia inducendi Ecclesiae negare audeant, vel non sunt dogmatici vel de hac mutuata potestate intelligendi sunt.


70. The canons of the Council of Trent, which pronounce censure of anathema against those who deny to the Church the right of laying down what are diriment impediments, either are not dogmatic, or must be understood as referring only to such borrowed power.

Apostolic Letter, Ad apostolicæ, 22d August, 1851.

71. Tridentini forma sub infirmitatis pœna non obligat, ubi lex civilis aliam formam præstituat, et velit hac nova forma interveniente matrimonium valere.


71. The form of solemnizing marriage prescribed by the said Council, under penalty of nullity, does not bind in cases where the civil law has appointed another form, and where it decrees that this new form shall effectuate a valid marriage.

Apostolic Letter, Ad apostolicæ, 22d August, 1851.

72. Bonifacius VIII. votum castitatis in ordinatione emissum nuptias nullas reddere primus asseruit.


72. Boniface VIII. is the first who declared that the vow of chastity pronounced at ordination annuls nuptials.

Apostolic Letter, Ad apostolicæ, 22d August, 1851.

73. Vi contractus mere civilis potest inter Christianos constare veri nominis matrimonium; falsumque est, aut contractum matrimonii inter Christianos semper esse sacramentum, aut nullum esse contractum, si sacramentum excludatur.


73. A merely civil contract may, among Christians, constitute a true marriage; and it is false, either that the marriage contract between Christians is always a sacrament, or that the contract is null if the sacrament be excluded.

Apostolic Letter, Ad apostolicæ, 22d August, 1851.

Lettera di S. S. PIO IX. al Re di Sardegna 9 settembre 1852.

Letter to the King of Sardinia, 9th September, 1852.
Alloc. *Acerbissimum* 27 septembris 1852.


74. *Caussæ matrimoniales et sponsalia suapte natura ad forum civile pertinent.*


Alloc. *Acerbissimum* 27 septembris 1852.

N. B.—*Huc facere possunt duo alii errores de clericorum calibatu abolendo et de statu matrimonii statui virginitatis anteferendo.* *(Confodiuntur, prior in epist. encycl. Qui pluribus 9 novembris 1846, posterior in litteris apost. Multiplices inter 10 junii 1851.)*

§ IX.—*Errores de civili Romani Pontificis Principatu.*

75. *De temporalis regni cum spirituali compatibilitate disputant inter se Christianæ et Catholicæ Ecclesiæ filii.*


76. *Abrogatio civilis imperii, quo Apostolica Sedes potitur, ad Ecclesiæ libertatem felicitatemque vel maxime conduceret.*

74. Matrimonial causes and espousals belong by their very nature to civil jurisdiction.


Allocution *Acerbissimum*, 27th Sept., 1852.

Allocution *Multis gravibusque*, 17th December, 1860.

N. B.—Two other errors may tend in this direction, those upon the abolition of the celibacy of priests, and the preference due to the state of marriage over that of virginity. These have been proscribed; the first in the Encyclical *Qui pluribus*, Nov. 9, 1846; the second in the Apostolic Letter *Multiplices inter*, June 10th, 1851.

§ IX.—*Errors regarding the civil power of the sovereign pontiff.*

75. The children of the Christian and Catholic Church are not agreed upon the compatibility of the temporal with the spiritual power.


76. The abolition of the temporal power, of which the Apostolic See is possessed, would contribute in the greatest degree to the liberty and prosperity of the Church.
Allocution *Quibus quantisque*, 20th April, 1849.


N. B.—Besides these errors, explicitly noted, many others are impliedly rebuked by the proposed and asserted doctrine, which all Catholics are bound most firmly to hold, touching the temporal sovereignty of the Roman Pontiff. These doctrines are clearly stated in the Allocutions *Quibus quantisque*, 20th April, 1849, and *Si semper antea*, 20th May, 1850; Apost. Letter *Quum Catholica Ecclesia*, 26th March, 1860; Allocutions *Novos*, 28th Sept., 1860; *Jamdudum*, 18th March, 1861; and *Maxima quidem*, 9th June, 1862.

§ X.—ERRORES QUI AD LIBERALISMUM HODIERNUM REFERUNTUR.

77. Ætate hac nostra non amplius expedit, religionem Catholicam haberi tamquam unicum Status religionem, ceteris quibuscumque cultibus exclusis.

Allocation *Nemo vestrum*, 26th July, 1855.

78. Hinc laudabiliter in quibusdam Catholici nominis regionibus lege cautum est, ut hominibus illuc immigrantibus liceat publicum proprii cujusque cultus exercitium habere.

Allocution *Acerbissimum*, 27th Sept., 1852.

79. Enimvero falsum est, civilem cujusque cultus libertatem, itemque plenam potestatem omnibus attributam quaslibet opiniones.

78. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.

78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship.

79. Moreover, it is false that the civil liberty of every mode of worship, and the full power given to all of overtly and publicly manifesting their opinions and their
cognitionesque palam publiceque manifestandi conducere ad populorum mores animosque facilius corrumpendos ac indifferentismi pestem propagandam.

Alloc. Nunquam fore 15 decembris 1856.

80. Romanus Pontifex potest ac debet cum progressu, cum liberalismo et cum recenti civilitate sese reconciliare et componere.

Alloc. Jamdudum cernimus 18 martii 1861.

V. DECRETA DOGMATICA CONCILII VATICANI DE FIDE CATHOLICA ET DE ECCLESIA CHRISTI.


Constitutio Dogmatica de Fide Catholica

Sessio III. Habita die 24 Aprilis 1870.

PIUS EPISCOPUS, SERVUS SERVORUM DEI, SACRO APPROBANTE CONCILIO, AD PERPETUAM REI MEMORIAM.

Dei Filius et generis humani Redemptor, Dominus Noster Jesus Christus, ad Patrem caelestem rediturus, cum Ecclesia sua in terris ideas, of all kinds whatsoever, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism.

Allocation Nunquam fore, 15th Dec., 1856.

80. The Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism, and civilization as lately introduced.

Allocation Jamdudum cernimus, 18th March, 1861.

Dogmatic Constitution on the Catholic Faith.

Published in the Third Session held April 24, 1870.

Our Lord Jesus Christ, the Son of God, and Redeemer of Mankind, before returning to his heavenly Father, promised that he would be
with the Church Militant on earth all days, even to the consummation of the world. Therefore, he has never ceased to be present with his beloved Spouse, to assist her when teaching, to bless her when at work, and to aid her when in danger. And this his salutary providence, which has been constantly displayed by other innumerable benefits, has been most manifestly proved by the abundant good results which Christendom has derived from œcumenical Councils, and particularly from that of Trent, although it was held in evil times. For, as a consequence, the sacred doctrines of the faith have been defined more closely, and set forth more fully, errors have been condemned and restrained, ecclesiastical discipline has been restored and more firmly secured, the love of learning and of piety has been promoted among the clergy, colleges have been established to educate youth for the sacred warfare, and the morals of the Christian world have been renewed by the more accurate training of the faithful, and by the more frequent use of the sacraments. Moreover, there has resulted a closer communion of the members with the visible head, an increase of vigor in the whole mystical body of Christ, the multiplication of religious congregations, and of other institutions of Christian piety, and such ardor in extending the kingdom of Christ throughout the world as constantly endures, even to the sacrifice of life itself.

But while we recall with due thankfulness these and other signal benefits which the divine mercy has bestowed on the Church, especially by the last œcumenical Council, we can not restrain our bitter sorrow for the grave evils, which are principally...
due to the fact that the authority of that sacred Synod has been contemned, or its wise decrees neglected, by many.

No one is ignorant that the heresies proscribed by the Fathers of Trent, by which the divine magisterium of the Church was rejected, and all matters regarding religion were surrendered to the judgment of each individual, gradually became dissolved into many sects, which disagreed and contended with one another, until at length not a few lost all faith in Christ. Even the Holy Scriptures, which had previously been declared the sole source and judge of Christian doctrine, began to be held no longer as divine, but to be ranked among the fictions of mythology.

Then there arose, and too widely overspread the world, that doctrine of rationalism, or naturalism, which opposes itself in every way to the Christian religion as a supernatural institution, and works with the utmost zeal in order that, after Christ, our sole Lord and Saviour, has been excluded from the minds of men, and from the life and moral acts of nations, the reign of what they call pure reason or nature may be established. And after forsaking and rejecting the Christian religion, and

denying the true God and his Christ, the minds of many have sunk into the abyss of Pantheism, Materialism, and Atheism, until, denying rational nature itself, and every sound rule of right, they labor to destroy the deepest foundations of human society.
Unhappily, it has yet further come to pass that, while this impiety prevailed on every side, many even of the children of the Catholic Church have strayed from the path of true piety, and by the gradual diminution of the truths they held, the Catholic sense became weakened in them. For, led away by various and strange doctrines, utterly confusing nature and grace, human science and divine faith, they are found to deprave the true sense of the doctrines which our holy Mother Church holds and teaches, and endanger the integrity and the soundness of the faith.

Considering these things, how can the Church fail to be deeply stirred? For, even as God wills all men to be saved, and to arrive at the knowledge of the truth, even as Christ came to save what had perished, and to gather together the children of God who had been dispersed, so the Church, constituted by God the mother and teacher of nations, knows its own office as debtor to all, and is ever ready and watchful to raise the fallen, to support those who are falling, to embrace those who return, to confirm the good and to carry them on to better things. Hence, it can never forbear from witnessing to and proclaiming the truth of God, which heals all things, knowing the words addressed to it: 'My Spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, from henceforth and forever.'

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268 Isaiah lix. 21.
Nos itaque, inhaerentes praedecessorum nostrorum vestigiis, pro suprema nostro Apostolico munere veritatem Catholicam docere ac tueri perversasque doctrinas reprobare nunquam intermissimus. Nunc autem, sedentibus nobiscum et judicantibus universi orbis Episcopis, in hanc aecumenicam Synodum auctoritate nostra in Spiritu Sancto congregatis, innixi Dei verbo scripto et tradito, prout ab Ecclesia Catholicae sancta custoditum et genuine expositum accepimus, ex hoc Petri Cathedra, in conspectu omnium, salutarem Christi doctrinam profiteri et declarare constituimus, adversis erroribus potestate nobis a Deo tradita proscriptis atque damnatis.

Caput I.

De Deo rerum omnium Creatore.

Sancta Catholica Apostolica Romana Ecclesia credit et confitetur, unum esse Deum verum et vivum, Creatorem ac Dominum coeli et terrae, omnipotentem, aeternum, immensum, incomprehensibilem, intellectu, ac voluntate omnique perfectione infinitum; qui cum sit una singularis, simplex omnino et incommutabilis substantia spiritualis, praeclerus est et essentia a mundo distinctus, in se et ex se beatissimus, et super omnia, quae praeter ipsum sunt et concipi possunt, ineffabiliter excelsus.

Hic solus verus Deus bonitate sua et omnipotenti virtute non ad augmentam suam beatitudinem, nec ad acquiendam, sed ad manifestandam perfectionem suam per bona, quae creaturis impertitur, liberrimo consilio

Chapter I.

Of God, the Creator of all Things.

The holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God, Creator and Lord of heaven and earth, almighty, eternal, immense, incomprehensible, infinite in intelligence, in will, and in all perfection, who, as being one, sole, absolutely simple and immutable spiritual substance, is to be declared as really and essentially distinct from the world, of supreme beatitude in and from himself, and ineffably exalted above all things which exist, or are conceivable, except himself.

This one only true God, of his own goodness and almighty power, not for the increase or acquirement of his own happiness, but to manifest his perfection by the blessings which he bestows on creatures, and with absolute
simul ab initio temporis utramque de nihilo condidit creaturam, spiritualem et corporalem, angelicam videlicet et mundanam, ac deinde humanam quasi communem ex spiritu et corpore constitutam. freedom of counsel, created out of nothing, from the very first beginning of time, both the spiritual and the corporeal creature, to wit, the angelical and the mundane, and afterwards the human creature, as partaking, in a sense, of both, consisting of spirit and of body.

Universa vero, quæ condidit, Deus providentia sua tuetur atque gubernat, attingens a fine God protects and governs by his providence all things which he hath made, 'reaching from end to end

usque ad finem fortiter, et disponens omnia suaviter. Omnia enim nuda et aperta sunt oculis ejus, ea etiam, qua libera creaturarum actione futura sunt. mightily, and ordering all things sweetly.\footnote{Wisd. viii. 1.} For 'all things are bare and open to his eyes,'\footnote{Heb. iv. 13.} even those which are yet to be by the free action of creatures.

Caput II.

De Revelatione.

Eadem sancta mater Ecclesia tenet et docet, Deum, rerum omnium principium et finem, naturali humanae rationis lumine e rebus creatis certo cognosci posse; invisibilia enim ipsius, a creatura mundi, per ea quæ facta sunt, intellecta, conspiciuntur: attamen placuisse ejus sapientiae et bonitati, alia, eaque supernaturali via se ipsum ac aeterna voluntatis suæ decreta humano generi revelare, dicente Apostolo: Multifariam, multisque modis olim Deus loquens patribus in Prophetis: novissime, diebus istis locutus est nobis in Filio.

Chapter II.

Of Revelation.

The same holy Mother Church holds and teaches that God, the beginning and end of all things, may be certainly known by the natural light of human reason, by means of created things; 'for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made,'\footnote{Rom. i. 20.} but that it pleased his wisdom and bounty to reveal himself, and the eternal decrees of his will, to mankind by another and a supernatural way: as the Apostle says, 'God, having spoken on divers occasions, and many ways, in times past, to the Fathers by the Prophets; last of all, in these days, hath spoken to us by his Son.'\footnote{Heb. i. 1, 2.}
It is to be ascribed to this divine revelation, that such truths among things divine as of themselves are not beyond human reason, can, even in the present condition of mankind, be known by every one with facility, with firm assurance, and with no admixture of error.

This, however, is not the reason why revelation is to be called absolutely necessary; but because God of his infinite goodness has ordained man to a supernatural end, viz., to be a sharer of divine blessings, which utterly exceed the intelligence of the human mind; for 'eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.'

Further, this supernatural revelation, according to the universal belief of the Church, declared by the sacred Synod of Trent, is contained in the written books and unwritten traditions which have come down to us, having been received by the Apostles from the mouth of Christ himself; or from the Apostles themselves, by the dictation of the Holy Spirit, have been transmitted, as it were, from hand to hand.

And these books of the Old and New Testament are to be received as sacred and canonical, in their integrity, with all their parts, as they are enumerated in the decree of the said Council, and are contained in the ancient Latin edition of the Vulgate. These the Church holds to be sacred and canonical, not because, having been carefully composed by mere human industry, they were

\[\text{273} \quad 1 \text{ Cor. ii. 9.} \]
\[\text{274} \quad \text{Canons and Decrees of the Council of Trent, Session the Fourth. Decree concerning the Canonical Scriptures.}\]
propterea, quod Spiritu Sancto inspirante conscripti Deum habent auctorem, atque ut tales ipsi Ecclesiae traditi sunt.

Quoniam vero, quae sancta Tridentina Synodus de interpretatione divinae Scripturae ad coërcenda petulantia ingenia salubriter decrevit, a quibusdam hominibus prave exponuntur, nos, idem decretum renovantes, hanc illius mentem esse declaramus, ut in rebus fidei et morum, ad aëdificationem doctrine Christianae pertinentium, is pro vero sensu sacrae Scripturae habendus sit, quem tenuit ac tenet sancta mater Ecclesiae, cujus est judicare de vero sensu et interpretatione Scripturarum sanctorum; atque ideo nemini licere contra hunc sensum aut etiam contra unanimem consensum Patrum ipsam Scripturam sacram interpretari.

Caput III.

De Fide.

Quum homo a Deo tamquam Creatore et Domino suo totus

dependeat, et ratio creatae increatae veritati penitus subjecta sit, plenum revelanti Deo intellectus et voluntatis obsequium fide præstare tenetur. Hanc vero fidem, quæ humanae salutis inítiun est, Ecclesia Catholica profitetur, virtute esse supernaturalem, qua, Dei aspirante et afterwards approved by her authority, nor merely because they contain revelation, with no admixture of error; but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church herself.

And as the things which the holy Synod of Trent decreed for the good of souls concerning the interpretation of Divine Scripture, in order to curb rebellious spirits, have been wrongly explained by some, we, renewing the said decree, declare this to be their sense, that, in matters of faith and morals, appertaining to the building up of Christian doctrine, that is to be held as the true sense of Holy Scripture which our holy Mother Church hath held and holds, to whom it belongs to judge of the true sense and interpretation of the Holy Scripture; and therefore that it is permitted to no one to interpret the Sacred Scripture contrary to this sense, nor, likewise, contrary to the unanimous consent of the Fathers.

Chapter III.

On Faith.

Man being wholly dependent upon God, as upon his Creator and Lord, and created reason being absolutely subject to uncreated truth, we are bound to yield to God, by faith in his revelation, the full obedience of our intelligence and will. And the Catholic Church teaches that this faith, which is the beginning of man's salvation, is a supernatural virtue, whereby,
adjuvante gratia, ab eo revelata vera esse credimus, non propter intrinsecam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest. Est enim fides, testante Apostolo, sperandarum substantia rerum, argumentum non apparentium.

Ut nihilominus fidei nostræ obsequium rationi consentaneum esset, voluit Deus cum internis Spiritus Sancti auxiliis externa jungi revelationis sua argumenta, facta scilicet divina, atque imprimis miracula et prophetias, que cum Dei omnipotentiam et infinitam scientiam luculenter commonstrent, divinæ revelationis signa sunt certissima et omnium intelligentiae accommodata. Quare tum Moyses et Prophetæ, tum ipse maxime Christus Dominus multa et manifestissima miracula et prophetias ediderunt; et de Apostolis legitimus: Ili autem profecti prædicaverunt ubique, Domino cooperante et sermonem confirmante sequentibus signis. Et rursum scriptum est: Habemus firmiorem propheticum sermonem, cui bene facitis attendentes quasi lucernæ lucenti in caliginoso loco.

Licet autem fidei assensus nequaquam sit motus animi cæcus nemo tamen evangelicæ prædicationi consentire potest, sicut oportet ad salutem consequendam, absque inspired and assisted by the grace of God, we believe that the things which he has revealed are true; not because of the intrinsic truth of the things, viewed by the natural light of reason, but because of the authority of God himself, who reveals them, and who can neither be deceived nor deceive. For faith, as the Apostle testifies, is 'the substance of things hoped for, the conviction of things that appear not.'

Nevertheless, in order that the obedience of our faith might be in harmony with reason, God willed that to the interior help of the Holy Spirit there should be joined exterior proofs of his revelation; to wit, divine facts, and especially miracles and prophecies, which, as they manifestly display the omnipotence and infinite knowledge of God, are most certain proofs of his divine revelation, adapted to the intelligence of all men. Wherefore, both Moses and the Prophets, most especially, Christ our Lord himself, showed forth many and most evident miracles and prophecies; and of the Apostles we read: 'But they going forth preached every where, the Lord working withal, and confirming the word with signs that followed.' And again, it is written: 'We have the more firm prophetical word, whereunto you do well to attend, as to a light shining in a dark place.'

But though the assent of faith is by no means a blind action of the mind, still no man can assent to the Gospel teaching, as is necessary to obtain salvation, without the illumination

275 Heb. i. 11.  
276 Mark xvi. 20.  
277 2 Peter i. 19.
illuminatione et inspiratione Spiritus Sancti, qui dat omnibus suavitatem in consentiendo et credendo veritati. Quare fides ipsa in se, etiamsi per caritatem non operetur, donum Dei est, et actus ejus est opus ad salutem pertinens, quo homo liberam praestat ipsi Deo obedientiam, gratia ejus, cui resistere posset, consentiendo et cooperando.

Porro fide divina et Catholica ea omnia credenda sunt, quae in verbo Dei scripto vel tradito continentur, et ab Ecclesia sive solemni judicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur.

Quoniam vero sine fide impossibile est placere Deo, et ad filiorum ejus consortium pervenire; ideo nemini unquam sine illa contigit justificatio, nec ullus, nisi in ea perseveraverit usque in finem, vitam aeternam assequetur. Ut autem officio veram fidem amprehendendi, in eaque constanter perseverandi satisfacere possemus, Deus per Filium suum unigenitum Ecclesiam instituit, sueaque institutionis manifestis notis instruxit, ut ea tamquam custos et magistra verbi revelati ab omnibus posset agnosci. Ad solam enim Catholicam Ecclesiam ea pertinent omnia, quae ad evidentem fidei Christianae credibilitatem tam multa et tam mira divinitus sunt disposita. Quin etiam Ecclesia per se ipsa, ob suam nempe admirabilem propagationem, eximiam sanctitatem et and inspiration of the Holy Spirit, who gives to all men sweetness in assenting to and believing in the truth. Wherefore, faith itself, even when it does not work by charity, is in itself a gift of God, and the act of faith is a work appertaining to salvation, by which man yields voluntary obedience to God himself, by assenting to and co-operating with his grace, which he is able to resist.

Further, all those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment, or by her ordinary and universal magisterium, proposes for belief as having been divinely revealed.

And since, without faith, it is impossible to please God, and to attain to the fellowship of his children, therefore without faith no one has ever attained justification, nor will any one obtain eternal life unless he shall have persevered in faith unto the end. And, that we may be able to satisfy the obligation of embracing the true faith, and of constantly persevering in it, God has instituted the Church through his only-begotten Son, and has bestowed on it manifest notes of that institution, that it may be recognized by all men as the guardian and teacher of the revealed Word; for to the Catholic Church alone belong all those many and admirable tokens which have been divinely established for the evident credibility of the Christian faith. Nay, more, the Church by itself, with

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278 Canons of the Second Council of Orange, confirmed by Pope Boniface II., A.D. 529, against the Semipelagians, Canon VII. See Denzinger’s Enchiridion Symbolorum, p. 53 (Würzburg, 1865).
inexhaustam in omnibus bonis fæcunditatem, ob Catholicam unitatem, invictamque stabilitatem, magnum quoddam et perpetuum est motivum credibilitatis et divinæ suæ legationis testimonium irrefragabile.

And thus, like a standard set up unto the nations, it both invites to itself those who do not yet believe, and assures its children that the faith which they profess rests on the most firm foundation. And its testimony is efficaciously supported by a power from on high. For our most merciful Lord gives his grace to stir up and to aid those who are astray, that they may come to a knowledge of the truth; and to those whom he has brought out of darkness into his own admirable light he gives his grace to strengthen them to persevere in that light, deserting none who desert not him. Therefore there is no parity between the condition of those who have adhered to the Catholic truth by the heavenly gift of faith, and of those who, led by human opinions, follow a false religion; for those who have received the faith under the magisterium of the Church can never have any just cause for changing or doubting that faith. Therefore, giving thanks to God the Father who has made us worthy to be partakers of the lot of the Saints in light, let us not neglect so great salvation, but with our eyes fixed on Jesus, the author and finisher of our faith, let us hold fast the confession of our hope without wavering.

279 Isaiah xi. 12.
280 Heb. xii. 2, and x. 23.
De Fide et Ratione.

Hoc quoque perpetuus Ecclesiæ Catholicaæ consensus tenuit et tenet, duplicem esse ordinem cognitionis, non solum principio, sed objecto etiam distinctum: principio quidem, quia in altero naturali ratione, in altero fide divina cognoscimus; objecto autem, quia praeter ea, ad quæ naturalis ratio pertingere potest, credenda nobis proponuntur mysterya in Deo abscondita, quæ, nisi revelata divinitus, innotescere non possunt. Quocirca Apostolus, qui a gentibus Deum per ea, quæ facta sunt, cognitum esse testatur, disserens tamen de gratia et veritate, quæ per Jesum Christum facta est, pronunciat: Loquimur Dei sapientiam in mysterio, quæ abscondita est, quam prædestinavit Deus ante sæcula in gloriam nostram, quam nemo principum hujus sæculi cognovit: nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia scrutatur, etiam profunda Dei. Et ipse Unigenitus confitetur Patri, quia abscondit hæc a sapientibus et prudentibus, et revelavit ea parvulis.

Ac ratio quidem, fide illustrata,

cum sedulo, pie et sobrie quáerit, aliquam, Deo dante, mysteriorum intelligentiam eamque fructuosissimam assequitur, tum ex eorum, quæ naturaliter cognoscit, analogia, tum e mysteriorum ipsorum nexus inter se et cum fine hominis ultimo; nunquam tamen idonea redditur ad ea perspicienda instar

On Faith and Reason.

The Catholic Church, with one consent, has also ever held and does hold that there is a twofold order of knowledge distinct both in principle and also in object; in principle, because our knowledge in the one is by natural reason, and in the other by divine faith; in object, because, besides those things to which natural reason can attain, there are proposed to our belief mysteries hidden in God, which, unless divinely revealed, can not be known. Wherefore, the Apostle, who testifies that God is known by the Gentiles through created things, still, when discoursing of the grace and truth which come by Jesus Christ, 281 says: 'We speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world unto our glory; which none of the princes of this world knew … but to us God hath revealed them by his Spirit. For the Spirit searcheth all things, yea, the deep things of God.' 282 And the only-begotten Son himself gives thanks to the Father, because he has hid these things from the wise and prudent, and has revealed them to little ones. 283

Reason, indeed, enlightened by faith, when it seeks earnestly, piously, and calmly, attains by a gift from God some, and that a very fruitful, understanding of mysteries; partly from the analogy of those things which it naturally knows, partly from the relations which the mysteries bear to one another and to the last end of man; but reason

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281 John i. 17.
282 1 Cor. ii. 7-9.
283 Matt. xi. 25.
veritatum, quæ proprium ipsius objectum constitununt. Divina enim mysteria suapte natura intellectum creatum sic excedunt, ut etiam revelacione tradita et fide suscepita, ipsius tamen fidei velamine contecta et quadam quasi caligne obvoluta maneant, quamdiu in hac mortali vita peregrinamur a Domino: per fidem enim ambulamus, et non per speciem.

But although faith is above reason, there can never be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind; and God can not deny himself, nor can truth ever contradict truth. The false appearance of such a contradiction is mainly due, either to the dogmas of faith not having been understood and expounded according to the mind of the Church, or to the inventions of opinion having been taken for the verdicts of reason. We define, therefore, that every assertion contrary to a truth of enlightened faith is utterly false. But although faith is above reason, there can never be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind; and God can not deny himself, nor can truth ever contradict truth. The false appearance of such a contradiction is mainly due, either to the dogmas of faith not having been understood and expounded according to the mind of the Church, or to the inventions of opinion having been taken for the verdicts of reason. We define, therefore, that every assertion contrary to a truth of enlightened faith is utterly false.

Further, the Church, which, together with the Apostolic office of teaching, has received a charge to guard the deposit of faith, derives from God the right and the duty of proscribing false science, lest any should be deceived by philosophy and vain fallacy. Therefore all faithful Christians are not only forbidden to defend, as legitimate conclusions of science, such opinions as are known to be contrary to the doctrines of faith, especially if they have...
prohibitur tanquam legitimas scientiae conclusiones defendere, sed pro erroribus potius, qui fallacem veritatis speciem præ se ferant, habere tenentur omneo.

Neque solum fides et ratio inter se dissidere nunquam possunt, sed opem quoque sibi mutuam ferunt, cum recta ratio fidei fundamenta demonstret, ejusque lumine illustrata rerum divinarum scientiam excolat; fides vero rationem ab erroribus reason from errors, and furnishes it with manifold knowledge. So far, therefore, is the Church from opposing the cultivation of human arts and sciences, that it in many ways helps and promotes it. For the Church neither ignores nor despises the benefits of human life which result from the arts and sciences, but confesses that, as they came from God, the Lord of all science, so, if they be rightly used, they lead to God by the help of his grace. Nor does the Church forbid that each of these sciences in its sphere should make use of its own principles and its own method; but, while recognizing this just liberty, it stands watchfully on guard, lest sciences, setting themselves against the divine teaching, or transgressing their own limits, should invade and disturb the domain of faith.

Neque enim fidei doctrina, quam Deus revelavit, velut philosophicum inventum proposita est humanis ingeniis perficienda, sed tanquam divinum depositum Christi Sponsæ tradita, fideliter custodienda et infallibiliter declaranda. Hinc sacrorum quoque dogmatum is sensus perpetuo est retinendus, quem semel declaravit sancta mater Ecclesia, nec unquam ab eo sensu, been condemned by the Church, but are altogether bound to account them as errors which put on the fallacious appearance of truth.

And not only can faith and reason never be opposed to one another, but they are of mutual aid one to the other; for right reason demonstrates the foundations of faith, and, enlightened by its light cultivates the science of things divine; while faith frees and guards reason from errors, and furnishes it with manifold knowledge. So far, therefore, is the Church from opposing the cultivation of human arts and sciences, that it in many ways helps and promotes it. For the Church neither ignores nor despises the benefits of human life which result from the arts and sciences, but confesses that, as they came from God, the Lord of all science, so, if they be rightly used, they lead to God by the help of his grace. Nor does the Church forbid that each of these sciences in its sphere should make use of its own principles and its own method; but, while recognizing this just liberty, it stands watchfully on guard, lest sciences, setting themselves against the divine teaching, or transgressing their own limits, should invade and disturb the domain of faith.

For the doctrine of faith which God hath revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared. Hence, also, that meaning of the sacred dogmas is perpetually to be retained which our holy mother the Church has once declared; nor is that meaning
ever to be departed from, under the pretense or pretext of a deeper comprehension of them. Let, then, the intelligence, science, and wisdom of each and all, of individuals and of the whole Church, in all ages and all times, increase and flourish in abundance and vigor; but simply in its own proper kind, that is to say, in one and the same doctrine, one and the same sense, one and the same judgment.  

Canones.

I.

De Deo rerum omnium Creatore.

1. *Si quis unum verum Deum visibilium et invisibilium Creatorem et Dominum negaverit: anathema sit.*

2. *Si quis præter materiam nihil esse affirmare non erubuerit: anathema sit.*

3. *Si quis dixerit, unam eandemque esse Dei et rerum omnium substantiam vel essentiam: anathema sit.*

4. *Si quis dixerit, res finitas, tum corporeas tum spirituales aut saltem spirituales, e divina substantia emanasse; aut divinam essentiam sui manifestatione vel evoluzione fieri omnia; aut denique Deum esse ens universale*

Canons.

I.

*Of God, the Creator of all things.*

1. If any one shall deny one true God, Creator and Lord of things visible and invisible: let him be anathema.

2. If any one shall not be ashamed to affirm that, except matter, nothing exists: let him be anathema.

3. If any one shall say that the substance and essence of God and of all things is one and the same: let him be anathema.

4. If any one shall say that finite things, both corporeal and spiritual, or at least spiritual, have emanated from the divine substance; or that the divine essence by the manifestation and evolution of itself becomes all things; or, lastly, that God is

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Vincent. of Lerins, *Common.* n. 28.
universal or indefinite being, which by determining itself constitutes the universality of things, distinct according to genera, species, and individuals: let him be anathema.

5. Si quis non confiteatur, mundum, resque omnes, quæ in eo continentur, et spirituales et materiales, secundum totam suam substantiam a Deo ex nihilo esse productas; aut Deum dixerit non voluntate ab omni necessitate libera, sed tam necessario creasse, quam necessario amat seipsum; aut mundum ad Dei gloriem conditum esse negaverit: anathema sit.

II.

De Revelatione.

1. Si quis dixerit, Deum unum et verum, Creatorem et Dominum nostrum, per ea, quæ facta sunt, naturali rationis humanae lumine certo cognosci non posse: anathema sit.

2. Si quis dixerit, fieri non posse, aut non expedire ut per revelationem divinam homo de Deo cultuquo ei exhibendo edoceatur: anathema sit.

3. Si quis dixerit, hominem ad cognitionem et perfectionem, quæ naturallem superet, divinitus evehi non posse, sed ex seipso

ad omnis tandem veri et boni possessionem jugi profectu pertinent posse et debere: anathema sit.

II.

Of Revelations.

1. If any one shall say that the one true God, our Creator and Lord, can not be certainly known by the natural light of human reason through created things: let him be anathema.

2. If any one shall say that it is impossible or inexpedient that man should be taught by divine revelation concerning God and the worship to be paid to him: let him be anathema.

3. If any one shall say that man can not be raised by divine power to a higher than natural knowledge and perfection, but can and ought, by a continuous progress, to arrive at length, of himself, to the possession of all that is true and good: let him be anathema.
4. Si quis sacrae Scripturae libros integros cum omnibus suis partibus, prout illos sancta Tridentina Synodus recensuit, pro sacris et canonicis non susceperit, aut eos divinitus inspiratos esse negaverit: anathema sit.

III.

On Faith.

1. Si quis dixerit, rationem humanam ita independentem esse, ut fides ei a Deo imperari non possit: anathema sit.

2. Si quis dixerit, fidem divinam a naturali de Deo et rebus moralibus scientia non distingui, ac propterea ad fidem divinam non requiri, ut revelata veritas propter auctoritatem Dei revelantis credatur: anathema sit.

3. Si quis dixerit, revelationem divinam externis signis credibilem fieri non posse, ideoque sola interna cujusque experientia aut inspiratione privata homines ad fidem moveri debere: anathema sit.

4. Si quis dixerit, miracula nulla fieri posse, proindeque omnes de iis narrationes, etiam in sacra Scriptura contentas, inter fabulas vel mythos ablegandas esse; aut miracula certo cognosci nunquam posse, nec iis divinam religionis Christianæ originem rite probari: anathema, sit.

4. If any one shall not receive as sacred and canonical the books of Holy Scripture, entire with all their parts, as the holy Synod of Trent has enumerated them, or shall deny that they have been divinely inspired: let him be anathema.
5. Si quis dixerit, assensum fidei Christianæ non esse liberum, sed argumentis humanæ rationis necessario produci; aut ad solam fidem vivam, quæ per caritatem operatur, gratiam Dei necessariam esse: anathema sit.

5. If any one shall say that the assent of Christian faith is not a free act, but inevitably produced by the arguments of human reason; or that the grace of God is necessary for that living faith only which worketh by charity: let him be anathema.

6. Si quis dixerit, parem esse conditionem fidelium atque eorum, qui ad fidem unice veram nondum pervenerunt, ita ut Catholici justam causam habere possint, fidem, quam sub Ecclesie magisterio jam susceperunt, assensu suspenso in dubium vocandi, donec demonstrationem scientificam credibilitatis et veritatis fidei suæ absolverint: anathema sit.

6. If any one shall say that the condition of the faithful, and of those who have not yet attained to the only true faith, is on a par, so that Catholics may have just cause for doubting, with suspended assent, the faith which they have already received under the magisterium of the Church, until they shall have obtained a scientific demonstration of the credibility and truth of their faith: let him be anathema.

IV.

De Fide et Ratione.

1. Si quis dixerit, in revelatione divina nulla vera et proprie dicta mysteria contineri, sed universa fidei dogmata posse per rationem rite excultam e naturalibus principiis intelligi et demonstrari: anathema sit.

1. If any one shall say that in divine revelation there are no mysteries, truly and properly so called, but that all the doctrines of faith can be understood and demonstrated from natural principles, by properly cultivated reason: let him be anathema.

2. Si quis dixerit, disciplinas humanas ea cum libertate tractandas esse, ut earum assertiones, etsi doctrinæ revelatæ adversentur, tanquam verae retineri, neque ab Ecclesia proscribi possint: anathema sit.

2. If any one shall say that human sciences are to be so freely treated that their assertions, although opposed to revealed doctrine, are to be held as true, and can not be condemned by the Church: let him be anathema.

3. Si quis dixerit, fieri posse, ut dogmatibus ab Ecclesia propositis, aliquando secundum progressum scientiæ sensus tribuendus sit

3. If any one shall assert it to be possible that sometimes, according to the progress of science, a sense is to be given to doctrines propounded by the Church different from that
which the Church has understood and understands: let him be anathema.

Therefore, we, fulfilling the duty of our supreme pastoral office, entreat, by the mercies of Jesus Christ, and, by the authority of the same, our God and Saviour, we command, all the faithful of Christ, and especially those who are set over others, or are charged with the office of instruction, that they earnestly and diligently apply themselves to ward off and eliminate these errors from holy Church, and to spread the light of pure faith.

And since it is not sufficient to shun heretical pravity, unless those errors also be diligently avoided which more or less nearly approach it, we admonish all men of the further duty of observing those constitutions and decrees by which such erroneous opinions as are not here specifically enumerated, have been proscribed and condemned by this Holy See.

Given at Rome in public Session solemnly held in the Vatican Basilica in the year of our Lord one thousand eight hundred and seventy, on the twenty-fourth day of April, in the twenty-fourth year of our Pontificate.

First Dogmatic Constitution on the Church of Christ.

Published in the Fourth Session of the holy œcuménical Council of the Vatican.
PIUS BISHOP, SERVANT OF THE SERVANTS OF GOD, WITH THE APPROVAL OF THE SACRED COUNCIL, FOR AN EVERLASTING REMEMBRANCE.

The eternal Pastor and Bishop of our souls, in order to continue for all time the life-giving work of his Redemption, determined to build up the holy Church, wherein, as in the house of the living God, all who believe might be united in the bond of one faith and one charity. Wherefore, before he entered into his glory, he prayed unto the Father, not for the Apostles only, but for those also who through their preaching should come to believe in him, that all might be one even as he the Son and the Father are one. 288

As then he sent the Apostles whom he had chosen to himself from the world, as he himself had been sent by the Father: so he willed that there should ever be pastors and teachers in his Church to the end of the world. And in order that the Episcopate also might be one and undivided, and that by means of a closely united priesthood the multitude of the faithful might be kept secure in the oneness of faith and communion, he set blessed Peter over the rest of the Apostles, and fixed in him the abiding principle of this twofold unity, and its visible foundation, in the strength of which the everlasting temple should arise, and the Church in the firmness of that faith should lift her majestic front to Heaven. 289 And seeing that the gates of hell, with daily increase of hatred, are gathering their strength on every side to upheave the

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288 John xvii. 21.
sacro approbante Concilio, doctrinam de institutione, perpetuitate, ac

foundation laid by God's own hand, and so, if that might be, to overthrow the Church: we, therefore, for the preservation, safe-keeping, and increase of the Catholic flock, with

the approval of the sacred Council, do judge it to be necessary to propose to the belief and acceptance of all the faithful, in accordance with the ancient and constant faith of the universal Church, the doctrine touching the institution, perpetuity, and nature of the sacred Apostolic Primacy, in which is found the strength and solidity of the entire Church, and at the same time to proscribe and condemn the contrary errors, so hurtful to the flock of Christ.

Caput IV.

De Apostolici Primatus in beato Petro institutione.

Docemus itaque et declaramus, juxta Evangelii testimation primatum jurisdictionis in universam Dei Ecclesiam immediate et directe beato Petro Apostolo promissum atque collatum a Christo Domino fuisse. Unum enim Simonom, cui jam pridem dixerat: Tu vocaberis Cephas, postquam ille suam edidit confessionem inquiens: Tu es Christus, Filius Dei vivi, solemnibus his verbis allocutus est Dominus: Beatus es, Simon Bar-Jona, quia caro et sanguis non revelavit tibi, sed Pater meus, qui in cælis est: et ego

Chapter IV.

Of the Institution of the Apostolic Primacy in blessed Peter.

We therefore teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to blessed Peter the Apostle by Christ the Lord. For it was to Simon alone, to whom he had already said: 'Thou shalt be called Cephas,' that the Lord after the confession made by him, saying: 'Thou art the Christ, the Son of the living God,' addressed these solemn words: 'Blessed art thou, Simon Bar-Jona, because flesh and blood have not revealed it to thee, but my Father who is in heaven.

290 John i. 42.
And I say to thee that 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 to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.\textsuperscript{291} And it was upon Simon alone that Jesus after his resurrection bestowed the jurisdiction of chief pastor and ruler over all his fold in the words: ‘Feed my lambs; feed my sheep.’\textsuperscript{292} At open variance with this clear doctrine of Holy Scripture as it has been ever understood by the Catholic Church are the perverse opinions of those who, while they distort the form of government established by Christ the Lord in his Church, deny that Peter in his single person, preferably to all the other Apostles, whether taken separately or together, was endowed by Christ with a true and proper primacy of jurisdiction; or of those who assert that the same primacy was not bestowed immediately and directly upon blessed Peter himself, but upon the Church, and through the Church on Peter as her minister.

\begin{quote}
Si quis igitur dixerit, beatum Petro, sed Ecclesiae, et per hanc illi ut ipsius Ecclesiae ministro delatum fuisses.
\end{quote}

If any one, therefore, shall say that blessed Peter the Apostle was not appointed the Prince of all the Apostles and the visible Head of the whole Church Militant; or that the same directly and immediately received from the same our Lord Jesus Christ a primacy of honor only, and not of true and proper jurisdiction: let him be anathema.

\begin{quote}
Caput II.
\end{quote}

\textsuperscript{291} Matt. xvi. 16-19.\textsuperscript{292} John xxi. 15-17.
On the Perpetuity of the Primacy of blessed Peter in the Roman Pontiffs.

That which the Prince of Shepherds and great Shepherd of the sheep, Jesus Christ our Lord, established in the person of the blessed Apostle Peter to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly in the Church; which, being founded upon the Rock, will stand firm to the end of the world. For none can doubt, and it is known to all ages, that the holy and blessed Peter, the Prince and Chief of the Apostles, the pillar of the faith and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind, and lives, presides, and judges, to this day and always, in his successors the Bishops of the Holy See of Rome, which was founded by him, and consecrated by his blood. Whence, whosoever succeeds to Peter in this See, does by the institution of Christ himself obtain the Primacy of Peter over the whole Church. The disposition made by Incarnate Truth therefore remains, and blessed Peter, abiding through the strength of the Rock in the power that he received, has not abandoned the direction of the Church. Wherefore it has at all times been necessary that every particular Church—that is to say, the faithful throughout the world—should agree with the Roman Church, on account of the greater authority

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294 From Sermon III. chap. iii. of St. Leo the Great, Vol. I. p. 12.
consociata, in unam corporis compagem coalescerent.

Si quis ergo dixerit, non esse ex ipsius Christi Domini institutione, seu jure divino, ut beatus Petrus in primatu super universam Ecclesiam habeat perpetuos

If, then, any should deny that it is by the institution of Christ the Lord, or by divine right, that blessed Peter should have a perpetual line of successors in the Primacy over the universal Church, or that the Roman Pontiff is the successor of blessed Peter in this primacy: let him be anathema.

Chapter III.

De vi et ratione Primatus Romani Pontificis.

On the Power and Nature of the Primacy of the Roman Pontiff.

Quapropter apertis innixi sacrarum litterarum testimoniiis, et inhærentes tum Prædecessorum Nosorum, Romanorum Pontificum, tum Conciliorum generalium disertis perspicuisque decretis, innovamus acumenici Concilii Florentini definitionem, qua credendum ab omnibus Christi fidelibus est, sanctam Apostolicam Sedem, et Romanum Pontificem in universum orbem tenere primatum, et ipsum Pontificem Romanum successorem esse beati Petri, principis Apostolorum, et verum Christi Vicarium, totiusque Ecclesiae caput, et omnium Christianorum patrem ac doctorem existere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalem Ecclesiam a Domino

Wherefore, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees both of our predecessors, the Roman Pontiffs, and of the General Councils, we renew the definition of the ecumenical Council of Florence, in virtue of which all the faithful of Christ must believe that the holy Apostolic See and the Roman Pontiff possesses the primacy over the whole world, and that the Roman Pontiff is the successor of blessed Peter, Prince of the Apostles, and is true vicar of Christ, and head of the whole Church, and father and teacher of all Christians; and that full power was given to him in blessed Peter to rule, feed, and govern the universal Church by Jesus

nistro Jesu Christo plenam potestatem traditam esse; quemadmodum etiam in gestis œcumenicorum Conciliorum et sacris canonibus continetur.

Docemus proinde et declaramus, Ecclesiam Romanam, disponente

Domino, super omnes alias ordinariae potestatis obtinere principatum, et hanc Romani Pontificis jurisdictio potestatem, qua vere episcopalis est, immediatam esse: erga quam cujuscumque ritus et dignitatis pastores atque fideles, tam seorsum singuli quam simul omnes, officio hierarchicae subordinationis veræque obedientiæ obstringuntur, non solum in rebus, quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimen Ecclesiae per totum orbem diffusæ pertinent; ita ut, custodita cum Romano Pontifice tam communionis, quam ejusdem fidei professionis unitate, Ecclesiae Christi sit unus gres sub uno summo pastore. Hæc est Catholicæ veritatis doctrina, a qua deviare salva fide atque salute nemo potest.

Tantum autem abest, ut hæc Summi Pontificis potestas officiat ordinariae ac immediate illi episcopalis jurisdictio potestati, qua Episcopi, qui positii a Spiritu Sancto in Apostolorum locum successerunt, tamquam veri pastores assignatos sibi greges, singuli singulos, pascunt et regunt, ut eadem a supremo et

Roman Church possesses a superiority of ordinary power over all other churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor through the preservation of unity both of communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation.

But so far is this power of the Supreme Pontiff from being any prejudice to the ordinary and immediate power of episcopal jurisdiction, by which Bishops, who have been set by the Holy Ghost to succeed and hold the place of the Apostles, feed and govern, each his own flock, as true pastors, that this their episcopal authority is really

From chap. iv. of Twenty-third Session of Council of Trent, 'Of the Ecclesiastical Hierarchy.'
asserted, strengthened, and protected by the supreme and universal Pastor; in accordance with the words of St. Gregory the Great: 'My honor is the honor of the whole Church. My honor is the firm strength of my brethren. I am truly honored when the honor due to each and all is not withheld.'

Further, from this supreme power possessed by the Roman Pontiff of governing the universal Church, it follows that he has the right of free communication with the pastors of the whole Church, and with their flocks, that these may be taught and ruled by him in the way of salvation. Wherefore we condemn and reject the opinions of those who hold that the communication between this supreme head and the pastors and their flocks can lawfully be impeded; or who make this communication subject to the will of the secular power, so as to maintain that whatever is done by the Apostolic See, or by its authority, for the government of the Church, can not have force or value unless it be confirmed by the assent of the secular power.

And since by the divine right of Apostolic primacy the Roman Pontiff is placed over the universal Church, we further teach and declare that he is the supreme judge of the faithful, and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal, and that none may re-open the judgment of the Apostolic See, than whose authority there is no greater, nor can any

298 From a Brief of Pius VI. Super soliditate, of Nov. 28, 1786.
Wherefore they err from the right course who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an œcumenical Council, as to an authority higher than that of the Roman Pontiff.

If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the churches, and over each and all the pastors and the faithful: let him be anathema.

Moreover, that the supreme power of teaching is also included in the Apostolic primacy, which the Roman Pontiff, as the successor of Peter, Prince of the Apostles, possesses over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and œcumenical Councils also have declared, especially those in which the East with the West met in the union of faith and charity. For the Fathers of the Fourth Council...
Concilii Constantinopolitani quarti, majorum vestigiis inhaerentes, hanc solemnem ediderunt of Constantinople, following in the footsteps of their predecessors, gave forth this solemn profession: The first condition of salvation is to keep the rule of the true faith. And because the sentence of our Lord Jesus Christ can not be passed by, who said: 'Thou art Peter, and upon this rock I will build my Church,' these things which have been said are approved by events, because in the Apostolic See the Catholic religion and her holy and well-known doctrine has always been kept undefiled. Desiring

doctrina. Ab hujus ergo fide et doctrina separari minime cupientes, speramus, ut in una communione, quam Sedes Apostolica praedicat, esse mereamur, in qua est integra et vera Christianæ religionis soliditas. Approbante vero Lugdunensi Concilio secundo, Græci professi sunt: Sanctum Romanam Ecclesiam summum et plenum primatum et principatum super universam Ecclesiam Catholicam obtinere, quem se ab ipso Domino in beato Petro, Apostolorum principe sive vertice, cujus Romanus Pontifex est successor, cum potestatis plenitudine recepisse veraciter et humiliter recognoscit; et sicut præ cæteris tenetur fidei veritatem defendere, sic et, si quæ de fide subortæ fuerint questiones, suo debent judicio definiri. Florentinum denique Concilium definit: Pontificem Romanum, verum Christi Vicarium, totiusque Ecclesiae caput et omnium Christianorum patrem ac doctorem existere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalem therefore, not to be in the least degree separated from the faith and doctrine of that See, we hope that we may deserve to be in the one communion, which the Apostolic See preaches, in which is the entire and true solidity of the Christian religion. And, with the approval of the Second Council of Lyons, the Greeks professed that the holy Roman Church enjoys supreme and full primacy and preeminence over the whole Catholic Church, which it truly and humbly acknowledges that it has received with the plenitude of power from our Lord himself in the person of blessed Peter, Prince or Head of the Apostles, whose successor the Roman Pontiff is; and as the Apostolic See is bound before all others to defend the truth of faith, so also, if any questions regarding faith shall arise, they must be defined by its judgment. Finally, the Council of Florence defined: That the Roman Pontiff is the true vicar of Christ, and the head of the whole Church, and the father

301 Matt. xvi. 18.
302 From the Formula of St. Hormisdas, subscribed by the Fathers of the Eighth General Council (Fourth of Constantinople), A.D. 869 (Labbe's Councils, Vol. V. pp. 583, 622).
and teacher of all Christians; and that to him in blessed Peter was delivered by our Lord Jesus Christ the full power of feeding, ruling, and governing the whole Church.\textsuperscript{305}

To satisfy this pastoral duty, our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth, and with equal care watched that it might be preserved genuine and pure where it had been received. Therefore the Bishops of the whole world, now singly, now assembled in Synod, following the long-established custom of churches,\textsuperscript{306} and the form of the ancient rule,\textsuperscript{307} sent word to this Apostolic See of those dangers especially which sprang up in matters of faith, that there the losses of faith might be most effectually repaired where the faith can not fail.\textsuperscript{308} And the Roman Pontiffs, according to the exigencies of times and circumstances, sometimes assembling œcumenical Councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular Synods, sometimes using other helps which Divine Providence supplied, defined as to be held those things which with the help of God they had recognized as conformable with the sacred Scriptures and Apostolic traditions. For the Holy Spirit was not promised to the successors of Peter, that by his revelation they might make known new doctrine; but that by his assistance they might

\textsuperscript{305} John xxi. 15-17.
\textsuperscript{307} From a Rescript of St. Innocent I. to the Council of Milevis, A.D. 402 (Labbe, Vol. III. p. 47).
custodirent et fideliter exponerent. Quorum quidem apostolicam doctrinam omnes venerabiles Patres amplexi et sancti doctores orthodoxi venerati atque secuti sunt; plenissime scientes, hanc sancti Petri Sedem ab omni semper errore illibatam permanere, secundum Domini Salvatoris nostri divinam polllicationem discipulorum suorum principi factam: Ego rogavi pro te, ut non deficiat fides tua, et tu aliquando conversus confirma fratres tuos.

Hoc igitur veritatis et fidei numquam deficientis charisma Petro ejusque in hac Cathedra successoribus divinitus collatum est, ut excelsa suo munere in omnium salutem fungerentur, ut universus Christi grex per eos ab erroris venenosa esca aversus, caelestis doctrinae pabulo nutrietur,

ut, sublata schismatis occasione, Ecclesia tota una conservaretur, atque suo fundamento innixa, firma adversus inferi portas consisteret.

At vero cum hoc ipsa ætate, qua salutifera Apostolici muneris efficacia vel maxime requiritur, non pauci inveniantur, qui illius auctoritatis obtrectant; necessarium omnino esse censemus, prærogativam, quam unigenitus Dei Filius cum summo pastorali officio conjungere dignatus est, solemniter asserere.

Itaque Nos traditioni a fidei Christianæ exordio perceptæ fideliter inhaerendo, ad Dei inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles. And, indeed, all the venerable Fathers have embraced, and the holy orthodox doctors have venerated and followed, their Apostolic doctrine: knowing most fully that this See of holy Peter remains ever free from all blemish of error according to the divine promise of the Lord our Saviour made to the Prince of his disciples: 'I have prayed for thee that thy faith fail not, and, when thou art converted, confirm thy brethren.'

This gift, then, of truth and never-failing faith was conferred by heaven upon Peter and his successors in this chair, that they might perform their high office for the salvation of all; that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture of heavenly doctrine; that the occasion of schism being removed, the whole Church might be kept one, and, resting on its foundation, might stand firm against the gates of hell.

But since in this very age, in which the salutary efficacy of the Apostolic office is most of all required, not a few are found who take away from its authority, we judge it altogether necessary solemnly to assert the prerogative which the only-begotten Son of God vouchsafed to join with the supreme pastoral office.

Therefore faithfully adhering to the tradition received from the beginning of the Christian

Salvatoris nostri gloriam, religionis Catholicæ exaltationem et Christianorum populum salutem, sacro approbante Concilio, docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex Cathedra loquitur, id est, cum omnium Christianorum pastoris et doctoris munere fungens pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church.

But if any one—which may God avert—presume to contradict this our definition: let him be anathema.

Given at Rome in public Session solemnly held in the Vatican Basilica in the year of our Lord one thousand eight hundred and seventy, on the eighteenth day of July, in the twenty-fifth year of our Pontificate.

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That is, in the words used by Pope Nicholas I., note 13, and in the Synod of Quedlinburg, A.D. 1085, 'It is allowed to none to revise its judgment, and to sit in judgment upon what it has judged' (Labbe, Vol. XII. p. 679).
SYMBOLA GRÆCA ET RUSSICA.
GREEK AND RUSSIAN SYMBOLS.


THE LONGER CATHECHISM OF THE RUSSIAN CHURCH, PREPARED BY PHILARET. REVISED AND APPROVED BY THE MOST HOLY SYNOD, A.D. 1839.

THE ORTHODOX CONFESSION OF THE EASTERN CHURCH. A.D. 1643.

[The Orthodox Confession of Faith of the Catholic and Apostolic Church of the East (also called Catechism from its method) was drawn up by Peter Mogilas, Metropolitan of Kieff, the father of Russian theology (d. 1647), or under his direction, and was revised and adopted by the Græco-Russian Synod at Jassy, 1643, signed by the Eastern Patriarchs, and approved again by the Synod of Jerusalem, 1672. It sets forth the faith of the Eastern Church in distinction both from the Latin and Protestant Churches. We print the introduction and doctrinal part in full, but omit Parts II. and III., which contain an exposition of the Lord's Prayer, the Beatitudes, and the Ten Commandments.]
Commandments, and belong to Ethics rather than Symbolics. In the division of the Decalogue the Greek Church sides with the Reformed against the Roman and the Lutheran. Comp. History, pp. 58 sqq.

The modern Greek text, with the semiofficial Latin translation of Panaglota, appeared first at Amsterdam, 1662. It is here reprinted from Kimmel’s Monumenta Fidei Ecclesiae Orientalis, Pars I. pp. 56–203. On other editions and textual variations, see his Prolegomena, p. lxii.]

Orthodoxa Confessio Fidei Catholicæ et Apostolicae Ecclesiae Orientalis.

Quæstio I.

Quid tenere atque observare Orthodoxus et Catholicus homo Christianus debet, ut æternæ olim vitae heres fiat?

Responsio. Rectam fidem et bona opera.

Qui enim hæc duo servat, ille bonus Christianus est, certamque æternæ salutis spem habet teste Sacra scriptura (Jac. ii. 24): ‘Videtis, quod ex operibus justificetur homo Graeffis (Ἰακ. β’. κδ’.)· dræte, òti èx érgwv dikaiosvta anbropwpos, kai ouk èk ptistwv mònvn· kai èl lògos katoëtwv (stwv. kç’).· wosper gār tò swma chrwris pvnutwatos nkwvón èstîn, ouw kai èl ptistwv chrwris tón èrgwv necwvè stî kai allâkhoù ò Pâulwò ò theios lègei tò autò (ά. Tìm. á. 10’).· èxvn ptistin kai repulsa nonnulli fidei naufragium fecerunt.'

Quæstio II.

Quid vero prius credere, tum deinde bona opera efficere debet Christianus?

_resp. Eswtvsw òx tò twv ptistwv étv aiwvngswv, kai allâkhoù (ά. Tìm. γ’. ß’).· èxvntes to ìstwlosin tìs ptistwv èn katharì swneidhswi.‘

‘Eswtvsw ß’.

Diatì chrwostèi ò chrwstianòs vò ptistw òròtovn, kai ùstera vò kìmì tà kalà èrgr; repulsa nonnulli fidei naufragium fecerunt.'

Et alio idem loco (1 Tìm. iii. 9): ‘Habentes mysterium fidei in pura conscientia.'

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Resp. Quoniam sine fide nemo Deo placere potest, secundum dictum Pauli (Hebr. xi. 6): 'Fieri non potest, ut sine fide quisquam placeat; nam qui ad Deum accedit, hunc credere oportet, et esse Deum, et remuneratorem iis esse, qui illum sedulo querunt.' Ut acceptus igitur Deo homo Christianus sit, ut illique grata ejus sint opera; primum fidelam in Deum habeat oportet: postmodum ut vitam etiam suam ad fidei regulam componat ac conformet.

Quæstio III.

Resp. In tribus hisce virtutibus theologicis: in Fide, in Spe, in Caritate, secundum quas Πρῶτον μέρος

τῆς Κυριακῆς, καὶ περὶ τῶν μακαρισμῶν, εἰς δὲ τὸ τρίτον, περὶ τῶν θείων ἐντολῶν, ἐν αἷς περιέχεται ἡ πρὸς Θεόν καὶ τὸν πλῆθος ἀγάπη.

et Beatitudinibus Evangelicis: in tertia denique, de Preceptis Divinis, quibus Caritas in Deum et Proximum continentur.

 Orthodoxae Confessionis

PARS PRIMA.

DE FIDE.

Quæstio IV.
Tī ēstī Πίστις;

Resp. 'Fides (secundum beatum Paulum (Heb. xi. 1) est substantia earum rerum que sperantur, earumque que non videntur demonstratio; per hanc enim testimonium consecuti sunt seniores.' Aut hunc in modum: Fides Orthodoxa, Catholica et Apostolica est corde credere et ore profiteri unum Deum, personis trinum; idque secundum Pauli ipsius doctrinam (Rom. x. 10): 'Corde creditur ad justitiam: ore fit confessio ad salutem.' Ad hac pro certo atque indubitato tenere debet orthodoxus Christianus (Synod. VI. Can. LXXXII.), omnes fidei Articulos, quos Christianus (ς´. Συνοδ. καν. πβ´.), πῶς ὅλα τὰ ἀρθρα τῆς πίστεως τῆς καθολικῆς και ὀρθοδόξου ἐξερευνοῦσαν καὶ τὰ ἐδοκίμασαν, καὶ νὰ πιστεύῃ εἰς αὐτὰ καθὼς προστάσσει

Quid est Fides?

Resp. 'Fides (secundum beatum Paulum (Heb. xi. 1) est substantia earum rerum que sperantur, earumque que non videntur demonstratio; per hanc enim testimonium consecuti sunt seniores.' Aut hunc in modum: Fides Orthodoxa, Catholica et Apostolica est corde credere et ore profiteri unum Deum, personis trinum; idque secundum Pauli ipsius doctrinam (Rom. x. 10): 'Corde creditur ad justitiam: ore fit confessio ad salutem.' Ad hac pro certo atque indubitato tenere debet orthodoxus Christianus (Synod. VI. Can. LXXXII.), omnes fidei Articulos, quos Catholica et Orthodoxa credit Ecclesia, a Domino nostro Jesu Christo per Apostolos Ecclesiae traditos: atque ab œcumenicis conciliis expositos approbatosque fuisse. Quos et ipse vera fide complecti debet, secundum praetectum

ο Ἀπόστολος, λέγων (β´. Θεσσ. β´. ε´.): ἀρα οὖν, ἀδελφοί, στήκετε καὶ κρατεῖτε τὰς παραδόσεις, ἀς ἐκδιδάχθητε, ἐπεὶ διὰ λόγου εἶτε διὰ ἐπιστολῆς ἡμῶν καὶ ἀλλαχοῦ (α´. Κορ. ια´. β´.); ἔπαινῳ δὲ ὑμᾶς, ἀδελφοί, διὰ τὸ πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις, κατέχετε. Απὸ τὰ ὁποῖα λόγια εἶναι φανερὸν, πῶς τὰ ἄρθρα τῆς πίστεως ἔχουσι τὸ κύρος καὶ τὴν δοκιμασίαν, μέρος ἀπὸ τὴν ἡμῶν ἱερατικὴν ἱερατικὴν, καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις, κατέχετε. Απὸ τὰ ὁποῖα λόγια εἶναι φανερὸν, πῶς τὰ ἄρθρα τῆς πίστεως ἔχουσι τὸ κύρος καὶ τὴν δοκιμασίαν, μέρος ἀπὸ τὴν ἡμῶν ἱερατικὴν, καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις, κατέχετε. Απὸ τὰ ὁποῖα λόγια εἶναι φανερὸν, πῶς τὰ ἄρθρα τῆς πίστεως ἔχουσι τὸ κύρος καὶ τὴν δοκιμασίαν, μέρος ἀπὸ τὴν ἡμῶν ἱερατικὴν, καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις, κατέχετε. Απὸ τὰ ὁποῖα λόγια εἰς τὸν ἄγιον γεννήθη, καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις, κατέχετε. Απὸ τὰ ὁποῖα λόγια εἰς τὸν ἄγιον γεννήθη, καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις, κατέχετε.
θεοπαράδοτα λόγια· σεπτότα δὲ λόγια
tαῦτα φαμὲν, ὅσα πρὸς τῶν ἐνθέων ἡμῶν
divinis doctoribus nostris (Apostolis) in sacris
ἀναπληροῦσα ἡμῖν καὶ ἐρμηνευμένα ἐκ
θεολογικαῖς δεδώρηται δέλτοις, καὶ μὴν ὅσα
καθηγεμόνες ἡμῖν καὶ
ἀφόβως καὶ ἀναμφιβόλως· καθὼς καὶ ὁ ἱερὸς
ab Apostolis tradita. Atque hæc ipsa sunt, quæ
ἂν στέκεται μόνον φυλαγμένη εἰς
einei tebemelwoménē. Kαί dèn εἰναι
préseon, nà stékei mònon phulaigméni eis
to κρυπτόν της καρδίας, μά καί με τό στόμα
πρός των ἑρωῶν ἀνδρῶν ἀυλωτέρα μυθεί, καὶ
cαὶ κατείποι πώς ἦδη τῆς ὀυράνιας ἱεραρχίας
καὶ ἑρμηνευθήσαν, ἥγουν πώς
dúo λογίων εἶναι τά δόγματα. Ἀλλα
παραδίδει ἡ γραφή, τά ὑπόπα θερισθονται εἰς
tά μετέξια βιβλία τής ἁγίας γραφής καί
καὶ ἑνενθέρθησαν ἐκ τῶν ἀγίων πατέρων, καὶ
tou ταῦτα ἐρμηνευθήσαν ἀπό τῶν συνόδους καὶ
divinis sacrae scripturae

τοὺς ἁγίους πατέρας· καὶ εἰς τά δύο ταῦτα ἡ
πίστις εἰναι τεθεμελιωμένη. Καί δὲν εἰναι
πρέσπον, νὰ στέκεται μόνον φυλαγμένη εἰς
tο κρυπτόν τῆς καρδίας, μά καί με τό στόμα
νὰ κηρύττεται ἡ αὐτή, καί νὰ ὁμολογάται
Ἄρτης καί άναμφιβόλως καθώς καὶ ὁ ἱερός
 Psiálthi λέγει (Ψαλ. ρις´. i´. β´. Κορ. δ´. ιγ´.)
ἐπίστευσα, διὸ ἐλάλησα, καὶ ἥμεις
πιστεύωμεν, διὸ καὶ λαλοῦμεν.

'Ερώτησις ε. Ἐρωτησις ε.

Πόσα εἶναι τα άρθρα της καθολικῆς καί
ὀρθοδόξου πίστεως;

'Απ. Τα άρθρα της ὀρθοδόξου καί
καθολικῆς πίστεως εἶναι δώδεκα, κατὰ τό
σύμβολον τῆς ἐν Νικαιᾷ πρώτης συνόδου,
kαὶ τὴν ἐν Κωνσταντινούπολει δευτέραν· εἰς
tαῖς ὅποιαις οὕτως ἐφανερώθησαν ὅλα, ὅπου

libris comprehensa habentur; alia viva voce
ab Apostolis tradita. Atque haec ipsa sunt, quæ
postmodum a Concilis sanctisque Patribus
pleniā declarata fuerunt; biniisque hisce
fundamentis fides superstructa exstat. Quam
neutiquam arcanis pectorum claustris duntaxat
abstruēti oportet: verum etiam confessione oris
Ψαλτης λέγει (Psal. cxvi. 10  et  2 Cor. iv. 13):
'Crepti, propterea et locutus sum. Nos
proferri. Quemadmodum et sacer Psaltes
loquitur (Psa. cxvi. 10 et  2 Cor. iv. 13):
'PQstie, propterea et locutus sum. Nos
πιστευομεν, διον καὶ λαλομεν.

Quæstio V.

Quot Catholicæ atque Orthodoxæ fidei
Articuli sunt?

Resp. Orthodoxæ et Catholicæ fidei
Articuli numero duodecim sunt secundum
Symbolum Concilii primi Nicææ, et secundi
Constantinopolis habitus. Quibus in Concilii
ita sunt accurate exposita, quæ ad fidem
συντείνουσι πρὸς τὴν ἡμετέραν πίστιν, ὅπου ὁ ὑπὲρ πλειότερα πρέπει νὰ πιστεύωμεν, ὅπου ὁ ὑπὲρ ὄλιγωτερα, ὁ ὑπὲρ ἀλλοίως παρὰ ὁποίο ἐγροίκησαν οἱ πατέρες ἑκεῖνοι. Μόνον κάποια ἀπ’ αὐτὰ τὰ ἀρθρα εἶναι φανερὰ, καὶ καθ’ ἑαυτὰ γνώριμα, καὶ ἄλλα περικρατοῦσι μυστικά εἰς ἑαυτά, καὶ ἀπ’ αὐτὰ νοοῦνται καὶ τὰ ἄλλα.

Quæstio VI.

Ἐρώτησις ζ’.

Ποίον εἶναι τὸ πρῶτον ἄρθρον τῆς πίστεως:

Resp. (Synod. I.). Credo in unum Deum, Patrem omnipotentem, conditorem cœli et terræ, rerumque visibilium atque invisibilium omnium.

Quæstio VII.

Ἐρώτησις θ’.

Εἰς τὸ ἄρθρον τῆς πίστεως τί λογῆς διδασκάλια περικρατεῖται;

Resp. Hic Articulus duo quædam continetur doctrina?

Resp. Hic Articulus duo quædam compлектitur. Prius, ut credat quisque ac confiteatur (Deut. vi. 4), Deum esse unum, sanctissima Trinitate adorandum, et in Divinitate originem et radicem Filii Sanctique Spiritus Patrem esse. Posterius, hunc ipsum trinunum Deum cuncta de nihilo condidisse, visibilia pariter atque invisibilia, teste sacro vate (Psa. xxxiii. 9): 'Ipse dixit, et facta sunt. Ipse jussit, et creatæ sunt.'

Quæstio VIII.
Quam de Deo habere debeo opinionem?

Resp. Credere debes Deum in sancta Trinitate unum esse, secundum hæc scripturae verba (Ephes. iv. 6): 'Unus Deus itemque omnium pater: qui super omnes, per omnes, in nobisque omnibus est.'

Qui ut bonus, immo plus quam summe bonus, quamvis in semet ipso longe perfectissimus gloriosissimusque esset, quo tamen et alia Entia, gloriam ipsius celebrando, bonitatem aequivocavit, totum hunc mundum ex nihilo effinxit. Ceterum quidnam omnino in natura sua Deus sit, id ipsum res creata nulla satis assequi ac percipere potest: non visibilis modo sed ne invisibilis quidem, sive Angeli ipsim, quoniam nulla penitus inter creatorem et rem creatam comparatio proportioque intercedit. Sed illud denique nobis ad pietatem satis esse potest (teste Cyrillo Hierosolymitano, Catechesi VI. p. 40, Morell.). Si recte tenemus, Deum nos habere, Deum unum, eumque sempiternum; atque etiam hæc, Deum exsistere neminem, Deus δὲν ἐἶναι. Καθὼς λέγει ὁ αὐτὸς Θεὸς διὰ quodammodo idem ille Deus per Prophetam τοῦ προφήτου (Ἑσ. μδʹ. ζʹ.)· ἐγὼ (εἰμὶ Θεὸς) (Jes. xliv. 7) fatur: 'Ego (sum Deus) primus, præterque illum, Deum exsistere neminem, quemadmodum idem ille Deus per Prophetam (Jes. xlv. 7) fatur: 'Ego (sum Deus) primus, et ego postea; et praeter me non est Deus.' In quam sententiam et Moses, cum adhortatione, ita populum Israëlicitum alloquitur (Deut. vi. 4): 'Audi Israël, Dominus Deus noster, Dominus unus est.'

Quæstio IX.

'An ἴσως καὶ ὁ Θεὸς εἶναι ἕνας

Atqui si unus Deus est, necesse
videtur, illum etiam unicam tantumodo personam esse?

Resp. Nihil necesse est. Quippe secundum naturam et essentiam Deus unus est; at personis trinus. Quod ex ipsius Servatoris nostri, ad Apostolos suos loquentis, doctrina satis claret (Matt. xxviii. 19): 'Euntes docete omnes gentes, baptizantes eos in nomine Patris, Filii, et Spiritus Sancti.' Unde patet, in una et eadem Divinitate tres omnino esse personas; Patrem, Filium et Spiritum Sanctum; Patrem, qui ante secula, de propria essentia sua, Filium gignit, ac Spiritum Sanctum emittit; Filium, a Patre ante secula genitum, illique consubstantialem: Spiritum Sanctum, ab omni aeternitate de Patre procedentem, Patrique ac Filio coëssentialem. Quam rem hisce verbis exponit divinus Damascenus (Lib. I. c. xi.): Filius, et Spiritus Sanctus emittit; Filium, a Patre per modum generationis existit; Spiritus Sanctus etiam a Patre est; at non per modum generationis verum processionis. Quam rem hisce verbis exponit divinus Damascenus (Lib. I. c. xi.): Filius, et Spiritus Sanctus ad causam unam, nempe Patrem, referuntur. Idem alio loco (cap. x.): Filius a Patre per modum generationis existit; Spiritus Sanctus itidem a Patre est; at non per modum generationis verum processionis. Porro et Gregorius Theologus, in verba Apostoli ad Romanos (xi. 36): 'Ex illo, et per illum, et in illum omnia;' sic loquitur (de Spiritu

S. f. 64, Ald. p. 604, Par. adde p. 431): Primum (nimirum ex illo), Patri reddemus: oſtω τδ πρωτων (ηγουν τδ τξ αυτου) πρεπε να αποδωσωμεν εις των Πατερα, τδ δευτερον, εις των Υιων, και τδ τριτον, εις τδ άγιον Πνευμα· δια να γνωρισθη, πως ειναι τρια εις την θεοτητα. Και προς τουτος διατι όμοιως φαινεται, πως να ήτον αναγκη, να ήτον και ένα προσωπον;

 quam rem hisce verbis exponit divinus Damascenus (Lib. I. c. xi.): Filius, et Spiritus Sanctus emittit; Filium, a Patre per modum generationis existit; Spiritus Sanctus itidem a Patre est; at non per modum generationis verum processionis. Porro et Gregorius Theologus, in verba Apostoli ad Romanos (xi. 36): 'Ex illo, et per illum, et in illum omnia;' sic loquitur (de Spiritu

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καὶ ἀπαραλάκτως, χωρὶς τινος ἐξαιρέσεως, βαπτίζωμεθα εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεῦματος; Λοιπὸν ὁ, τι εἶναι ὁ Πατήρ εἰς τὴν φύσιν, τοῦτο αὐτὸ εἶναι καὶ ὁ Υἱὸς καὶ τὸ ἁγίον Πνεύμα. Ἀλλὰ μὴν ὁ Πατήρ εἶναι Θεός κατὰ φύσιν ἀληθῆς καὶ αἰώνιος, καὶ πάντων ποιητῆς τῶν ὀρατῶν καὶ ἀοράτων, τοιοῦτος λοιπὸν εἶναι καὶ ὁ Υἱὸς καὶ τὸ ἁγίον Πνεύμα. Καὶ εἶναι ὁμοούσια ἀλλήλως, κατὰ τὴν διδασκαλίαν τοῦ Εὐαγγελιστοῦ Ἰωάννου, ὥσπερ λέγει (ά. Ἰωαν. ἦν. ζ΄.) ὅτι τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος καὶ τὸ ἁγίον Πνεύμα· καὶ οὗτοι τρεῖς ἐν εἷς. Εἰς τὰ ὑπόκειτα τοῦτο μόνον ἐξαιρεῖται, ὡς οὖν ὁ Πατήρ εἶναι αἴτιος εἰς τὴν Θεότητα τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεῦματος ταῦτα δὲ τὰ δύο πρόσωπα εἶναι ἐξ ἑκείνου, ἑκείνου δὲ ἐξ οὗτος, ὡς ἐδιδάχθημεν ἀπὸ αὐτῆς τῆς αἰωνίου ἀληθείας, τὸν Ἰησοῦν τὸν Σωτῆρα, μας, οὕτως ἀπὸ τοὺς ἁγίους ἀποστόλους παρελάβομεν. Καὶ αἱ οἰκουμενικαὶ καὶ τοπικαὶ Σύνοδοι, ὁμοίως καὶ οἱ διδάσκαλοι τῆς ἐκκλησίας ἀλλοιᾶς λογῆς οὔτε ἐδίδαξαν, οὔτε ἐπαραδώκασιν, ήτοι καὶ τῶν ἀγαθῶν ἐργῶν, ὡς τὰς ἀμειβὰς θέλουμεν ἔχειν ἐν οὐρανοῖς ἀιωνίους.
Quæstio X.

Vellem sane paullum clarius distinctiusque isthoc sacræ Trinitatis mysterium percipere.

Resp. Atqui nulla profecto similitudine fieri potest, ut plene perfecteque res illustretur; ut evidenterque apud animum nostrum proponatur, quonam tandem pacto Deus essentia unus, idemque personis trinus sit. Quod nulla penitus imagine, nullo exemplo, non maius demonstrari posse, Deus ipsemet, cui cognosce, et ipse te testimonii. Jehovæ nomen est, per Prophetam testificatur (Jes. xlvi. 5): 'Cui me adsimulasti? cui me similemque fecistis, ut illi similis me?'

νοῦς όχι μόνον ἀνθρώπινος, ἀλλὰ οὕτω ἀγγελικὸς ἢμαρτωλός. Ἡ γλώσσα νὰ τὸ ἐρμηνεύσῃ. Αὐτῷ τὸ πρῶτον πᾶν νόημα εἰς τὸν νοῦς ὄχι μόνον ἀνθρώπινος, ἀλλὰ οὐδὲ ἀγγελικὸς ἢμαρτωλός. Ἡ γλώσσα νὰ τὸ ἐρμηνεύσῃ.
'En tòis perieisois tòn èragn sou
mì perièrgagìou. Ò rhìnei màs lòipon tòson,
pòs hì ágìa Graìfì tòu palaiòu nòmou
proballeméni èna Òtheòu màs èrmìneueì tria
pròssupa, légyousa (Gen. à. kè':) èípe Kùriòs
ò Òtheòs, poùisìwmì anèrìwson kai' èikìna
ìmetèraì kai kàth' ómòsiòsì· kai (Gen. ì'. kè'.)
ìdò Ædàì gègonen òwès eìs èì ìmòì· kai (Gen.
ìa. ì'.)ì deùte katabàntes àutòw tòc

'Ecce Adam ut unus nostrum jam factus est;
et (cap. xi. 7): 'Age, descendamus et
confundamus illic linguas eorum: ut ne alií
aliorum voces exaudiant.' Declarat id ipsum
manifeste et Propheta, qui ait (Jes. vi. 3): 'Et
clamabat alter (Angels) alteri, dixitque:
Sanctus, sanctus, sanctus Dominus Zebaoth.
Plena est omnis terra gloria illius.' Pariter et
sacer Psalmista (Psa. xxxiii. 6): 'Verbo
τῷ Πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ
Domini cœli firmati sunt, et Spiritu oris ejus
omnis exercitus eorum.' De quo fusius
latiusque sacræ literæ Doctoresque
ecclesiastici agunt.

Quæstio XI.

Quænam Dei Proprietates sunt?

Resp. Quemadmodum Deus ipse
incomprehensibilis est, sic etiam
incomprehensibles proprietates illius sunt.
Veruntamen quantum cum e Scriptura tum
Doctoribus ecclesiae colligere ac conducere
poterimus: tantum item fas nobis est, et animo
concipere, et ore proferre. Scire itaque licet
proprietatum Divinarum alias Personales esse
alias Essentiales.

Quæstio XII.

...
ποια ειναι τα προσωπικα ιδιωματα του θεου;

απ. τα προσωπικα ιδιωματα εις τα θεια ειναι οκεινα, μετα οποια τα

πρόσωπα της άγιας τριάδος ουτω διαιροονται προς αλληλα, ωστε διπο το ένα ειναι μην ήμπουρη να ειναι το άλλο, ήγουν το πρόσωπον του Πατρος· δεν ειναι πρόσωπον του Υιου, διατι ο Πατηρ δεν ειναι γεννητος απο τινος, μα ο Υιος ειναι γεγεννημενος απο τον Πατερα κατα φυσιν προ των αιωνων, κατα την γραφην την λεγουσαν (ςαλ. π. γ'). εκ γαστρος προ εσωφορου εγεννησα σε. το, Πατηρ λοιπον, και το, Υιος, και το, Πνευμα το άγιον· το γεννητον, και το γεννητον, και το εκπορευτον διαιρει τα προσωπα εν τοις θειοις, μα δχι την ουσιαν, η οποια ποτε δεν διαιρεται εις ομοιαν, μονον χωριζεται απο την κτισιν. το δε ένα και το αυτο πρόσωπον δεν ημπορει να ειναι γεννητου μαζι και άγεννητον.

φοιοις πρεπει να γροικουμεν και δια το Πνευμα το άγιον, το οποιον εκπορευεται απο την ουσιαν και φυσιν του Πατρος άναρχος ειτον αιωνιως, και ειναι ομοςιον με τον Πατερα και τον Υιον. Μα διαιρεται απο τον Πατερα με το ιδιωμα το προσωπικον, διατη ιπη οκεινον εκπορευεται. Και παλιν απο τον ουν χωριζεται, διατι δεν ειναι απο τον Πατερα με τροπον γεννησεως, καθως ειναι ο Υιος, μα με τροπον εκπορευσεως, έκ του αυτου Πατρος· και ειναι ομοςιοι αλληλουιου και ο Υιος και το Πνευμα το άγιον, διατι απο την αυτην ιδιαν φυσιν του Πατρος ειναι και τα δυο τουτα προσωπα·

invicem sanctissimae Trinitatis personae distinguuntur, ut quod una est, alia esse nequeat. Scilicet persona Patris haudquaquam Filii persona est, quoniam Pater a nullo genus est; sed Filius ante avum omne essentialiter a Patre genus est; dicente Scriptura (Ps. cx. 3): Ex utero ante luciferum genui te, Pater itaque et Filius et Spiritus Sanctus: et rursus ingenitum et genitum et procedens: haec sunt, quae personas divinas discriminant; non vero essentiam, quae in semet ipsam haud unquam distinguetur: verum a rebus creatis duntaxat secernitur. Iam vero nullo modo una et eadem geniti pariter et ingenti esse potest persona. Idem de Spiritu Sancto sentiendum est, qui de essentia et natura Patris absque ullo temporali principio hoc est ab eterno procedit, patrique ac Filio consubstantialis est; sed sua personali proprietate, quod a Patre emanat, ab eodem distinguitur. Ut itaque; quod non ut Filius per modum generationis, verum per modum processionis, ab eodem illo Patre existit. Sunt igitur sibi ipsam haud unquam distinguere: vero omnino consubstantiales.
καὶ μὲ τὸν Πατέρα εἶναι ὁμοούσια, ἔστωντας καὶ νὰ εἶναι ἀπὸ τὴν φύσιν του· διὰ τὸ ὁποῖον 
ὁ Γρηγόριος ὁ θενλόγος λέγει oὐτως· τοῦτο εἶναι κοινὸν εἰς τὸν Υἱὸν καὶ 
tὸ Πνεῦμα τὸ ἅγιον, διατι καὶ τὸ ἐνα καὶ τὸ 
ἄλλο πρόσωπον ἀπὸ τὰ δύο τούτα εἶναι ἀπὸ τὸν Πατέρα· τὸ δὲ ἰδίωμα τοῦ Πατρὸς εἶναι 
tοῦτο, ἣγου τὸ νὰ εἶναι ἀγέννητος· καὶ τοῦ 
Υἰοῦ, τὸ νὰ εἶναι γεννητός· καὶ τοῦ 
Pνεύματος τοῦ ἅγιου, τὸ νὰ εἶναι ἐκπορευτὸν. Ἀκόμη προσωπικὸν ἰδίωμα τοῦ 
Υἱοῦ εἶναι καὶ ἢ ἔναρξη μίας ὁμοιομορφίας, τὴν ὁποῖαν δὲν ἀνείληφε ἡ ἡ τὸ 
Πατὴρ μήτε τὸ Πνεῦμα τὸ ἅγιον. Τέτοιας λογῆς διδάσκει, νὰ πιστεύωμε καὶ νὰ ὁμολογοῦμεν, ἢ άγια 
ἐκκλησία καὶ καθολικὴ καὶ ἀποστολικὴ, ἕνα 
Θεὸν τῇ φύσει, ἐν τριάδι προσώπων, περὶ ὅ 
τὸ ἔγνωσε ἡ ἕνωσις τοῖς ἐν Νικαιᾷ συνδέσει 
καὶ τὴν δευτέραν τὴν ἐν Κωνσταντινουπόλει 
τὴν οἰκουμενικὴν.

Ἐρώτησις Ιγʹ.

Ποῖα εἶναι τὰ οὐσιώδη ἰδιώματα τοῦ Θεοῦ;

Ἀπ. Οὐσιώδη ἰδιώματα τοῦ Θεοῦ εἶναι 
ἐκεῖνα, ὅπου ἀρμόζουσιν ὁμοίως καὶ εἰς τὸν 
Πατέρα, καὶ εἰς τὸν Υἱὸν, καὶ εἰς τὸ ἅγιον 
Πνεύμα· οἶνος τὸ εἶναι Θεὸν, τὸ εἶναι αἰώνιον, 
ἀναρχον, ἀτελεύτητον, ἀγαθὸν, 
pαντοδύναμον, ποιητὴν, προνοητὴν, 
pαντεπίσκοπον, πᾶσι παρόντα, καὶ τὰ πάντα 
πληροῦντα·

τὰ πάντα πληροῦνται· 
καὶ μὲ τὸν Πατέρα εἶναι ὁμοούσια, ἔστωντας 
καὶ νὰ εἶναι ἀπὸ τὴν φύσιν του· διὰ τὸ ὁποῖον 
ὁ Γρηγόριος λέγει oὐτως· τοῦτο εἶναι κοινὸν εἰς τὸν Υἱὸν καὶ 
tὸ Πνεῦμα τὸ ἅγιον, διατι καὶ τὸ ἐνα καὶ τὸ 
ἄλλο πρόσωπον ἀπὸ τὰ δύο τούτα εἶναι ἀπὸ τὸν Πατέρα· τὸ δὲ ἰδίωμα τοῦ Πατρὸς εἶναι 
tοῦτο, ἣγου τὸ νὰ εἶναι ἀγέννητος· καὶ τοῦ 
Υἰοῦ, τὸ νὰ εἶναι γεννητός· καὶ τοῦ 
Pνεύματος τοῦ ἅγιου, τὸ νὰ εἶναι ἐκπορευτὸν. Ἀκόμη προσωπικὸν ἰδίωμα τοῦ 
Υἱοῦ εἶναι καὶ ἢ ἔναρξη μίας ὁμοιομορφίας, τὴν ὁποῖαν δὲν ἀνείληφε ἡ ἡ τὸ 
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ἐκκλησία καὶ καθολικὴ καὶ ἀποστολικὴ, ἕνα 
Θεὸν τῇ φύσει, ἐν τριάδι προσώπων, περὶ ὅ 
τὸ ἔγνωσε ἡ ἕνωσις τοῖς ἐν Νικαιᾷ συνδέσει 
καὶ τὴν δευτέραν τὴν ἐν Κωνσταντινουπόλει 
τὴν οἰκουμενικὴν.

Resp. Essentiales Dei Proprietates illæ sunt, 
καὶ τὰ πάντα πληροῦνται· 
καὶ μὲ τὸν Πατέρα εἶναι ὁμοούσια, ἔστωντας 
καὶ νὰ εἶναι ἀπὸ τὴν φύσιν του· διὰ τὸ ὁποῖον 
ὁ Γρηγόριος λέγει oὐτως· τοῦτο εἶναι κοινὸν εἰς τὸν Υἱὸν καὶ 
tὸ Πνεῦμα τὸ ἅγιον, διατι καὶ τὸ ἐνα καὶ τὸ 
ἀπερίγραπτον, γνώστην πάντων, τῶν τε 
κρυπτῶν καὶ φανερῶν. Καὶ διὰ τὸ εἰπὼ 
πολλὸν, ἢ τὸ 
cunctas, cunctis praesentem adesse, 
cunctas implore, infinitum esse et incircumscriptum, 
omniumque tum occultorum tum manifestorum gnarum. Atque ut paucis rem
Πατήρ, καὶ αἰτίαν εἶναι· τὸ γεννητὸν, ἢ τὸ Υἱὸς, καὶ λόγος σεσαρκωμένος, τὸ ἐκπορευτὸν ἢ Πνεῦμα ἅγιον· ὃ, τι πράγμα λέγεται περὶ Θεοῦ, ὃλα εἶναι ἰδιώματα τῆς θείας οὐσίας κοινὰ ὁμοίως καὶ τῶν τριῶν προσώπων χωρίς τινος διαφορᾶς.

Verbis complectar, præter personales, quas diximus, proprietates: ingenitum esse, sive Patrem, ceterarumque personarum causam: ἐκπορευτὸν ἢ Πνεῦμα ἅγιον· ὅ, τι πρᾶγμα genitum esse, sive Filium, verbumque carne λέγεται περὶ Θεοῦ, ὅλα εἶναι ἰδιώματα τῆς vestitum: atque procedere, sive Spiritum θείας οὐσίας κοινὰ ὁμοίως καὶ τῶν τριῶν προσώπων χωρίς τινος διαφορᾶς.

Ἐρώτησις ιδʹ. Quaetio XIV.

Resp. Quoniam illud Essentiae Divine proprietatem quam accuratissime exprimit. Nulla namque res creata omnipotens appellari duas præcie quas causas potest: tum quod nihil a se ipso habet, sed a creatore suo: tum quod nihil ex mero nihil quidquam creatum producere ac creare potest: quæ res due soli omnipotentiae divinae conveniunt. Quod vero omnipotens Deus est, ipsum in Apocalypsi demonstrat (i. 8): 'Ego sum Alpha, et ego Omega, principium et finis, ait Dominus, qui est, qui fuit, qui venturus est, omnipotens.'

Idem ait et Archæangelus Gabriel (Luc. i. 37): 'Quoniam non impossibile erit Deo ullum verbum. Verum enim vero secreta et distincta universalis hæce potestas Dei atque omnipotentia a voluntate illius et arbitrio est, uta ut non illud omne efficat, quod efficere potis est; verum id solum, quod vult, et possit et efficat; teste sacro cantore (Psa. cxv. 3):

Ω. Ν.· ἐγὼ εἰμι τὸ Ἄλφα, καὶ τὸ Ὑμέγα, ἀρχὴ καὶ τέλος· λέγει Κύριος ὁ ὢν, καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, παντοκράτωρ· τὸ όνομα ἡμῶν λέγει καὶ ὁ Ἀρχάγγελος (Λουκ. α. λζ·). ότι οὐκ ἀδυνατήσει παρὰ τὸ Θεῷ πάν ῥήμα. Καὶ τούτη ἡ παντοκρατορία καὶ παντοδύναμια τοῦ Θεοῦ εἶναι διωρισμένη ἀπὸ τὴν ἱδίαν θέλησιν καὶ τὴν εὐδοκίαν του, ὅπως ἅμα μὴν κἂν μὴν ἔκειν ὄλον, ὅπου ημπορεῖ, μὰ
Deus noster in cælo et in terra, fecit omnia, quæ voluit. Ille quidem certe sexcenta ἐκεῖνο μόνον, ὅπου θέλει, ἐκεῖνο καὶ ἠμπορεῖ, ἐκεῖνο καὶ κάμει. Καθὼς λέγει ὁ ἱερὸς Ψάλτης (Ψαλ. ριέ. γʹ): ὁ Θεὸς ἤμων ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῆ, πάντα δέσμα ἥθελσεν ἐποίησεν. Ἡμπορεῖ νὰ κάμη μυριάδας κόσμων, ὡς ἂν τοῦτον, μὰ δὲν ἥθελσεν. Ἐπειτα πρέπει νὰ γροικᾶται τὸ παντοδύναμον τοῦ τοὐτοῦ τοῦ Θεοῦ, πῶς εἶναι εἰς τὴν τελειότητα, μακράν ἀπὸ πᾶσαν, ἀτελειότητα ἡ ἀδυναμίαν, ὡς δῆλον μὲ παράδειγμα. Ὁ Θεὸς δὲν ἥμπορεὶ νὰ εἶναι κακὸς, ἡ ἀμάρτητη ἡ ψεύσονται ἐαυτόν, ἡ ἀρνησθοῦσα, ἡ ἠρρητοῦσα, φη Ἡσυχασίας (Β. Τιμ. β'. ιγ': Ἑβρ. β. ιδ.), διατὶ τοῦτο εἶναι ἀτελειότητην πράγμα. Καὶ ἂν ὁ Θεὸς ἠθελεν εἶναι κακὸς, ἡ νὰ ἔσφαλεν, ἡ νὰ ἠρνεῖτο τὸν ἑαυτὸν του, δὲν ἠθελεν εἶναι παντοδύναμος. Διατὶ τοῦτα ἢ ἀφ᾿ ἑαυτοῦ τως εἶναι σημάδια τῶν ἀτελῶν πραγμάτων. Εἶναι λοιπὸν ὁ Θεὸς παντοδύναμος κατὰ τὴν τέλεσθαι τὴν ἀγαθότητα, καθὼς τὸν ἐξυμνᾷ ὁ μελῳδὸς Προφήτης (Ψαλ. οή). Εἶναι λοιπὸν ὁ Θεὸς παντοδύναμος κατὰ τὴν τέλεσθαι τὴν ἀγαθότητα, καθὼς τὸν ἐξυμνᾷ ὁ μελῳδὸς Προφήτης (Ψαλ. οή).

'Ερώτησις ιέ.


Quaestio XV.

Si quidem vero nullo Deus loco circumscribitur et ubique praesto est: quo...

Quæstio XVI.

'Erōtēsis ic'.

Kai on legrh, pou einai idwma tov theou monou, to eiðenai pantta, to crufia dhladhi kai fanepla, pou kai oi anbrowsoi, oi proforhetai, kai ois aggeloi tos exeuprasi.

'Ap. 'O theos exeurei apo’ eautou to pantta ta apokrufa kai ta batheta ton anbrowson kai ton angelwv oxi monon ston tao logiaou, mae kai pro ktes eous kosomou, kathws h Gragh (Sceir. ky. kth.) legei: queso modo in cœlo certisque quibusdam terræ locis potissimum habitare dicitur?

Resp. Deus per se ipsum abdita et arcana omnia, profundasque hominum Angelorumque cogitationes cognoscit: non illo solum momento, quo cogitantur; sed et ante orbem conditum. Sic enim Scriptura


Quæstio XVI.

'Ap. 'O theos exeurei apo’ eautou to pantta ta apokrufa kai ta batheta ton anbrowson kai ton angelwv oxi monon ston tao logiaou, mae kai pro ktes eous kosomou, kathws h Gragh (Sceir. ky. kth.) legei: queso modo in cœlo certisque quibusdam terræ locis potissimum habitare dicitur?

Resp. Minime istuc quidem, quasi immaterialem et incorpoream illam Divinitatem, cœlum fortasse, aut Zijon, aut quicunque locus alius circumscribat. Nullum enim Deus occupat locum; sed ipse sibi locus est. Verum quoniam iis in locis, illustriora quaedam magisque insignia efficit, ibique opera ipsius et gratiae signa clarius ostensae emicant; ideo illic habitare fertur. Velut in cœlo (sicut sanctus ait Damascenus Damascenus Bib. a’ kep. i .), quoniam ibi sunt, qui justa atque arbitria illius capessunt, illumque


Quæstio XVI.

Quando autem Dei solius hoc esse adfirmas, nosse omnia, occulta videlicet et aperta: quo igitur pacto tum Angeli tum inter mortales Prophetæ eadem cognoverunt?

Resp. Deus per se ipsum abdita et arcana omnia, profundasque hominum Angelorumque cogitationes cognoscit: non illo solum momento, quo cogitantur; sed et ante orbem conditum. Sic enim Scriptura
ὀφθαλμοὶ Κυρίου μυριοπλασίως ἡλίου φωτεινότεροι, ἐπιβλέποντες πάσας ὁδοὺς ἄνθρωπον (Sirach. xxiii. 29): ‘Oculi Domini millies sole lucidiores sunt; intuentur omnes vias hominum; partesque abstrusas contemplatur.’ Itemque loco alio (Sirach. xlii. 19, 20): ‘Novit Dominus scientiam omnem, ac intuetur signum seculi. Enunciat præterita et futura; et vestigia rerum occultarum manifestat.’ Et Ioannes in Apocalypsi (ii. 23): ‘Ego sum, qui apocryphiō ἴχνη ἀποκρύφων· καὶ ὁ corda ac renes perscrutor; et dabo cuique Ἰωάννης εἰς τὴν Ἀποκάλυψιν (κεφ. β’. κγ’).’

κἂν μίαν φορὰν τὰ ἀπόκρυφα μέλλοντα, τὰ ἤξευροντα ἔκ θείας ἀποκάλυψες, ὡς μαρτυρᾷ ἡ Γραφή, λέγουσα (Δαν. β’, κβ’): ὁ Θεὸς ἀποκαλύπτει βαθέα καὶ ἀπόκρυφα. Καθὼς ἀπεκάλυψεν εἰς τὸν Ἑλισσαῖον ἐκείνο, ὅπου ὁ δοῦλος τοῦ ὅ Γιεζῆ ἐπῆρε κρυφὰ εἰς τὸν δρόμον ἀπὸ τὸν Ναεμάν (β’. Βασ. ε’, κς’). καὶ εἰς τὸν Πέτρον τὸν Ἀπόστολον, περὶ τοῦ Ἀνανίου καὶ Ἀπασφάλειας (Πραξ. ε’). Καὶ τοιαύτην ἐπιστήμην εἴχασιν ἀκόμη καὶ ὅλοι οἱ προφῆται.

‘Ερώτησις ιζ’.

Εἶναι τάχα ἄλλα ἰδιώματα μόνου τοῦ Θεοῦ Ἰδία;

‘Απ. Τὰ ἰδιώματα τοῦ Θεοῦ εἶναι ἀναρίθμητα. Μά τοῦτ, ὅπου ἐπροείπαμεν, ὡς ἄν ωφέλημα πρὸς τὴν σωτηρίαν φθάνουσι νὰ μᾶς, δεῖξουσι, ποῖαν γνώματα ἔχουμεν περὶ Θεοῦ. Διὰ τοῦτο ἀρήνυντας ἐσῦ τὰ ἄλλα, πίστευε σταθερῶς καὶ ἀμετακίνητως, πῶς εἶναι ἄνας Θεὸς ἐν τριάδι προσώπων, occultautura prænoscere contingit; utique eadem ex divina patefactione cognoscunt, teste Scriptura (Dan. ii. 22): ‘Deus est, qui profunda ac abscendita detegit.’ Quomodo Elisa profeicit, id quod servus illius Gehasi clanculum in via a Naëmane abstulerat (2 Reg. v. 26); pariterque Petro apostolo factum Ananie et Sapphiræ (Act. v.). Cujusmodi rerum futurarum pæsensione Prophetæ omnes instructi fuerunt.

Quæstio XVII.

Suntne vero et aliae quædam Dei solius Proprietates?

Resp. Proprietates divinæ sane innumerabiles sunt; quæ tamen ut ad salutem utiles hactenus recensuimus; illæ satis demonstrant nobis, quam de Deo habere conveniet sententiam. Tu itaque, reliquis sepositis, firma immotaque fide crede, unum in trinitate personarum Deum esse,
omnia, tum visibilium, tum invisibilium sine ulla controversia creator Deus est. Atque ante cetera quidem omnia, celestes omnes Exercitus, ut praecipuos gloriam majestatisque suæ praecones, sola cogitatione, de nihilo effinxit; mundumque illum intellectualem condidit, qui secundum concessam sibi gratiam Deum pulchre cognoscunt, penitusque ac perpetuo voluntati illius morem gerunt. Tum vero postea aspectabilem atque materiatum hunc orbeum item ex nihilo Deus fabricatus est. Ad ultimum denique et hominem fecit, immateriali mentisque compote anima et materiatum corporatum, ut vel ex uno homine hunc in modum coagentato constaret, eundem illum Deum, mundi utriusque, immaterialis puta atque materialis, opificem auctoremque esse. Ideoque haud abs re homo pusillus mundus appellatur; quippe qui universi mundi majoris expressam in sese imaginem circumfert (Damasc. ii. 3 et 12).

Quæstio XIX.
Θεόν, καὶ νὰ τὸ δουλεύονσιν, ἔπειτα καὶ νὰ διακονοῦσι καὶ νὰ διευθύνονται καὶ νὰ διακονοῦσιν ἀνθρώπους τῶν ἀγγέλων πάλιν (Πραξ. ιβ´· ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ πάσης ἐφικτῆς ψυχῆς τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τοῦ Πάπιου τo
ἐλεημοσύνας μας, καὶ τὰς λοιπὰς ἀγαθοεργίας· όχι διατί τάχα

ὁ Θεός νὰ μὴν θεωρή τὰς ἐλεημοσύνας μας, ἢ νὰ μὴ γροικῇ τὰς προσευχὰς μας, μὰ διατί ἐκεῖνοι μεσιτεύουσι διὰ μᾶς. Καὶ εἰς τὸν παλαιὸν νόμον, πρὶν δοθῇ ὁ νόμος τοῦ Μωϋσέως, ἐδιδάσκασι οἱ ἄγγελοι τὸν νόμον, καὶ τὴν θέλησιν τοῦ Θεοῦ εἰς τοὺς προπάτοράς μας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾶ ὁ ἱερὸς Διονύσιος. Καὶ ὅστις ἐπρολέγασι τὰ μέλλοντα, όχι ὡς τὸν Ἰωσὴφ, ὁποῦ ἐδωκεν ἄγγελος τὸν ἵδρυμα προφήτας, καὶ τοὺς ἐδείχνασι τὴν ὀδὸν τentai
λέγει ἡ Γραφὴ, διὰ τὸν ἐλπίζοντα ἐπὶ Κύριον (Ψαλ. μά. ιά.): ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξας σε ἐν πάσαις ταῖς ὁδοῖς σου. Ἐπὶ χειρῶν ἀροῦσι σε, μὴ ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

Ἐρώτησις κ’.

Εἰς πόσας τάξεις διαιροῦνται οἱ ἀγγέλοι;

᾽Απ. Καθὼς λέγει ὁ Διονύσιος (Οὐραν. ἱεραρ. κεφ. ζ.), εἰς ἐννέα χοροὺς διαιροῦνται, καὶ οἱ ἐννέα τοῦτοι εἰς τρεῖς τάξεις. Καὶ εἰς τὴν πρώτην τάξιν εὑρίσκονται ἐκεῖνοι, ὁποῖο εἶναι σιμώτερον εἰς τὸν Θεόν, οῖον Θρόνοι, Χερουβὶμ, καὶ Σεραφὶμ: εἰς τὴν δεύτεραν τάξιν Ἐξουσίαι, Κυριότητες, καὶ Δυνάμεις: εἰς τὴν τρίτην, Ἀγγέλοι, Ἀρχάγγελοι, Ἀρχαί. Καὶ οὕτως εἶναι διατεθειμένοι, ὁποῖο οἱ κατότεροι ἄγγελοι πέρνουσιν ἀπὸ τοὺς πλέον ἀπάνω τὴν ἔλλαμψιν καὶ τὰς θείας εὐεργεσίας. Οὕτως οἱ ἄγγελοι ἐσταματίσασιν εἰς τὴν χάριν τοῦ Θεοῦ αἰωνίως ἔστωσιν, νὰ μὴ συμφωνήσουσι μὲ τὸν Ἑωσφόρον, καὶ διὰ τοῦτο πέρνοντες ταύτην τὴν χάριν δὲν ἠμποροῦσιν ποτὲ νὰ σφάλουσιν, όχι ἀπὸ τὴν φύσιν τους, μὰ ἀπὸ τὴν χάριν τοῦ Θεοῦ. Καὶ τοῦτα τὰ σεσημειωμένα φθάνουσι πρὸς γνώσιν τῶν ἀγγέλων, καθ’ ὅσον ἀπαιτεῖ ὁ λόγος τῆς παρούσης συντόμου διδασκαλίας τῆς ὁρθοδόξου. Καὶ γνωρίζοντες ἡμεῖς, πῶς μᾶς βοηθοῦσι καὶ μεσιτεύουσι δι’ ἡμᾶς, εἰς πάσαν ἑαυτῶν μας προσευχήν τους ἐπικαλοῦμεθα, νὰ παρακαλοῦσι δι’ ἡμᾶς τὸν Θεὸν καὶ μάλιστα τὸν ἄγγελον ἐκείνον, ὅποι εἶναι φύλακάς μας.

deo quo Domino unice confidit, satis apparet (Psa. xci. 11): Ἀγγεῖος σύς de te praesepi, ut custodiant te in omnibus viis tuis; attollent te manibus, ne ad lapidem pedem tuum offendas.

Quæstio XX.

In quot Classes distribuuntur Angeli?

Resp. Ex sententia Dionysii (Hier. Cælest. cap. vi. et vii.) in novem distinguuntur choros, ὡς λέγει ὁ Διονύσιος (Οὐραν. ἱεραρ. κεφ. ζ´.), εἰς ἐννέα χοροὺς διαιροῦνται, qui denuo in tres distribuuntur classes. Prima καὶ οἱ ἐννέα τοῦτοι εἰς τρεῖς τάξεις. Καὶ εἰς τὴν πρώτην τάξιν εὑρίσκονται ἐκεῖνοι, ὁποῖο ἀπεριήγητος εἰς τὸν Θεόν, οἶον Θρόνοι, Χερουβὶμ, καὶ Σεραφὶμ; εἰς τὴν δεύτεραν Exercitus (sive etiam Virtutes). In tertia Exercitus. In secunda Potestates, Dominationes, Θρόνοι, Χερουβὶμ, καὶ Σεραφὶμ· εἰς τὴν δευτέραν Exercitus (sive etiam Virtutes). In tertia Exercitus.
Quæstio XXI.

Poro quid de malis Angelis sentiendum nobis?

Resp. Ipsos quidem bonos omnino a Deo creatos fuisse: quidquid enim fecit Deus, bonum fecit; sed propria voluntate sua improbos evasisse: prout testatur Dominus noster de principe Dæmonum loquens (Ioh. viii. 44): 'Ille homicida fuit ab initio, nec in veritate stetit. Non enim est in illo veritas. Quando mendacium loquitur, de suis loquitur. Nam mendax est, illiusque pater.' Hi impietatis omnis auctores et signiferi divinaeque majestatis blasphemi obtrectatores sunt; hi mentium humanarum deceptores; tum blasphemi τῆς θείας μεγαλειότητος, tum ipsimet tum instrumenta ipsorum, tradente Scriptura (1 Pet. v. 8): 'Sobrii estote, vigilate. Nam adversarius vester Diabolus tanquam leo rugiens obambulat, querens quem deglutiat.' Quæ quanquam ita catapíē, μὲ ἕλλην τότε, πρέπει νὰ ἠξεύρῃ, τῶς δὲν ἠμποροῦσι νὰ ἠξεύρησον, οἷον διὰ θεοῦ καὶ θεοῦ, καὶ διὰ τὸν ἄνθρωπον καὶ τὸ κτίσμα, χωρὶς νὰ ἀπελθῇ. Ἀκόμι καὶ τοῦτο πρέπει καθ’ ἕνας manu positum esse, ut peccare hominem cogant, quem suis duntaxat instigationibus illecebrisque in fraudem et errorem deducunt. Est enim libertate sui arbitrii homo præditus, cui libertati nec Deus ipse vim ulla...
αὐτεξούσιον μήτε ὁ ἴδιος Θεὸς φέρνει κἂν
μίαν βίαν ἢ ἀνάγκην. Καὶ ἔστωντας νὰ εἶναι
catakekrímenoν εἰς τὸν ἁἴωνα, οὐδέποτε
gínontai dektikoi τῆς θείας χάριτος, κατὰ τὸ
eiρημένον (Ματθ. κέ. má.)'· πορεύεσθε ἀπ᾿
ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον
tὸ ἴημασεμένον τῷ διαβόλῳ καὶ τοῖς
ἀγγέλοις αὐτοῦ.

'Ερώτησις κβʹ.

Τίνα γνώμην πρέπει νὰ ἔχωμεν διὰ τὴν
ἀλλὴν κτίσιν;

'Απ. Πώς ὁ Θεὸς ἀπὸ τὸ μὴ εἶναι

Resp. Hoc nimirum, quod Deus

ἐκαμε τὰ πάντα μὲ τὸ πρόσταγμά του, καὶ εἰς
tὸ ὅστερον ἐπίσας τὸν ἀνθρώπον, καὶ τὸν
ἐκαμὲν αὐθέντην ἀπάνω εἰς ὅλην τὴν κτίσιν,
ὅπου εἶναι ὑποκάτω τοῦ οὐρανοῦ, λέγωντας
(Γεν. ά, κς´)· ποιήσωμεν ἀνθρώπον κατ᾿
eikôna ἡμετέραν καὶ καθ᾿ ὁμοίωσιν καὶ
ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης, τῶν
πετεινῶν τοῦ οὐρανοῦ, τῶν κτηνῶν, καὶ
πάσης τῆς γῆς. Τὸ αὐτὸ λέγει καὶ ὁ ἱερὸς
Πάλτης (Ψαλ. ή. ς´)· κατέστησας αὐτὸν ἐπὶ
tὰ ἔργα τῶν χειρῶν σου· πάντα ὑπέταξας
ὑπὸ κάτω τῶν ποδῶν αὐτοῦ, πρόβατα καὶ
βόας ἁπάσας, ἄργυρον σοι· πάντα ὑπέταξας
τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ τοὺς ἱερατοὺς
tῆς θαλάσσης, τὰ διαπορεύμενα τρίβους
θαλάσσης, καὶ ἀνωτέρω· ἠλάτωσας αὐτὸν
βραχύ τι παρ ἀγγέλους, δόξη καὶ τιμὴ
ἐστεφάνωσας αὐτὸν. Μᾶ διατὶ δὲν ἐφύλαξεν
ὁ ἄνθρωπος τῆς ἐντολῆς τοῦ Θεοῦ εἰς τὸν
παράδεισον, ὅταν ἦτον ἀθῶος, μᾶ ἀπὸ τὸν
ἀπηγορεύμενον καρπὸν ἐπίσας καὶ ἔφαγεν
διὰ τὸτὸ ἐστερήθηκεν ἀπὸ τὴν ἀζίαν του καὶ

Verbo jussuque suo cuncta e nihilo fecerit; Ceterum quoniam
aeternis, suppliciis pœnisque multati Daemones
sunt, idcirco nullo unquam tempore divinae
gratiae misericordiæque participes fieri
possunt, ut dictum est (Matt. xxv. 41):
'Discende a me maledicti in ignem æternum,
qui Diabolo angelisque ejus praeparatus est.'

Quæstio XXII.

De reliquis autem rebus creatis quid
statuendum nobis est?

Resp. Hoc nimirum, quod Deus

verbo jussuque suo cuncta e nihilo fecerit; quodque post reliqua omnia hominem
creatorit illumque perpetuum hominem
qui sub caelo sunt, omnium constituent,
dicens (Gen. i. 26): 'Faciamus hominem ad
imaginem nostram et secundum
eikestóma nos, et dominum rerum,
qui semitas mariam perambulant.' Et paullo
antea (v. 5): 'Paullo minorem Angelis fecisti
eum, gloria et honore coronasti eum.'

Quoniam vero mandatum Dei in Paradiso,
quum adhuc in statu innocentiae homo
erat, unde quidem esset, neglecat de vetitóque
fructu carpsit

gustavitque; ea re honoribus fortunisque
omnibus, queis tempore integritas sue
ornatus fuerat, subito exutus, beatoque pulsus
horto, talis omnino evasit, qualem illum

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ἀπὸ τὴν κατάστασιν, ὁποῖα ἐξεν εἰς τὸν καιρὸν τῆς ἀθωότητος του. Καὶ διωχθεὶς ἀπὸ τὸν παράδεισον τοιοῦτος ἔγινεν, ὡς τοιοῦτος τὸν περιγράφει ὁ Προφήτης (Ψαλ. μ. θ.) λέγων: ἄνθρωπος ἐν τιμῇ ὢν σιχοῦσα, παρασυνεβλήθη τοῖς κτήνεσι τοῖς άνοίτοις, καὶ ὑμιούθη αὐτοῖς. Καὶ ἠκούσε (Γεν. γ., ια.): ὃς γῆ ἐστὶ, καὶ εἰς γῆν ἀπελεύσῃ.

Ἐρώτησις κὺ.

Ποία ἦτον ἡ κατάστασις τῆς ἀνθρωπίνης ἀθωότητος, εἴτεν καθαρότητος καὶ ἀναμαρτησίας του;

Ἀπ. Δύο λογιῶν εἶναι ἡ κατάστασις τῆς ἀκακίασ εἶτεν ἀθωότητος (κατὰ τὸν ἄγιον Βασίλειον εἰς τὴν ἀρχήν τῶν Παροιμ., Ἐρ. κυ.). Ἡ πρώτη εἶναι μία προαιρετικὴ ἀλλοτρίωσις ἀπὸ ταῖς ἁμαρτίαις, ἤγουν ὅταν λείπῃ ὁ ἄγιος εἰς τὴν ἀμαρτίαν ἄνθρωπος μὲ τὴν ἱδίαν του προαίρεσιν ἀπὸ τὰ ἁμαρτήματα, διὰ τὴν γυμνασίαν, ὅποι ἔχει, καὶ μακρὰν συνήθειαν εἰς τὰ κακά. Ἡ δεύτερα εἶναι ἡ ἁμαρτία τοῦ κακοῦ, ἤγουν ὅταν δὲν γνωρίζῃ, οὕτε ἐδοκίμασε καθόλου τὸ κακόν ἢ δἰ τὴν ἡλικίαν του, ἢ δὲ ἡμεῖς καὶ αὐτοὶ. Καὶ κατὰ τὸν δεύτερον τοῦτον ἔτερον ἔτερον εἶτον εἰς τὸν ἄδαι ἡ ἀθωότης καὶ ἡ ἀκακία, πρὶν ἁμάρτητος, κατὰ πάσαν τελειότητα καὶ ὑμιούθησιν ἐμφυτον, τόσον ἀπὸ τὸ μέρος τῆς ἠμαρτίας, ὅσον καὶ ἀπὸ τὸ μέρος τῆς θελήσεως, εἰς τὴν διάνοιαν περικλείεται πᾶσα ἐπιστήμη, καὶ εἰς τὴν ἀθωότητα τοῦ Θεοῦ κατὰ πάσαν τελειότητα καὶ ἀθωότητα τοῦ ἄνθρωπος, καὶ καθ’ ὅσον εἰς τὸν καιρὸν ἔκανεν τῇ ἀθωότητα (καθ’ ὅσον εἰς τὸν καιρὸν ἔκανεν τῇ ἀθωότητα), καὶ καθ’ ὅσον ἠκούσεν τῆς ἀθωότητας, ὃς γῆ ἐστὶ, καὶ εἰς γῆν ἀπελεύσῃ.

Resp. Innocentiae integritatisque status duorum generum est (ex sententia S. Basii). Πρῶτον εἶναι ἡ ἁμαρτία, εἰς τὸν καιρὸν τῆς ἀθωότητος, ἢ διὰ τὸν καιρὸν τῆς ἁμαρτίας. Καὶ κατὰ τὸν δεύτερον τοῦτον τρόπον ἦτον εἰς τὸν ἁμάρτημα. Καὶ, ὡς τὸν Θεὸν κατὰ πάσαν τελειότητα καὶ ἀθωότητα, συγκεχωρημένον, καὶ καθ’ ὅσον κατὰ πάσαν τελειότητα καὶ ἀθωότητα, ἑτεραν δὲν ἔπρεπε, ὃς ἀπὸ τὸν καιρὸν κατὰ πάσαν τελειότητα καὶ ἀθωότητα.
ἐγνώριζεν ὅλα τὰ πράγματα μετ’ ἑκείνον. Καὶ
tούτου ἔχομεν σημάδια ἀνάμεσα εἰς τὰ ἄλλα,
ὅποι ἐφελθήκασιν εἰς τὸν Ἀδὰμ ὅλα

τὰ ζώα, διὰ νὰ τοὺς δώσῃ ὅνομα. Καὶ τὰ
ώνόμασε καθ’ ἑνα ἀπ’ αὐτά. Τὸ ὅποιον
ἐγεννᾶτο ἀπὸ τὸ νὰ γνωρίζῃ τὴν φύσιν τους,
ὅχι ἀπὸ ἄλλην μάθησιν, μόνον ἀπὸ τὸ νὰ
μελετά καὶ νὰ λογίαζῃ περὶ Θεοῦ, καὶ τὰς
ἑκείνου χρηστότητας. Περὶ δὲ τῆς θελήσεως,
αὐτὴ πάντοτε ὑπετάσσετο εἰς τὸν λόγον
καλὰ καὶ πάντωτα νὰ ἦτον ἐλεύθερα, καὶ ἦτον
ἐξουσία εἰς τὸν ἀνθρωπὸν νὰ ἁμάρτῃ, ἢ νὰ
μὴν ἁμάρτῃ. Καθὼς λέγεται εἰς τὴν Γραφήν
(Σειρ. ιέ. ιά.) μὴ εἶπῃς, ὅτι διὰ Κύριον
ἀπέστην. Ἅ γὰρ ἐμίσησε, οὐ ποιήσεις. Μὴ
eἰπῇς, ὅτι αὐτὸς μὲ ἐπάνησεν. Οὐ γὰρ χρείαν
ἔχει ἀνδρὸς ἀμαρτωλός. Πάνω βδέλυγμα
ἐμίσησεν ἀπὸ τὸν Κύριον, καὶ ὅτι ἦτον ἀνθρώπον
tοῖς φοβούμενοι αὐτῶν. Αὐτὸς ἀπὸ τὰς
ἐννιάκες ἐποίησεν ἀνθρώπων, καὶ ἦτον ἀνθρώπος ἐν
χεῖρι, καὶ ἐν τούτῳ ὄνομα αὐτῶν. Εἶναι
θέλησε, συντήρησε εἰς τὸν παράδεισον
μὴ ἀπεσταλῆσθαι αὐτῶν, καὶ ἦτον ἐν
θέλησεν ἐκτενῶς ἐν τῇ ἑδράσει. Ἐγενένεμεν
τὰς ἀθώσιας καὶ ἀναμάρτησις κατάστασιν ἐν
τῷ παραδείσῳ, οὕτω γὰρ ἡ ἁγία Γραφὴ
πέρνων τὴν κατάστασιν τῆς ἁμαρτίας,
ἐγίνηκε θνητός. Οὐκ ἐνετείλατο οὐδενὶ ἀσεβεῖν,
οὐκ ἔδωκεν ἄνεσιν οὐδενὶ ἁμαρτάνειν. Εἰς
τὴν ἀθώσιας καὶ ἀναμάρτησις κατάστασιν ἔστε
ἄνθρωπος ἁμάρτωσιν. Μᾶ ὡς ἂν ἔσφαλε μὲ
τὴν παράδεισον, παρευθυίᾳ εἰς τὸν ἴδιον τόπον
τοῦ παραδείσου,

πέρνοντας τὴν κατάστασιν τῆς ἀμαρτίας,
ἐγίνηκε θνητός. Οὕτω γὰρ ἡ ἁγία Γραφὴ
παραδίδεται ('Ῥωμ. ε΄ κυ.'], λέγουσα: τὰ
animantes omnes conveniebant, ut iis sua
nomina daret, quæ ille etiam singulatim suis
appellabat nominibus. Inde id autem fiebat,
quod animantis cujusque naturam ac indolem
ὄχι ἀπὸ ἄλλην μάθησιν, μόνον ἀπὸ τὸ νὰ
perspectam haberet, non parta aliunde
μελετᾷ καὶ νὰ λογιάζῃ περὶ Θεοῦ, καὶ τὰς
instructus scientia, sed ex eo, quod de Deo
ἐκείνου χριστότητας. Περὶ δὲ τῆς θελήσεως,
illiusque beneficiis secum meditaretur
αὕτη πάντοτε ἑπτάσετο εἰς τὸν λόγον;
commentareturque. Iam quod ad voluntatem
καλὰ καὶ πάντοτε νὰ ἦτον ἐλεύθερα, καὶ ἦτον
attinet; illa rationi perpetuo obtemperabat,
ἐξουσία εἰς τὸν ἄνθρωπον νὰ ἁμάρτῃ, ἢ νὰ
quanquam et tum suam semper libertatem
μὴν ἁμάρτῃ. Καθὼς λέγεται εἰς τὴν Γραφήν
retineret, et situm plane in hominis esset
(Σειρ. ιέ. ιά.)· μὴ εἴπης, ὅτι διὰ Κύριον
potestate, sive peccaret sive non peccaret,
ἀπέστην. Ἅ γὰρ ἐμίσησε, οὐ ποιήσεις. Μὴ
dixeris: propter Dominum defeci; non enim
ἔχει ἀνδρὸς ἁμαρτωλος. Πᾶν βδέλυγμα
facere debes, quæ illi odiosa sunt. Ne dixeris:
ipse me in errorem impulit.' Nihil enim illi
ἐμίσησεν ὁ Κύριος, καὶ οὔκ ἔστιν ἀγαπητὸν
homine peccatore opus est. Odit Dominus
toīn ἀθώσιας καὶ ἀναμάρτησις κατάστασιν ἦτον ὁ ἄνθρωπος
ἐποίησεν ἄνθρωπον, καὶ ἀφῆκεν αὐτὸν ἐν
τῇ γερανίᾳ ἀφευσάμενοι αὐτῶν. Εἶναι
χειρὶ διαβουλίου αὐτοῦ. Ηἀν θέλῃς,
συντηρήσεις ἐντολὰς καὶ πίστιν, ποιῆσαι
εὐδοκίας. Παρέθηκε σοι πῦρ καὶ ὕδωρ, οὗ ἐὰν
θέλῃς ἐκτενεῖς τὴν χεῖρά σου. Ἐνάντια
et aquam proposuit tibi; utrum voles, ad id
ἀνθρώπων ἡ ζωὴ καὶ ὁ θάνατος· καὶ ὅ ἐὰν
extendes manum tuam. Vita et mors coram
εὐδοκήση, δοθήσεται αὐτῷ. Καὶ μετὰ
hominibus est; dabiturque illi, utrum ipsi
(ςιχ. κʹ.)· οὐκ ἐνετείλατο οὐδενὶ ἀσεβεῖν, καὶ
πλακερείεται. Et mox (v. 20): 'Nulli impie agere
præcepit; nulli peccandi licentiam tribuit.'

Hujusmodi igitur innocentiae ac
impeccabilitatis in statu simillimus Angelis
homo erat. Simulac vero per transgressionem
ὅψώνια τῆς ἁμαρτίας θάνατος. Καὶ τότε παρευθύνε ἔχασε τὴν τελειότητα τοῦ λόγου καὶ τῆς γνώσεως· καὶ ἡ θέλησις ἐκλίνε περισσότερον εἰς τὸ κακὸν παρὰ εἰς τὸ καλὸν. Καὶ οὕτως ἡ κατάστασις τῆς ἁμαρτίας καὶ ἄκακίας, ἐστώντας καὶ νὰ δοκιμάσῃ τὸ κακὸν, ἀλλαξεν εἰς κατάστασιν ἁμαρτίας, καὶ ὁ τέλειος ἄνθρωπος τόσον ἐταπεινώθηκεν, ὥστε νὰ λέγη μὲ τὸν Δαβίδ (Ψαλ. κβ’. ζ’): ἐγὼ δὲ εἰμὶ σκώλης, καὶ οὐκ ἄνθρωπος.

'Ερώτησις κδ’.

Εἶναι τάχα ὅλοι οἱ ἄνθρωποι υποκείμενοι εἰς τὴν αὐτὴν ἁμαρτίαν;

Ἀπ. Καθὼς οἱ ἄνθρωποι ἦσαν εἰς τὴν κατάστασιν τῆς ἁμαρτίας εἰς τὸν Ἀδὰμ, τέτοιας λογίς καὶ ἄρ’ οὐ ἔσφαλεν, ὅλοι ἔσφαλαν εἰς αὐτὸν, καὶ ἔμειναν εἰς τὴν κατάστασιν τῆς ἁμαρτίας. Διὰ τούτο οἶχο μόνον εἰς τὴν ἁμαρτίαν ὑπόκεινται, μὰ καὶ εἰς τὴν τιμωρίαν διὰ τὴν ἁμαρτίαν. Ἡ ὁποία τιμωρία γνωρίζεται μὲ τοῦτον τὴν ἁμαρτίαν τοῦ Θεοῦ (Γεν. β’. ιζ’): ἢδ’ ἂν ἡμέρα φάγητε ἀπ’ αὐτοῦ, θανάτῳ ἀποθανεῖσθε. Τὸ αὐτὸ καὶ ὁ Ἀπόστολος (Ῥωμ. ἐ. ιβ’): ἐγὼ δὲ εἰμὶ σκώλης, καὶ οὐκ ἄνθρωπος.

Quæstio XXIV.

Numquid vero eidem omnes homines peccato sunt obnoxii?

Resp. Quemadmodum homines omnes durante innocentiae statu in Adamo fuerunt; eodem modo, ex quo lapsus ille fuit, in ipso omnes collapsi, simul in statum peccati permanserunt. Quamobrem non solum peccato, sed ejus caussa, prena item tenentur. Quæ prena hoc Dei edicto promulgatur (Gen. ii. 17): 'Quacunque die de arbore ista comederitis, morte moriemini.' Refert id ipsum et Apostolus (Rom. v. 12): 'Ut per unum hominem peccatum in mundum introiit, et per peccatum mortis; quæ hoc pacto in mortales omnes pervasit, quod in illo omnes peccaverunt.' Quapropter etiam in utero materno mox cum hoc peccato concipimur nascimurque, teste sacro Psalte (li. 7): 'Ecce enim in iniquitatiarius conceptus sum, et in peccatis mea me mater concepit.' Quod peccatum Avitum (sive Originale), appellatur; primum ideo, quod
ἐκίσσησέ με ἡ μήτηρ μου. Καὶ καλεῖται τὸ ἀμάρτημα τοῦτο προπατορικὸν, πρῶτον μὲν διατὶ προτήτερα ἀπ’ αὐτὸ ὁ ἄνθρωπος δὲν ήθελε μολυνθῆ ἀπὸ κἂν ἕνα ἀλλο ἀμάρτημα. Καλὰ καὶ ὁ διάβολος νὰ ἦτον διευθυμένος μὲ τὴν ἁμαρτίαν του, ἀπὸ τοῦ ὅποιον τὴν παρακίνησιν καὶ εἰς τὸν ἄνθρωπον ἐβλάστησε τὸ λεγόμενον τοῦτο προπατορικὸν ἁμάρτημα, εἰς τὸ ὅποιον καὶ ὁ Άδὰμ, ὅποιο τὸ ἔκαμεν, εἶναι ὑποκείμενος, καὶ ἡμεῖς, ὅπου καταβαίνομεν ἀπ’ αὐτόν. Δεύτερον, διατὶ ὁ ἄνθρωπος δὲν συλλαμβάνεται παρὰ ἐν ἀμαρτία.

Ἐρώτησις κέ.

Ἐπειδὴ ὁ Θεὸς ἐγνώριζε τὸν Ἀδὰμ, πῶς ἔμελλε νὰ σφάλῃ, διατὶ τὸν ἐπλάσε;

Ἀπ. Ὄχι μόνον διὰ τὴν ἁμαρτίαν τοῦ Ἀδὰμ, ἀλλὰ καὶ διὰ τὴν κακίαν τοῦ Ἑωσφόρου, καὶ πρὶν τὸν κάμει, ἢξευρε καλώτατα· καὶ διὰ κάθα μικρὸν λογισμὸν, καὶ διὰ κάθα κάμωμα,

Quæstio XXV.

Quando autem lapsurum Adamum norat Deus, quid ita, quæso, illum condidit?

Resp. Non modo lapsum Adami, verum et malitiam Luciferi, priusquam utrumque conderet, planissime scivit Deus. Immo et minutissimas quasque cogitationes, actionesque

τι ἔμελλε νὰ λογιάσῃ, καὶ νὰ κάμῃ. Με ὅλον τοῦτο δὲν ἠθέλησεν ὅτι τὸ ἀνθρώπινον ἀμάρτημα ἢ τοῦ διαβόλου ἢ πονηρία νὰ νικήσῃ τὴν θείαν ἀγαθότητα (Δαμ. Βιβ. β’. κεφ. κζ’). Δια τὸ φανέρωσιν λοιπὸν μεγαλητέρην τῆς ἀγαθότητος του ἐπλάσε τὸν ἄγγελον ἕκειν καλὸν, καὶ αὐτὸς μὲ τὴν ἱδίαν τοῦ θέλησιν καὶ προαίρεσιν ἐγινεκ κακός: ὅμως καὶ τὸν ἄνθρωπον, ὅπου ἔσφαλε μὲ τὴν παρακίνησιν ἐκείνου. Μὲ ὅλον τοῦτο εἰς τὸν ἄνθρωπον ὁ Θεὸς ἐγκόμισεν, ἢστε μὲ τὴν ἁμαρτίαν ἐκείνου περισσότερον νὰ λάμψῃ ἢ τοῦ Θεοῦ ἀγαθότητा· ἐπειδὴ εἰχε ante illud nullo dum alio peccato infectus homo fuit. Tametsi jam tum per lapsum suum corruptus esset Diabolus; quo etiam instigante, pullulare in homine hoc ipsum avitum peccatum cœpit cui et Adamus, auctor ejusdem effectorque, obnoxius erat, et nos omnes, qui ab illo genus ducimus. Deinde, quod nemo mortalium, nisi cum hac nature contagione, concipit.
vā pēmpsi tōn monogenētōn Yōn eīs tēn koioláda tōutēn tīs ēgīs, vā pārē sārka āpto tēn katharōtātēn Parthènon mē tēn synergiān tōn ēgīs Pneūmatozōs, dīa vā ēxagorάsē tōn ānthrōpōn, kai vā tōn āνāvāsē eīs tēn bāsileiān tōu mē megalētērēn dōzan parā opō hētōn eīs tōn parādeisōn, dīa āisχūnēn tōu diabōlōu. Kāi dīa tōutō hē āmarτiā ēkeīnē dēn ēmīpodīse tōn θēon vā mēn plāsē tōn ānthrōpōn.

'Erōtēsios kς'.

"An ο θēds ēgnōrīze tā pάnta prīn tā kτίση, tācha kai ēla tā ēprōwrisēn omoiōzōs kalā kai kakkā, vā mh ēginwvntai ālloiwzōs, para kαthōs ēginwntai;

'Ap. 'Ο θēds prīn tēs kτίσewōs

Quæstio XXVI.

Si norat igitur omnia Deus antequam conderet, an bona ac mala omnia item prædestinavit, ne aliter fiant, quam fiunt.

Resp. Res quidem universas ante

τοῦ κόσμου ὅλα τὰ πράγματα τὰ ἐπρογνώριζε, μᾶ μόνα τὰ ἁγαθὰ ἐπροωρίσεν (ὡς λέγει ὁ ἱερὸς Δαμασκηνός Βιβ. β'. κεφ. χ'). διατι τὸ νὰ προωρίζῃ τὰ κακὰ, εἶναι ἔναντι τῶν τῆς θείας αἰσχύνης. Κακὸν δὲ νόμιζε μόνον τὴν ἁμαρτίαν· ἐπεὶ δὲ οὐδὲν κακὸν εὑρίσκεται εἰς τῶν κόσμων, μόνον ἡ ἁμαρτία, ἡ ὁποία εἶναι ἡ παράβασις τοῦ θείου νόμου καὶ τῆς θείας θελήσεως (Δαμ. εἰς τὰ περὶ δύο θελήσεων τοῦ Χριστοῦ). Τὰ δὲ ἐπίλοιπα, ὅπου ο Θεὸς μᾶς τιμωρᾶ διὰ τὰς ἁμαρτίας μας, οἶνον τανατικά, πολέμου, ἁράθεντα καὶ τὰ όμοια, λέγονται κακὰ ὡς πρὸς ἡμᾶς (Βασίλ. ὁμιλ. θ'. ὅτι ὁ θεός, διατί μᾶς φέρουσιν ὄργανα καὶ λύπας, ὅπου ἀποτρέπομεθα. Μὰ εἰς τὸν θεόν δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εἶναι κακὰ· διατί ἔχουσι δύναμιν ἁγαθοῦ· ἐπεὶ δὲν εϊναι κακα· διατι εχουσи δυναμιν αγαθου· επειδη, τιμωρωντας ημας με αυτα, μας suum in terrestre hanc vallem demittere poterat, qui carne de Virgine castissima opera Spiritus Sancti adsumta, hominem redimeret; majoreque gloria, quam olim in Paradiso habuerat, exornatum, cum infamia ac dedecore Diaboli, in cæleste regnum suum subveheret. Ideoque nec illud hominis peccatum, ab ipsius creatione Deum deducere atque revocare potuit.
παρακινὰ εἰς τὸ ἀγαθὸν. Καὶ ὅταν λέγει ἡ Γραφή (Ἄμως γ'. ς´.)· εἰ ἔστι κακία ἐν πόλῃ, ἢν Κύριος οὐκ ἐποίησεν; δύναμις ἡ τὴν δικαίαν παίδευσιν τοῦ Θεοῦ κακίαν. Ἄκομι έκεῖνα μόνον ὁ Θεὸς προφητεύει κατὰ τὴν σοφίαν καὶ δικαιοσύνην του, ὅπωρ δὲν στέκονται εἰς τὴν ἐξουσίαν τὴν ἐδικήν μας νὰ γενοῦσι. Μα ἐκεῖνα τὰ ἀγαθὰ, ὅπου στέκονται εἰς τὴν ἐξουσίαν μας νὰ γενοῦσι, τὰ προφητεύει, συντρέχον καὶ αὐτὸς κατὰ τὴν εὐδοκίαν του μὲ τὴν θέλησιν μας· τὸ ὅποιον δὲν ἄνελει τὴν φύσιν τοῦ αὐτεξουσίου.

'Ερώτησις κζ'.

Τί εἶναι τὸ αὐτοξούσιον;

Ἀπ. Τὸ αὐτεξουσίου τοῦ ἀνθρώπου εἶναι μία θέλησις ἠλευθέρα καὶ ἀπολελυμένη. Καὶ γεννᾶται ἀπὸ τὸν λογορρησμὸν, εἴτε τὸ λογικὸν, εἰς τὸ νὰ ἐνεργῇ τὸ ἀγαθὸν, ἢ τὸ κακὸν ἐπειδὴ τὰ λογικὰ κτίσματα πρέπει νὰ ἔχουν φύσιν ἐξουσιαστικήν, καὶ νὰ τὴν μεταχειρίζονται ἠλευθέρως, ὁδηγοῦντος τοῦ λόγου. Καὶ ὅποτε ὁ λόγος, ὅταν ὁ ἀνθρώπος ἠθέλησε τῇ πρὸς τὴν κατάστασιν τῆς ἀθωότητος, ἠθέλησε πρὸς τὴν ἀμάρτητα· ἢ ἠθέλησε τῇ πρὸς τὴν ἐκεῖνα μόνον ἐξουσίαν τῆς ἡμῶν. Μα ἡ θέλησις, καλὰ καὶ νὰ ἔμεινεν ἁβλαβῆς εἰς τὸ νὰ ἐπιθύμῃ τὸ κακὸν ἢ τὸ κακὸν ἠθέλησε πρὸς τὸ κακὸν, καὶ εἰς άλλους πρὸς τὸ καλὸν. Διὰ τὸ τὸ ὅποιον μέγας Βασίλειος (Εἰς τὸν Ἡσ. ιδ') λέγει οὕτως· "Απὸ τὴν ἱδίαν του θέλησιν καὶ προαιρέσιν ὁ καθεὶς ἠθελε σὲ νὰ εἶναι ἡ σπέρμα ἁγιαν, ἢ τὸ ἐναντίον. Ἀκουσεν το"

ullum in civitate malum est, Dominus non fecit? tum justam Dei castigationem malum vocat.' Porro illa duntaxat prædeterminat Deus, secundum sapientiam justitiamque suam, quæ utrum fiant, nec ne, id in nostra potestate situm non est. Verum bona illa, quæ φυσιν καὶ δικαιοσύνην του, ὁποῦ δὲν ut fiant, in nostra manu est, præcognoscit; ita vero, ut simul et ipse, ex propensu voluntate sua, cum nostra voluntate concurrat. Quod naturæ liberi Arbitrii nihil quidquam officit.

Quæstio XXVII.

Resp. Liberum hominis Arbitrium est libera et absoluta illius voluntas, orta a ratione sive rationali anima ad bonum, aut malum efficiendum. Quibus enim in rebus mens rationem habebat, εἰς τὸ νὰ ἐνεργῇ τὸ ἀγαθὸν, οὗτον τὸ ratioque inest, eas naturam cum potestate sui κακὸν· ἐπειδὴ τὰ λογικὰ κτίσματα πρέπει νὰ ἔχουν φύσιν ἐξουσιαστικὴν, καὶ νὰ τὴν μεταχειρίζονται ἠλευθέρως, ὁδηγοῦντος τοῦ λόγου. Καὶ οὗτος ὁ λόγος, ὅταν ἠθέλησε τῇ πρὸς τὴν κατάστασιν τῆς ἁμαρτίας, ἠθέλησε πρὸς τὴν ἀθωότηταν, ἠθέλησε πρὸς τὴν ἐκεῖνα μόνον ἐξουσίαν τῆς ἡμῶν. Μα ἡ θέλησις, καλὰ καὶ νὰ ἔμεινεν ἁβλαβῆς εἰς τὸ νὰ ἐπιθύμῃ τὸ κακὸν ἢ τὸ κακὸν ἠθέλησε πρὸς τὸ κακὸν, καὶ εἰς άλλους πρὸς τὸ καλὸν. Διὰ τὸ τὸ ὅποιον μέγας Βασίλειος (Εἰς τὸν Ἡσ. ιδ') λέγει οὕτως· "Απὸ τὴν ἱδίαν του θέλησιν καὶ προαιρέσιν ὁ καθεὶς ἠθελε νὰ εἶναι ἡ σπέρμα ἁγιαν, ἢ τὸ ἐναντίον. Ἀκουσεν το"
Παύλου λέγοντος (ά. Κορ. δ’. ἱε’.)· ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα· καὶ ἐκεῖνα τὰ λόγια, ὅποις ἂν ἔδωκεν αὐτὸν, ἐδώκεν αὐτοῖς ἐξουσίαν, τέκνα θεοῦ γενέσθαι. Πάντα δὲ αὐτὸν, ὅποίες ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκέν αὐτοῖς ἐξουσίαν, τέκνα θεοῦ γενέσθαι.

Δείχνει ὁ ἅγιος τοῦτος διδάσκαλος, πῶς καὶ ἡ ἀνθρωπινή θέλησις ἐβλάβη μὲ τὸ προπατορικὸν ἁμάρτημα, etiam præsenti hoc tempore in cujusque arbitrio positum esse, ut bonus Deique filius sit, aut e contrario improbus filiusque Diaboli.

Quæstio XXVIII.

Ἐρώτησις κή.

Siquidem vero in statu peccati nascuntur homines, an igitur corpus solum de semine Adami est an vero etiam anima?

Resp. Corpus humanum ex semine Adami descendit, anima vero a Deo oritur, teste Scriptura (Zach. xii. 1): 'Dominus, qui expandit cœlum, et fundat terram, et format Spiritum hominis in eo.' Et alibi (Eccles. xii. 7): 'Et redeat pulvis in terram, quemadmodum fuerat, et Spiritus ad Deum revertatur, qui dedit illum.' Super hæc si semine humano procrearetur anima, haud dubie item cum corpore commoreretur solvereturque in pulverem. Atqui contrarium in sacris literis, quo loco cum latrone in cruce colloquitur Christus, adstrui videmus (Luc. xxiii. 43):
‘Amen dico tibi, hodie mecum eris in Paradiso.’ Quippe corpus latronis in cruce remanebat.

Διατὶ τὸ κορμῖν τοῦ ἐμείνεν εἰς τὸν σταυρὸν, Ἦ δὲ ψυχὴ τοῦ ως πνεῦμα ἀθάνατον ἐπῆγε ματὶ μὲ τὸν Χριστὸν εἰς τὸν παραδείσου. Μὰ ἂν ἦθελεν εἶναι ἀπὸ τὸ σπέρμα τοῦ ἀνθρώπου, μαζὶ μὲ τὸ κορμὶ ἦθελεν ἀποθάνην εἰς τὸν σταυρὸν. Ἡ εἰς τὸν κυρίον ἦμων, ὅπου εἶπεν· οὐκ ἀνέγνωτε τὸ ἰσχυρὸν υἱὸν τοῦ Θεοῦ (Ματθ. κβʹ. λαʹ.) λέγοντος· ἐγὼ εἰμί ὁ Θεὸς Αβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ· οὐκ ἠτύχεσθε ἐν οἱ παραγωγαίς εἰς τὸν θανατὸν κορμὸν τοῦ χωνεύσαντος. Τὸ ὅποιόν πρέπει νὰ γραφὴται δ兮 δίὰ τὸ σῶμα, ἀλλὰ διὰ τὴν ψυχὴν διατὶ τὰ σώματα τῶν νεκρῶν εἰς χοῦν ἀνελύθησαν· μὰ Ἀληθεύει ὁ λόγος διὰ τὴν ψυχὴν, ἥ ὡς ἔστωντα καὶ νὰ εἶναι ζῶσα εἰς κάθα καταρρίθησαν, στέκεται ἐμπροσθεντες εἰς τὸν Θεόν. Μὰ ἂν ἦθελεν εἶναι καὶ αὐτὴ ἀπὸ τὸ ἱδιὸν σπέρμα, ὅπου εἶναι καὶ τὸ κορμὶ, μαζὶ ἠθέλασε συναποθάνειν. Καὶ δίδοται ἀπὸ τὸν Θεόν ἡ ψυχή, ἥρα ὡς ὁργανισθῇ τὸ κορμὶ καὶ γένη ἐπιτίθεει εἰς τὴν υποδοχὴν της· καὶ ὅταν δίδοται εἰς αὐτὸς, χύνεται εἰς ὅλον τὸ κορμὶ, ὡς ἂν τὸ πῦρ εἰς τὸ ἀναμμένον σίδερον. Μὰ μὲ πλεόν ἔξαρσιν λόγον εὐρίσκεται εἰς τὴν κεφαλὴν καὶ εἰς τὴν καρδίαν.

‘Ἐρώτησις κβʹ.

Ἐπειδὴ ὁ Θεὸς εἶναι ποιητής πάντων,

at anima, ut Spiritus immortalis, cum Christo Paradisum ingressa est. Quæ si humano satú genita fuisset, utique etiam suo cum corpore in cruce esset exstincta. Poro, quo alio pacto hisce Domini nostri verbis ratio constare posset, quum dixit (Matt. xxii. 31): 'Annon legistis, quod vobis a Deo dictum fuit: ego sum Deus Abraami, et Deus Isaaci, et Deus Iacobì; at Deus non mortuorum Deus est, verum viventium.' Quæ non de corpore verum de anima exaudienda sunt. Quippe dudum jam defunctorum patrum istorum in pulveres dissipata corpora erant; at de anima vera est oratio, quæ ut omni tempore vivit, ita semper in conspectu Dei adstat. Sin autem eodem illo seminio, unde corporis constructa erat fabrica, in capite, atque corde habet.

Quæstio XXIX.

Quoniam vero rerum omnium
creator Deus est, decet igitur illum omnibus itidem providere?


Quæstio XXX.

Idemne in divinis valent vocabula Præscientiæ, Prædestinationis atque Providentiæ?

Resp. Præscientia, Prædestinatio et Providentia diversas in divinis habent potestates. Nam Providentia res jam creatas respicit; at Præscientia Prædestinatioque in Deo sunt, priusquam ullæ res create exsistant, quanquam modo quodam distincto. Præscientia enim nuda rerum futurarum cognitio est, sine determinata earundem specificatione, sic nimirum, ut non necessario

κατὰ πρόγνωσιν προορισμὸς εἶναι διορισμὸς τῶν εἰδῶν· ἦγουν διορίζει καὶ τί μέλλει νὰ definiat, hoccine an illud plane futurum sit. Atqui Prædestinatio Præscientiæ juncta
γένη, μᾶ μόνον τὸ καλὸν, καὶ ὅπι τὸ κακὸν. Διατὶ ἂν ἐδιώριζη καὶ τὸ κακὸν, ἦθελεν εἶναι ἐναντίος εἰς τὴν φυσικὴν ἀγαθότητα τοῦ θεοῦ.

Διὰ τοῦτο εὐλόγως ἠμποροῦμεν νὰ εἰποῦμεν ἀπὸ τὰ καθ’ ἡμᾶς, πῶς εἰς τὸν θεόν πρῶτον εἶναι εἰς τὴν τάξιν ἢ πρόγνωσις, δεύτερον ὁ προορισμός, ἔπειτα μετὰ τὴν κτίσιν ἀκολουθεῖ ἢ πρόνοια τῶν κτισμάτων.

Τὸ ὁποῖον ὁ Ἀπόστολος (Ῥωμ. ή. κβʹ) φανερά μᾶς τὸ ἐδίδαξε λέγωντας· ὅτι οὕς προέγνω, τούτους καὶ προώρισεν, οὕς δὲ προώρισε, τούτους καὶ έκάλεσε· καὶ οὐδὲν έκάλεσεν τούτους καὶ έδικαίωσεν· οὕς δὲ έδικαίωσε, τούτους καὶ έδόξασε. Καὶ ὁ τοιούτος λογισμός πρέπει νὰ εἶναι διὰ μόνον τὸν ἄνθρωπον, διατὶ τὰ ἄλλα κτίσματα (ἔξω ἀπὸ τοὺς ἄγγελους, ὧν έννοια εἰς βεβαίαι καὶ ἀκίνδυναι κατάστασιν) δὲν περικρατοῦνται εἰς τὸν προορισμόν· ἐπειδὴ δὲν έχουσιν αὐτεξούσιον, καὶ διὰ τοῦτο δὲν εἶναι εἰς αὐτὰ κἂν ἕνα ἁμάρτημα, καὶ ὅ, τι κάμνουσιν, ὅλον ἐκεῖνο τὸ κάμνουσιν ἀπὸ τὴν φύσιν. Καὶ διὰ τοῦτο μήτε τιμωροῦνται μήτε δοξάζονται.

Quæstio XXXI.

Ἐρώτησις λά.

Ἀπὸ τοῦτο τὸ ἄρθρον τῆς πίστεως τί ἄλλο μανθάνομεν περὶ θεοῦ καὶ τῶν κτισμάτων; specierum ipsarum determinatio est, quid omnino fieri debeat definiens. Definit autem bonum duntaxat non malum. Nam si malum ἐναντίος εἰς τὴν φυσικὴν ἀγαθότητα τοῦ Θεοῦ. quoque definiret Prædestinatio, jam essentiali Dei bonitati contraria esset.

Quod perspicue nos docet Apostolus (Rom. viii. 29): 'Quoniam quos præscivit, eos et praestavit: quos autem prædestinavit, eosdem etiam vocavit; quos vero justificavit: eosdem et glorificavit.'

Sed hoc de solo homine cogitandum est. Nam reliquæ res creatas (præter Angelos, qui jam in vado salutis extra omnem aleam positi sunt), divina Prædestinatio non complectitur, ideoque nec ullis vitiorum maculis adspersas. Quidquid enim faciunt, naturali instincu faciunt, unde neque supplicio aliquo plectuntur, neque laudis gloriamque premiis ornantur.

Numquid aliud est, quod de Deo rebusque ab eo creatis ex hoc Articulo disci possit?
Resp. Quidquid boni animo atque cogitatione complecti potes, id omne Deo summe bono, ut causæ ac principio, adscribe. Contra quidquid malum est, id peregrinum longeque a Deo remotum esse non tam locali quam essentiali distantia, scito. De re creata vero sic habe: Bonam esse, quatenus ab optimali creatore producta est; sed cum hoc discrimine, ut mala fiat intellectu et libertate arbitrii prædita res creata, quando a Deo desciscit. Non quod ejusmodi condita fuerit; sed quod per opera rationi dissentanea talis evadat. At irrationabilis, quoniam arbitrii libertate caret, modis omnibus naturæ suæ bona est.

Quæstio XXXII.

Resp. Quinam secundus fidei Articulus est?

Quæstio XXXIII.

Resp. Duo potissimum exponit. Prius, Filium Dei, Iesum Christum, esse Deum sempiternum, de propria Patris natura natum, honore ac gloria Patri æqualem, quemadmodum de se ipse dicit (Ioh. xvii. 5): 'Glorifica nunc me apud te ipsum Pater illa...
dóxasóñ με σύ. Πάτερ, παρά σεαυτῷ τῇ δόξῃ εἶχον πρὸ τοῦ τῶν κόσμων εἶναι παρὰ σοί. Δεύτερον εἰς τὸ ἄρθρον τοῦτο ὥς διδασκαλία αὕτη εὐρύκεται, ἤγον πῶς ὁ Ιησοῦς Χριστὸς εἶναι ποιητής, ὃς μόνον τῶν πραγμάτων, ἀλλὰ καὶ αὐτοῦ τὸν χρόνου καὶ τοῦ αἰῶνος, εἰς τὸν ὅπως τὰ ὅντα ἐγενήκασι· καθὼς εἶπεν ὁ Ἀπόστολος Ἰησοῦς Χριστὸς δι’ οὐ καὶ τοὺς αἰῶνας ἐποίησε. Περὶ δὲ τῶν ὅντων λέγει ὁ Ἰωάννης (κεφ. ἡμῖν): ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

'Ερώτησις λδʹ.

Τὰ δύο λόγια τούτα ὅπου εἶναι βαλλομένα εἰς τὸ ἄρθρον τοῦτο, Ἰησοῦς, Χριστὸν, τί σημαίνουσιν;

Resp. Iesus Salvatorem significat, interprete Archangelo, qui Iosepho dixit (Matt. i. 21): Παρετέρως παῖς, ἐκεῖνος ἀνυψωθήσεται, καὶ αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν suis.' Ideoque vere recteque alii in hoc mundo nemini tribui id nominis potest, quam Salvatori et Domino nostro, qui universum genus humanum de æterna Dæmonum servitute liberali causa manu adseruit. Christus Unctum significat, quoniam in Antiqua lege uncti appellantur Christi, Sacerdotes scilicet, Reges et Prophetæ. In quæ tria officia inunctus Christus est: non more ritue communì, ut ceteri, sed præ unctis reliquis omnibus, prorsus singulari, ut de eo narrat Psalmorum auctor (Psa. xlv. 8): 'Amavisti justitiam, et odisti iniquitatem; propteræa unxit te Deus, Deus tuus, oleo

Quæstio XXXIV.

Ecquid si volunt duo hæc nomina, Iesus, Christus, quæ in hoc Articulo reperiuntur?

Resp. Iesus Salvatorem significat, interprete Archangelo, qui Iosepho dixit (Matt. i. 21): 'Pariet autem filium, et vocabis nomen ejus Iesum, quoniam salvum ille populum sui faciet a peccatis.
chrístouē, ὡς ἀναφέρει περὶ αὐτοῦ ὁ Ψαλμῳδός (Ψαλ. μ. ἢ). ἤγαπησας δικαιοσύνην, καὶ ἐμισήσας ἀνομίαν, διὰ τούτο ἐχρίσει σὲ ὁ Θεὸς, ὁ Θεὸς σου ἔλαιον ἀγαλλίασε ὑμᾶς παρὰ τοὺς μετόχους σου. Καὶ τούτη ἡ χρίσις πρέπει νὰ γροικᾶται περὶ τοῦ ἁγίου πνεύματος, ὅτι ἐχρίσθη μὲ τὸ Πνεῦμα τὸ ἁγιόν, κατὰ τὸ εἰρήμενον διὰ τοῦ προφήτου Ἰσαακ (κεφ. ξά. ἠ.): Πνεῦμα Ἐκτιστήμων ἐκ τῶν Ἑλλήνων εἶναι νὰ γροικᾶται περὶ τοῦ 315

τὸ ἅγιον, κατὰ τὸ εἰρημένον διὰ τοῦ αὐτοῦ ὁ Θεὸς, ὁ Θεὸς σου ἔλαιον ἀγαλλίασε ὑμᾶς παρὰ τοὺς μετόχους σου. Καὶ τούτη ἡ χρίσις πρέπει νὰ γροικᾶται περὶ τοῦ ἁγίου πνεύματος, ὅτι ἐχρίσθη μὲ τὸ Πνεῦμα τὸ ἁγιόν, κατὰ τὸ εἰρήμενον διὰ τοῦ προφήτου Ἰσαακ (κεφ. ξά. ἠ.): Πνεῦμα Ἐκτιστήμων ἐκ τῶν Ἑλλήνων εἶναι νὰ γροικᾶται περὶ τοῦ 315

Ἡ δευτέρα ἐξαίρετος μεγαλειότης καὶ ὑπεροχὴ εἶναι ἡ βασιλεία του· τὴν ὁποίαν ἐφανέρωσεν ὁ Ἀρχάγγελος Λαβών, ὅταν ἔδωκε τὰ σωτηριώδη μηνύματα πρὸς τὴν καθαρωτάτην Παρθένον, nullus erit finis.’ Huc accedit, quod et Magi λέγειν (λουκ. ά. λβ.)· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ Πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. Ἀκούει καὶ οἱ μάγοι εἰς τὸν καιρὸν τῆς γεννήσεως τοῦ φέρνοντες τὰ δώρα ἐδωκαν μαρτυρίαν τῆς βασιλείας του, λέγοντες


mox a nativitate dona illi afferentes regii ejus imperii testificationem dederint (Matt. ii. 2): ‘Ubi est, inquiunt, recens natus Rex Iudæorum?’ Idem affirmat et supplicii titulus, mortis illius tempore propositus (Ioh. xix. 9): ‘Iesus Nazarenus Rex Iudæorum.’ De tertia ipsius praecellentia jam olim instinctus a Deo

laetitiae præ consortibus tuis.’ Quæ unctio de Spiritu Sancto intelligenda est. Eo enim secundum hoc Prophetæ Isaiæ dictum inunctus fuit (Ixi. 1): ‘Spiritus Domini super te, ancilla Domini, inuncti estis.’ Quæ verba Christus ipse sibi vindicat (Luc. iv. 21): ‘Hodie, inquit, impula est hæc scriptura audientibus vobis.’ Triplici vero excellentia

προφήτου Ἠσαίου (κεφ. ξά. ά.): Πνεῦμα

eximiaque majestate consortibus suis

Κυρίου ἐπ᾽ ἐμὲ, οὗ εἵνεκεν ἔχρισε με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με. Τὰ

Pontificatus secundum ordinem Melchizedeki, de quo ita Apostolus (Heb. v. 10): ‘Appellatus a Deo Pontifex maximus secundum ordinem
(Matth. β'. β'): Ποῦ ἐστίν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; Τὸ αὐτὸ βεβαιώνει καὶ ὁ τίτλος (Ἰωαν. ιθ'. θ'). Τὰ τιμωρίας του, εἰς τὸν καιρὸν τοῦ βασιλεία Ἰουσοῦς ὁ Ναζαραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων. Καὶ διὰ τὴν τρίτην του ὑπεροχήν ὁ Ἔρωτης (Deut. iθ'. Ἡθ.) ἐπροφήτευσεν ἐκ Θεοῦ, εἰπών: 'Προφήτην ἔκ τῶν ἀδελφῶν σου ὡς ἐμὲ ἀναστήσεις Κύριος ὁ Θεός σου.' Ἡ ὁποία τούτη μεγαλειότης του ἐγνωρίσθη μὲ τὴν ἄγιαν του διδασκαλίαν, μὲ τὴν ὄντι ἡμοῖς καὶ τὴν Θεότητα του, καὶ ὅσα ἢκα ἦραν ἄρκετα πρὸς τὴν ἀνθρωπίνην σωτηρίαν καθὼς ὁ ἵδιος εἶπεν (Ἰωαν. ιθ'. θ.') ἐγνώρισα αὐτοῖς τὸ ὄνομα σου' καὶ ἀνωτέρω (εἰς ἡμ. ἴθ' ἡμ.) τὰ μέλλοντα ὑπεροχήν τοῦ Χριστοῦ δέδωκα αὐτοῖς, καὶ αὐτοὶ ἐλαβον καὶ ἐγνωσαν ἀληθῶς, ὡς Θεὸς ἀληθινὸς καὶ ἄνθρωπος.

Quæstio XXXV.

Ἐρώτησιν λέ. Ἡ ἀγία Γραφὴ φανερῶς διδάσκει, πῶς εἶναι μονογενὴς ὁ Υἱὸς τοῦ Θεοῦ (Ἰωαν. ιθ'. Ἡθ.): 'Vidimus gloriam ipsius, ut gloriam unigeniti a Patre.' Et paulo post (v. 18): 'Filius unigenitus, qui est in sinu Patris.' Unigena κατωτέρω (ςιχ. ιθ') ὁ Υἱὸς, ὃς ἐν ὁμοιότητι μονογενῆς, διατετάλθη ἐκ τοῦ κόλπου τοῦ Πατρός. Καὶ λέγεται Dei filius est; reliqui vero, quotquot Dei filii sunt, per gratiam atque adoptionem, οὐσία Υἱὸς τοῦ Θεοῦ οἱ δὲ λοιποὶ, ὅσοι

Resp. Filium Dei unigenam esse, id manifesto comprobat Scriptura (Ioh. i. 14): 'Vidimus gloriam ipsius, ut gloriam unigeniti a Patre.' Et paulo post (v. 18): 'Filius unigenitus, qui est in sinu Patris.' Unigena autem ea re dicitur, quod unus duntaxat natura Dei filius est; reliqui vero, quotquot Dei filii nuncupantur, per gratiam atque adoptionem,
omnia zontαι Υἱοί Θεοῦ, ἔχουσιν τὸ ὄνομα
tοῦτο κατὰ χάριν καὶ θετικῶς, μὰ ὅχι
φυσικῶς, ὡς πάντες οἱ πιστοὶ καὶ ἐκλεκτοὶ
tοῦ Θεοῦ. Καὶ ἡ χάρις τούτη τῆς υἱοθεσίας
diá μέσου τοῦ Χριστοῦ χαρίζεται,

(Ἰoh. i. 12): 'Quotquot receperunt illum, illis
potestatem fecit, ut filii Dei fierent.'

Quæstio XXXVI.

Resp. Ad hujus rei planiorem intellectum
sciendum, geminam esse lucem; alteram
Ἀπ. Πρὸς τὴν τούτου κατάληψιν præpeī nà
ḫexúrōmen, πῶς τὸ φῶς εἶναι διττόν, ἄλλο
κτιστὸν καὶ ἄλλο ἀκτιστὸν. Καὶ διὰ τὸ
κτιστὸν φῶς ἡ Γραφή (Ἑν. ἀ. γ.) lége: καὶ
ἐἶπεν ὁ Θεός, γεννηθήτω φῶς, καὶ ἐγένετο
φῶς· καὶ εἶδεν ὁ Θεός τὸ φῶς ὅτι καλὸν,
cυχώρισεν ὁ Θεός ἀνάμεσον τοῦ φωτὸς καὶ
ἀνάμεσον τοῦ σκότους. Περὶ δὲ ἀκτιστὸν
φωτὸς lége ὁ Προφήτης (Ὡσ. ξ. ιθ,) καὶ
οὐκ ἔσται σοι οὔτε ὁ ἥλιος εἰς φῶς ἡμέρας·
οὔδε ἀνατολὴ σελήνη φωτιεῖ σου τὴν νύκτα·
ἄλλο ἔσται σοι Κύριος φῶς αἰώνιον, καὶ ὁ
Θεός δόξα σου. Οὐ γὰρ ἔσται τὸ ἥλιος σοι,
cαὶ ἡ σελήνη τοῦ φωτὸς εἶκεν· ἔσται γὰρ σοι
curity φῶς αἰώνιον. Καὶ τοῦτο τὸ φῶς εἰς
tὸν τόπον τούτον γραφᾶται διὰ τὸ ἀκτιστὸν,
cαθὼς εἶναι φανερῶν ἀπὸ τὰ λόγια τοῦ
παρόντος άρθρον, ὅπου λέγει: Ἡ Γραφὴ ἀλήθινον
ἐκ Ἰησοῦ ἀλήθινον, γεννηθήτω, οὐ ποιηθήτω,
ἄλλα τὸ κτιστὸν ἐκ τοῦ μηδαμῆ μηδαμῶς
ἐκτίσθη, καὶ τὸ γεννηθὸν φῶς, εἴτεν ὁ Ὑιός,
einai ἀπὸ τὴν οὐσίαν τοῦ Πατρὸς· διὰ τὸ

(Ti. i. 17): 'Quisquis receperunt illum, illis
potestatem fecit, ut filii Dei fierent.'

Quæstio XXXVII.

Resp. Ad hujus rei planiorem intellectum
sciendum, geminam esse lucem; alteram
Ἀπ. Πρὸς τὴν τούτου κατάληψιν præpeī nà
浠exúrōmen, πῶς τὸ φῶς εἶναι διττόν, ἄλλο
κτιστὸν καὶ ἄλλο ἀκτιστὸν. Καὶ διὰ τὸ
κτιστὸν φῶς ἡ Γραφή (Ἑν. ἀ. γ.) lége: καὶ
ἐἶπεν ὁ Θεός, γεννηθήτω φῶς, καὶ ἐγένετο
φῶς· καὶ εἶδεν ὁ Θεός τὸ φῶς ὅτι καλὸν,
cυχώρισεν ὁ Θεός ἀνάμεσον τοῦ φωτὸς καὶ
ἀνάμεσον τοῦ σκότους. Περὶ δὲ ἀκτιστὸν
φωτὸς lége ὁ Προφήτης (Ὡσ. ξ. ιθ,) καὶ
οὐκ ἔσται σοι οὔτε ὁ ἥλιος εἰς φῶς ἡμέρας·
οὔδε ἀνατολὴ σελήνη φωτιεῖ σου τὴν νύκτα·
ἄλλο ἔσται σοι Κύριος φῶς αἰώνιον, καὶ ὁ
Θεός δόξα σου. Οὐ γὰρ ἔσται τὸ ἥλιος σοι,
cαὶ ἡ σελήνη τοῦ φωτὸς εἶκεν· ἔσται γὰρ σοι
curity φῶς αἰώνιον. Καὶ τοῦτο τὸ φῶς εἰς
tὸν τόπον τούτον γραφᾶται διὰ τὸ ἀκτιστὸν,
cαθὼς εἶναι φανερῶν ἀπὸ τὰ λόγια τοῦ
παρόντος άρθρον, ὅπου λέγει: Ἡ Γραφὴ ἀλήθινον
ἐκ Ἰησοῦ ἀλήθινον, γεννηθήτω, οὐ ποιηθήτω,
ἄλλα τὸ κτιστὸν ἐκ τοῦ μηδαμῆ μηδαμῶς
ἐκτίσθη, καὶ τὸ γεννηθὸν φῶς, εἴτεν ὁ Ὑιός,
einai ἀπὸ τὴν οὐσίαν τοῦ Πατρὸς· διὰ τὸ

(Ἰoh. i. 12): 'Quotquot receperunt illum, illis
potestatem fecit, ut filii Dei fierent.'

Quæstio XXXVI.

Resp. Ad hujus rei planiorem intellectum
sciendum, geminam esse lucem; alteram
creatum, alteram increatum. De creata ita
loquitur Scriptura (Gen. i. 3): 'Dixit Deus: fiat
lux, et facta est lux.' Et vidit Deus, lucem
est esse bonam, et distinxit inter lucem et tenebras. At
de de lea illa increata ita Propheta (Ἰes. lx. 19):
diæchórisen ὁ Θεός ἀνάμεσον τοῦ φωτὸς καὶ
'Νεκ amplius sol tibi in lucem diurnam erit,
ἀνάμεσον τοῦ σκότους. Περὶ δὲ ἀκτιστὸ
φῶς λέγει ὁ Προφήτης (Ἑσ. ξ. ιθ,) καὶ
sed Dominus ipse erit tibi lux æterna, et Deus
gloria tua. Non enim occidet sol tuus, nec
deficiet luna tua: nam Dominus tibi lux æterna
ἀλλ᾽ ἔσται σοι Κύριος φῶς αἰώνιον, καὶ ὁ
erit.' Atque hæc ipsa lux utpote increata hoc
Θεὸς δόξα σου. Οὐ γὰρ δὐσεται ὁ ἥλιος σοι,
loco intelligitur, ut ex verbis in hoc Articulo
καὶ ἡ σελήνη σοι οὐκ ἐκλείψει· ἔσται γὰρ σοι
mox sequentibus dilucide patet: Deum verum
sciendum, geminam esse lucem; alteram
creatum, alteram increatum. De creata ita
loquitur Scriptura (Gen. i. 3): 'Dixit Deus: fiat
lux, et facta est lux.' Et vidit Deus, lucem
eesse bonam, et distinxit inter lucem et tenebras. At
de de lea illa increata ita Propheta (Ἰes. lx. 19):
'Nec amplius sol tibi in lucem diurnam erit,
neque exercus lunæ noctem tuam illuminabit;
sed Dominus ipse erit tibi lux æterna, et Deus
gloria tua. Non enim occidet sol tuus, nec
deficiet luna tua: nam Dominus tibi lux æterna
erit.' Atque hæc ipsa lux utpote increata hoc
locò intelligitur, ut ex verbis in hoc Articulo
mox sequentibus dilucide patet: Deum verum
de Deo vero; genitum, non factum. Etenim
lux creada, de puro puto nilhilo producto fuit:
at genita lux sive filius de essentia Patris
emersit. Unde dicit Apostolus (Heb. i. 3): 'Qui
quum sit splendor gloriæ, et expressa imago
substantiae illius, et ferat omnia verbo
potentiae.
ὁποῖον λέγει ὁ Ἀπόστολος (Ἑβρ. ά. γʹ.) οὕτως· ὃς ὢν ἀπαύγασμα τῆς
suæ, per semet ipsum purgatione peccatorura nostrorum facta, consedit in dextra majestatis
nostrorum facta, consedit in dextra majestatis in excelsis.' Eodem modo ipse de se ipso
loquitur (Ioh. viii. 12): 'Ego lux mundi sum,
qui me sequitur, in tenebris non ambulabit,
und habebit lumen vitae.' Dicitur vero lux de
luce,
quod totam Patris essentiam in se ipso
habet. Quemadmodum quum lux una de alia
accenditur, totam illius naturam accipit. Iam
verba, quæ in hoc eodem Articulo adduntur:
per quæm omnia facta sunt, hoc sensu sunt
accipienda, quod, quemadmodum ejusdem
naturæ æqualiter Deo Patri consors est; non vero sic per ipsum,
quasi per famulum aut instrumentum, docente
Scriptura (Ioh. i. 10): 'In mundo fuit, et per
ipsum mundus factus est, hoc est, ab ipso.'

Quæstio XXXVII.

Ἐρώτησις ιζʹ.

Πῶς εἶναι τὸ τρίτον ἄρθρον τῆς Πίστεως;

Resp. Qui propter nos homines et propter
salutem nostram descendit de caelo, et
incarnatus est ex Spiritu Sancto et Maria
Virgine, et homo factus est.
Τί διδάσκει τὸ ἄρθρον τούτο τῆς Πίστεως;

Resp. Res quatuor. Primo, fillium Dei nostræ salutis caussa de cœlo, ut olim pollicitus fuerat, in uterum purissimæ virginis Mariae descendisse; quemadmodum de semet ipso loquitur (Ioh. iii. 13): 'Nemo adscendit in cœlum, nisi qui de cœlo descendit, filius hominis.' De cœlo autem descendit, non ut locum mutaret, quippe qui ut verus Deus ubique locorum adest, resque omnes implet, sed quoniam sic majestati illius placuit, humiliare semet ipsum, adsumta humanitate. Secundo docet hic Articulus, dominum nostrum Iesum Christum induisse veram non apparentem quampiam aut imaginariam humanitatem. Nempe illo temporis articulo in utero beatissimæ virginis corpus illius formabatur, quo ipsa Angelo respondens (Luc. i. 38): 'Ecce me, inquit, ancillam Domini, fiat mihi secundum verbum tuum.' Tum illico perfectus homo membris omnibus animaque rationali, junctim cum divinitate, exstitit (Δαμ. γʹ. ά.). Καὶ κατὰ τὴν μίαν καὶ τὴν αὐτὴν ὄψιν εὑρίσκεται καὶ ὅλα τὰ πράγματα apparentem quampiam aut imaginariam humanitatem. Emit animam etiam omnibus divinitatem in humanitatem conversa sit, neque scitum nobis necessarium est, quod neque divinitas in humanitatem conversa sit, neque humanitas in divinitatem; sed manserit natura utraque absoluta, cum proprietatibus suis omnibus, in persona una; peccato tamen, quod ad humanitatem attinet, excepto.

αληθινος· καὶ ἡ ἀμόλυντος Παρθένος θεοτόκος εὐγνωρίζετο· καθὼς ἡ Ἐλισάβετ εἶπε (Λουκ. α. μη’) πρὸς αὐτήν· καὶ πόθεν μοι τοῦτο, ἵνα ἐλθῃ ἡ μήτηρ τοῦ Κυρίου μοι πρός με· Ἄκομι εἶναι ἀναγκαῖον, καὶ τοῦτο νὰ ἥξευρωμεν, πῶς ὁ Θεός ἀληθινός· καὶ ἡ ἀμόλυντος Παρθένος εὐγνωρίζετο· καθὼς ἡ Ἐλισάβετ εἶπε (Λουκ. α. μη’) πρὸς αὐτήν· καὶ πόθεν μοι τοῦτο, ἵνα ἐλθῃ ἡ μήτηρ τοῦ Κυρίου μοι πρός με· Ἅκομι εἶναι ἀναγκαῖον, καὶ τοῦτο νὰ ἥξευρωμεν, πῶς ὁ Θεός ἀληθινός· καὶ ἡ ἀμόλυντος Παρθένος εὐγνωρίζετο· καθὼς ἡ Ἐλισάβετ εἶπε (Λουκ. α. μη’) πρὸς αὐτήν· καὶ πόθεν μοι τοῦτο, ἵνα ἐλθῃ ἡ μήτηρ τοῦ Κυρίου μοι πρός με· Ἅκομι εἶναι ἀναγκαῖον, καὶ τοῦτο νὰ ἥξευρωμεν, πῶς ὁ Θεός ἀληθινός· καὶ ἡ ἀμόλυντος Παρθένος εὐγνωρίζετο· καθὼς ἡ Ἐλισάβετ εἰπε (Luc. i. 43): 'Unde vero istuc mihi, quod mater Domini mei ad me venit?' Ad hac illud etiam scitu nobis necessarium est, quod neque divinitas in humanitatem conversa sit, neque humanitas in divinitatem; sed manserit natura utraque absoluta, cum proprietatibus suis omnibus, in persona una; peccato tamen, quod ad humanitatem attinet, excepto.
τελεία, εἰς μίαν ὑπόστασιν, μὲ ὅλα τὰ ἱδιώματα τῆς· ἔξω ἀπὸ τὴν ἁμαρτίαν, ὡσον πρὸς τὴν ἀνθρωπότητα.

Ἐρώτησις λθ´.

Τί διδάσκει τρίτον τούτο τὸ ἄρθρον τῆς Πίστεως;

'Απ. Πῶς τοῦ Χριστοῦ ἡ ἑνανθρώπησις ἐγίνηκε μὲ τὴν συνεργίαν τοῦ ἁγίου Πνεύματος· ὥστε καθὼς ἢ Παρθένος πρὶν τῆς συλλήψεως (Ἡσ. ζ′, ιδ′) ἦτον Παρθένος, οὕτω καὶ εἰς τὴν σύλληψιν καὶ ὑστερα ἀπὸ τὴν σύλληψιν ἔμεινε παρθένος, καὶ εἰς αὐτὸν τὸν τόκον διατὶ ἀπὸ τὴν Παρθένος ἐγέννηθη, φυλάξας ἅλωβητον τῆς παρθενίας καὶ ὑστερα ἀπὸ τὴν γέννησιν εἰς αἰώνας ἀτελευτήτους εἶναι παρθένος.

Ἐρώτησις μ´.

Τί ἄλλο περιέχεται εἰς τὸ ἄρθρον τούτο;

'Απ. Διὰ τὴν πάναγνον παρθένον τὴν θεοτόκον Μαρίαν, τὴν ὁποῖαν ἔστωντας καὶ να ἀξιωθῇ να πληρώση μυστήριον, Orthodoxi omnes, ut fas piumque est, jure ac merito collaudare venerarique debent; velut matrem Domini nostri Iesu Christi, vel potius, ut Dei genetricem. Quam etiam ob caussam Ecclesia salutationem illius ex verbis Archangeli et S. Elisabetæ, quibus et paucula quaedam sua adiect, hunc in modum concinnavit: O Deipara Virgo, ave Maria, gratia plena, Dominus tecum.
παρθένε, χαίρε κεχαριτωμένη Maria, ὁ Κύριος μετὰ σοῦ εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, ὅτι Σωτὴρ ἐτεκες τῶν ψυχῶν ἡμῶν.

'Ερώτησις μά.

Πῶς πρέπει νὰ γροικοῦμεν διὰ τὸν χαιρετισμὸν τοῦτον;

'Απ. Πρῶτον πρέπει τοῦτο νὰ πιστεύῃ, πῶς ὁ χαιρετισμὸς τοῦτος ἔχει τὴν ἀρχήν καὶ τὴν ῥίζαν του ἀπ’ αὐτὸν τὸν Θεόν καὶ ἐφέλθηκεν εἰς τὴν γῆν, ἐπὶ τοὺς ἀνθρώπους διὰ τοῦ Ἀρχαγγέλου, διατὰ τοῦ Ἀρχάγγελος δὲν ἦθελεν ἀποκοτῆσαι, νὰ τὸν εἰπῇ, ἂν ὁ Θεὸς δὲν τὸν ἥθελεν προστάξειν. Τὰ δὲ λόγια ὅπου εἶπεν ἡ Ἐλισάβετ, τὰ ἔλεγεν ἐκ Πνεύματος ἁγίου τὸ ὁποῖον εἶναι φανερὸν, διατὰ Ἀρχαγγέλου, διατὰ τοῦ Θεοῦ ἀπὸ αὐτὸν τὸν Ἀρχάγγελον, διατὰ τοῦ Θεοῦ ἀπὸ αὐτὸν τὸν Ἀρχάγγελον, διατὰ τοῦ Θεοῦ ἀπὸ αὐτὸν τὸν Ἀρχάγγελον, διατὰ τοῦ Θεοῦ ἀπὸ αὐτὸν τὸν Ἀρχάγγελον, διατὰ τοῦ Θεοῦ ἀπὸ αὐτὸν τὸν Ἀρχάγγελον, διατὰ τοῦ Θεοῦ ἀπὸ αὐτὸν τὸν Ἀρχάγγελον, διατὰ τοῦ Θεοῦ ἀπὸ αὐτὸν τὸν Β' 

Resp. Primum illud credas oportet, salutationem istam originem et radicem suam Deo ipsi debere; sed ad homines in terra degentes per Gabrielem Archangelum delatam esse, qui illum aloquem neuit quam proferre atque usurpare ausurus erat, nisi a Deo ipsi mandata fuerat: rursus, quae Elisabeta protulit: SB. +

Quæstio XLII.

Ἐρώτησις μβʹ.

Quid doctrinæ in hac salutatione inest?

Resp. Quæstio XLII.

Quæstio XLIII.
 Resp. In hac salutatione continentur commemoratio assumtæ a filio Dei humanitatis, eorumque illius beneficiorum, quæ per humanitatem suam in nos contulit. Tum hæc etiam in ea proponitur doctrina (Damasc. III. cap. I. et II.), quod nimirum, dum coelo eternum illud et principii expers Dei verbum descenderet, nullam secum carnem attulerit; verum illam in sanctissimæ virginis utero de purissimis sanguinis illius guttis opera Spiritus Sancti assumserit, itaque per S. virginem tanquam per canaliculam ekaatasa hymnon τον οὐρανὸν τὴν σάρκα ὅπου quamiam traduxisse (apud Cyrillum Hieros. Catech. XIII.); eos Ecclesia pro hæreticis habet damnatque. Porro et hæc doctrina salutatione ista comprehenditur, qua docemur eundem quæ per humanitatem suam in nos contulit, ut άνθρωπος, ἀπὸ τὰ καθαρώτατα της αἵματα τοῦ Θεοῦ καὶ τῶν αὐτοῦ εὐεργεσιῶν, ὅπου μᾶς ἔδωκε μετ’ αὐτὴν. Οὕτω βεβαίως ita nobis credendum est. Ceterum qui Servatorem cœlo descendentem λέγοντας (Κυριλ. Ἱερ. Κατ. ιγʹ.), πῶς jam carnem gestavisse affirmant, eamque sic per S. virginem tanquam per canaliculam quampiam traduxisse (apud Cyrillum Hieros. Catech. XIII.); eos Ecclesia pro hæreticis habet dammatque. Porro et hæc doctrina salutatione ista comprehenditur, qua docemur nuncupare B.

έγεννήθηκεν ο Χριστός, Θεὸς τέλειος καὶ ἀνθρωπος τέλειος, Ἐτι δὲ εὑρίσκεται καὶ τοιαύτη διδασκαλία εἰς τὸν χαιρετισμόν τοῦτον, εἰς τὸν λόγον, ὅπου ὀνομάζει τὴν Παρθένον κεχαριτωμένην, πῶς αὐτὴ εἶναι μέτοχος τῆς θείας χάριτος, περισσότερον παρὰ κἂν ἕνα κτίσμα· διατὶ εἶναι μήτηρ ἕνας ἀπὸ τοὺς ὀρθοδόξους χριστιανοὺς πρέπει virginem Deiparam secundum humanam Christi naturam, natumque ex ea Christum Deum pariter hominemque perfectum fuisset. Super hæc salutatio ista, dum virginem gratia plenam vocat, docet, eandem, eo quod mater Dei est, largius multo atque abundantius divinae gratiae participem factam esse, quam aliam quacunque rem creatam; eaque re illum ecclesia super Cherubim et Seraphim merito extollit. Nunc enim illa omnes Angelorum choros longe supergressa ad dextram filii sui omni cum honore atque gloria adstat, dicente Davide (Psa. xlv. 9): 'Adstat regina ad dextram tuam, in veste auro distincta, amicta versicoloribus.' Debet autem orthodoxus Christianus quilibet salutationem hanc summa cum reverentia recitare.
μετ’ εὐλαβείας νὰ τὸν λέγῃ, ζητῶντα τὴν ἐμετίτειαν τῆς Παρθένου· πολλὰ γὰρ ἰσχύει δέσις μητρὸς πρὸς εὐμένειαν Υἰοῦ. Καὶ ὁποῖος θέλει νὰ εἶναι πρὸς αὐτὴν εὐλαβής, ἀς διαβάζῃ τὸν ἀκάθιστον ὑμνον, καὶ τὰς παρακλήσεις, καὶ τοὺς λοιποὺς ὑμνοὺς τῆς ἐκκλησίας τοὺς πρὸς δόξαν αὐτῆς συντεθέντας.

'Ερώτησις μυ’.

Ποῖον εἶναι τὸ τέταρτον ἄρθρον τῆς πίστεως;

'Απ. Σταυρωθέντα ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα.

'Ερώτησις μδ’.

Τί διδάσκει τὸ ἄρθρον τοῦτο;

'Απ. Ἐξ πράγματα διδάσκει πρῶτον πῶς καὶ ἐκείνην τὴν ἀληθινὴν ἀνθρωπότητα, ὅπου ἔπηρεν ἀπὸ τὴν παρθένον Μαρίαν ὁ Λόγος, καὶ ἐκείνην ἔπαθεν εἰς τὸν σταυρὸν ἀπάνω δι’ ἡμᾶς, κυρίως καὶ ἀληθῶς καὶ ἀπέδεικτεν ἀληθῶς· τὸ ὑπὸ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα καὶ τοὺς λοιποὺς ὑμνοὺς τῆς ἐκκλησίας τοὺς πρὸς δόξαν αὐτῆς συντεθέντας.
παραπτωμάτων, κατά τὸν πλοῦτον τῆς χάριτος αὐτοῦ.

Ἐρώτησις μέ.

Ῥωστὸς ἔστων τὸ δεύτερον, ὅπου περιέχει τὸ ἄρθρον τούτο;

Ἀπ. Πῶς ἀναμαρτήτως ἐπαθεὶ διὰ τὰς ἡμῶν ἀμαρτίας· καθὼς λέγει ὁ Ἀπόστολος Πέτρος (ἀ. ἐπιστ. α. ιῆ.) εἰδότες ὅτι οὐ φθαρτοὶ ἀργυρῷ ἢ χρυσίῳ ἔλυτρῳ Καὶ ἐπαθεὶ διὰ τῆς ματαίας ἡμῶν ἀναστροφῆς πατροπαραδότου, ἀλλὰ τιμίῳ πάλιν ἀναστροφῆς πατροπαραδότου. Ἀκόμη καὶ ὁ

Resp. Christum sine ullo peccato peccatorum nostrorum pœnas luisse, teste Petro Apostolo (1 Pet. i. 18): 'Cum sciatis vos non caducis rebus, auro argentoque, redemtos esse a vana vestra vivendi ratione per maiores tradita sed pretioso sanguine Christi, velut agni immaculati et incontaminati.'

βαπτιστικῇ ἑωθῆς ἱωάννης ἁρτυρά, πῶς ἐστωντας καὶ να εῖναι ἁθοὺς ὁ Ἂησοῦς καὶ ἀναμάρτητος ἐπαθεὶ διὰ τὰς ἀμαρτίας μας· διὸ (Ἰωαν. α. κβ') λέγει ἢδε ὁ ἁμωνος τοῦ Θεοῦ, ὁ αἰφων τὴν ἀμαρτίαν τοῦ κόσμου; Καὶ ἐπαθεὶ θεληματικῶς· καθὼς ὁ ἴδιος (Ἰωαν. ἢτα.) λέγει· ἕξουσίαν ἕξω θετιαὶ τὴν ψυχὴν μου, καὶ ἐξουσίαν ἕξω πάλιν λαβεῖν αὐτήν.

Resp. Christum in cruce secundum carnem non vero secundum divinitatem passum fuisses. Nihil enim perpessa fuit Divinitas: non illa cruci affixa fuit: non consputationibus, non alapis os præbuit: non vitam amisit. Quod autem carne sola cruciatus fuit, id manifeste docet Apostolus (Coloss. i. 22): 'Nunc autem reconciliavit in corpore carnis sua per
mortem: ut sisteret nos sanctos et inculpatos et irreprehensibles coram se ipso. Ceterum ex quo humanitatem semel assumserat divinitas, nunquam ab ea separata fuit: non tempore passionis mortisque in cruce: non etiam a morte: quamquam enim disjuncta a corpore anima esset; divinitas tamen nec a corpore nec ab anima unquam secessit: unde ipsa etiam in morte una eademque Christi erat persona.

'to corpore' ἃ θεότης οὔτε ἀπὸ τὸ κορμὶ οὔτε ἀπὸ τὴν ψυχὴν ποτὲ ἐχωρίσθηκε. Διὰ τούτῳ καὶ εἰς καιρὸν τοῦ θανάτου ἢ ὑπόστασις τοῦ Χριστοῦ ἦτον μία καὶ ἡ αὐτή.

'Ερώτησις μῦ'.

Τί διδάσκει τέταρτον τὸ ἄρθρον τοῦτο;

 Resp. Quod mors Christi præstantiōre magisque fructuosō quodam modo quam mortes reliquorum hominum omnium, contigit. Has præcipue ob caussas: Primum, ob gravissimam scelerum nostrorum sarcinam, ἃναμριῶν μας, καθὼς λέγει ὁ Προφήτης (Ἠσ. νευρικ.) περὶ αὐτοῦ· οὗτος τὰς ἁμαρτίας ἡμῶν fert, καὶ περὶ ἡμῶν ὀδυνᾶται· καὶ ἡμεῖς existimabamus, illum dolore et plagis et elogiasmeba, αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν afflictionibus a Deo affici: sed ille ob peccata plagē ὑπὸ Θεοῦ καὶ ἐν κακώσει· αὐτὸς δὲ nostra sauciatus est, καὶ ob iniquitates nostras languore correptus est.' Et Propheta alius, tanquam ex persona Christi (Ier. Thr. i. 12): 'Numquid non ad vos attinet, vos omnes qui inter facitis? revertimini ac videte, si est dolor, ut dolor meus, qui mihi accidit.' Deinde, quod in cruce Pontificium munus suum aimplevit, ἱδετε, εἰ ἔστιν ἄλγος κατὰ τὸ ἄλγος μου, ὃ ἐγενήθη μοι. Δεύτερον, διατὶ εἰς τὸν σταυρὸν ἀπάνω ἐπλήρου τὴν ἱερωσύνην, ἑαυτὸν prosemegnca tῷ Θεῷ καὶ Πατρὶ eis

φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται· καὶ ἡμεῖς εἶναι ἐν πόνῳ καὶ ἐν afflictionibus a Deo affici: sed ille ob peccata plagē ὑπὸ Θεοῦ καὶ ἐν κακώσει· αὐτὸς δὲ nostra sauciatus est, καὶ ob iniquitates nostras languore correptus est.' Et Propheta alius, tanquam ex persona Christi (Ier. Thr. i. 12): 'Numquid non ad vos attinet, vos omnes qui inter facitis? revertimini ac videte, si est dolor, ut dolor meus, qui mihi accidit.' Deinde, quod in cruce Pontificium munus suum aimplevit, offering semet ipsum Deo et Patri in redemptionem generis humani. Sicut de illo loquitur Apostolus (1 Tim.ii. 6): 'Qui dedit se
ἀπολύτρωσιν τοῦ γένους τῶν ἀνθρώπων· ὡς φησιν ὁ Ἀπόστολος (ἀ. Τιμ. β'. ζ'). περὶ αὐτοῦ· ὁ δοὺς ἐαυτὸν ἀντίλυτρον ύπὲρ πάντων. Καὶ ἄλλαχοι (Ἐφεσ. ε. β'). ὁ Χριστὸς ἡγάπησεν ipsum pretium redemtionis pro omnibus.' Et alibi (Εφεσ. v. 2):

ὁ δοὺς ἐαυτὸν ἀντίλυτρον ύπὲρ πάντων. Ἐπειδή ἐσθιμαὶ (Ἐφεσ. έ. β'). ὁ Χριστὸς ἡγάπησεν εὑρεν εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ· ὁ Χριστὸς δὲ διὰ τοῦ σταυροῦ· ὁ σταυρὸς αὐτοῦ· ὁ σταυρὸς αὐτοῦ· καὶ ἀλλαχοῦ (Κολ. β'. ιδ').

'Thomas dilexit nos, et se oblationem pro nobis ac victimam Deo tradidit in odorem ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν, καὶ θυσίαν τῷ θεῷ εἰς ὀσμὴν εὐωδίας. Καὶ εἰς ἄλλον πόπον (Ῥωμ. ε. ἧ.)· ἐξαλείψας τὸ καθ᾿ ἡμῶν χειρόγραφον τοῖς δόγμασιν, ἡμῶν ἔρχεται προσηλώσας αὐτὸ τῷ σταυρῷ.

'Ερώτησις μή.

Τί διδάσκει πέμπτον τὸ ἄρθρον τοῦτο; Quæstio XLVIII.

Resp. De sepultura Domini nostri Iesu Christi. Quod quemadmodum proprie vereque in crucem actus ultimos pertulit cruciatus: ita revera etiam mortuus, locoque celebris sepultus fuit. Id quod neutiquam sine caussa factum; verum ut ne deinde quisquam de vera Christi mortuis resurrectione addubitaret. Quippe quia, locisco obscuro et abstruso, quod adversum nobis erat: et cruci illud affixum de medio sustulit.'

Quodnam quintum est, quod hic docet Articulus?

Resp. De sepultura Domini nostri Iesu Christi. Quod quemadmodum proprie vereque in crucem actus ultimos pertulit cruciatus: ita revera etiam mortuus, locoque celebris sepultus fuit. Id quod neutiquam sine caussa factum; verum ut ne deinde quisquam de vera Christi mortuis resurrectione addubitaret. Quippe si loco quodam obscuro et abstruso, quod adversum nobis erat: et cruci illud affixum de medio sustulit.'
pievit, et doxan tηs evndoxou tou Crystou
anastaseous eparkinhythkasin oi 'Ioudaioi,
ky hlabasi pro Pilato (Matth. κ. Εβ.'
leoonet' keleuson asfalithsian ton taphon'
wos tηs tritηs hemeras' kai autous tou'
apekrihs ethete kouswdian, upagete,
asfalidose he wos oidaite. Oi de porevthentes
asfaliasan ton taphon, ophragiasan ton
lythin, meta tηs kouswdias. H opoia
kouswdia ton 'Ioudaiwn fanerwata'
emarturise, pws o Khristos anestesi apo tηs
vekrou' diati eis ton kairo enkeian autou'
efotheisan, wos legei (Matth. κη. β').
H Graphe' kai idou seismou egirvo megas'
aggelos gar Kuriou katasfgei eis oufanou'
proselwv apekylise ton lhythin apo tηs
vuras, katheto epano autou. Apo de tοu'
phordou autou eosisfisean oi throusines, kai
egervo
oste
vekrof. Oitines usteron
elhontes eis tηn pollin anfgeileian ton
A'rhoierousan apaonta ta genymena' kai dia
touto

pincia

Quocirca ad majorem gloriosae Christi
resurrectionis fidem ac gloriom, quodam quasi
instinctu commoti, ad Pilatum adeunt ajunque
(Matt. xxvii. 64): 'Iube accurate asservari
sepulcrum in diem tertium.' Quibis ille
respondit: habetis custodiam, ite, asservate
prout poteritis. Illi vero abeuntes asservabant
sepulcrum, obsignato saxo atque apposita
custodia. Quod Iudæorum custodia
manifestissimum resurrectionis Christi
perhibuit testimonium, quippe quæ eo ipso
emarturis, wos autous'
efato apo ton
nekrwn. Dia tou
loipon tηn aforhmηn o
taphos tou Kuriou eini enoi
nomastos, dia va
fuit, quo liquidum omnibus fieret, non furto
illum suorum discipulorum subductum,
locoque quodam abstruso conditum fuisse.
Cujusmodi rumusculos perversi ludæi
sparsere, militibus multo ëre corruptis. Sed
inanem suspiciunculam facile refellebant
tum monumentum illud, in quo conditus fuerat
Dominus, tum signatura saxi Iudæorumque

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Νικόδημος, οί ὁποῖοι ἦσαν ἔντιμοι ἐν τοῖς Ἰουδαίους· ἀκόμη ἡ συνδόνα, μὲ τὴν ἐκλεφθεῖσθαι τὸ σῶμα τοῦ Κυρίου ἠμῶν, καὶ τὸ σουδάρι, ὡς ἦτον εἰς τὴν κεφαλήν του καὶ ἔμεινεν εἰς τὸν τάφον ἐκλεφθέντος αὐτοῦ. Ταῦτα πάντα φανερώνουσι, πῶς δὲν ἐκλεφθήκειν ἀπὸ τοὺς μαθητὰς τοῦ τὸ σῶμα, ἀλλὰ ἀνέστη. Μὲ τὴν διδασκαλίαν τούτην πρέπει καὶ τούτο νὰ νοῆται, πῶς κατὰ τὴν προφητείαν ἦτον ἀνάγκη, νὰ εἶναι τὸ μνημεῖον τοῦ ἐντιμοῦ, καθὼς ἦτον, καὶ εἶναι μέχρι τῆς σήμερου. Προφητής ἦτον καὶ ἦτον ἀνάπαυσις αὐτοῦ τῷ ἡμῶν, καὶ τὸ σουδάρι, ὅπου ἦτον αὐτῷ μετά τῆς ἀναστάσεως. Καὶ εἰς αὐτὸ ὁποῖος ἦν πίστει καὶ ἀγάπη τῇ Ἰησοῦ τῶν ἀμαρτιῶν ἀποκτάται, δι’ αὐτοῦ πρὸς Ἰησοῦν προσερχόμενος.

'Ερώτησις μ��.

Ἀνάμεσα εἰς τὰ εἰρημένα ἐπεθύμουν νὰ ἔμαθα περὶ τῆς ψυχῆς τοῦ Ἰησοῦ.

Χριστοῦ, εἰς πῶς τὸν τόπον τὸν ἔμεινεν ἐν πίστει καὶ ἀγάπῃ τῷ Ἰησοῦ τῷ ἐκκλησίας, ἐπονομάζεται ἀπὸ τὸν θάνατόν του πρὶν τὴν ἀναστάσεως;

'Απ. Ἡ ψυχῆ (Δαμ. ὁμιλ. εἰς τὸ ἀγνὸν σάββατον) τοῦ Ἰησοῦ ζωντανός καὶ νὰ ἡμερίζῃ ἀπὸ τὸ σῶμα, ἦτον τῆς σήμερου ἐκλεφθεῖσθαι μὲ τὴν θεότητα, καὶ μὲ τὴν θεότητα ἐκατεβήκειν εἰς τὸν ἄδην, καὶ τὸν τόπον τὸν μὴ ἔχωμεν κἂν μίαν ἐνθύμησιν διὰ τοῦ πάντως. Μόνον τὸ ἔχομεν βεβαιόν ἀπὸ τοὺς ἀκολουθοῦντας ἐκκλησίας, ὡς ἦν ἀκατεβήκειν εἰς τὸν ἄδην, καὶ μὲ τὴν θεότητα καὶ πλέον χριστιάνον μὲ τὸν Χριστὸν ἀναστάσεως, διὰ τοῦτο πρὸς Ἰησοῦν προσερχόμενος αὐτοῦ.

Resp. (Ex Damasc. in sanctum sabbatum, loc. cit. sup. pag. 113). Anima Christi, quamquam corpore suo tum exsoluta, usque tamen juncta manebat divinitati, quacum etiam ad inferos descendit. Sed certum illud tamen contestatumque ex tot ecclesiae hymnis, qui de eo agunt, habemus, quod nimirum simul anima et divinitate sua ad inferos descendit. Inprimis autem rem sigillatim exprimiri hoc Ecclesiae Troparium: Tu corpore in sepulcro: tu anima

Quæstio XLIX.

Inter hæc quæ modo dicta fuere, suborta mihi cupido noscendi, quonam ἐν τὸσε ἐπεθύμουν νὰ ἔμαθα περὶ τῆς ψυχῆς τοῦ Ἰησοῦ.
τροπάριον ἐκεῖνο τῆς ἐκκλησίας, ὅπου λέγει: "ἐν τάφῳ σωματικῶς, ἐν ᾅδου δὲ μετὰ ψυχῆς ὡς Θεός, ἐν παραδείσῳ δὲ μετὰ λῃστοῦ, καὶ ἐν θρόνω ψυχῆς, Χριστε, μετὰ Πατρός καὶ Πνεύματος πάντα πληροῦν ὁ ἀπερίγραπτος." Καὶ ἀπὸ τὸν ᾅδον ἔλθερωσε τὰς ψυχὰς τῶν ἀγίων προπατόρων καὶ τὰς ἐβαλεν εἰς τὸν παράδεισον: μαζὶ μὲ τοὺς ὑπηκόους συνεισήγαγε καὶ τὸν λῃστήν, ὅπου ἐπίστευσεν ἐν τῷ σταυρῷ εἰς αὐτὸν.

Ἐρώτησις νʹ.

Τί εἶναι τὸ ἐκτόν, ὅπου πραγματεύεται καὶ διδάσκει τὸ ἄρθρον τοῦτο;

Resp. Quoniam mentionem crucis Christi, in qua Christus mortuus est nosque in salutem vindicavit, hic facit articulus: eo et nobis ansam de cruce commentandi offert, de qua hunc in modum Paulus Apostolus disserit (Gal. vi. 14): 'Absit a me ut gloriari velim, nisi in cruce Domini nostri Iesu Christi, per quam mihi mundus crucifixus est, et ego mundo.' Et alio loco (1 Cor. i. 18): 'Sermo crucis iis, qui mundus est stauros, καὶ ποτέ περιτίθεται, καὶ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις δύναμις Θεοῦ ἐστίν. Ὅστε λοιπὸν διὰ μεγάλας ἀφορμὰς πρέπει τὰ τιμᾶτα ἀπὸ ἡμᾶς ὁ σταυρὸς: ὡς ἂν σημεῖον τοῦ Χριστοῦ, εἰς τὸν ἄθως θέασθαι καί τὸν σωσθής θεοῦ ἐστίν. Ὅστε λοιπὸν διὰ μεγάλας ἀφορμὰς πρέπει τὰ τιμᾶτα ἀπὸ ἡμᾶς ὁ σταυρὸς: ὡς ἂν σημεῖον τοῦ Χριστοῦ, εἰς τὸν ἄθως θέασθαι καί τὸν σωσθής θεοῦ, εἰς αὐτὸν ἀπέθανεν, νὰ διώκῃ τὰ πονηρὰ πνεύματα. Διὰ τοῦτο ὁ ἄγιος Κύριλλος ὁ Ἱεροσολύμων (Κατ. Ιύς·) λέγει οὕτως· ὅταν μὲ τὸ σημεῖον τοῦ τιμίου

Quæstio L.

Quodnam sextum est, quod hic tractat docetque articulus?

Resp. Quoniam mentionem crucis Christi, in qua Christus mortuus est nosque in salutem vindicavit, hic facit articulus: eo et nobis ansam.
ποσσυμοῦ, quam signo vivificæ crucis et seria invocatione nominis Iesu Christi. Quo modo non solum a nobis ipsis insultus daemonum arcemus; sed a reliquis et omnibus rebus nostris, ut ab esculentis potulentisque, a vasis, aliisque quibuslibet. Quapropter ita idem ille Cyrillus docet (loco eodem): Fac venerabilis crucis signum, dum edis bibisque, dum sedes, aut stas; dum loqueris, aut ambulas. Nullam ceptabis rem, nullum opus, nisi facto prius venerabilis crucis signo, domi, in via, diu noctuque omnibusque in locis.

Quæstio LI.

Quo ritu signum venerabilis et vivificæ crucis in nobis formare debemus?

Resp. Crucem hoc modo dextra manu formabis. Primum tribus majusculis digitis frontem tanges dicesque: In nomine Patris. Tum manum, eodem gestu conformatum, in
χέρι εἰς τὸν θώρακα μὲ τὸ ἴδιον σχῆμα καὶ λέγεις καὶ τοῦ Υἱοῦ. Καὶ ἀπ` ἑκεῖ eἰς τὸν δεξιὸν βραχίονα λέγωντας· καὶ τοῦ ἴδιου Πνεύματος, παγένωντας ἐως eἰς τὸν ἁριστερόν. Καὶ ἀρ` ου σημειώσης τὸν έαυτόν σου μὲ τὸ ἴδιον τούτο σημείον τοῦ σταυροῦ, πρέπει νὰ τελειώσης μὲ τὸν λόγον τούτον· ἀμήν "Ἡ καὶ ὅταν

κάμης τὸν σταυρόν σου, ἡμοποεῖς νὰ λέγης· Κύριε Ιησοῦ Χριστὲ, Υἱὲ τοῦ Θεοῦ, ἔλεησόν με τὸν ἄμαρτωλόν, ἀμήν.

Quæstio LII.

Ἐρώτησις νβʹ.

Ποῖον εἶναι τὸ πέμπτον ἄρθρον τῆς πίστεως;

Resp. Qui resurrexit die tertio secundum Scripturas.

Quæstio LIII.

Quam doctrinam iste nos fidei Articuluss docet?


Quæstio LIV.
Secundum quas scripturas ita necesser erat, tum pati Christum atque emori, tum die tertio revivisci?

Resp. Duplices sacræ scripturæ sunt, quædam veteris legis, quædam novæ. Priores Ἀπ. Δύο λογίων εἶναι αἱ ἅγιαι γραφαὶ· κάποιαις τοῦ παλαιοῦ νόμου καὶ κάποιαις τοῦ νέου. Αἱ πρῶται ἐπροείπασιν, πῶς ὁ Χριστὸς μέλλει νὰ ἀποθάνῃ, καὶ νὰ πάθῃ, καὶ νὰ ἀνασταθῇ ἀπὸ τοὺς νεκροὺς. Καὶ

καὶ τὰς γραφὰς ταῦτας ὁ Χριστὸς ἔπρεπε, νὰ τὰ πληρώσῃ ὅλα. Κατὰ δὲ τὰς γραφὰς τοῦ νέου νόμου ἐβεβαιώθηκε, πῶς τὰ ἐπιλήψεως, καὶ πῶς τέτοιας λογίας ἦλθε, καθὼς γέγραπται περὶ αὐτοῦ· ὡς ὁ αὐτὸς λέγει (Μαρκ. ιδ’. κά.) περὶ αὐτοῦ· ὁ μὲν Ἰησοῦς τοῦ ἀνθρώπου ὑπέστη, καθὼς γέγραπται περὶ αὐτοῦ. Καὶ ὢστερα ἀπὸ τὴν ἐκ νεκρῶν αὐτοῦ ἀναστασιν ἔλεγε (Λουκ. κδ’. κς’) πρὸς δύο τοὺς μαθητὰς στρατοκόπους· οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ ἀποθάνῃ καὶ ἀνασταθῆναι εἰς τὴν ἄλλην καὶ τὸν ζωὴν τῆς ζωῆς (Ρωμ. του Μαθητὰς στρατοκόπου· οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ ἀποθάνῃ καὶ ἀνασταθῆναι εἰς τὴν ἄλλην καὶ τὸν ζωὴν τῆς ζωῆς). Καὶ πῶς πρέπει νὰ ἔχῃ τὸ κῦρος καὶ τὴν βεβαιότητα ἡ παλαιὰ γραφὴ εἰς ἡμᾶς, τὸ καθὼς ὅτι ὁ Χριστὸς ἐπὶ Μωσῆ καὶ τοὺς Προφητές ἐν τοῖς νεκροῖς, καὶ ἐν τὸ οὐρανόν, καὶ ἐν τῷ πνεύματι τοῦ πίστεως· ὡς λέγει· ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν νῦν καὶ τοῦ παρευρήσεται τῷ ἔκτῳ τοῦ οὐρανοῦ τοῦ πατρὸς τοῦ κυρίων, καὶ ὅτι ὁ Χριστὸς ἐπὶ Μωσῆ καὶ τοὺς Προφητές ἐν τοῖς νεκροῖς, καὶ ἐν τῷ πνεύματι τοῦ πίστεως· ὡς λέγει· ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν νῦν καὶ τοῦ παρευρήσεται τῷ ἔκτῳ τοῦ οὐρανοῦ τοῦ πατρὸς τοῦ κυρίων.
ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφὰς· καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρα κατὰ τὰς γραφὰς· καὶ ὅτι ὄφθη Κηφᾷ, εἶτα τοῖς δώδεκα. Ἐπειτὰ ὄφθη ἐπάνω πεντακοσίοις ἀδελφοῖς et quod visus sit Cephæ, deinde duodecim (Apostolis), postea plus quam quingentis fratribus simul, quorum plerique ad hunc usque diem in vita sunt, nonnulli etiam obdormierunt. Deinde visus est Iacobo, post Apostolis omnibus. Postremo vero omnium, velut abortivo, visus est et mihi.' Resurrectionem Christi pulchre etiam olim adumbraverat Iωnαs Propheta, quem typum Dominus noster Iesus Christus ipse sibi accommodat, dum Iudæis dicit (Matt. xii. 39): 'Natio prava et adultera signum postulat, nec aliud illi signum dabitur, quam Iωnæ Prophetæ. Quemadmodum enim Iωnæ tribus diebus tribusque noctibus in ventre ceti fuit: ita filius hominis tres dies noctesque in corde terræ erit'

.Arguments.

Ἐρώτησις νέ.

Poīou εἶναι τὸ ἐκτὸν ἄρθρον τῆς πίστεως;

Ἀπ. Καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρός.

Ἐρώτησις νέ.

Tί μᾶς ἐρμηνεύει τὸ ἄρθρον τούτο τῆς πίστεως;

Ἀπ. Τέσσαρα πράγματα διδάσκει τὸ ἄρθρον τούτο: πρῶτον πῶς μὲ τὸ ἴδιον σῶμα, εἰς τὸ

Resp. Dogmata quattuor. Primum est, Christum illo ipso corpore suo, in quo crucis

Resp. Qui adscendit in caelos, sedetque ad dexteram Patris.

Resp. Quæstio LVI.

Sextus fidei Articulus quis est?

Quæstio LV.
| ὁποίον ἔπαθεν ἀληθῶς, καὶ ἀνέστη ἀπὸ τοὺς νεκροὺς, | supplicium vere pertulerat, et in quo postea a mortuis |
| μὲ τὸ ὕδιον ἑκείνο ἀνέβη εἰς τοὺς οὐρανοὺς, καὶ ἐκάθισεν εἰς τὴν δεξιὰν τοῦ Πατρὸς μὲ ἀνθρωπός | resurrexerat, eodem inquam ipso in coelum adscendisse, et ad dexteram Patris cum gloria ac laude consedisse. Secundum, qua homo est, illum tantummodo in coelum adscendisse; namque qua Deus est, semper in coelo fuit locisque alis omnibus. Tertium est: Christum humanam naturam, semel ex B. Virgine assumtam, nunquam postea dimisisse, eademque etiam vestitum olim ad judicium reveturum. Sicuti Angeli Apostolis dicebant (Actor. i. 11): 'Hic Iesus, qui a vobis in coelum receptus est, ita redibit, quemadmodum eum in coelum ire vidisti.' Quartum quod docet, hoc est: Christum nunc in coelo tantum esse, pereunte ad terram. Septimus Articulus quis est?
| πῶς τὴν ἀνθρωπόπτητα, ὅπου ἐπήρη μιᾶν φορὰν ἀπὸ τὴν παρθένον Μαρίαν, ποτὲ δὲν τὴν ἐξαφῆκε· | | 336 |
| μὲν τὸ ἔρωτις νῦν. |...habent, et... sunt hierarchiæ, quae sunt in earn magnitudinem, ejusdem revelata...|
|...et... in earn magnitudinem, ejusdem revelata... |...et... in earn magnitudinem, ejusdem revelata...|
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|...in earn magnitudinem, ejusdem revelata... |...in earn magnitudinem, ejusdem revelata...|
Resp. Qui iterum venturus est in gloria, indicatum vivos et mortuos, cuius regni nullus finis erit.

Quæstio LVIII.

Quid iste nos Articulus docet?

Resp. Tria. Primum est, rediturum Christum, iudicatum vivos ac mortuos. Sicut Ἀπ. Τρία πράγματα· πρῶτον πώς ὁ Χριστὸς μέλλει νὰ στρέψῃ διὰ νὰ κρίνῃ ζῶντας καὶ νεκροὺς, καθὼς ὁ ἴδιος λέγει (Ματθ. κδʹ. κζʹ.), ὥσπερ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ γῆς τῆς παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. Περὶ (εἰς τὸ αὐτὸ ςίχῳ λςʹ.) δὲ τῆς ἡμέρας τῆς παρουσίας καὶ τῆς ὥρας τῆς θλίψεως, οὐκ οἶδα, καὶ καὶ τὰ εἰπὼν συντόμως, μεγάλη πολλὰ θλίψις θέλει γένῃ, κατὰ τὰ λόγια τοῦ Κυρίου λέγοντος·

'Εο tempore magna erit afflictio, cuiusmodi ab origine mundi ad hoc usque tempus nec fuit, nec in posterum futura est.' De hoc iudicio manifeste hunc in modum disserit Apostolus (2 Tim. iv. 1): 'Testificor igitur ego coram Deo et Domino Iesu Christo, qui
κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ.

'Ερώτησις νθ'.

Τί διδάσκει δεύτερον τὸ ἄρθρον τούτο;

'Απ. Πῶς εἰς τὴν τελευταῖαν κρίσιν οἱ ἄνθρωποι θέλουσιν ἀποδώσειν λόγον διὰ τοὺς λογισμοὺς, διὰ τὰ λόγια καὶ διὰ τὰ ἐργα· κατὰ τὴν γραφὴν τὴν (Matt. iβ'. λε') λέγουσαν· λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ὃ έαν λαλήσουσιν οἱ ἄνθρωποι, ἀποδόσεσθαι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως καὶ ο Ἀπόστολος (ά. Κορ. δ'. έ') λέγει· ὃ ἐὰν ἔλθῃ ὁ Κύριος· ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους· καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.

Quæstio LIX.

Resp. Quod extremo in judicio cogitationum, dictorum factorumque suorum omnium rationem reddituri sunt homines, teste Scriptura (Matt. xii. 36); 'Dico ego vobis, quod de quovis otiioso verbo, quod locuti homines fuerint, rationem in die judicii reddent.' Et Apostolus ait (1 Cor. iv. 5): 'Ne itaque, ne ante tempus quidquam judicetis, donec venerit Dominus: qui et abscondita tenebrarum illustrabit, et consilia cordium manifestabit, et tunc sua cuique laus a Deo reddetur.'

Quæstio LX.

Resp. Quod illo die unusquisque secundum promerita sua plenam eamque sempiternam accepturus sit mercedem, quippe alii hanc audient sententiam (Matt. xxv. 34): 'Veni benedicti Patris mei, et hereditario jure possidete preparatum vobis a mundi exordio regnum.' Alii e contrario tristissimum hocce carmen audient (vers. 41): 'Discedite a me maledicti in ignem illum sempiternum, qui Diabolo atque Angelis ejus structus paratusque est;'
καὶ τοῖς ἁγγέλους αὐτοῦ· ὅπου (Μαρ. ὁ ʹ. μδʹ. 
μή.) ὁ σκώλης αὐτῶν οὖ τελευτᾷ καὶ τὸ πῦρ  
οὐ αβέννυται.

Ἐρώτησις ξά.

Τάχα τὸν καὶρὸν ἐκεῖνον ὅλοι οἱ ἀνθρώποι  
θέλουσιν ἀποδώσειν λόγου διὰ τὰ ἔργα τους,  
ἡ ἐξωριστὰ καθʼ ἕνας ἀποδίδει τὸν ἔργον του, καὶ  
ἀκόλουθον κρίσιν ἐχουσάνειν.

Resp. Quemadmodum illo extremi judicii  
die ratio de unoquoque singillatim non  
exigitur; siquidem Deo res simul omnes per  
se manifestissimæ sunt, atque ut unusquisque  
in articulo mortis sui nescit, sed singulari  
exercetur judicium?

(λόγῳ εἰς Καισάριον τὸν ἀδελφόν)· peithoma  
sofón lógoi, ὅτι ψυχὴ πᾶσα καλὴ τε καὶ  
καθὼς ἐχουσάνειν ἐκ τοῦ ἐνταῦθα βίου  
μεταμορφώθηκεν εἰς ἀγαλλία, καθὼς ἐν  
συναθροίζει καὶ θεωρίᾳ τοῦ μένωντος αὐτὴν  
καὶ ἐκ τοῦ ἐνταῦθα βίου ἀποφυγοῦσα· καὶ  
τὰς περικειμένας ἀποσεισαμένη πέδας· ὑφ᾿  
τὸν ἐαυτῆς δεσπότην, ὥσπερ τις ἀρχον  
τῷ ἐγγέλοις αὐτοῦ· ὅπου (Μαρ. ὁ ʹ. μδʹ. 
μή.) ὁ σκώλης αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ  
οὐ σβεννυται.

Quæstio LXI.

Illo igitur fortasse die universi homines  
actionum rerumque suarum reddituri rationem  
sunt, an vero singulatim unusquisque, dum  
lucis hujus usum exsequi vitæ suæ rationem reddit, atque particulare quoddam  
exercetur judicium?

Resp. Quemadmodum illo extremi judicii  
die ratio de unoquoque singillatim non  
exigitur; siquidem Deo res simul omnes per  
se manifestissimæ sunt, atque ut unusquisque  
in articulo mortis suæ satis suorum sibi  
remunerationem unusquisque probe novit.  
Quoniam itaque opera ipsius manifesto patent;  
patet etiam Dei in illum sententia. Sicut ait  
Gregorius Theologus (laudatione funebri  
delictorum conscius est: ita eodem prorsus  
θανάτου του γνωρίζει τὰ ἀμαρτήματά του·  
modo post mortem operum suorum  
τέτοιας λογῆς μάλιστα ὕστερα ἀπὸ τὸν  
remunerationem unusquisque probe novit.
ων το της διανοιας πτερον καθελκετο, και σιν ηδη της φαντασιας καρποται την αποκειμενην μακαριτη: μικρον δ' υστερον και το συγγενες σαρκιν άπολαβουσα, ω τα εκειθεν συνεφιλοσοφεσε, παρα της και δουσης και πιστευεις γης, τροπον δν οιδεν ο ταυτα συνδηςα και διαλυσας Θεος· τοτου συγκληρονομει της εκειθεν δοξης. Όμοιως πρεπει να λογιαζωμεν και δια τας ψυχας των άμαρτωλων εκ του εναντιου πως και αυται γροικουι και ηξεύρουι την κολασιν, οπου ταης αναμενει. Και καλα και να μην έχουσι μητε οι δικαιου μητε οι άμαρτωλοι τελειαν την άμοιβην των έρων των πριν της τελευταιας κρησεως, διατι με ολον τουτο δεν ειναι ολαι εις μιαν και την αυτην κατασταιν, μητε εις τον αυτον τοπον πεμπονται. Απο τοτο

γινεται φανερον, πως το τοιουτο να μη γινεται πριν της τελευταιας κρησεως χωρις κρησεως μερικης ειναι λοιπων μερικων κριτηριουν. Και όταν λεγωμεν πως δεν ζητα λογαριασμον της ζωης μας ο Θεος απο εμας, τοτο νοειται πως δεν αποδιδοται ο λογαριασμος τοτος κατα τον οδηγον μας τροπον.

Ἐρώτησις ξβʹ.

Τάχα αι ψυχαi των άγιων μετα θανατον εις τον αυτον βαθμον ευρισκονται;

Quæstio LXII.

Numquid vero in eodem beatitudinis gradu, postquam e vita exessserunt, collocatae Sanctorum animae sunt?
Resp. Quoniam animae non in uno et eodem gratiae divini gradu ex hoc mundo emigrant; pari modo, postquam hinc emigrarunt, non in uno eodemque beatitatis gradu consistunt; Christo ipso illud docente verbis (Ioh. xiv. 2): 'In domo Patris mei multae sunt mansiones;' et alibi (Luc. vii. 47): 'Remissa sunt multa illius peccata, quoniam dilexit multum; at parum diligit, cui parum remittitur.' Consimiliter et Apostolus ait (Rom. ii. 6): 'Quod redditurus sit cuique secundum opera sua.'

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<td>'Απ. Πώς μετὰ τὴν ἐσχάτην κρίσιν ἄλλοι θέλουσιν εἶναι εἰς μεγαλητέρην κόλασιν καὶ ἄλλοι εἰς μικράν, αἰωνίως κατὰ τὸ εἰρημένον (Luc. ιβʹ. μζʹ.) εἰς τὴν Γραφήν· ἐκεῖνος δὲ ὁ γνοὺς τὸ θέλημα τοῦ Κυρίου, μη ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, νὰ ἄξια πληγῶν, δαρήσεται πολλάς. 'Ο δὲ μη γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας.</td>
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<td>Resp. Horum alios, ultimo peracto judicio, gravioribus, alios levioribus, sed æternis omnes tormentis cruciatum iri, dicente ita Scriptura (Luc. xii. 47): 'Servus ille, qui novit voluntatem Domini sui, neque tamen preparavit fectique secundum voluntatem illius, vapulabit multis. Sed qui non cognovit et plagis tamen digna admissit, paucis vapulabit.'</td>
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Resp. Hujusmodi homines nulli reperiuntur. At illud probe constat, sceleratos homines non paucos de orci claustris eripi atque liberari, non sua quidem ipsorum pennisentia sive confessione, quemadmodum Scriptura dicit (Psa. vi. 5): 'Quis enim confiteatur tibi in inferno?' et loco alio (Psa. cxv. 17): 'Non laudabant te mortui, Domine, neque omnes qui descendunt in infernum,' verum piis superstitum officiis et ecclesiae pro ipsis deprecationibus, precipue vero per incruntum (Liturgiae) sacrificium, quod Ecclesia

διὰ τοὺς ζῶντας καὶ τεθνηκότας κοινώς ὅλους, καθὼς καὶ ὁ Χριστὸς ἀπέθανε διὰ αὐτούς. Καὶ ὅτι δὲν ἔλευθερονται ἀφ᾿ ἑαυτῶν των αἱ τοιαῦται ψυχαὶ, λέγει ὁ Θεοφύλακτος εἰς τὸ κατὰ Λουκᾶν ἐκπλήν· κεφ. ἐρμηνεύων τὸν λόγον τοῦ Χριστοῦ, ὅπου εἶπεν, ὅτι ἔχει πεπέρασαι ὑπὲρ τῶν ἁμαρτωλῶν καὶ προσευχαὶ ὑπὲρ αὐτῶν τῆς ἐκκλησίας, καὶ μὲ τὴν ἀναίμακτον καταβαίνοντες ἔλεος τῶν ἁμαρτωλῶν καὶ προσευχαὶ ὑπὲρ αὐτῶν τῆς ἐκκλησίας, καὶ μὲ τὴν ἀναίμακτον καταβαίνοντες ἔλεος τῶν ἁμαρτωλῶν καὶ προσευχαὶ ὑπὲρ αὐτῶν τῆς ἐκκλησίας, καὶ μὲ τὴν ἀναίμακτον καταβαίνοντες ἔλεος τῶν ἁμαρτωλῶν καὶ προσευχαὶ ὑπὲρ αὐτῶν τῆς ἐκκλησίας, καὶ μὲ τὴν ἀναίμακτον καταβαίνοντες ἔλεος τῶν ἁμαρτωλῶν καὶ προσευχαὶ ὑπὲρ αὐτῶν τῆς ἐκκλησίας.
θάνατον ἡ ψυχὴ δὲν ἠμπορεῖ νὰ ἐλευθερωθῇ ἢ νὰ μετανοήσῃ· καὶ νὰ κάμῃ τίποτε ἔργον, ὅπου νὰ λυτρωθῇ ἀπὸ τὸν δεσμὸν τοῦ ᾅδου, μόνον αἱ θεῖαι λειτουργίαι, αἱ προσευχαὶ καὶ ἐλεημοσύναι, ὅπου γίνουνται

leberari per se animam, penitentiamque agere non posse, nihilque ejusmodi moliri, quo infernis eximatur vinculis. Solæ igitur

δι αὐτὴν ἀπὸ τοὺς ζωίτας, ἢκείνα τὴν ὄφελουσι πολλάτατα, καὶ ἀπὸ τὰ δεσμὰ τοῦ ᾅδου τὴν ἐλευθεροῦσιν.

‘Ερώτησις ξέ.

Τίνα γνώμην πρέπει νὰ ἔχωμεν διὰ ταῖς ἐλεημοσύναις καὶ ταῖς ἀγαθοεργίαις, ὅπου δίδονται διὰ τοὺς ἀποθαμένους;

Resp. Ea de re idem Theophylactus in caput xii. Lucæ exponens verba Christi (vers. 5): Ἀπείρον τὸν ἐξοικομηθένα, νὰ ἔχωμεν καὶ τὰς ἐπιτελεῖσθαι τὸν ἐξοικομηθένα, ἀλλ’ ἐν τῇ ἐξουσίᾳ κεῖται τοῦτο τῷ ἔχοντι. Τοῦτο δὲ ὅταν ἀπὸ τὸν ἐξοικομηθένα, νὰ ἔχωμεν καὶ τὰς ἐπιτελεῖσθαι τὸν ἐξοικομηθένα, ἀλλ’ ἐν τῇ ἐξουσίᾳ κεῖται τοῦτο τῷ ἔχοντι. Τοῦτο δὲ ὅταν ἀπὸ τὸν ἐξοικομηθένα, νὰ ἔχωμεν καὶ τὰς ἐπιτελεῖσθαι τὸν ἐξοικομηθένα, ἀλλ’ ἐν τῇ ἐξουσίᾳ κεῖται τοῦτο τῷ ἔχοντι. Τοῦτο δὲ ὅταν ἀπὸ τὸν ἐξοικομηθένα, νὰ ἔχωμεν καὶ τὰς ἐπιτελεῖσθαι τὸν ἐξοικομηθένα, ἀλλ’ ἐν τῇ ἐξουσίᾳ κεῖται τοῦτο τῷ ἔχοντι.

Quæstio LXV.

Quid igitur sentiendum de eleemosynis piaisque officiis, quæ in refrigerium mortuorum præstantur?

Resp. Ea de re idem Theophylactus in caput xii. Lucæ exponens verba Christi (vers. 5): 'Timete illum, qui potestatem conjiciendi in geennam habet;' ita commentatur: Animadverte, sodes, non dicere, Christum, ἀπείρον τὸν ἐξοικομηθένα, νὰ ἔχωμεν καὶ τὰς ἐπιτελεῖσθαι τὸν ἐξοικομηθένα, ἀλλ’ ἐν τῇ ἐξουσίᾳ κεῖται τοῦτο τῷ ἔχοντι. Τοῦτο δὲ ὅταν ἀπὸ τὸν ἐξοικομηθένα, νὰ ἔχωμεν καὶ τὰς ἐπιτελεῖσθαι τὸν ἐξοικομηθένα, ἀλλ’ ἐν τῇ ἐξουσίᾳ κεῖται τοῦτο τῷ ἔχοντι. Τοῦτο δὲ ὅταν ἀπὸ τὸν ἐξοικομηθένα, νὰ ἔχωμεν καὶ τὰς ἐπιτελεῖσθαι τὸν ἐξοικομηθένα, ἀλλ’ ἐν τῇ ἐξουσίᾳ κεῖται τοῦτο τῷ ἔχοντι. Τοῦτο δὲ ὅταν ἀπὸ τὸν ἐξοικομηθένα, νὰ ἔχωμεν καὶ τὰς ἐπιτελεῖσθαι τὸν ἐξοικομηθένα, ἀλλ’ ἐν τῇ ἐξουσίᾳ κεῖται τοῦτο τῷ ἔχοντι.
qui hac projiciendi potestate instructus ea non
semper utitur; sed veniam etiam indulgere
potest. Igitur e doctrina S. Scripturæ Patrisque
hujus expositione illud deducimus: oportere
omnino a nobis preces pro defunctis concipi
παρακαλοῦμεν διὰ τοὺς κεκοιμημένους, καὶ
atque offerri incruenta sacrificia spargique
νὰ προσφέρωμεν θυσίας ἀναιμάκτου,
liberali manu eleemosynas; siquidem non
possunt pia hujusmodi opera sua causa
tipsimet præstare.

Quæstio LXVI.

De Purgatorio autem Igne, quid nobis
judicandum?

Resp. Nihil usquam de eo in sacris literis
traditur, quod temporaria ulla pœna,
Ἀπ. Οὐδεμία Γραφὴ διαλαμβάνει περὶ
αὐτοῦ, νὰ εὑρίσκεται δηλαδὴ κἂν μία
πρόσκαιρος κόλασις καθαρτική τῶν ψυχῶν,
 Ủtera ἀπὸ τὸν θάνατον· μάλιστα ἡ γνώμη
tοῦ Ὑμηνίους διὰ τοῦτο κατεκρίθη ὑπὸ τῆς
‘Εκκλησίας εἰς τὴν δευτέραν Σύνοδον τὴν ἐν
Κωνσταντινοπόλει. Ἐτι δὲ φανερὸν εἶναι,
pῶς ὑστερα ἀπὸ τὸν θάνατον ἡ ψυχὴ δὲν
ἡμπορεῖ νὰ δεχθῇ κἂν ἕνα μυστήριον τῆς
ἐκκλησίας· καὶ ἂν ἴσως καὶ ἤθελεν εἶναι
dυνατόν, νὰ πλερώσῃ τῇ διὰ τὰ
ἀναίμακτον θυσίαν, καὶ προσευχὰς πρὸς Θεόν
πέμπει ὑπὲρ ἀφέσεως τῶν ἀμαρτιῶν

Resp. Nihil usquam de eo in sacris literis
traditur, quod temporaria ulla pœna,
animorum expurgatrix, a morte exsistat. Imo
vero eam praecipe ob caussam in secunda
Synodo Constantinopolitana ab Ecclesia
Origenis damnata est sententia. Præterea per
se satis manifestum est, morte semel obita
nullius Sacramenti ecclesiastici participem
fieri posse animam. Tum si fieri fortasse
posset, ut admissas noxias sua satisfactione
ipsamet sacrificium
incruentum offerit, precesque ad Deum ablegat
ad impetrandam eorum veniam,
ἀμετανόητας ἀπὸ τὸν κόσμον, κολάζονται εἰς σουβλία, εἰς νερὰ καὶ λίμναις, ποτὲ δὲν τοὺς ἐδέχθηκεν ἢ ἐκκλησία.

 StatefulWidget ξζʹ.

Ποῖος τόπος εἶναι Ἰδίᾳ διωρισμένος εἰς ταῖς ψυχαῖς ἐκείνων, ὅπου ἀποθνήσκουσιν εἰς τὴν χάριν τοῦ Θεοῦ;

Resp. Animæ hominum, quæ hoc mundo egredientes in gratia apud Deum sunt criminumque suorum pœnitentiam egerunt, εὑρισκόμεναι εἰς τὴν χάριν τοῦ Θεοῦ μὲ καθὼς οἱ ἁμαρτημάτων, οἱ ἁμαρτήσαντες ἀπὸ τὸν κόσμον τοῦτον ἐξεχθήκαν ἢ ἐκκλησία. Quæstio LXVII.

Quinam locus peculiariter animabus eorum destinatus est, qui in gratia Dei vita concedunt?

Resp. Animæ hominum, quæ hoc mundo egredientes in gratia apud Deum sunt criminumque suorum pœnitentiam egerunt, locum suum in manibus Dei habent. Sic enim sacra loquitur Scriptura (Sap. iii. 1): 'Animæ justorum in manu Dei sunt, nec attinget eas (Σοφ. γʹ. αγʹ). ἡ ἁγία Γραφή· δικαίων ψυχαὶ ἐν cruciatus.' Nuncupatur earum locus etiam χειρὶ Θεοῦ, καὶ οὐ μὴ ἅψηται αὐτῶν βάσανος. Paradisus, quomodo Dominus noster Christus vocatur etiam sinus Abraami, uti scriptum est λῃστήν· ἁμὴν λέγω σοι, σήμερον μετ᾿ ἐμοῦ ἐσῃ ἐν τῷ παραδείσῳ. Κράζεται καὶ κόλπος pauperem, et deferri ab Angelis in sinum τοῦ Ἀβραὰμ. Καὶ βασιλεία τῶν οὐρανῶν, κατὰ τὸν λόγον τοῦ Κυρίου (Ματθ. ἡ. ἣ. κβʹ.) λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῆς καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ισαὰκ καὶ Ιακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Διὰ τοῦτο ὁ ποῖος ὁνομάζει τὸν κόσμον τοῦτον ἄνω ζώνα ἀπὸ διὰ εἴπαμεν, δὲν σφαλεῖ· μόνον νὰ γροικῆς, πῶς εἶναι αἱ ψυχαὶ εἰς τὴν χάριν τοῦ Θεοῦ καὶ εἰς τὴν οὐράνιον βασιλείαν· καὶ, καθὼς οἱ oriente et occidente venient, et accumbent cum Abraamo, Isaaco et Jacobo in regno caelorum.' Nihil igitur erraverit, quisquis locum illum aliquo istorum nominem, quo recensiumus, nominaverit: modo ut recte intelligat, esse animas in gratia Dei et in regno cælesti et ut hymni ecclesiastici canunt in caelo.
ἐκκλησιαστικοὶ ώμοι ψάλλουσιν, εἰς τὸν οὐρανόν.

'Ερώτησις ξή.

Καὶ οἱ ψυχαὶ ἐκεῖναι, ὅπου μισεύουσιν ἀπὸ τὰ κορμά εὐρισκόμεναι εἰς θεϊκὴν όργὴν εἶναι;

Resp. Variis locus ille designatur nominibus. Primum nuncupatur Infernus, in quem exturbatus ceelo Diabolus detrusus est, teste Propheta (Jes. xiv. 14): 'Similis ero Altissimo' (dixit Diabolus). 'Nunc autem in infernum descendes, et in fundamenta terræ.' Secundum est: Ignis sempiternus, dicit enim εἰς τὰ θεμέλια τῆς γῆς. Δεύτερον λέγεται πῦρ Scriptura (Matt. xxv. 41): 'Discedite a me αἰώνιον· λέγει γὰρ (Ματθ. κέ. μά.) ἡ Γραφή. maledicti in ignem illum sempiternum, qui πορεύεσθε ἀπ᾿ ἐμοῦ οἱ κατηραμένοι εἰς τὸ θανάτον. Ἁλλὰ καὶ ἀλλὰ vocabulis, sed quæ omnia locum condemnationis iræque divinæ valent, quem in locum

καὶ αἱ ψυχαὶ ἐκεῖναι, ὅπου μισεύουσιν ἀπὸ τὰ κορμά εὐρισκόμεναι εἰς θεϊκὴν όργὴν εἶναι;

Resp. Varis locus ille designatur nominibus. Primum nuncupatur Infernus, in quem exturbatus ceelo Diabolus detrusus est, teste Propheta (Jes. xiv. 14): 'Similis ero Altissimo' (dixit Diabolus). 'Nunc autem in infernum descendes, et in fundamenta terræ.' Secundum est: Ignis sempiternus, dicit enim Scriptura (Matt. xxv. 41): 'Discedite a me maledicti in ignem illum sempiternum, qui Diabolo et Angelis illius paratus est.' Etiam Tenebrae exteriores (ibidem versu 30): 'Ejicite inutilem istum servum in tenebras exteriores, ubi erit ejulatio et stridor dentium.' Appellatur et aliis vocabulis, sed quae omnia locum condemnationis iræque divinæ valent, quem in locum

καὶ αἱ ψυχαὶ ἐκεῖναι, ὅπου μισεύουσιν ἀπὸ τὰ κορμά εὐρισκόμεναι εἰς θεϊκὴν όργὴν εἶναι;
μαζὶ μὲ τὰ σώματα τελείως τὸν στέφανον τῆς δόξης ἢ τὴν κόλασιν.

'Ερώτησις ξθʹ.

Πῶς εἶναι τὸ ὄγδοον ἄρθρον τῆς πίστεως;

Ἀπ. Καὶ εἰς τὸ Πνεῦμα, τὸ ἄγιον, τὸ κύρον, τὸ ἱερόν ἐζωοποιών, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον· τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον, καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν Προφητῶν.

'Ερώτησις οʹ.

Τί διδάσκει τὸ ἄρθρον τοῦτο τῆς πίστεως;

Ἀπ. Τρία πράγματα· πρῶτον πῶς τὸ Πνεῦμα τὸ ἄγιον εἶναι Θεός, ὁμοούσιος τῷ Πατρὶ καὶ τῷ Υἱῷ, τὸ ὄπισθον εἶναι φανερὸν ἀπὸ τὰ χεῖρα τοῦ Αποστόλου (ἀ. Κορ. ιβʹ. 6') λέγοντος· Διαιρέσεις δὲ χαρισμάτων

Resp. Tria. Primum est: Spiritum Sanctum Deum esse Patri et Filio consubstantialem, quod ex verbis Apostoli manifestum est (1 Cor. xii. 4): 'Distinctioe donorum sunt, sed idem est Spiritus. Et distinctiones ministeriorum sunt, sed idem est Dominus. Et distinctiones operationum sunt, sed idem est Deus, qui omnia operatur in omnibus.' Et alibi (2 Cor. xiii. 13): 'Gratia Domini nostri Jesu Christi et caritas Dei et communio Spiritus Sancti sit vobiscum omnius.' Quibus in locis quod alibi primo loco nominatur Spiritus Sanctus rursus alibi Filius, id ea re fit, quod tres Personae ejusdem substantiae, honorisque æqualis consortes sint; minime vero, quasi essentia a Spiritu Sancto Filius differat, aut a Filio Spiritus. Id quod dictu nefas est; sed quod ejusdem et essentiae et gloriae (personae divine), ut jam diximus, consortes sint, et quod proxime ac pariter in

Resp. Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre procedit, et una cum Patre et Filio adoratur et glorificatur, qui item per Prophetas locutus est.
simplicissimo simul, suam a Patre originem Filius Spiritusque habeant, per generationem Filius, at Spiritus per processionem. Idem et in Actibus Apostolicis declarat Petrus Ananiam alloquens cap. v. 3; 'Quare implevit Satanas cor tuum, ut falleres Spiritum Sanctum?' et mox sermonem illum suum absolvens addit: 'Non mentitus es hominibus sed Deo.' Est itaque omnino Spiritus Sanctus Deus.

Responde. Quod Spiritus Sanctus ex solo Patre, velut fonte ac origine divinitatis, procedit. Qua de re ita ipse nos Servator noster edocet (Joh. xv. 26): 'Quando venerit Paracletus, quem ego a Patre missurus sum, Filius veritatis, qui a Patre procedit.' Eadem doctrinam ita in Symbolo suo explicat S. Athanasius (T. ii. p. 32): Spiritus Sanctus a Patre, non factus, nec creatus, nec genitus, sed procedens est (id. in sacris Quæstionibus IV. T. II. p. 438, conf. Quæst. XV.): Deus et Pater, ipse solus duorum causæ est, et ingenitus. Filius ex solo Patre, ortus sui causaa, editus genitusque est. Ipse etiam Spiritus de solo Patre ut caussa oritur ac procedit; quatenus autem genitus non est, non est Filius; quatenus vero inter ingenitum et genitum medius est, Deus
utique est. Verum de hoc negotio uberius jam actum a nobis fuit ad articulum primum. Satis igitur nunc nobis est, ut firma fide teneamus credamusque, quod ipse nos Christus docuit, quod orientalis Catholica et Orthodoxa credit Ecclesia et in secundo œcumenico

καὶ ἐκύρωσε τὸ σύμβολον χωρὶς τῆς προσθήκης καὶ ἐκ τοῦ Υἱοῦ. Καὶ ἐναντίον ἐκείνων, ὅπου ἐπροσθέσασι τὸν λόγον τούτον καὶ ἐκ τοῦ Υἱοῦ, ἔκαμεν ἐπιτίμησιν, ὦχι μόνον ἡ ἀνατολικὴ ἐκκλησία ἡ καθολικὴ καὶ ὀρθόδοξος πιστεύει, καὶ ὡμολόγησεν εἰς τὴν δευτέραν οἰκουμενικὴν σύνοδον.

Concilio communiter professa fuit; atque symbolum sine istac appendicula: et ex Filio ratum esse jussit. Immo vero gravi illos censura, qui hæc adjecere verba, non modo orientalis Ecclesia orthodaxa ac Catholica perstrinxit: sed et occidentalis Romana. Quod satis confirmant tabulæ bine argentæ, in quarum altera Graece altera Latine sacrum fidei symbolum, non adjecta ista particula, et hoc erat. Quæ jussu Leonis tertii, Papæ Romani, in æde S Petri fixæ, anno Christi ICCCCIX, ἐκ τοῦ Υἱοῦ· ἡ πρὸς τὴν μίαν καὶ τὴν ἄλλην Λατινιστὶ, τὴν ἐκκλησίαν τοῦ ἁγίου Πέτρου, ἐν ἔτει hac fide persistit, is indubiam suæ salutis habet fiduciam, ut qui nihil omnino declinat a communi Ecclesiæ sententia.

Quæstio LXXII.

Ἐρώτησις οβʹ.

Τί διδάσκει τρίτον τὸ ἄρθρον τούτο;
Resp. Spiritum Sanctum sacrae Scripture tam Veteris quam Novae, genuinum esse auctorem, illamque per manus multorum administrorum ipsum edidisse, eaque re ut Veteris Testamenti Scripturam ita etiam Novi Spiritus Sancti doctrinan esse. Quamobrem quidquid sancti Patres in omnibus universalibus atque particularibus orthodoxis Conciliis quocunque tandem loco habitis statuerunt: id a Spiritu Sancto profectum esse credas, quomodo in Synodo sua ipsimet loquuntur Apostoli (Act xv. 28): 'Visum est Spiritu Sancto ac nobis.' Quorum exemplo cetera item orthodoxa Concilia simili modo decreta sua concluserunt.

Quæstio LXXIII.

Resp. Septem. De quibus ita in Apocalypsi sacra Scriptura loquitur (iv. 5): 'Et septem lampades ignae ardentem coram throno, quae sunt septem Spiritus Dei.' Hec igitur Spiritus Sanctus ac nobis. Quod suo testimonio affirmat Evangelista Ioannes (i. 14: 'Et verbum caro factum est, et habitabit nobiscum et vidimus...')
gloriam illius, ut gloriam. unigeniti a Patre, plenum

quam illius, ut gloriam. unigeniti a Patre, plenum

ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. Καὶ ἐκ τοῦ

'Ἐρώτησις οὐδὲν'

Poion  εἶναι τὸ πρῶτον χάρισμα τοῦ ἁγίου Πνεύματος;

'Απ. Τὸ πρῶτον χάρισμα εἶναι ὁ ἁγίος Πνεύματος, διὰ τὴν ὁποίαν ἔπλησεν ὁ Ἀπόστολος λέγει ὁ Ἀπόστολος (Ἰακ. γ'. ιζ'.) ἢ ἄνωθεν σοφία πρῶτον μὲν ἥγεσιν ἔπλησεν ἡ Μονογενὴς Θεότης κατὰ τὸν Ἀπόστολον τὸν (β'. Κορ. ἁ. ἱβ'.) λέγοντα· ὅτι ᾧ ἐν σοφία σαρκικῇ, ἀλλὰ ἐν σοφίᾳ ἁπλῇ καὶ εἰλικρινῇ. Καὶ τῶν συνετῶν ἀπολύει τὸν σοφὸν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω ποῦ

Quæstio LXXIV.

Quodnam primum Spiritus Sancti charisma est?

Resp. Primum donum est Sapientia. Nimirum superna illa sapientia, de qua ita Apostolus (Iac. iii. 17): 'Quæ e supernis est sapientia, primum quidem casta est, deinde pacifica, aequa, obsequens, plena misericordia ac bonis fructibus, sine discipatione, sine simulatione.' Huic Sapientiae contraria carnalis est secundum Apostolum (2 Cor. i. 12): 'Quod in simplicitate et sinceritate Dei, non in carnis sapientiam ita idem incessit Apostolus (1 Cor. i. 19), antiquam adducens Scripturam (les. xxxix. 14, et xxxiii. 18): 'Perdam sapientiam sapientium, et intelligentiam intelligentium
σοφὸς, ποῦ γραμματεὺς, ποῦ συζητητής τοῦ αἰώνος τοῦτού; οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τοῦτού; 

'Ερώτησις οέ.

Ποῖς εἶναι τὸ δεύτερον χάρισμα τοῦ ἁγίου Πνεύματος;

Resp. Donum Intelligentiae sive cognitionis arcanorum et occultae voluntatis divinae, de qua ita docet Scriptura (Exod. xxxvi. 1): 'Et omnis sapiens animo, cui data erat sapientia et scientia in illis; ut intelligenter faceret omnia opera pulchra et sancta, modo debito, secundum omnia ea, quae præscripserat Dominus.' Et de sodalibus Danielis (Dan. i. 17): 'Et dedit illis Deus intelligentiam et prudentiam in omni literatura ac sapientia. Daniel autem intellectu omnis visionis et grammatica et sapientia· et Daniel intellexit.' Et alibi (Luc. xxiv. 45): 'Tunc aperuit illis mentem, ut intelligerent Scripturas.' Et Apostolus (2 Tim. ii. 7): 'Det vero tibi Dominus intelligentiam in omnibus.' Intelligentiae huic opposita est stultitia et incredulitas, de qua sic ait Dominus (Luc. xxiv. 25): 'O stulti et tardi corde ad credendum iis omnibus, quæ locuti sunt Prophetæ.' Et alio loco Apostolus (Gal. iii. 3): 'Adeo stulti estis, ut, quum in Spiritu cœperitis, nunc in carne perficiamini?'

Quæstio LXXV.

Secundum Spiritus Sancti donum, quodnam est?

Quæstio LXXVI.
Poïon εἶναι τὸ τρίτον χάρισμα τοῦ ἁγίου Πνεύματος;

Ἀπ. Τὸ τρίτον χάρισμα τοῦ ἁγίου Πνεύματος εἶναι ἡ βουλή, ὅποια συντρέχει πρὸς τὴν θείαν δόξαν καὶ πρὸς τὴν σωτηρίαν τῆς ἀνθρωπίνης ψυχῆς· καὶ εἶναι συμφωνουσιμένη μὲ τὴν δικαιοσύνην. Διὰ τὴν ὅποιαν καὶ ἡ Γραφὴ (Πραξ., κ’. κζ’.) λέγει· οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγελθεῖ ὑμῖν πάσαν τὴν βουλήν τοῦ Θεοῦ. Εἰς αὐτὴν εἶναι ἐναντία ἡ βουλὴ τῶν ἁσβοῦν, διὰ τὴν ὅποιαν λέγει ὁ Ψαλμῳδός (Ψαλ. ἅ. ἃ.)· μακάριος ἀνήρ, δι’ οὗ ἐπορεύθη ἐν βουλῇ ἁσβοῦν καὶ ἀλλαχοῦ (Ψαλ. λγ’. ἴ.)· Κύριος διασκεδάζει βουλὰς ἐννοῶν, ἀθετεῖ δε λογισμοῦ λαῶν, καὶ ἀθετεῖ βουλὰς ἀρχόντων.

'Ερώτησις οζ'

Poïon εἶναι τὸ τέταρτον χάρισμα τοῦ ἁγίου Πνεύματος;

Ἀπ. Ἡ ἰσχὺς, διατι φυλάττοντες πάσαν σταθερότητα καὶ ἀνδρείαν εἰς τὴν πίστιν, πρέπει νὰ ἀντιστέκωμεν εἰς ὅλους τοὺς πειρασμοὺς. Περὶ ταύτης ἡ Γραφὴ (Α. Κορ., ιζ'. ιγ'.) λέγει· γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε· καὶ ἀλλαχοῦ (Ἐφ. ζ’. ιδ’.)· στῆτε οὖν περιζωσάμενοι τὴν ὀσφύν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης· καὶ ὑποδυσάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ Εὐαγγελίου τῆς εἰρήνης· ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ὑ ὄνυ ζυνῆσθε πάντα τὰ βέλη in præparatione Evangelii pacis. Super omnia adsumite scutum fidei, quo omnia mali illius ignita jacula exstinguere queatis, et accipite galeam salutis et gladium Spiritus, qui est

Quæstio LXXVII.

Quartum Spiritus Sancti donum, quodnam est?

Resp. Robur. Quippe tuentes omnem constantiam ac fortitudinem in fide, mascule obsistere debemus quibuslibet tentationibus, de quo robore anima Scriptura (1 Cor. xvi. 13): 'Vigilate, persistite in fide, viri estote, corroboramini.' Et alibi (Ephes. vi. 14): 'State igitur lumbis balteo præcinctis in veritate, induti thoracem justitiae, et calceati pedibus,
τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὁ ἔστι ἰδία θεοῦ. Ὅπισεν τῆς ἰδίας εἶναι ὁ φόβος, περὶ οὗ λέγει ὁ Ψαλμωδός (Ψαλ. ιδ’. ε’.· ἕκει ἐφοβήθησαν φόβον, οὐκ ἦν ὁ φόβος. Καὶ ὁ Κύριος ἤμων Ἰησοῦς Χριστὸς μᾶς προστάσσει, νὰ μὴν ἔχωμεν τοιούτον φόβον (Αουκ. ιβ’. δ’). λέγουσθε ὁ παπάς ἁπάντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερον τι ποιῆσαι.

Ἐρώτησις ο’.

Ποῖον εἶναι τὸ πέμπτον χάρισμα τοῦ ἁγίου Πνεύματος;

'Απ. Ἡ γνῶσις εἶναι τὸ πέμπτον χάρισμα, τὴν ὁποῖαν ὁ ἱερός Ψάλτης (Ψαλ. ζδ’. ι’.· ἔρμηνεύει, λέγων· ὁ παιδεύων ἐθνὸς, οὐχὶ ἐλέγξε, οἱ διδάσκοντος ἀθρώπον γνώσει, καὶ ἀπερ hann Προφήτης (Ἱερ. γ’. ιε.) λέγει· καὶ δώσω ὑμῖν ποιμανοῦντα κατὰ τὴν καρδίαν μου· καὶ ποιμανοῦν ὑμᾶς ποιμανοῦντα μετ’ ἐπιστήμης ἂν ἔχωμεν γνῶσιν. Τούτη ἡ γνῶσις καὶ ἐπιστήμη πρέπει νὰ ἀπλώνεται εἰς τὸ νὰ γνωρίζῃ τὸν καρδίαθαρμὸν τῆς θεοῦ, καὶ τοῦ νόμου του. Εἰς τὴν ἐναντίον ἐναντίοντα καὶ ἐπιστήμης ἄγνοια τοῦ νόμου καὶ τῆς θελήσεως τοῦ Θεοῦ; διὰ τὴν ὁ ποιμανοῦν ἔρμην ἡ ἀγνοια τοῦ νόμου καὶ τῆς θελήσεως τοῦ Θεοῦ· διὰ τὴν ὁ ποιμανοῦν λέγει ὁ Ψαλμωδός (Ψαλ. οθ’. ζ’).

'Ερώτησις οθ’.

'Εφυλεσθεν ἡ ὀργήν σου ἐπὶ τὰ ἔθνη τὰ μὴ γινώσκοντά σε, καὶ ἐπὶ βασιλείας, ἃ τὸ δόμινα σου οὐκ ἐπεκαλέσαντο.

Ἐρώτησις οθ’.

'Εφυλεσθεν ἡ ὀργήν σου ἐπὶ τὰ ἔθνη τὰ μὴ γινώσκοντά σε, καὶ ἐπὶ βασιλείας, ἃ τὸ δόμινα σου οὐκ ἐπεκαλέσαντο.
Septimum Spiritus Sancti donum, quodnam est?

Resp. Timor Dei. Quem ejusmodi esse oportet, cujusmodi erga parentes liberorum, non quals erga heros servorum est. De priore illo sic divinus Psalmista (Psa. xxxiv. 10): 'Timete Dominum omnes Sancti ejus; quoniam non est penuria timentibus eum.' De posteriore autem: 'Timor non est in caritate, sed perfecta caritas timorem expellit;
autōn. Peri dē tōu detērōu lêgei (ἀ. ἵων. δ’. η.) ὁ 'Apóstolos' φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλὰ ἤ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον ὅτι ὁ φόβος κόλασιν ἔχει· ὃ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. Μὲ τὸν τρόπον τούτον προστάσσει (Ψαλ. κβ’. κγ.’) ἡ Γραφή· νὰ φοβούμεθα τὸν Θεὸν εἰς ἀγάπης, ὅταν λέγει· οἱ φοβούμενοι τὸν Κύριον αἰνέσατε αὐτὸν, ἀπαν τὸ σπέρμα Ἰακώβ, δοξάσατε αὐτὸν· φοβηθήτω δὴ ἀπ’ αὐτοῦ ἅπαν τὸ σπέρμα Ἰσραήλ. Καὶ ὥσπερ μὲ τὸν τοιοῦτον φόβον θέλει φοβάσθαι τὸν Θεὸν, ἐκείνος φυλάττει τὰς ἐντολὰς του κατὰ τὸ ἵων. ιδ’. κγ.’) εἰρημένον· ἅπαν τὰς ἄγαπάς με, τὸν λόγον μου τηρήσει.

'Ερώτησις πά.

Πόσοι καὶ ποῖοι εἶναι οἱ καρποὶ τοῦ ἁγίου Πνεύματος;

'Απ. Καρποὺς τοῦ ἁγίου Πνεύματος ἔχει η σημαδία τῆς θείας χάριτος ὁ Ἀπόστολος Παῦλος ἀπαριθμεῖ ἐννέα λέγων (Γαλ. ε. κβ’) οὗτως· ὁ δὲ καρπὸς τοῦ Πνεύματος ἐστὶν άγάπη, χαρά, εἰρήνη, μακροθυμία, χριστότης, ἀγαθότης, πίστις, προφτής, ἐγκράτεια. Μᾶ πρέπει νὰ πιστεύωμεν, πὼς καὶ αἱ καρποὶ τοῦ ἁγίου Πνεύματος, ἐπειδὴ ἀπὸ τὸν ἄνθρωπον. Διὰ τοῦτο δὲν λέγει ὁ Παῦλος κατὰ τούτον μόνων οὐκ ἔστι νόμος· ἀλλὰ κατὰ τῶν τοιούτων, ὡς ὁ ἄνθρωπον εἶναι, καὶ ἄλλα ὁμοία τοῦτοις.

loba όριστα νὰ λέγωνται καρποὶ τοῦ ἁγίου Πνεύματος, ἐπειδὴ ἀπ’ αὐτὸ καταβαίνουσιν, καὶ αὐτὸ συνεργεῖ εἰς τὸ νὰ τελειώνυνται ἀπὸ τὸν ἄνθρωπον. Διὰ τοῦτο δὲν λέγει ὁ Παῦλος· κατὰ τούτον μόνων οὐκ ἔστι νόμος· ἀλλὰ κατὰ τῶν τοιούτων, ὡς ὁ ἄνθρωπον εἶναι, καὶ ἄλλα ὁμοία τοῦτοις.

Resp. Fructus Spiritus Sancti sive signa divinae gratiae novem recenset Paulus (Gal. v. 22): 'Fructus vero Spiritus est Caritas, Gaudium, Pax, Lenitas, Benignitas, Bonitas, Fides, Mansuetudo, Continueta.' Verum enim vero ceterae item virtutes omnes fructus

Quæstio LXXXI.

Quot et quinam sunt fructus Spiritus Sancti?

Spiritus Sancti habendæ nobis appellandæque sunt, quoniam ab eo descendunt, eoque adjuvante, recte ab hominibus perficiuntur. Ideoque non addit Paulus: Contra has solas non est Lex; sed, contra hujusmodi, eo quod et aliæ bis similes sunt.
Quæstio LXXXII.

Ἐρώτησις πβʹ.

Poίον εἶναι τὸ ἔννατον ἄρθρον τῆς πίστεως;

’Απ. Εἰς μίαν ἀγίαν καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν.

Resp. In unam sanctam, Catholicam et Apostolicam Ecclesiam.

Quæstio LXXXIII.

Ἐρώτησις πγʹ.

Τί διδάσκει ἡ ἁγία ἐκκλησία εἰς τοῦτο τὸ ἄρθρον τῆς πίστεως;

’Απ. Τέσσαρα πράγματα· πρῶτον πῶς ἡ ἐκκλησία εἶναι μία, ἀγία, καθολικὴ καὶ ἀποστολικὴ, κατὰ τὴν διδασκαλίαν τοῦ Ἀποστόλου (β’. Κορ. ιά. β΄) λέγοντος· ἡμοσάμην ὑμᾶς ἐν καὶ ἀνδρὶ παρθένῳ ἁγίῃ παραστῆσαι τῷ Χριστῷ. Καὶ καθὼς ὁ Χριστὸς εἶναι ἕνας, τέτοιας λογῖς καὶ ἡ νύμφη του εἶναι μία· ὡς δὴ ἔνας δήλον ἄνθρωπον τοῦ ὄνομας · τὰς τοπικὰς ἐκκλησίας, ὡς δὲ ἔνας ἐν τῷ Κύριῳ, μία πίστις, ἐν βάπτισμα, καὶ εἰς Θεός καὶ Πατὴρ πάντων.

Resp. Res quatuor. Primura: Ecclesiam esse unam, sanctam, Catholicam et Apostolicam, secundum doctrinam Apostoli (2 Cor. xi. 2): 'Despondi vos viro uni, ut virginem castam exhiberem Christo.' Sic itaque Christus unus est, atque sponsa illius non nisi una est, ut manifestum est ex capite quarto epistolæ ad Ephesios (v. 5): 'Unus Dominus, una fides, unum baptisma, et unus Deus itemque Pater omnium.'

Quæstio LXXXIV.

Ἐρώτησις πδʹ.

Poίον εἶναι τὸ δεύτερον, ὅπου διδάσκεται εἰς τὸ ἄρθρον τοῦτο;

’Απ. Δεύτερον διδάσκει τό ἄρθρον τὸ Καθολικὸν τῆς Ἐκκλησίας ποτέ ἄλλος ἄλλης

Philadelphiæ, ut Hierosolymitana, ut Romana, ut Alexandrina, ut ceteræ item. Verum enim vero
Φιλαδελφείᾳ, ἡ ἐν Λαοδικείᾳ, ἡ ἐν Ἀντιοχείᾳ,
ὑς ἐν Ἰεροσολύμοις, ἡ ἐν Ῥώμῃ, ἡ ἐν
ἐκ περιτομῆς λέγοντες, ὃτι πρὸς ἄνδρας
κατωτέρω (ςίχῳ κβʹ.) ἡ Γραφὴ, λέγουσα· καὶ
υπὸ Θεοῦ λέγοντες· ἄραγε καὶ τοῖς ἔθνεσι
ull Hierosolymitana, ut Romana, ut
Alexandrina, ut ceteræ item. Verum enim vero
inter particulares istas ecclesias illa mater
reliquarum dicitur, quæ prima omnium
præsentia Christi ornata fuit ac salutem
præsentia ταῖς ἐκκλησίαις ταῖς μερικαῖς ἐκείνη
ὦνομάζεται μήτηρ αὐτῶν, ἡ ὅποια πρώτη
ἔδεχθηκε τὴν αἰώνιον σωτηρίαν καὶ τὴν
ἐκ περιτομῆς λέγοντες, ὃτι πρὸς ἄνδρας
κατωτέρω (ςίχῳ κβʹ.) ἡ Γραφὴ, λέγουσα· καὶ
υπὸ Θεοῦ λέγοντες· ἄραγε καὶ τοῖς ἔθνεσι
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ιέ. βʹ.): ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους εξ αὐτῶν πρὸς τοὺς Ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλήμ περὶ τοῦ ζητήματος τούτου (στίχῳ κβʹ.). Τότε ἐδοξε τοῖς Ἀποστόλοις καὶ τοῖς πρεσβυτέροις σῦν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας εξ αὐτῶν πέμψει εἰς Ἀντιόχειαν σῦν τῷ Παύλῳ καὶ Βαρνάβᾳ, μετὰ τοιαύτης γραφῆς ἐδοξε τῷ ἁγίῳ Πνεύματι πλὴν τῶν ἐπάναγκες τούτων. Ακόμη εἰς ἄλλον τόπον (Πράξεως ιε. δʹ.) λέγει ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν Ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν Ἰερουσαλήμ. Λοιπὸν ἢ ἐν Ἱερουσαλήμ οὐκ ἐκκλησία εἶναι καὶ πρώτη, διατὰ ἤπειρεν ἡ ἐκκλησία αὐτὴ ἠπλώνεται τῷ Εὐαγγέλιον ἐκλεξαμένους ἄνδρας εξ αὐτῶν πέμψαι εἰς Ἰερουσαλήμ. Λοιπὸν ἡ ἐκκλησία τῶν ἐν Ἱεροσολύμοις εἶναι μήτηρ πασῶν τῶν ἐκκλησιῶν καὶ πρώτη, διατὰ ἤπειρεν ἡ ἐκκλησία αὐτῇ ἀπλώνεται τῷ Εὐαγγέλιον. Τότε ἔδοξε τοῖς Ἀποστόλοις καὶ τῶν πρεσβυτέρων τῶν Ἰερουσαλήμ. Ὅποιον ἡ ἐκκλησία ἠπλώνεται τῷ Εὐαγγέλιον ἐκλεξαμένους ἄνδρας εξ αὐτῶν πέμψαι εἰς Ἰερουσαλήμ. Λοιπὸν ἡ ἐκκλησία τῶν ἐν Ἱεροσολύμοις εἶναι μήτηρ πασῶν τῶν ἐκκλησιῶν καὶ πρώτη, διατὰ ἤπειρεν ἡ ἐκκλησία αὐτῇ ἠπλώνεται τῷ Εὐαγγέλιον. Εἰς ὅλα τὰ πέρατα, καλὰ καὶ οἱ βασιλεῖς ὑστεροποιοῦντες ἔδοξεν ἀναβαίνειν πρὸς τοὺς Ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλήμ περὶ τοῦ ζητήματος τοῦτου (στίχῳ κβʹ.). Τότε ἐδοξε τοῖς Ἀποστόλοις καὶ τοῖς πρεσβυτέροις σῦν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας εξ αὐτῶν πέμψει εἰς Ἀντιόχειαν σῦν τῷ Παύλῳ καὶ Βαρνάβᾳ, μετὰ τοιαύτης γραφῆς ἐδοξε τῷ ἁγίῳ Πνεύματι πλὴν τῶν ἐπάναγκες τούτων. Ακόμη εἰς ἄλλον τόπον (Πράξεως ιε. δʹ.) λέγει ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν Ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν Ἰερουσαλήμ. Λοιπὸν ἡ ἐκκλησία αὐτὴ ἠπλώνεται τῷ Εὐαγγέλιον. Τότε ἔδοξε τοῖς Ἀποστόλοις καὶ τῶν πρεσβυτέρων τῶν Ἰερουσαλήμ. Λοιπὸν ἡ ἐκκλησία αὐτὴ ἠπλώνεται τῷ Εὐαγγέλιον. Τέταρτο, quod in hoc Articulo docetur, quid est?

εἰς ὅλα τὰ πέρατα, καλὰ καὶ οἱ βασιλεῖς ὑστεροποιοῦντες ἐδοξεν ἀναβαίνειν πρὸς τοὺς Ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλήμ περὶ τοῦ ζητήματος τοῦτου (στίχῳ κβʹ.). Τότε ἐδοξε τοῖς Ἀποστόλοις καὶ τοῖς πρεσβυτέροις σῦν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας εξ αὐτῶν πέμψει εἰς Ἀντιόχειαν σῦν τῷ Παύλῳ καὶ Βαρνάβᾳ, μετὰ τοιαύτης γραφῆς ἐδοξε τῷ ἁγίῳ Πνεύματι πλὴν τῶν ἐπάναγκες τούτων. Ακόμη εἰς ἄλλον τόπον (Πράξεως ιε. δʹ.) λέγει ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν Ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν Ἰερουσαλήμ. Λοιπὸν ἡ ἐκκλησία αὐτὴ ἠπλώνεται τῷ Εὐαγγέλιον.
Resp. Nullum aliud ecclesiae fundamentum esse, quam Christum solum secundum verba Apostoli (1 Cor. iii. 2): 'Fundamentum aliud nemo jacere potest, præter id, quod jactum est, quod est Iesus Christus.' Quamvis autem semel alicubi Apostoli et Prophetæ fundamenta fidei et Ecclesiae dicantur, veluti quum Ioannes ait (Apoc. xxi. 14): 'Magnam urbs Hierosolymam muro super duodecim fundamenta exstructo septam esse, fundamentisque inscripta esse nomina duodecim Apostolorum Agni.' Sed et Paulus affirmat (Eph. ii. 20): 'Nos exedificatos esse super fundamento Apostolorum et Prophetarum.' Id vero

...
ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων. Διατὶ ἂν λέγωνται καὶ εἰς τὰς ἐκκλησίας οἱ particularia quædam capita sint, dicente Scriptura (Act. xx. 28): 'Attendite vobis et toti gregi, in quo vos Spiritus Sanctus posuit episcopos, ad pascendam ecclesiam Dei, quam suo sibi sanguine acquisivit.' Ita nimiram,

ἐν ὃ ὑμᾶς τὸ Πνεῦμα τὸ ἁγισμένον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποίησαν διά τοῦ ἱδίου αἵματος ὑμῶν ἀρχιποίμενον αὐτοῦ Ἰησοῦ Χριστοῦ ως λέγει Πέτρος (ἀ. Ἐπ. έ. δ’): καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

'Ερώτησις πς'.

Τί διδάσκεται τέταρτον εἰς τοῦτο τὸ ἀρθρον τῆς πίστεως;

Απ. Τὸ ἀρθρον τοῦτο διδάσκει κάθα ὅρθοδοξον, πῶς πρέπει νὰ ὑποτάσσεται εἰς τὴν ἐκκλησίαν κατὰ τὴν διδασκαλίαν τοῦ Χριστοῦ (Ματθ. ιή. ι’ ιζ’). τὴν λέγουσαν· ἐὰν δὲ καὶ τῆς ἑκκλησίας παρακούσῃ, ἐστώ σοι ὡσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. Καὶ πρὸς τοῦτο η ἑκκλησία ἐχει τὴν ἐξουσίαν τούτην, ὥστε μὲ τὰς συνόδους τὰς οἰκουμενικὰς νὰ δοκιμάζῃ τὰς Γραφὰς νὰ κρίνῃ Πατριαρχας, Παπάδας, Ἐπισκόπους, νὰ τοὺς καθυποβάλῃ κατὰ τὰ σφάλματά των εἰς τὰς κανονικὰς τιμωρίας καὶ ἐπίτιμα. Ἐπειδὴ ἦν στήλη τῆς ἀλήθειας καὶ θεμέλιος, κατὰ τὸν Ἀπόστολον (ἀ. Τιμ. γ’. ἵ. ἤτοι) λέγοντα· ἵνα εἰδῆς, ut Christus ipse pastorum princeps sit, teste Petro (1 Pet. v. 4): 'Cum apparuerit ille pastorum princeps, reportabis coronam gloriæ nunquam marcescentem.'

Quæstio LXXXVI.

Quartum, quod hic docet Articulus, quid est?

Resp. Docet unumquamque Christianum oportere ipsum morem gerere subjectumque esse ecclesiae secundum doctrinam Christi, quæ ita habet (Matt. xviii. 17): 'Quod si neque ecclesiae obtemperet, sit tibi velut ethnicus ac publicanus.' Ad hæc ea etiam instruit potestate est ecclesia, ut per synodos ecumenicas examinare atque approbare queat scripturas; cognoscere item ac judicare de actis Patriarcharum, Pontificum, Episcoporum, eosque pro gravitate delicti, multis penisique canonicis multicare: est enim potestas et fundamentum veritatis, dicente Apostolo (1 Tim. iii. 15): 'Ut scias, quomodo versari oporteat in domo Dei; quæ est Ecclesia
Dei viventis, columna et firmamentum veritatis.

'Ærōtησις πζ'.

Ποίαι εἶναι αἱ ἐντολαὶ τῆς ἐκκλησίας?

Resp. Præcepta Ecclesiæ summa et præcipua novem sunt. Primum est, ut Deum quisque cum contritione et compunctione cordis adoret, ut singulis diebus dominicis ac festis solemnis ecclesiæ sacris rite operetur, hoc est, ut horas matutinas, liturgiam, vesperas, concionem diligenter audiat. Sic enim Scriptura (Luc. xviii. 1): 'Oportet semper precari et non defatigari.' Et alibi (Eph. vi. 18): 'Omini oratione et precatione orantes omni tempore in spiritu: et in hoc ipsum vigilantes cum omni assiduitate et supplicatione pro omnibus sanctis.' Rursus alibi idem ille Paulus (1 Thess. v. 17): 'Orate sine intermissione.'

Quæstio LXXXVII.

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Resp. Præcepta Ecclesiæ summa et præcipua novem sunt. Primum est, ut Deum quisque cum contritione et compunctione cordis adoret, ut singulis diebus dominicis ac festis solemnis ecclesiæ sacris rite operetur, hoc est, ut horas matutinas, liturgiam, vesperas, concionem diligenter audiat. Sic enim Scriptura (Luc. xviii. 1): 'Oportet semper precari et non defatigari.' Et alibi (Eph. vi. 18): 'Omini oratione et precatione orantes omni tempore in spiritu: et in hoc ipsum vigilantes cum omni assiduitate et supplicatione pro omnibus sanctis.' Rursus alibi idem ille Paulus (1 Thess. v. 17): 'Orate sine intermissione.'

Quæstio LXXXVIII.

Resp. Præcepta Ecclesiæ summa et præcipua novem sunt. Primum est, ut Deum quisque cum contritione et compunctione cordis adoret, ut singulis diebus dominicis ac festis solemnis ecclesiæ sacris rite operetur, hoc est, ut horas matutinas, liturgiam, vesperas, concionem diligenter audiat. Sic enim Scriptura (Luc. xviii. 1): 'Oportet semper precari et non defatigari.' Et alibi (Eph. vi. 18): 'Omini oratione et precatione orantes omni tempore in spiritu: et in hoc ipsum vigilantes cum omni assiduitate et supplicatione pro omnibus sanctis.' Rursus alibi idem ille Paulus (1 Thess. v. 17): 'Orate sine intermissione.'
'Et quum jejunasset dies quadraginta noctesque totidem, tandem esuriit.' Tertium sanctorum Apostolorum est,

καθὼς (Ματθ. δ’. β’.) λέγει ἡ Γραφή· καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὑστερον ἐπείνασε· τρίτην τῶν ἁγίων Ἀποστόλων, τὴν ὁποίαν ἀρχίζει quod mox, exacta sacra Pentecostes hebdomade, orditur ecclesia. (Claudit die Petri et Pauli, Junii xxix.) Apostolorum autem ideo nuncupatur, quod illo temporis spatio jam ad divulgandum evangelium ituri Apostoli jejunium celebraverunt, id quod ex Actis ipsorum clarum est (Cap. xiii. 3): 'Ubi jejunassent et Deum comprecati essent, manus illis imponebant eosque dimittebant.' Quartum jejunium proxime ante diem emortualem (sive Assumptionis), sanctissimæ Deiparæ, et semper-Virginis Mariæ, agitur. Initium illi aetiparthenæ Mariae· ἡ ὁποία ἀρχίζει ἀπὸ τὴν πρώτην τοῦ Λὐγούστου μηνὸς, καὶ τελειώνει τῇ ιέ. τοῦ αὐτοῦ μηνός. Ἑκκλησία νὰ νηστεύωμεν καὶ τῇ ιεʹ. τοῦ Αὐγούστου, διὰ νὰ τιμήσωμεν dieb us cibo nos abstineamus,
eadem tradidit ecclesia. Puta, a die natali Christi usque ad diem sacrorum Epiphaniorn, totaque Paschali atque Pentecostali hebdomade, ut et illa, quae Dominam Septuagesimae præcedit hebdomada (προφωνησιμων dicunt). Eaque itidem, quæ inter Sexagesimam et Quinquagesimam interest (Græcis τυρινὴ est). Quæ omnia orthodoxus quisque Christianus bona fide custodire debet.

Quæstio LXXXIX.

亚运会百。’

Poia einaη τριτη εντολη της έκκλησιας;’

Resp. Ut homines ecclesiasticos debita colamus observantia, velut ministros Dei ac sequestres, qui pro nobis apud Deum deprecatores se præbent. Inprimisque illos, qui ut Patres spirituales confessiones nostras excipiunt, et quos a nobis in salutis negotio consulì fæst est. De quo præcepto ita loquitur Scriptura (1 Cor. iv. 1): 'Sic nos æstimet homo, ut ministros Christi et dispensatores mysteriorum Dei.' Et alibi (1 Thess. v. 12): 'Rogamus vos fratres, ut agnoscatis illos qui laborant in vobis et præsent vos, ut eos summo in pretio habeatis, in caritate, propter opus ipsorum.' Et loco alio (1 Cor. ix. 13): 'Nescitis, quod qui sacris operantur,

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ex sanctuario edunt? et qui altari assidue ministrant, cum altari participant? sic et Dominus constituít, ut 'qui Evangelium annuntiant ex Evangelio vivant.' Et rursus (1 Tim. v. 17): 'Presbyteri, qui bene præsunt,
Eúaggelíou ζην. Καί (ά. Τμ. ε. ιζ. ') πάλιν' οι καλώς προεστώτες πρεσβύτεροι διπλής τιμῆς ἄξιονσθαν' μάλιστα οἱ κοσμικοί άνθρωποι δὲν πρέπει νά ἀνακατώνυνται εἰς τά πνευματικά ἔργα, κατά τόν Ἀπόστολον (Γαλ. ζ'-ά.) λέγοντα· άδελφοι, ἐὰν καὶ προσληφθή άνθρωπος ἐν τίνι παραπτώματι, ύμεις οἱ πνευματικοὶ καταρτίζετε τόν τοιούτον ἐν πνεύματι πράσδητος.

'Ερώτησις ʹ.

Ποία εἶναι η τετάρτη ἐντολή τῆς Ἐκκλησίας;

'Απ. Νά ἐξομολογούμεθα τάς ἁμαρτίας μας τέσσαρες φοράς τόν χρόνον ἐμπροσθεν τοῦ ἱερεῶς τοῦ νομίμου καὶ ὀρθοδόξους κεχειροτονήμενον· οἱ δὲ προκόπτοντες εἰς τήν εὑρέθηκαν καὶ εὐλάβειαν ἄνθρωπος ἐξομολογοῦνται κάθα μήνα· οἱ δὲ ἄρρωστος χρεωστοῦσι κἂν ἀπὸ μίαν φοράν τόν χρόνον νά κάμουσιν ἐξομολόγησιν τῶν ἁμαρτιῶν τῶν, καὶ τοῦτο νά γίνεται εἰς τόν καιρόν τῆς ἁγίας τεσσαρακοστῆς. Εἰς δὲ τοὺς ἁμαρτιῶν τῶν, καὶ τοῦτο νά γίνεται εἰς τήν ἁμαρτίαν τῆς ἁμαρτίας τῆς ἁμαρτίας τῆς ἁμαρτίας τῆς ἁμαρτίας.

Quæstio XC.

Resp. Ut quatuor quotannis delicta nostra sacerdoti recte atque ex ordine creato confiteamur. At qui in pietate ac religione longius progressi sunt, singulis mensibus noxas suas expliant. Simpliciores semel in anno, videlicet tempore sanctæ Quadragesimæ, lustralem peccatorum suorum confessione cœnæque sacræ participatione eluant; prius tamen summa cum reverentia.

καὶ νά γενοῦσι μέτοχοι τῆς ἁγίας κοινωνίας, πέρνοντες μὲ πᾶσαν εὐλάβειαν προτήτερα τό ἁγιόν εὐχέλαιον.

'Ερώτησις ά.

Ποία εἶναι η πέμπτη ἐντολή τῆς ἐκκλησίας;

Quæstio XCI.

Resp. Ut quintum quotannis delicta nostra sacerdoti recte atque ex ordine creato confiteamur. At qui in pietate ac religione longius progressi sunt, singulis mensibus noxas suas expliant. Simpliciores semel in anno, videlicet tempore sanctæ Quadragesimæ, lustralem peccatorum suorum confessione cœnæque sacræ participatione eluant; prius tamen summa cum reverentia.
Resp. Ut ne legantur Ἀἱρετικῶν libri, neque fando blasphema illorum audiatur doctrina ab iis, qui in divinis ac humanis literis atque disciplinis in exerciti sunt; ne sermones cum ejusmodi hominibus conferant; ne ad familiaritatem eorum sese applicent, monente Prophetæ cantore (Psa. i. 1): 'Beatus vir, qui non ambulat in consilio ieiuni, et in via peccatorum non consistit.' Et alibi precipit Scriptura (Tit. iii. 10): 'Hæreticum hominem post unam alteramque admonitionem devita.'

Quæstio XCII.

Ἐρώτησις βʹ.

Ποία εἶναι ἡ ἑκτη ἐντολή τῆς ἐκκλησίας;

Ἀπ. Ὅπως παρακαλοῦμεν τὸν πανάγαθον Θεὸν διὰ πᾶσαν κατάστασιν τῶν ἀνθρώπων· χειρὶ διὰ τοὺς πνευματικοὺς, ἠγους διὰ τὸν παναγιώτατον Πατριάρχην, φροντὶς διὰ τὸν κλῆρον· ἐπικρατεῖσθαι διὰ τὴν ἁγίαν Γραφὴν καὶ εἰς τὰς ἐπιστήμας· ἐξαιρετικὴ ἄνθρωπον μετὰ πρώτην καὶ δευτέραν νουθεσίαν παρατίθημι.

Sextum Ecclesiæ præceptum quodnam est?

Resp. Ut Deum optimum maximumque pro omni hominum ordine ac statu pie veneremur. Primum pro spiritualibus: nimirum pro sanctissimo Patriarcha, pro Metropolita et Episcopo nostre provincae cleroque universo. Tum pro rege, pro praeside provinciae, pro senatu omni et rep., pro exercitu et legionibus; sed vero inprimis pro iis orandum, qui bene de ecclesiis merentur sedulamque navant operam, quo pacto orthodoxæ ac catholicaæ religionis pomeeria terminosque proferant, auctore Apostolo, qui ait (1 Tim. ii. 1): 'Adhortor igitur ante omnia, ut fiant; deprecationes, orationes, intercessiones, gratiarumque actiones, pro omnibus hominibus; pro regibus, omnibusque loco ementi collocatis; ut quietam ac tranquillam vitam degamus in omni pietate atque honestate.' Nam bonum hoc est et acceptum coram Deo Servatore nostro. Porro...
et pro iis orandum, qui jam obdormierunt; nimirum qui in orthodoxa fide ex hominum vita demigrarunt. Denique etiam pro Hæreticis et Schismaticis, ut resipiscant atque ad germanam pietatis sanctimoniam ante supremum vitae diem sese recipiant.

'Erōtēsiaς γ'.

Poía eînai ἡ ἐβδόμη ἐντολὴ τῆς ἐκκλησίας?

Resp. Ut probe inviolateque jejunia illa supplicationesque, quæ scorsum a Metropolita aut Episcopo in diœcesi sua indicuntur, ab omnibus provinciæ incolis serventur. Scilicet episcopum εἰς τὴν ἐπαρχίαν του, ἀπὸ ὅλους quæta proiecta sunt; ἀνεστρέφουσιν, ἐκ τῆς παροῦσας τῆς ζωῆς ἀπὸ τὴν παροῦσα ἡμέραν ἀπὸ τοῦ Θεοῦ. ἀπὸ τοῦ ἐπισκόπου τῶν πολλῶν προστάσεων, ἀπὸ τοῦ ἀνθρώπου, ὑπὸ τοῦ θεοῦ. ἀναπτύσσεται ἡ πίστις τῆς ἐκκλησίας ἀπὸ τοῦ τιμημένου τοῦ εὐαγγελίου πρός τον Θεόν ὑπὲρ αὐτοῦ.

'Erōtēsiaς δ'.

Poía eînai ἡ ὀγδόη ἐντολὴ τῆς ἐκκλησίας?

Resp. Quodnam septimum Ecclesiae est præceptum?

Quæstio XCIII.

Quodname τὴν ἐπικείμενην ἐς τὸν θεοῦ ἐπ᾽ ὑπὸ τοῦ λαῶν του· καὶ νά τον λαύρωσα ἡ ἀπὸ τοῦ βασιλείας, ἡ πέπλων, ἡ πόλεμον, ἡ ἀφειδία, ἡ πολυβροχία, ἡ παρθενία, ἡ ἀποθεώσαμεν τῶν ἀσθενῶν, καθος ἀγαπητοί σου εἰς τὰς Ἐκκλησιῶν τῶν ἀνέστρεφαν ἀπὸ τοῦ βασιλείας του; καὶ ἀπὸ τοῦ θεοῦ ἐπὶ τὸν λαόν της ἐκκλησίας ἐπάνω τῆς ἐπικείμενης ὑπὸ τὸν Θεοῦ. οὕτως ἐπιστρέφωντες καὶ νά περιβλητούσας τοὺς ἐπαρχούσας τῶν αἰτίων, ἀναπτύσσεται ἡ πίστις τῆς ἐκκλησίας. οὕτως ἐπιστρέφεται ἡ πίστις τῆς ἐκκλησίας ἐς τὸν θεοῦ ἐπί τοῦ πολεμοῦ. ἀπὸ τοῦ τοῦ βασιλείας ἡ πίστις καὶ τῆς ἐκκλησίας. οὕτως ἐπιστρέφεται ἡ πίστις τῆς ἐκκλησίας ἐς τὸν θεοῦ ἐπί τοῦ πολεμοῦ.
Resp. Ut ne profani homines bona nummosque ecclesiae vi auferre aut ad privatas necessitates suas intervertere ausint. Ceterum ad sacrorum Antistites hæc cura pertinet, ut de bonis ecclesiæ mundum aliaque illi necessaria comperant: ut victum et vestitum iis, qui ecclesiae ministrant, et egenis et peregrinis suppetitent, docente ita Scriptura (Act. xi. 29): 'Discipuli autem, prout cuique suppetebat, statuerunt in usum fratrum in Ecclesiam·· ἀκόμι την ζωοτροφίαν· καὶ τῶν πτωχῶν, καὶ τῶν ξένων· Iudæa habitantium mittere. Quod etiam catà τὴν διδασκαλίαν τῆς Γραφῆς ὅπου fecerunt, mittentes senioribus per Barnabam (Πρᾶξ. ιά. δθʹ.) λέγει· τῶν δὲ μαθητῶν καθὼς et Saulum.' Præterea minime æquum est, sive ἑυπορεῖ τις, ὥρισαν ἕκαστος αὐτῶν εἰς Sæculares, sive Pontifices ipsos, qui in Ecclesia aliqua sacrorum antistites sunt, nummos illius aut

Quæstio XCV.

Nonum Ecclesiæ præceptum quodnam est?

Resp. Ne solemnia nuptiarum vetitis ecclesiæ diebus celebruntur. Tum ne orthodoxi Christiani in ludis prohibitis theatralibusque spectaculis intersint; nec peregrinos et barbaros consectetur mores; verum ut ab iis quantum poetest sibi temperent.
μά να ἐγκατεύωνται ἀπ’ αὐτὰ ὅσον εἶναι δυνατόν.

Ἐρώτησις ζ.’.

Διατί λέγομεν πῶς πιστεύομεν εἰς τὴν ἐκκλησίαν, ὅπου εἶναι κτίσμα, ὃφειλον τε εἰς μόνον τὸν Θεόν πιστεύειν;

Ἀπ. Διατί καλὰ καὶ ἡ ἐκκλησία νὰ εἶναι κτίσμα, ἀπὸ ἀνθρώπων συστεμένη, ἀλλὰ ἔχει κεφαλὴν αὐτὸν τὸν Χριστόν τὸν ἁληθινὸν Θεόν, τὸ Πνεῦμα τὸ ἁγιόν, ὃπο τὴν διδάσκει πάντα καὶ κάμει τὴν ὡς λέγει (ἀ. Τιμ. γ’. ιέ.) ὁ Ἀπόστολος, νύμφην ἁσπίλον καὶ ἁμώμων τοῦ Χριστοῦ, καὶ στῦλον

καὶ ἐδραίωμα τῆς ἀληθείας. Καὶ τὰ δόγματα καὶ διδάγματα τῆς δὲν εἶναι ἀνθρώπινα ἀλλὰ θεῖα; διὰ τοῦτο λέγομεν πῶς πιστεύομεν εἰς αὐτὴν, νοοῦμεν πῶς πιστεύομεν εἰς τὰ θεοπαράδοτα τῆς λόγια, καὶ θεόπνευστα δόγματα. Φησὶ γὰρ ἡ Γραφὴ· ἃν ὁ Παῦλος (ἀ. Θεσσ. β’. ιγ’. ) φησίν· οὐ λόγον ἀνθρώπου ἐδέξασθε, ἀλλὰ, καθὼς ἐστὶν ἁληθὼς, λόγον Θεοῦ. Καὶ ἀπὸ τοῦτο κινοῦμεθα νὰ πιστεύομεν ὃ χι μόνον τὸ ἱερὸν Εὐαγγέλιον, ὅπου ἐκείνη ἔδιδεξε, περὶ οὐδὲν ἡ Χριστός (Μαρκ. α. ιε.) διετάξατο εἰπὼν πιστεῦετε ἐν τῷ Εὐαγγελίῳ, ἀλλὰ καὶ εἰς πάσας τὰς λοιπὰς γραφὰς καὶ συνοδικὰς διατάξεις.

Ἐρώτησις ζ’.

Quæstio XCVI.

Verum enimvero quo pacto profitemur, nos in ecclesiam, rem creatam, credere; qui in solum Deum credere debemus?

Resp. Nempe quamquam res creata ab hominibusque conflata ecclesia est: habet illa Ap. Διατὶ καλὰ καὶ ἡ ἐκκλησία νὰ εἶναι κτίσμα, ἀπὸ ἀνθρώπου συστεμένη, ἀλλὰ ἔχει tamen caput Christum ipsum verum Deum; κεφαλὴν αὐτὸν τὸν Χριστὸν τὸν ἁληθινὸν. Καὶ ἐδραίωμα τῆς ἀληθείας. Καὶ τὰ δόγματα καὶ διδάγματα τῆς δὲν εἶναι ἀνθρώπινα ἀλλὰ θεῖα· διὰ τοῦτο λέγομεν πῶς πιστεύομεν εἰς τὰ dogmata et doctrina illius nequaquam humana verum divina sunt. Quando itaque nos in illam credere profitemur; intelligimus, θεοπαράδοτα της λόγια, καὶ θεόπνευστα δόγματα. Φησὶ γὰρ ἡ Γραφὴ· ὃτι ἡ Γραφὴ (2 Pet. i. 21), actos a Spiritu Sancto locutus fuisse sanctos Dei homines. Similiter et Paulus (1 Thess. ii. 13): 'Non ut sermonem hominum excepistis, sed (sicut revera est) ut sermonem Dei.' Hinc adducimur ad fidem habendam non modo sacro Evangelio ab Ecclesia recepto, de quo Christus ipse præcepit (Marc. i. 15): 'Credite Evangelio; verum etiam reliquis omnibus sacris Scripturis et synodiciis decretis.'

Quæstio XCVII.

(Ephes. v. 27); et 'columnam atque stabilimentum veritatis' (1 Tim. iii. 15). Sed et dogmata et doctrina illius nequaquam humana verum divina sunt. Quando itaque nos in illam credere profitemur; intelligimus, nos credere in traditas divinitus sacras illius Scripturas et inspirata a Deo dogmata. Ait enim Scriptura (2 Pet. i. 21), actos a Spiritu Sancto locutus fuisse sanctos Dei homines.
Decimus fidei Articulus quis est?

Resp. Confiteor unum baptisma in remissionem peccatorum.

Quæstio XCVIII.

Quid hic fidei Articulus docet?

Resp. Quandoquidem baptismatis mentionem facit, quod primum ecclesiæ mysterium est: locum nobis opportunum præbet disserendi.

φοίνικαν εἶναι τὸ δέκατον ἄρθρον τῆς πίστεως;

’Απ. Ὁμολογῶ ἐν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν.

’Ερώτησις ἢ.

Τί διδάσκει τὸ ἄρθρον τούτο τῆς τίστεως;

’Απ. ’Επειδὴ ἐνθυμᾶται τοῦ βαπτίσματος, ὅπου εἶναι τὸ πρῶτον μυστήριον, μας δίδει ἀφορμήν, νὰ θεωρήσωmen περί τῶν ἐπτά μυστηρίων τῆς ἐκκλησίας· τὰ ὁποῖα εἶναι ταῦτα· τὸ βάπτισμα, τὸ μύρον τοῦ χρίσματος, ἡ εὐχαριστία, ἡ μετάνοια, ἡ ἱερωσύνη, ὁ τίμιος γάμος, καὶ τὸ εὐχέλαιον. Ταῦτα τὰ ἐπτά μυστήρια ἀναβιβάζονται εἰς τὰ ἐπτά χαρίσματα τοῦ ἀγίου Πνεύματος ἐπειδὴ διὰ μέσου τῶν μυστηρίων τούτων χύνει τὰς δωρεὰς τοῦ Πνεύμα τὸ ἀγίον εἰς τὰς ψυχὰς ἐκείνων, ὅπου τὰ μετέχουσι καθὼς πρέπει, καὶ τὴν χάριν του. Διὰ τὸ ὁποίον πράγμα ὁ Πατριάρχης Ἱερεμίας ἐγέρεσας εἰς πλάτος διάλεγεται εἰς τὸ βιβλίον, ὅπου ἔγραψε πρὸς τοὺς Λουτεράνους, διὰ νὰ ἐπιστρέψουσιν.

Quæstio XCIX.

Quid est mysterium sive sacramentum?

invisibilem Dei gratiam infert: institutum a Domino nostro, per quem unusquisque fidelium divinam gratiam accipit.

Quæstio C.

Resp. Tres. Materia idonea, utpote aqua in baptismate; panis et vinum in eucharistia; oleum et cetera in suis quæque mysteriis.

Secunda, Sacerdos legitimis suffragiis ordinarus aut Episcopus. Tertia Invocatio Spiritus Sancti et solemnis verborum formula. Quibus verbis vi et efficacia Spiritus Sancti mysterium sacerdos rite sanctificat; accedente fixa et deliberata ejusdem intentione sanctificandi mysterii.

Quæstio CI.

Resp. Primo ut signa atque tesseræ verorum Dei filiorum sive Ecclesiæ orthodoxæ, catholicae et apostolicae sint. Nam quisquis, ut oportet, hisce utitur mysteriis, is verum et genuinum ecclesiæ Dei membro est et secundum gratiam Dei filius. Secundo ut certum nostræ in Deum fiduciae habeamus pignus. Si videlicet in fide bonisque operibus constanter perseveraverimus, tum vitae nos ac salutis ætérnae compotes omnino fore. Terto
καλὰ ἔργα, νὰ σωθοῦμεν εἰς τὴν αἰώνιν
ζωήν. Τρίτον, διὰ νὰ ἐχοῦμεν ἰατρικὰ
ἀναμφρίβολα, νὰ διώχνομεν ταῖς ἀσθενείαις
tῶν ἀμαρτίων μας.

Ἐρώτησις ρβ’.

Τί εἶναι τὸ πρῶτον μυστήριον τοῦ
βαπτισμάτος;

Ἀπ. Τὸ βάπτισμα εἶναι μία ἐκπλούσις καὶ
ἀναίρεσις τοῦ προπατορικοῦ

Resp. Baptisma est ablutio quædam et
exstirpatio peccati originalis,
terna in aquam immersione facta,
pronunciante haec verba sacerdote: In nomine
Patris; Amen; et Filii; Amen; et Spiritus
Sancti; Amen. (Nota: Susceptor sive pater
lustricus respondet: Amen.) Post hanc ex aqua
et Spiritu regenerationem homo in gratiam
μετὰ τὴν ἀναγέννησιν οἱ ὑδατοῖς καὶ
cum Deo reducitur, patēntique illi cœlestis regni
Πνεύματος γίνεται ἡ διαλλαγὴ τοῦ ἀνθρώπου
aditus secundum verba Servatoris nostri (Joh.
iii. 5): ‘Nisi quis ex aqua et Spiritu a genitus
fuerit, non potest ingredi in regnum Dei.’ Hoc
autem mysterium semel acceptum iterum non
repetitur; modo si is, qui baptizat, orthodoxe
οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
Θεοῦ. Τοῦτο τὸ μυστήριον μίαν φορὰν
λαμβανόμενον δὲν δίδεται δεύτερον· μόνον
έκεινος ὁ που βαπτίζει νὰ πιστεύῃ ὁρθοδόξως
ἐνο Θεον τρισυπόστατον, καὶ νὰ εἶπεν
ἀκρίβως καὶ ἀπαραλλάκτως τὰ προῥηθέντα
λόγια· εἰς τὸ ὄνομα τοῦ Πατρός, καὶ τοῦ Υἱοῦ,
καὶ τοῦ ἁγίου Πνεύματος ἀμήν, κατὰ τὴν
γνώμην τῆς καθολικῆς καὶ ὁρθοδόξου
ἐκκλησίας.

Ἐρώτησις ργ’.

Quæstio CII.

Quid est primum mysterium sive
baptismatis?

Resp. Baptisma est ablutio quædam et
exstirpatio peccati originalis,
terna in aquam immersione facta,
pronunciante haec verba sacerdote: In nomine
Patris; Amen; et Filii; Amen; et Spiritus
Sancti; Amen. (Nota: Susceptor sive pater
lustricus respondet: Amen.) Post hanc ex aqua
et Spiritu regenerationem homo in gratiam
μετὰ τὴν ἀναγέννησιν οἱ ὑδατοῖς καὶ
cum Deo reducitur, patēntique illi cœlestis regni
Πνεύματος γίνεται ἡ διαλλαγὴ τοῦ ἀνθρώπου
aditus secundum verba Servatoris nostri (Joh.
iii. 5): ‘Nisi quis ex aqua et Spiritu a genitus
fuerit, non potest ingredi in regnum Dei.’ Hoc
autem mysterium semel acceptum iterum non
repetitur; modo si is, qui baptizat, orthodoxe
οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
Θεοῦ. Τοῦτο τὸ μυστήριον μίαν φορὰν
λαμβανόμενον δὲν δίδεται δεύτερον· μόνον
έκεινος ὁ που βαπτίζει νὰ πιστεύῃ ὁρθοδόξως
ἐνο Θεον τρισυπόστατον, καὶ νὰ εἶπεν
ἀκρίβως καὶ ἀπαραλλάκτως τὰ προῥηθέντα
λόγια· εἰς τὸ ὄνομα τοῦ Πατρός, καὶ τοῦ Υἱοῦ,
καὶ τοῦ ἁγίου Πνεύματος ἀμήν, κατὰ τὴν
γνώμην τῆς καθολικῆς καὶ ὁρθοδόξου
ἐκκλησίας.

Quæstio CIII.
Quidnam in hoc Mysterio observandum?

Resp. Primum necesse infantulo est, per susceptorem suum, qui orthodus esse debet, penitus renunciare familiaritati diaboli, illumque cum operibus suis omnibus, cum cultu pompaque omni repudiare. Quod si baptizandus

θέλει εἰναί νομίμου ἥλικιας, εἰναί ἀνάγκη, ὅτι αὐτὸς ὁ ἱδίος, αὐτὸς τοῦ νὰ κάμῃ τὴν ἄρνησιν τοῦ διαβόλου, ἀποκρινόμενος εἰς τὰς ἑρωτήσεις τοῦ ἱερέως, καὶ ἐμπιστώντας τὸν διάβολο καὶ τὰ ἔργα τοῦ ὅλα· ἐπείτα νὰ ὁμολογήσῃ τὸ σύμβολον τῆς πίστεως· καὶ ἂν εἰναί νῆπιον, νὰ ὁμολογήσῃ ὁ ἀνάδοχος τοῦ διὰ τὸ σύμβολον τοῦτο τῆς πίστεως καὶ νὰ ὑποσχεθῇ διὰ αὐτὸν εἰς τὸν Χριστόν. Ἀκόμο καὶ τοῦτο πρέπει νὰ φυλάττεται εἰς τὸ μυστήριον τοῦτο, εἰς τὸ ἔργα τοῦ διαβόλου, νὰ ἀποταλῆται· ἐπείτα νὰ ὑποσχεθῇ διὰ αὐτὸν εἰς τὸν Χριστόν. Ἀκόμο καὶ τοῦτο πρέπει νὰ φυλάττεται εἰς τὸ μυστήριον τοῦτο, εἰς τὸ ἔργα τοῦ διαβόλου, νὰ ἀποταλῆται· ἐπείτα νὰ ὑποσχεθῇ διὰ αὐτὸν εἰς τὸν Χριστόν. Ἀκόμο καὶ τοῦτο πρέπει νὰ φυλάττεται εἰς τὸ μυστήριον τοῦτο, εἰς τὸ ἔργα τοῦ διαβόλου, νὰ ἀποταλῆται· ἐπείτα νὰ ὑποσχεθῇ διὰ αὐτὸν εἰς τὸν Χριστόν.
πρῶτον τὸ μυστήριον τούτο σικώνει ὅλα τὰ ἀμαρτήματα· εἰς μὲν τὰ βρέφη τὸ προπατορικόν, εἰς δὲ τοὺς megalous kai to proopatorkion kai to proairetikon. Deuteron o anthropos anakainizetai kai apokabistatatai eis tin dikaiwion enkeivn, opin eixen, othan eton athwos kai anamarthtos kathws marturia (a. Kor. c. i) o 'Apostolos, legon: alla apostolos, legei: alla' edikaiwthe en tiv onomati tou Kyriou 'Irhoou, kai en twi Pneumati tou theou himon. 'Epeita oi baptes thevnes ginontai meli tou swmatos tou Xristou, kai ton Kyrion himon endymothei' diati (Gal. y. k) legei o 'Apostolos' do ei eis Xriston ebaptisthe, Xriston enedusashe.

'Erwtisios rd'.

Poion einai to deuteron musitirion eis tin ekklesiian tou Xristou;

'Apo. To deuteron musitirion einai to myron tou chrismatos o poioi hrisan apo ton kairon ekteinon, opou to Pneuma to agion ekatakithken (Praex. b') eis toutous 'Apostolous, ofragizontas tous me tin theian tou charin, dia na kruptous staathros kai adialeipwos tin pistin tou Xristou. Kai tin botheian toutin chrizeontai kai oi baptes thevnes kai kathws palai to Pneuma to agion ekatakithken eis toutous 'Apostolous en eidei puros kai exusen eis autous ta chrismata ton teoias logh kai toura, othan o iereus chriei ton baptes thevnes meto to agion myron, xynountai apanw eis auton ta justitiae sanctitatisque restituit locum, quo innocens adhuc intactusque peccato olim steterat, quemadmodum testatur Apostolus (1 Cor. vi. 2): 'Sed abluti estis, sed sanctificati, sed justificati in nomine Domini Iesu et in Spiritu Dei nostri.' Super hac membra corporis Christi baptizati evadimus, Dominumque nostrum induimus, teste Apostolo (Gal. iii. 27): 'Quotquot in Christum baptizati estis, Christum induistis.'

Quæstio CIV.

Quodnam secundum in Ecclesia Christi Mysterium est?

Resp. Secundum Mysterium unguentum chrismatis (sive confirmationis) est. Quod ab eo tempore initium habuit (Act. ii), quo super Apostolos cælo devectus con sedit Spiritus Sanctus, esque divina gratia sua obsignavit, quo constanter et sine intermissione fidem Christi prædicarent. Eodem numine auxilioque iis omnino opus est, qui Christianismo initiantur. Rursus, uti tunc temporis visibili ignis specie delapsus Spiritus Sanctus charismata sua Apostolis impertivit: pariter et hodie, quando sacerdos oleo sacro recens baptizatum
χαρίσματα τοῦ ἁγίου Πνεύματος. Τὸ ὅπωρον εἴη δῆλον ἀπὸ τὰ λόγια, ὅπου χρεωστεῖ ὁ ἱερεὺς νὰ λέγῃ, ὅταν ἐνεργῇ τὸ τοιοῦτο μυστήριον σφραγῖς δωρεᾶς Πνεύματος ἁγίου, ἀμήν. Ὅς ἂν νὰ ἔλεγε, ὡς τὴν χρίσιν τούτου τοῦ ἁγίου μύρου σφραγίζεσαι καὶ βεβαιώνεσαι εἰς τὰ χαρίσματα τοῦ ἁγίου Πνεύματος, ὅπου πέρνεις εἰς βεβαιῶσιν τῆς Χριστιανικῆς σου πίστεως καὶ τούτῳ συμφώνα μὲ τὰ λόγια τοῦ Ἀποστόλου (Β'). Κορ. ἀ. κά.) λέγοντος· ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς, Θεός· οὗ καὶ σφραγισάμενος ἡμᾶς Θεός, καὶ δοὺς τὸν ἀρραβώνα τοῦ Πνεύματος οὖν ταῖς καρδίαις ἡμῶν. Ἡ χρίσις αὐτῇ τοῦ μύρου, ἢ μάλλον εἰπέν, ἢ ἐνέργεια τούτη τῆς χρίσεως, ἐγίνετο εἰς τὸν καιρὸν τῶν Ἀποστόλων διὰ τῆς ἐπιθέσεως τῶν χειρῶν. Διατι (Πράξ. ἡ. Ι.), λέγει ἡ Γραφή· Ὅπετε ἐπέτιθον τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον Πνεῦμα ἁγίου. Ὅστερα ἐγίνετο μὲ τὴν χρίσιν τοῦ μύρου, καθὼς μαρτυρᾶ ὁ ἱερὸς Διονύσιος ὁ Ἀρεοπαγίτης, ὁ μαθητής τοῦ μακαρίου Παύλου.

Ἐρώτησίς μέ.

Πόσα πράγματα ζητοῦνται εἰς τοῦτο τὸ μυστήριον; Ἅπ. Πρῶτον ζητεῖται νὰ γίνεται ἀπὸ τοῦ ἀνυστάτω ἐπίσκοπον τὸ μύρον τούτο. Δεύτερον, νὰ ἔχῃ τὴν πρεπούμενην τοῦ ὑλῆ, ἧγουν τὸ

 Resp. Primum necesse est, ut ab summi loci ordinisque Episcopo hoc consecraret unguntum. Secundo, ut aptam congruentemque

Quæstio CV.

Quot ad hoc Mysterium necessarior res sunt?

Resp. Primum necesse est, ut ab summi loci ordinisque Episcopo hoc consecraret unguntum. Secundo, ut aptam congruentemque

καὶ τὰ λοιπὰ μυρίσματα. Τρίτον ζητεῖται, ὅτι παρευθὺς μετὰ τὸ βαπτισμάτος νὰ χρίσῃ ὁ ἱερεὺς τὸν βαπτιζόμενον sibi materiam habeat; nimirum oleum, balsamum, unguenta cetera. Tertio, ut e vestigio post baptismum, certis definitisque
εἰς τὰ διωρισμένα μέλη, ἐπιλέγων τὰ λόγια ἐκεῖνα· σφραγὶς δωρεᾶς Πνεύματος ἁγίου, 
membris, baptizatum sacerdos inungat, cum hac formula: Signaculum munera Spiritus Sancti, Amen. Ex hoc Mysterio hi proveniunt fructus. Primum, velut per Baptisma renascimur: ita per sacram hocce unguentum Spiritus Sancti participes efficimur, confirmamur in fide Domini atque in gratia Πνεύματος, βεβαιωθέντες εἰς τὴν πίστιν τοῦ Κυρίου, καὶ αὐξάνομεν εἰς τὴν θειὰν χάριν κατὰ τὸν Ἁπόστολον (Tit. γʹ. 5) τὸν λέγοντα, ὅτι έσωσεν ἡμᾶς κατὰ τὸν αὐτοῦ έλεον διά λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου, οὗ εξέχεσαν ἐφ’ ἡμᾶς πλούσιοι διὰ Ἰησοῦ Χριστοῦ τοῦ σωτήρος ἡμῶν. Δεύτερον, διατὶ μὲ τὴν δύναμιν τοῦ Ἁγίου Πνεύματος οὕς εἴμεθα ἐμπνευσθεὶς καὶ στερεοὶ, ὁποῦ δὲν ἠμπορεῖ νὰ βλάψῃ καθόλου ὁ νοητὸς ἐχθρὸς τὴν ψυχήν μας. Τοῦτο τὸ μυστήριον δὲν δίδοται δεύτερον παρὰ εἰς ἐκεῖνος, ὅπος θέλῃ μὲ τὴν δύναμιν τὸν ἅγιον ἡμῶν νοητὸν σωτῆρα καὶ ματαιοθῆναι ἀρνηθὲν τοῦ ὀνόματος τοῦ Χριστοῦ.

'Ερώτησις ὑπ’ ἑαυτοῦ; 

Ποῖον εἶναι τὸ τρίτον μυστήριον; 

'Απ. Ἡ ἁγίωσθοι Εὐχαριστία, ἢγουν τὸ σῶμα καὶ αἷμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, υποκάτω εἰς τὴν θεωρίαν τοῦ ἄρτου καὶ τοῦ οἴνου, εἰς τὸ μυστήριον τοῦ Κυρίου Ἰησοῦ σωτηρίαν ἐδικήν μας. Ἐπειδὴ εἰς τὸ μυστήριον τοῦτο πᾶσα χάρις καὶ χρηστότης τοῦ Κυρίου Ἰησοῦ Χριστοῦ φαινερώνεται εἰς τοὺς ὁποῖον εἶναι ἀληθῶς καὶ κυρίως παρὼν, ἠγούν κατὰ τὸ πράγμα, ὁ Ἰησοῦς Χριστός. Τοῦτο τὸ μυστήριον ὑπέρεχε ὀλὰ τὰ ἄλλα, καὶ μᾶλλον τῶν ἄλλων ὁμολογεῖ εἰς τὴν σωτηρίαν τὴν ἐδικήν μας. Ἐπειδή εἰς τὸ μυστήριον τοῦτο πᾶσα χάρις καὶ χρηστότης τοῦ Κυρίου Ἰησοῦ φαινερώνεται εἰς τοὺς hoc est, secundum rem ipsam presto adest Iesu Christus. Hoc Mysterium inter reliqua onmia unum præcipue eminet, atque plus ceteris ad salutem cosequendam nobis conferunt. Namque in eo gratiae benignitatisque Domini Iesu opes universæ fidelibus monstrantur exhibenturque, ut postea patebit.
πιστοὺς καὶ παριστάνεται, καθὼς θέλει γένη γνώριμον κατωτέρω.

'Ερώτησις ρζ'

Τί πρέπει να φυλάττεται εἰς το μυστήριον τούτο;

Resp. Πρῶτου τούτο το μυστήριον οὐδένα ἄλλος ἡμιπερει να τὸ κάμη, εἰς ὅποιαν χρείαν καὶ ἄν τύχη, παρὰ να εἶναι ἱερεύς νόμιμος. Δεύτερον πρέπει, να προμηθεύῃ, να εἶναι θυσιαστήριον ἕκει, ὅπου μέλλει να ἱερουργηθῇ, ἢ ἀντιμίσιον, χωρὶς τοῦ ὁποίου καθ' οὐδένα τρόπον ἡμιπερει να προφέρῃ τὴν ἀναίμακτων θυσίαν. Τρίτου πρέπει, να προσέξῃ, να εἶναι ἦν πρεπουμένη ὑλή, ἣν άρτος σίτινος ἐννίμικος, ὅσον δυνατόν καθάρος, καὶ οἶνος ἄμικτος ἀπὸ κάθα λογῆς ἄλλο ὑγρῶν, καὶ εἰλικρινὴς εἰς ἑαυτὸν. Καὶ εἰς τὴν προσκομιδὴν ἐγχεῖται καὶ ύδωρ πρὸς πλήρωσιν τῆς Ἰερουσαλήμ (Ἰωαν. ιθ'. λδ') τῆς λεγόσης, ὅτι εἰς τὸν στρατιωτικόν πληγής τὴν πλευρὰν αὐτοῦ ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. Τέταρτον πρέπει, να ἔχῃ ἦν ἱερεύς τοιαύτην γνώμην εἰς τὸν καιρὸν, ὅποιον ἰματίζεται τὰ δώρα, πῶς αὐτῇ ἔοικε τὸ δόρον ἐγίνεται καὶ ὕδωρ πρὸς πλήρωσιν τῆς Γραφῆς (Ἰωαν. ιθ'. λδ') τῆς λεγόσης (Ἰωαν. ιθ'. λδ') τῆς λεγόσης, ὅτι εἰς τὸν στρατιωτικόν πληγής τὴν πλευρὰν αὐτοῦ ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. Τέταρτον πρέπει, να ἔχῃ ἦν ἱερεύς τοιαύτην γνώμην εἰς τὸν καιρὸν, ὅποιον ἰματίζεται τὰ δώρα, πῶς αὐτῇ ἔοικε τὸ δόρον ἐγίνεται καὶ ὕδωρ πρὸς πλήρωσιν τῆς Γραφῆς (Ἰωαν. ιθ'. λδ') τῆς λεγόσης.

Resp. Primum, quod hoc Mysterium nemo homo, nisi legitime crēatus sacerdos, quantacunque urgente necessitate, administrare possit. Secundo providendum sacerdoti, ut, quo loco sacrificium facturus est, adlocutio aut tapes saltem mensalis hierurgēs, ἢ ἀντιμίσιον, χωρὶς τοῦ ὁποίου consecratus ad manum sit, absque quo nullo modo integrum est, incruentum offere sacrificium. Tertio curabit, ut in promtu sit materia debita, sive panis ex frugibus concistus, fermentatus et quantum potest purus; et vinum haud alio humore confusum in seque purum et sincerum. Affunditur in actu ipso et aqua (calida) implendæ Scripturæ, quæ dicit (Io. xix. 34): 'quod quum unus quispiam militum hasta latus Christi hausisset: sanguis continuo et aqua profluxerit.' Quarto eo temporis articulo, quo sacra munera consecrat sacerdos, ita omnino secum statuere debet, quod substantia ipsa panis et vini in substantiam veri corporis et sanguinis Christi opera Spiritus Sancti immutetur, cujus numen illo interim spatio implorat his nimirum verbis, ut rite hoc ipse perficiat mysterium, exoptans: Demitte o Deus de cœlo Spiritum tuum Sanctum, super nos, et super proposita hæcce dona, et panem hunc office pretiosum corpus.
τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ τίμιον αἷμα τοῦ Χριστοῦ σου, μεταβαλὼν τῷ Πνεύματί σου, idque, quod in calice hoc inest, effice pretiosum sanguinem Christi tui, transformans ea per Spiritum tuum Sanctum. Quippe pronunciatis hisce verbis, confestim Transsubstantiatio peragitur, mutaturque panis in verum corpus Christi, vinum in verum ejusdem sanguinem; manentibus tantummodo hæa specie tua, sed fide potius credamus, id ipsum esse, propter Christi ipsius verba: Hoc est corpus meum; plus videlicet fidei habentes verbis et potentia illius quam nostris et divina dispositionem speciebus, que visu percipiuntur. Primum ut ne ipsummet corpus Christi oculis nostris cernamus, sed nos compotes facit (Io. xx. 29): 'Nam beati illi, qui credunt, etsi non viderunt.' Secundo, quoniam ab esu crudæ carnis

βδευττόμενος ὁ ἄνθρωπος· ψυκνόμησεν ἡ πρόνοια τοῦ Θεοῦ, καὶ δίδωσε τὴν σάρκα τὴν ἱδίαν καὶ τὸ αἷμα τοῦ εἰς βρῶσιν καὶ πόσιν τοῖς πιστοῖς, ὑποκάτω εἰς τὸ ἐνδυμα τοῦ ἄρτου καὶ τοῦ οἴνου. Περὶ τούτου ὁ Γρηγόριος Νύσσης καὶ ὁ ἱερὸς Δαμασκηνὸς εἰς πλάτος διαλέγονται. Ἡ δὲ κοινωνία τοῦ μυστηρίου τοῦτο πρέπει καὶ κατὰ τὰ δύο εἴδη τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ ἐνδυματός τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν αἰώνιον ἐν ἑαυτοῖς. Ὁ Christi tui; idque, quod in calice hoc inest, effice pretiosum sanguinem Christi tui, transformans ea per Spiritum tuum Sanctum. Quippe pronunciatis hisce verbis, confestim Transsubstantiatio peragitur, mutaturque panis in verum corpus Christi, vinum in verum ejusdem sanguinem; manentibus tantummodo hæa specie tua, sed fide potius credamus, id ipsum esse, propter Christi ipsius verba: Hoc est corpus meum; plus videlicet fidei habentes verbis et potentia illius quam nostris ipsorum sensibus. Que res beatitudinis fidei

humanæ abhorret natura, et tamen in hoc mysterio per participationem carnis et sanguinis Christi arctissimam cum illo conjunctionem homo Christianus initurus erat. Ut neigit participationem istam idem abominaretur et respueret: familiari rem ratione divina temperavit providentia, propriamque carnem et sanguinem suum fidelibus in cibum potumque sub panis et vini involucris tradit. Qua de re fusius uberieusque disserunt Gregorius Nyssenus et S. Damascenus. Ceterum communio mysterii huæ secundum utramque speciem, panis videlicet et vini, tam ab ecclesiasticis quam secularibus hominibus omnino fieri debet. Ita enim Christus sine ulla cujusquam exclusione
τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ ἀἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ. Διατὶ καὶ præcepit (Io. vi. 53): 'Amen, amen, dico vobis, nisi manducaveritis carnem filii hominis et biberitis sanguinem illius, non habebitis vitam æternam in vobis. Qui carnem meam edit et sanguinem meum bibit, is in me manet et ego in illo.' Quare ad eundem etiam modum prout quæst. LVI. dixitque: Hoc poculum, quotiescunque biberitis in mei recordationem, 'Namque ego a Domino accepi, quod et tradidi vobis: quod Dominus Iesus ea nocte, qua traditus est, accepit panem, et actis gratiis métæ eis tā frictā tā Mysteriis exhibere convenit, par illi hisce: 374 Philip Schaff Creeds of Christendom, with a History and Critical notes. Volume II. The History of Creeds.
Χριστοῦ· κατὰ τὸ (ά. Κορ. ιά, κέ.) εἰρημένον· ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τούτον, καὶ τὸ ποτήριον τούτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὐ ἂν ἔληθη. Τὸ δεύτερον κέρδος ὅπου μὲν δίδη εἶναι, διατὶ τὸ μυστήριον τούτο γίνεται ἰλασμός καὶ diem non intermittetur. Fructus hujus mysterii hi fere sunt. Primum recordatio supplicii, quo ob nullam plane noxiam suam affectus fuit, et mortis Christi, quemadmodum dicitur καλοσύνημα πρὸς τὸν Θεόν διὰ τὰς ἁμαρτίας ἡμῶν, ἐπεὶ ζῶντων εἶτε καὶ ἀποθαμένων διὰ τοῦτο σύμμετρα τῶν ἁγιῶν λειτουργιῶν γίνεται, ὅπου νὰ μὴν γένοιεν εἰς αὐτὴν ἱκεσίας καὶ δεήσεις πρὸς τὸν Θεόν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων. Τὸ τρίτον διάφορον εἶναι, ὅπου ὁ πρόσωπος Χριστιανός ἐυρίσκεται παρὼν συχαί eis τὴν θυσίαν ταύτην καὶ νὰ κοινωναῖ τοῦ μυστηρίου τούτου, ἐλευθερώνεται δὶ αὐτοῦ ἀπὸ κάθα πειρασμόν καὶ κίνδυνον τοῦ διαβόλου· διατὶ δὲν ἀποτολμᾷ ὁ ἐχθρὸς τῆς ψυχῆς, νὰ βλάψῃ ἐκεῖνον, ὅποι ἡξεύρει πῶς ἔχει τὸν Χριστὸν μένοντα ἐν αὐτῷ. Ἡ ἑτοιμασία πρὸς τὴν μετάληψιν τῶν φρικτῶν μυστηρίων πρέπει νὰ γίνεται κατὰ τὴν τάξιν τῆς ἐκκλησίας ἡμῶν τῆς ὀρθοδόξου ἡγοῦν μὲ καθαράν ἐξομολόγησιν, νηστείαν τε καὶ κατάνυξιν και διαλλαγὴν τελεῖαν μὲ ὅλους, καὶ μὲ ἄλλα τούτοις ὅμοια.

(1 Cor. xi. 26): 'Quotiescunque enim comederitis panem hunc et biberitis hoc poculum, mortem Domini annunciabis, donec venerit.' Secundum, quod affert commodum, hoc est, quod hoc mysterium est propitiatio reconciliatioque apud Deum pro peccatis nostris, sive viventium sive mortuorum; unde nulla etiam sacrarum Liturgiarum celebratur, in qua non fiant supplicationes deprecationesque ad Deum pro peccatis nostris. Tertium, quod Christianus quisque, qui crebro huic sacrificio interest de eoque participat, per illud eximitur quibusvis tentationibus et objectis a Diabolo periculis. Nihil enim iste animæ nostræ hostis nocere audet, quem Christum in sese manentem habere animadvertit. Denique preparatio hominis ad tremenda hæcce mysteria percipiendi secundum prescriptum ordinem orthodoxæ nostræ Ecclesiæ fieri debet. Nimirum per sinceram peccatorum confessionem, per jejunia cordisque compunctionem atque perfectam cum omnibus reconciliationem aliaque his consimilia.

'Ερώτησις ρή.

Ποῖον εἶναι τὸ τέταρτον μυστήριον;

Resp. Sacerdotium, quod duum est generum, alterum spirituale,
alterum sacramentale. Communione sacerdotii spiritualis orthodoxi omnes Christiani fruuntur, sicut docet Petrus Apostolus (1 Pet. ii. 9): 'Vos autem genus electum, regale sacerdotium, gens sancta, populus in acquisitionem.' Et Ioannes in Apocalypsi (v. 9): 'Occisus es, et redemisti nos Deo in sanguine tuo, ex omni tribu et lingua et populo et natione et fecisti nos Deo nostro reges et sacerdotes.' Atque prout sacerdotium hocce est, ita ejusdemmodi etiam fiunt oblationes; nimium preces, gratiarum actiones, exstirpationes pravarum corporis cupiditatum affectionumque, voluntaria martyrii propter Christum susceptio ac perpessio ceteraque huysmodi. Ad quæ ita cohortatur Apostolus Petrus (1 Pet. ii. 5): 'Ipsi quoque veluti vivi lapides ædificemini in domum spiritualem, sacerdotes.' Et Paulus (Rom. xii. 1): 'Adhortor vos fratres per misericordias Dei, ut præbeatis corpora vestra, hostiam viventem, sanctam, acceptam Deo, rationalem cultum vestrum.'

Quæstio CIX.

Quo pacto fit sacramentale sacerdotium?

Resp. Sacerdotium id mysterium

dietæthi tois 'Apóstolosic ἀπὸ τὸν Χριστόν, καὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν αὐτῶν μέχρι τῆς σήμερον γίνεται ἡ χειροτονία: διαδεξαμένων τῶν ἐπισκόπων αὐτῶς πρὸς διάδοσιν τῶν θείων μυστηρίων καὶ διακονίᾳ τῆς σωτηρίας τῶν ἀνθρώπων, καθὼς (ά Κορ. est, Apostolis a Christo mandatum fuit; deinceps per manuum illorum impositionem usque in hodiernum diem ordinatio ejusdem peragitur, succedentibus in locum Apostolorum Episcopis ad distribuenda divina mysteria salutisque humanæ obeundum

'Ερώτησις β'.

Πῶς γίνεται ἡ μυστηριώδης 'Ιερωσύνη;

'Απ. 'Η Ιερωσύνη, ὡσού εἶναι μυστήριον,
δ. ἀ.) εἶπεν ὁ Ἀπόστολος· οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ, καὶ οἰκονόμους μυστηρίων θεοῦ. Εἰς τὴν οἰκονομίαν τούτην δύο πράγματα περιέχονται· πρῶτον ἡ δύναμις καὶ ἡ ἐξουσία τοῦ λύειν τὰς ἀνθρώπους ἁμαρτίας· διατὶ πρὸς αὐτήν (Ματθ. ιη. ιη.) εἴρηται· ὅσα ἂν λύσῃ ὑπὲρ τῆς γῆς, ἐστάται λειμαρίων ἐν τῷ οὐρανῷ. Δεύτερον ἡ ἐξουσία καὶ ἡ δύναμις τοῦ διδάσκειν, ἡ ὥσπερ μετὰ λόγια τοῦτα ἐρμηνεύεται· πορευθέντες (Ματθ. κή. ιθ′) ὁμοίως (κεφ. ιγ′. β΄) ἔστωνται ἐκεῖνοι νὰ λειτουργοῦσιν, ἢπολοὶ νὰ προσφέρουσι τὴν ἀναίμακτον θυσίαν πρὸς τὸν Θεόν καὶ νὰ νηστεύουσιν, εἶπε

τὸ Πνεῦμα τὸ ἄγιον ἀφορίσατε δή μοι τὸν τε Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ἃ προσκέκλησαν αὐτοὺς. Τότε ἡσιθεοῦσαν καὶ προσευχῆσαν καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἐπιτίθεσαν· καὶ (Α. Τιμ. ἡ. κβ΄) πρὸς τὸν Παῦλον τὰς χεῖρας τὰς κεφαλὰς μηδὲν ἐπιθέτες. Μὲ τούτην λοιπὴ τὴν χειροτονίαν καὶ τὴν διαδοχὴν τὴν ἀπέλυσαν· καὶ (Α. Τιμ. ἡ. κβ΄) πρὸς τὸν Παῦλον τὰς χεῖρας τὰς κεφαλὰς μηδὲν ἐπιθέτες. Μὲ τούτην λοιπὴ τὴν χειροτονίαν καὶ τὴν διαδοχὴν τὴν ἀπέλυσαν· καὶ (Α. Τιμ. ἡ. κβ΄) πρὸς τὸν Παῦλον τὰς χεῖρας τὰς κεφαλὰς μηδὲν ἐπιθέτες. Μὲ τούτην λοιπὴ τὴν χειροτονίαν καὶ τὴν διαδοχὴν τὴν ἀπέλυσαν· καὶ (Α. Τιμ. ἡ. κβ΄) πρὸς τὸν Παῦλον τὰς χεῖρας τὰς κεφαλὰς μηδὲν ἐπιθέτες. Μὲ τούτην λοιπὴ τὴν χειροτονίαν καὶ τὴν διαδοχὴν τὴν ἀπέλυσαν· καὶ (Α. Τιμ. ἡ. κβ΄) πρὸς τὸν Παῦλον τὰς χεῖρας τὰς κεφαλὰς μηδὲν ἐπιθέτες.
εἰρημένον (Ῥωμ. Ἰ. ιέ.) τῷ Παύλῳ· πῶς δὲ κηρύξωσιν, ἕάν μὴ ἀποσταλῶσιν;

Ἐρώτησις ρί.

Τί πρέπει νὰ θεωρηται εἰς τοῦ τὸ μυστήριον;

Ἀπ. Πρέπει νὰ ἐξετάζουνται τὰ πρόσωπα, ὅπου μέλλουσι νὰ ἀναβοῦσιν εἰς τὸ τοιοῦτον μυστήριον, νὰ ἔχουσι τριά πράγματα· πρῶτον καλὴν καὶ καθαρὰν συνείδησιν, ἀπέχοντες μακρὰν ἀπὸ τὰ ἁμαρτήματα ἐκεῖνα, ὅπου ἐμποδίζουσιν τὴν ἱερωσύνην. Δεύτερον, νὰ ἔχουσιν καὶ ἐπισκέψιμον καὶ ὕποψιν, τόσον εἰς τὴν οἰκονομίαν τῶν θείων μυστηρίων, ὅπου καὶ εἰς τὴν οἰκοδομὴν τοῦ κοινοῦ λαοῦ μὲ τὰς διδαχὰς τῶν. Καὶ τρίτον, νὰ ἔχουσιν τὸν τὰ μέλη γερὰ, ὅπου εἶναι ἀναγκαῖα εἰ τούτῳ.


Ἐρώτησις ρία.

Πρὶν τῆς ἱερωσύνης εἶναι τάχα ἄλλας τάξεις, ὅπου διδονται;

Ἀπ. Ἡ ἱερωσύνη περικρατεῖ εἰς τὴν ἑαυτὴν τῆς ὅλους τούς βαθμοὺς· μὲ ὅλον τοῦτο πρέπει κατὰ τὴν τάξιν νὰ δίδονται· οἷον ἀναγνώστης, ψάλτης, λαμπαδάριος, ὑποδιάκονος, διάκονος, διὰ τὰ ὅποια πλατύτερον διαλαμβάνουσιν τὰ ἀρχιερευτικὰ εὐχελόγια, λέγομενα τακτικὰ. Εἰς τὸν παρόντα τὸν θάνατον μόνον νὰ εἴποιμεν πρὸς διδασκαλίαν τῆς ὀρθοδόξου ὁμολογίας, πῶς ὁ ἐπίσκοπος πρέπει νὰ φανερώη, εἰς κάθα βαθμὸν ὅπου χειροτονᾶ, τὸ ἔργον ὅπου

Aliine etiam Ordines quidam sunt, qui ante sacerdotium conferuntur?

Resp. Sacerdotium ceteros omnes in se continet gradus, qui nihilo secius legitimo ordine couferri debent: ut Lector, Cantor, Lampadarius, Subdiaconus, de quibus latius in Euchologiis Pontificibus, quæ Tactica nuncupantur, agitur. Satis autem in praesens est, ut ad doctrinam Orthodoxæ hujus Confessionis paucis dicamus, ad officium Episcopi pertinere, ut, in quocunque gradu quempiam constituit, clare et dilucide muneri illius rationes homini exponat, quod ipsi committit; sive divinum Liturgiæ officium
Quæstio CXII.

Resp. Quintum Mysterium Pœnitentia est, quæ vera quædam penitusque infixa tristitia est, ob ea, quæ in se quisquam admisit peccata. Quæ cum firme animi proposito

emendandæ in posterum vitæ suæ, plenaque
voluntate observandi efficiendique, quidquid
bebaïan, νὰ διορθώσῃ τὴν ζωήν του εἰς τὸ
μέλλον, καὶ μὲ ἐπιθυμίαν, νὰ τελειώσῃ ὃ, τι
toῦ ἐγχειρίζει, ἢ τὴν Ἐὐαγγελίου ἀνάγνωσιν, ἢ τοῦ Ἀποστόλου, ἢ
vā φέρῃ τὰ ἱερὰ σκεύη, ἢ τὸν κόσμον τῆς
ἐκκλησίας, διατὶ πᾶσα τάξις ἔχει τὸ ἱδίον τῆς
σημάδιον, μὲ τὸ ὁποῖον καθ᾿ ἑνα διαφέρει
ἀπὸ τὸν ἄλλον· καὶ πρέπει ὁ ἐπίσκοπος νὰ τὸ
dierpēneūη.

τοῦ ἐγχειρίζει, ἢ τὴν θείαν ἱερουργίαν, ἢ τὴν

sit, sive lectio evangelii, sive Apostolicarum
epistolarum, sive ut sacra vasa gestet, sive ut
mundum ecclesiæ servet. Est enim cuique
ordini peculiare insigne suum, quo singillatim
alius ab alio distinguitur, quod explanare
debet Episcopus.

Ἐρώτησις ριβʹ.

Poïon εἶναι τὸ πέμπτον μυστήριον;

'Απ. Τὸ πέμπτον μυστήριον εἶναι ἡ

βεβαιαν, νὰ διορθώσῃ τὴν ζωήν του εἰς τὸ
muṣṭhīrion; τὸ πέμπτον μυστήριον εἶναι ἡ

'Ερώτησις ριγʹ.

Τὸ πέμπτον μυστήριον εἶναι ἡ

μετάνοια, ἢ ὁποία εἶναι ἑνῶς πόνος τῆς

τoῦ ἐγχειρίζει, ἢ τὴν Ἐὐαγγελίου ἀνάγνωσιν, ἢ τοῦ Ἀποστόλου, ἢ
vā φέρῃ τὰ ἱερὰ σκεύη, ἢ τὸν κόσμον τῆς
ἐκκλησίας, διατὶ πᾶσα τάξις ἔχει τὸ ἱδίον τῆς
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Quæstio CXII.

Resp. Quintum Mysterium Pœnitentia est,
quæ vera quædam penitusque infixa tristitia
est, ob ea, quæ in se quisquam admisit peccata. Quæ cum firme animi proposito

emendandæ in posterum vitæ suæ, plenaque
voluntate observandi efficiendique, quidquid
bebaïan, νὰ διορθώσῃ τὴν ζωήν του εἰς τὸ
μέλλον, καὶ μὲ ἐπιθυμίαν, νὰ τελειώσῃ ὃ, τι
toῦ ἐγχειρίζει, ἢ τὴν Ἐὐαγγελίου ἀνάγνωσιν, ἢ τοῦ Ἀποστόλου, ἢ
vā φέρῃ τὰ ἱερὰ σκεύη, ἢ τὸν κόσμον τῆς
ἐκκλησίας, διατὶ πᾶσα τάξις ἔχει τὸ ἱδίον τῆς
σημάδιον, μὲ τὸ ὁποῖον καθ᾿ ἑνα διαφέρει
ἀπὸ τὸν ἄλλον· καὶ πρέπει ὁ ἐπίσκοπος νὰ τὸ
dierpēneūη.

τοῦ ἐγχειρίζει, ἢ τὴν θείαν ἱερουργίαν, ἢ τὴν

sit, sive lectio evangelii, sive Apostolicarum
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vā φέρῃ τὰ ἱερὰ σκεύη, ἢ τὸν κόσμον τῆς
ἐκκλησίας, διατὶ πᾶσα τάξις ἔχει τὸ ἱδίον τῆς
σημάδιον, μὲ τὸ ὁποῖον καθ᾿ ἑνα διαφέρει
ἀπὸ τὸν ἄλλον· καὶ πρέπει ὁ ἐπίσκοπος νὰ τὸ
dierpēneūη.

τοῦ ἐγχειρίζει, ἢ τὴν θείαν ἱερουργίαν, ἢ τὴν

sit, sive lectio evangelii, sive Apostolicarum
epistolarum, sive ut sacra vasa gestet, sive ut
mundum ecclesiæ servet. Est enim cuique
ordini peculiare insigne suum, quo singillatim
alius ab alio distinguitur, quod explanare
debet Episcopus.
Resp. Primo videndum, ut pœnitens sit Christianus, fidei orthodoxæ et catholicæ. Namque pœnitentia, que vera destituitur fide, non est pœnitentia nec Deo accepta. Secundo ut confessionarius, qui confessionem Christianorum resipiscens audit et excipit, pariter orthodoxus sit. Nam hæreticus et apostata nullam solvendi piacula potestatem habet. Tertio necesse est, habere pœnitentem contritionem cordis seriumque de admissis noxis dolorem, quæs Dei iram lassessit aut damnum proximo dedit, de qua contritione ait David (Psa. li. 19): 'Cor contritum est et lacrimarum suspexit alius, de qua contritione hoc loco parocephalique Deus non despiciat.' Hanc cordis contritionem sequi debet viva voce sigillatim, quæs Dei iram suppressit et humilitatem Deus non despiciat. Hanc cordis contritionem sequi debet viva voce sigillatim, quæs Dei iram suppressit et humilitatem Deus non despiciat. Hanc cordis contritionem sequi debet viva voce sigillatim, quæs Dei iram suppressit et humilitatem Deus non despiciat. Hanc cordis contritionem sequi debet viva voce sigillatim, quæs Dei iram suppressit et humilitatem Deus non despiciat. Hanc cordis contritionem sequi debet viva voce sigillatim, quæs Dei iram suppressit et humilitatem Deus non despiciat. Hanc cordis contritionem sequi debet viva voce sigillatim, quæs Dei iram suppressit et humilitatem Deus non despiciat.
κατηγορητικὴ ἑαυτῆς μετ’ ὀδύνης, ὅταν
gίνεται. Καὶ τὸ τέταρτον μέρος τῆς μετανοίας
πρέπει νὰ εἶναι ὁ κανόνα καὶ τὸ ἐπιτίμιον,
ὅπου δίδη καὶ διορίζῃ ὁ πνευματικός, ὡς ἂν
εἶναι προσευχαὶ, ἐλεημοσύναι, νηστείαι,

ἐπίσκεψις ἀγίων τόπων, αἱ γονυκλισίαι καὶ
tὰ ὁµια, ὅπου θέλουσι φανεῖν ἁρµὸδια εἰς
tὴν κρίσιν τοῦ πνευµατικοῦ. Πλὴν ἐκεῖνος,
ὅπου μισεύων ἀπὸ τὴν ἐξοµολόγησιν, πρέπει
vὰ λογιάζῃ ἐκεῖνα, ὅπου εἶπεν (Ψαλ. λυ΄. ἱέ.)
ὁ ᾿Σαµιῳδός· ἐκκλίνον ἀπὸ κακοῦ, καὶ
ποίησον ἀγαθόν· καὶ ἐκεῖνα, ὅπου (Ἰωαν. ἡ.
ἰδ΄.) εἶπεν ὁ Σωτὴρ ἡµῶν· ἰδὲ υγίης γέγονας,
μικέτι ἁμαρτάνειν· ἵνα μὴ χεῖρον τί σοι γένηται:
καὶ (Ἰωαν. ἡ. ἵα.) ἀλλοτερεῖ πορεύον, καὶ μικέτι
ἀμάρτανε. Καλὰ καὶ νὰ εἶναι ἀδύνατον εἰς
tὸν ἄνθρωπον, νὰ φύγῃ ὅλως διάλου τὸ
ἀμάρτανεν, μὲ ὅλον τοῦτο κάθα ὀρθόδοξος
eἶναι κρατηµένους ἀπὸ μίαν ἐξοµολόγησιν
evοὺς εἰς τὴν ἀλλην, νὰ κάµη ὅπων διόρθωσιν
ἡµπορεῖ εἰς τὴν ξωήν του, κατὰ τὴν
συνείδησιν ὅπου ἔχει.

Ἐρώτησις ὅδι.

Ποῖα εἶναι τὰ κέρδη τοῦτον τοῦ μυστηρίου;

‘Ἀπ. Τὸ πρῶτον κέρδος εἶναι διατὶ καθὼς
μὲ τὴν ἁμαρτίαν κατεστάθη ἀκαθόριστη ἐκεινὴν,
ὅπου ἀποκτήσαμεν εἰς τὸ ἁγιασµὸν
tέτοιας λογιὰς πάλιν ἐγγίζοµεν εἰς αὐτὴν διά
tῆς ἁμαρτονίας· καὶ καθὼς μὲ τὴν ἁμαρτίαν
ὑποτροφεῖν τῆς θείας χάριτος· τέτοιας λογιῆς
diὰ τῆς ἁμαρτονίας ταύτην πάλιν ἀποκτώµεθα.
Καὶ καθὼς διὰ τὴν ἁμαρτίαν ἔρχοµεθα εἰς
tὴν αἰχµαλωσίαν τοῦ διαβόλου· οὕτω διὰ τῆς
μετανοίας ἠλευθεροῦµεθα ἀπ’ αὐτὴν.

nimirum patri spirituali convenientissima
videbuntur. Qui expiatus a confessione
ἐπίσκεψις ἁγίων τόπων, αἱ γονυκλισίαι καὶ
tὰ ὅµια, ὅπου θέλουσι φανεῖν ἁρµὸδια εἰς
tὴν κρίσιν τοῦ πνευµατικοῦ. Πλὴν ἐκεῖνος,
ὅπου μισεύων ἀπὸ τὴν ἐξοµολόγησιν, πρέπει
vὰ λογιάζῃ ἐκεῖνα, ὅπου εἶπεν (Ψαλ. λυ΄. ἱέ.)
ὁ ᾿Σαµιῳδός· ἐκκλίνον ἀπὸ κακοῦ, καὶ
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ἰδ΄.) εἶπεν ὁ Σωτὴρ ἡµῶν· ἰδὲ υγίης γέγονας,
μικέτι ἁμαρτάνειν· ἵνα μὴ χεῖρον τί σοι γένηται:
καὶ (Ἰωαν. ἡ. ἵα.) ἀλλοτερεῖ πορεύον, καὶ μικέτι
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tὸν ἄνθρωπον, νὰ φύγῃ ὅλως διάλου τὸ
ἀμάρτανεν, μὲ ὅλον τοῦτο κάθα ὀρθόδοξος
eἶναι κρατηµένους ἀπὸ μίαν ἐξοµολόγησιν
ἐὼς εἰς τὴν ἀλλην, νὰ κάµη ὅπων διόρθωσιν
ἡµπορεῖ εἰς τὴν ξωήν του, κατὰ τὴν
συνείδησιν ὅπου ἔχει.

Quæstio CXIV.

Qui fructus hujus mysterii sunt?

Resp. Primum illud emolumentum est,
quod, quemadmodum per peccatum jacturam
facimus ejus innocentiae, quam in sacro
baptismate acquisivimus: ita rursus ad illam
debet tamen pius quisque secundum
conscientiam, quam habet, ab una confessione
ad aliam, quantum poterit maximam,
emendationi vita suæ dare operam.
Quæstio CXV.

Resp. Honorabile Conjugium. Quod primo quidem mutuo viri feminaeque in se invicem consensu, nullo interveniente legitimo impedimento, instituitur; sed ejusmodi consensus non videtur justarum nuptiarum stipulatio conventio esse, nisi iidem illi sponsalia sua, mutua testificatione, coram sacerdote, affirmant: conjunctis dextris fidem dant, quod alter alteri fidem, honorem, amoremque conjugalem, ad finem usque vitae, quocunque rerum discrimine, constanter servaturus, nec alter alterum deserturus sit. Deinde sanctur consecratrice hac illorum consensio ac promissio per sacerdotem, fitque illud, quod scriptum est (Heb. xiii. 4):

'Honorabile in omnibus conjugium et torus impollutus.'

Quæstio CXVI.

Qui fructus ex hoc Mysterio nascuntur?

Resp. Primum, quod homo per nuptias a periculo scortionis ac incontinentiæ cujusvis deflectit. Quippe ideo honorabile matrimonium institutum est, ut
ἡ τῆς σαρκὸς ἐπιθυμία, καθὼς (ά. Κορ. ζ΄. β΄) λέγει ὁ Παῦλος· διὰ τῆς πορνείας ἕκαστος τὴν ἐαυτοῦ γυναίκα ἐχέτω. Δεύτερον διατιμᾶται ἡ παιδοποιία μὲ τὴν τιμιάν γέννησιν. Τρίτον, διατιμᾶται εἰς καιροὺς τινὰς ἀσθενείας, ἡ ὁποία μᾶς μεταφέρει συμπαθητικῶς ἐν τῷ ᾿Ανδρέᾳ τὸν ἑαυτοῦ γυναίκα ἐχέτω. Δεύτερον διατιμᾶται ἡ παιδοποιία μὲ τὴν τιμιάν γέννησιν. Τρίτον, διατιμᾶται εἰς καιροὺς τινὰς ἀσθενείας, ἡ ὁποία μᾶς μεταφέρει συμπαθητικῶς.

τῆς ἐκκλησίας, καὶ προσευχᾶσθαι ἐπὶ αὐτὸν, ἀλλείπουν τὸν ἄνδρα ἐν τῷ ᾿Οἴκῳ τοῦ Κυρίου. Καὶ ἡ ἐντολή τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐξαναπαύεται αὐτὸν ὁ Κύριος, κἀν ἀμαρτάνω ἢ πεποιήκως, ἀφεθήσεται αὐτῷ.
Quæstio CXVIII.

Ερώτησις ριή.

Τί πρέπει νὰ βλέπωμεν εἰς τὸ μυστήριον τούτο;

Ἀπ. Πρῶτον πρέπει νὰ προσέχωμεν, νὰ γίνεται τὸ μυστήριον τούτο ἀπὸ ἱερεῖς μὲ τὰ ἀκόλουθα τοῦ μυστηρίου, καὶ ὅχι ἀπὸ τινὰ ἄλλον. Δεύτερον, νὰ εἶναι τὸ ἔλαιον καθαρὸν χωρὶς τινὸς ἀπτύματος, καὶ νὰ εἶναι ὁ ἄσθενῆς ὀρθόδοξος καὶ καθολικῆς πίστεως, νὰ εἶναι ἔξωμολογούμενος τὰ ἀμαρτήματα του ἐμπροσθέν εἰς τὸν ἱερέα τὸν πνευματικόν του. Καὶ τρίτον, εἰς τὸν καιρὸν τοῦ χρίσματος νὰ διαβάζεται ἡ εὐχὴ τὸν πνευματικὸν τοῦ. Καὶ τρίτον, εἰς τὸν καιρὸν τοῦ χρίσματος νὰ διαβάζεται ἡ εὐχὴ τὸν πνευματικὸν τοῦ.

Resp. Primum ut hoc Mysterium cum omni consequentia sua per sacerdotes non vero per alium ullum ministretur. Secundo ut oleum purum inconditumque sit, atque ut ægrotus tum orthodoxus fideique Catholicæ addictus sit, tum ut paullo antea patri suo spirituali, quidquid deliquerat, confessus fuerit. Tertio ut interea, dum unctio peragitur, recitetur illa oratio, qua Mysterii hujus vis et efficacia exponitur.

Quæstio CXIX.

Ερώτησις ριθʹ.

Ποῖοι εἶναι οἱ καρποὶ τοῦ μυστηρίου τούτου;

Ἀπ. Τὰ διάφορα καὶ καρποὺς, ὑπὸ γεννοῦνται ἀπὸ τὸ μυστήριον τούτο, ὁ Ἀπόστολος Ἰάκωβος ἐρμηνεύει, λέγωντας ἄφεσιν ἁμαρτιῶν ἢ σωτηρίαν ψυχῆς ἢ ἄφεσιν τῶν ἁμαρτιῶν τῆς ψυχῆς πάντητε εἰς τὸν ἐμπροσθέν ἄκολουθη.

 Resp. Emolumenta ac fructus Mysterii hujus enarrat Apostolus Iacobus (loco modo apposito), nimirum criminum admissorum gratiam sive salutem animæ atque sanitatem etiam corporis. Quæ, utut non semper obtineatur, certe remissio peccatorum animæ in penitente semper obtinetur.

Quæstio CXX.

Ερώτησις ρκʹ.

ψυχῆς πάντητε εἰς τὸν ἐμπροσθέν ἄκολουθη.

Resp. Quid observandum nobis in hoc Mysterio?

Resp. Emolumenta ac fructus Mysterii hujus enarrat Apostolus Iacobus (loco modo apposito), nimirum criminum admissorum gratiam sive salutem animæ atque sanitatem etiam corporis. Quæ, utut non semper obtineatur, certe remissio peccatorum animæ in penitente semper obtinetur.
Undecimus fidei Articulus quis est?

Resp. Exspecto resurrectionem mortuorum.

Quæstio CXXI.

Quid hic fidei Articulus docet?

Resp. Docet certam minimeque commentitiam corporum humanorum resurrectionem, proborum pariter atque improborum, a morte obita futuram; secundum verbum Domini, qui ait (Ioh. v. 28): 'Omnes, qui in monumentis suis sunt, audient vocem filii Dei et egredientur, qui bona egerunt, in resurrectionem vitæ; qui mala, in resurrectionem judicii.' Eadem autem omnino corpora erunt, quibuscum in hoc mundo vixerant, dicente Iobo (xix. 25): 'Scio quae oculis meuis cognovisse, et alius me eam: Scio super terram. Resurget cutis mea, quæ hæc confecta sunt, quæ oculus meus vidit, et non alius. Omnia tæta haec mihi in sinu confecta sunt.' Verum sint tæta in culpo. Namque a Domino haec mihi confecta sunt, quorum ego mihi conscius sum, quæ oculus meus vidit, et non alius. Omnia vero mihi in sinu confecta sunt.' Verum corpus hoc, quod idem numero futurum diximus, resuscitatum incorruptibile erit atque immortale,
animas omnes in sua quasque corpora reversuras, et tum una cum iis perfectam aeternamque mercedem actionum operumque suorum accepturas; sed et impiorum corpora immortalia erunt, quippe aeternis discrucianda supplicis.

'Erwtetois rkb'.

Tì dìdàskei to ðeùteron toùtò to ãðrònon tìs pìsteos;


'Erwtetois rìk'.

Tì kérðòs ëxei ð ãðròposò ñòðò tìn ënvùmmènìn tàwòn têssàrwòn pràgmàtòw;

'Ap. Dìatì ìënnàtìa eìs ìùtòù ìùvsëbëia, ðùlëzìs ñòðò tìn ìàmàrtìà, ðóàìs ðòò òù Òèòëò, ðóàìs tìs ðì

κατά τὸ ἀδὲν γεέννης, ἀγάπη τῆς οὐρανίου βασιλείας, καὶ ταύτα λογιζόμενος πρέπει νὰ ἔτοιμαζεται πρὸς τὸν θάνατον, ἐνθυμούμενος τὴν τελευταίαν ἡμέραν, νὰ γίνεται ἐτοίμος εἰς τὸ νὰ ἀποδώσῃ λόγον διὰ τοὺς λογισμοὺς, διὰ τῶς λόγους, διὰ τὰς πράξεις του· ἐνθυμούμενος δὲ τοῦ ἀδου νὰ προσέχη, νὰ μὴν

regnique cœlestis desiderium. Quæ qui assidue animo volutat, haud dubie ad suprema sese diligenter componet. Quippe summum illum ac censorium orbis diem recogitut, ut paratior fiat ad reddendas rationes cogitationum, dictorum factorumque omnium. De inferis cogitat, quo ne illuc incidat caveat.
πέσῃ εἰς αὐτὸν· ἐνθυμούμενος δὲ τῆς τῶν οὐρανῶν βασιλείας νὰ σπουδάζῃ νὰ τὴν ἀπολαύσῃ.

'Ερώτησις ρκδ'.

Ποίον εἶναι τὸ δωδέκατον ἄρθρον τῆς πίστεως;

'Απ. Καὶ ζωὴν τοῦ μέλλοντος αἰώνος.

'Ερώτησις ρκέ.

Τί διδάσκει ἡ ἁγία ἐκκλησία εἰς τοῦτο τὸ ἀρθρον τῆς πίστεως;

'Απ. Πῶς εἰς τὸν μέλλοντον αἰώνα θέλει ἔλθῃ ἡ εὐλογία τοῦ Θεοῦ εἰς τοὺς ἐκλεκτούς του καὶ ζωή μὲ χαράς καὶ εὐφροσύναις πνευματικάς, όπού ποτὲ δὲν θέλουσιν ἔχειν τέλος, καθὼς ἡ Γραφή (α. Κορ. β’, θ’) μαρτυρεῖ λέγουσα· αὶ ὁ φθαλμός οὐκ εἴδε καὶ οὐχ ήκουσε καὶ ἐπὶ καρδιάν ἄνθρωπον οὐκ ἀνέβη, ἢ ἠτίμασεν ὁ Θεὸς τοῖς ἁγιασμένοις αὐτῶν. Ὅσαύτως καὶ εἰς ἄλλον τόπον (Ῥωμ. 1ος' β'). λέει· οὐ γὰρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ.

Idem cæleste regnum mente complectitur, ut omni studio ad illud assequendum contendat.

Quæstio CXXIV.

Duodecimus fidei Articulus quis est?

Resp. Et vitam venturi seculi.

Quæstio CXXV.

Quid in hoc fidei Articulo sancta docet Ecclesia?

Resp. Quod in seculo futuro ventura est Dei gratia et beneficentia super electos suos, et aeterna vita gaudiis ac laetitiis spiritualibus nullum unquam finem habituris cumulatissima, teste Scriptura (1 Cor. ii. 9): 'Quæ oculus non vidit, nec auris audivit, nec in cor hominis adscenderunt, quæ paravit Deus iis, qui ipsum diligent.' Eodem et alibi modo (Rom. xiv. 17): 'Non enim est regnum Dei esca et potus; sed justitia et pax et gaudium in Spiritu Sancto.'

Quæstio CXXVI.

Solane fortasse an anima an vero etiam corpus simul æternis fruentur gaudiis?

Resp. Quod in seculo futuro ventura est Dei gratia et beneficentia super electos suos, et aeterna vita gaudiis ac laetitiis spiritualibus nullum unquam finem habituris cumulatissima, teste Scriptura (1 Cor. ii. 9): 'Quæ oculus non vidit, nec auris audivit, nec in cor hominis adscenderunt, quæ paravit Deus iis, qui ipsum diligent.'
Resp. Quemadmodum anima et corpus sociata opera spe æternæ mercedis bonum efficiunt: ita etiam laetitia alia corporis erit; siquidem corpus gloria coruscabit; totus vero homo ex anima et corpore glorioso compositus erit. Atque tunc Angelis ipsis similis et æqualis fiet, secundum Scripturam, quæ dicit (Matt. xxii. 30): 'Nam in resurrectione nec ducunt uxores τὴν Γραφὴν (Ματθ. κβʹ. λʹ.) τὴν λέγουσαν· nec ducuntur, sed sunt ut Angeli Dei in cœlo.'

Corpus gloriosum erit, immortale, incorruptibile, non cibi, non potus indigum, οὐρανῷ εἰσίν. Τὸ σῶμα θέλει εἶναί τὸν φθαρτὸν τὸν θάνατον τοῦτο ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἀφθαρσίαν. Ἡ δὲ χαρὰ καὶ ἡ ἀγαλλίασις δὲν θέλει εἶναι ἄλλη παρὰ ἡ θεωρία τῆς μακαρίας Τριάδος καὶ ὁ πνευματικὸς χορὸς.
The Confession of Dositheus, or the Eighteen Decrees of the Synod of Jerusalem.

[The Greek original and Latin version are taken from Kimmel's *Monumenta Fidei Ecclesiae Orientalis*, Pt. I. pp. 425–488, compared with Hardouin's *Acta Conciliorum*, Tom. XI. pp. 233–268. For an account and abridgment of these articles, see Vol. I. pp. 61–67. The Eighteen Decrees of the Synod of Jerusalem are a refutation of the Eighteen Articles of the Confession of Cyril Lucar, which should be compared with them. See Vol. I. § 54, pp. 54–57.]
Decretum I.

Credimus in unum Deum verum, omnipotentem et immensum, Patrem, Filium et Spiritum Sanctum; Patrem ingenitum, Filium ex Patre ante sæcula genitum, ei consubstantialem, Spiritum Sanctum ex Patre procedentem, Patri Filioque consubstantialem.

Itaque tres una in essentia personas sanctissimam Trinitatem appellamus, quæ ab omni creatura continuo benedicitur, glorificatur et adoratur.

Decretum II.

Credimus Sacram Scripturam a Deo traditam, eique propterea, non quidem, ut lubuerit, sed secundum Ecclesiæ Catholicæ traditionem et interpretationem adhibendum esse fidem omni dubitatione majorem.

Hanc quidem universa recipit hæreticorum colluvies, at sub metaphoris et equivocationibus, nec non et humanæ sapientiæ sophismatis perperam interpretantur; quæ sunt distincta, confundunt, atque in rebus ab omni joco alienis nugantur. Quippe si alteri atque alteri diebus singulis novus probaretur scripturae sensus: eadem ipsa per gratiam Christi hactenus Catholica non perstitisset Ecclesia, unam eamdemque retinens de fide sententiam, illique semper eodem modo et inconcusse adhaerens; sed in
infinitas foret factiones conscissa ac variis hæreticorum sectis divisa; nec esset veritatis aæriesin ὑπέκειτο· καὶ μηδ᾿ ἦν ἡ ἐκκλησία ἁγία στύλη καὶ ἑδραίωμα τῆς ἀληθείας, columna et firmamentum sancta Ecclesia, immaculataque ac sine ruga, sed congregatio improborum, cujusmodi esse manifestum est conventum hæreticorum ac potissimum Calvinistarum, quos quidem non pudet ab Ecclesia discere, ac deinde ipsam flagitiose repudiare. Quamobrem non minorem esse Ecclesiae Catholicæ auctoritatem credimus, quam Sacrae Scripturae. Enimvero utrique auctor quum sit Spiritus Sanctus, perinde est, Catholicam Ecclesiam audiéris ac SacramScripturam. Deinde, loquem a se ipso hominém, quisquis ille sit, contingit errare et falli, quin et fallere; Catholicam vero Ecclesiam, utpote a se ipsa numquam; sed Spiritus Sancti, cujus magisterio ad usque sæculi consummationem absque intermissione erudit, illustratione aut lucutam aut loquentem errare nequaquam contingere potest, aut omnino fallere ac falli; sed perpetuam habet perinde ac Sacra Scriptura firmitatem et auctoritatem.

Decretum III.

Credimus Deum Optimum ab æterno, quos elegit, prædestinasse ad gloriam: quos vero reprobavit, damnationi deputasse: at non sic, ut illos justificare, hos autem sine caussa probare voluerit atque damnare. Hoc enim a Deo communi omnium patre prorsus alienum, qui quidem personarum nescit acceptionem, sed vult omnes homines salvos...
ἀνθρώπους σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, Θεῷ· ἀλλ᾿ ὅτι τούτους μὲν προεῖδεν καλῶς τῷ αὐτεξουσίῳ χρησομένους, τούτους fieri et ad agnitionem veritatis venire. Sed illos quidem prædestinavit, quos arbitrio suo

dὲ κακῶς, προορίσατι ἢ κατακρίνατι. Ἡννοοῦμεν δὲ τὴν χρῆσιν τοῦ αὐτεξουσίου oūτως, ὥστε τῆς θείας καὶ φωτιστικῆς χάριτος, ἦν καὶ προκαταρκτικὴν προσαγορέουμεν, οἶον φῶς τοῖς ἐν σκότει παρὰ τῆς θείας ἀγαθότητος πάσης χορηγουμένης, τοῖς βουλομένοις ὑπείξαι ταύτη, καὶ γὰρ οὐ τοὺς μὴ θέλοντας ἀλλὰ τοὺς θέλοντας ὑπείξαι—καὶ συγκατατεθήκατι, ἐν οἷς ἐκείνη ἐντέλεται, πρὸς ἀστήριαν oūσιν ἀναγκαιοτάτος, δωρεῖσθαι ἐπομένως καὶ ἱδικῆν χάριν, ἡτὶς συνεργοῦσα καὶ ἐνδυναμοῦσα καὶ ἐμόνους πρὸς τὴν τοῦ θεοῦ ἀγάπην, ταῦταν εἰπεῖν, πρὸς ἂ θεοῦ θέλει ἡμᾶς ἐργάζεσθαι ἀγαθά, ἢ καὶ ἡ προκαταρκτικὴ χάρις προσενετείλατο, ἀποτελοῦσα, δικαικαὶ καὶ προορισμένους ποιεῖ. Τοῖς δὲ μὴ θέλοντας ὑπακούσατι καὶ συγκατατεθήκατι τῇ χάριτι, καὶ διὰ τοῦτο υἱὸν ἡθεοῦ βούλει ἡμᾶς ἐργάζεσθαι τηροῦσα καὶ ἐν τοῖς τοῦ σατανᾶ ἐπιτηδεύμασι τὴν ἅν παρὰ θεοῦ εἰλήφασιν αὐτεξουσίατητα εἰς τὸ ἐργάζεσθαι ἐκουσιώς τὸ ἀγαθόν, καταρχωμένοις, γίνεσθαι τὴν παραχώρησιν εἰς άθικον κατάκρισιν.

Τὸ δὲ λέγειν παμμιάρους αἱρετικοὺς—ὡς κεῖται ἐν τῷ κεφαλαίῳ—τὸν θεοῦ προορίζειν ἢ κατακρίνειν μηδαμώς εἰς τὰ ἔργα ἀποβλέποντα τῶν προοριζομένων ἢ κατακρινομένων, βεβηλόν καὶ ἀνόσιον οἴδαμεν. Ἐμάχετο γὰρ ἄν οὕτως ἡ γραφὴ bene usuros præscivit: quos vero male, damnavit. Hunc porro liberi arbitrii usum ita intelligimus, ut divina quidem illuminatrix gratia, quam et præveniens appellamus, ceu lumen in tenebris ab divina bonitate omnibus impendatur; ac postmodum iis, qui obtemperare illi, atque ad ea, quae tamquam saluti pernecessaria hæc ipsa præcipit, neque enim non volentibus utilis est, sed solum volentibus—peculiaris gratia subministretur, quæ cooperando nobis viresque præbendo atque ad Dei amorem, id est ad ea, quæ vult Deus et præveniens gratia monuit, bona facienda perseverantiam impertiendo, justos nos facit et prædestinatos; iis vero, qui gratie consentire et cooperari noluerint ac proinde, quæ a nobis exigit Deus, prætermiserint, suoe arbitrio, quod, ut bonum voluntarie facerent, a Deo acceperunt, ad gerendum satanæ morem abusi sunt in reprobationem cedit et æternam damnationem.

Quod vero scelestissimi ajunt haeretici, ut eodem capite habetur, Deum nullo prorsus respectu ad prædestinorum reproborumve opera illos prædestinare, hos damnare, abominandum ducimus et sacrilegum. Secum enim ita Scriptura pugnaret, utpote quæ fideli salutem
πρὸς ἑαυτὴν, διὰ τῶν ἔργων τῷ πιστῷ
didaskousa

tὴν σωτηρίαν καὶ τὸν θεὸν μόνον ἀτίτων
ὑποθεμένη κατὰ μόνην τὴν φωτιστικὴν
χάριν, ἣν μὴ προηγησαμένων ἔργων παρέχει,
dei̇ξα τῷ ἄνθρωπῳ τὴν τῶν θείων
πραγμάτων ἀλήθειαν, καὶ διδάξαι, ὡς
οὗτος ἐκείνη συγκατατεθῇ εἰ βούλοιτο,
καὶ ποιήσα τὸ αγαθὸν καὶ εὐάρεστον,
καὶ οὕτω σωτηρίας τυχεῖν.

Ἀλλὰ καὶ τὸ τὴν θείαν θέλησιν αἰτίαν εἶναι
tῶν κατακρινομένων οὕτως ἀπλῶς καὶ
ἀναίτιως, ποιάν οὐκ ἔχει μανίαν; ποιάν οὐκ
ἐπιφέρει κατὰ τὸν θεοῦ συκοφαντίαν; καὶ
ποιάν εἰς τὸ θέον οὐ λαλεῖ ἄδικα καὶ
βλασφημά; Απείρατον μὲν γὰρ κακών τὸ
θείον καὶ πάντων ἔξ ἱσού ἐθιλθὸν σωτηρίαν,
ὡς ἡ ἐκούσις χώραν τῆς προσωποληψίας
πάρ αὐτῷ οἴδαμεν, καὶ τοῖς βεβήλοις
genoméνos skédei dià μοχθηρὰν αὐτῶν
προαίρεσιν καὶ ἀμετανόητον καρδίαν, ὡς
díkaion, παραχωρεῖν τὴν κατάκρισιν
ὁμολογοῦμεν. Κολάσεως δ’ αἰωνίου,
ὡμότητος τε καὶ ἀπλαγχνίας καὶ
misanghrwpías aitión oútopote, oúpotè faìmen
tὸν θεὸν, τὴν χαρὰν γίνεσθαι ἐν οὐρανῷ ἐπὶ
ἐνὶ μετανοούντι ἀμαρτωλῷ ἀποφημάμενον.
Μή γένοιτο, ἡμᾶς οὗτος ἢ πιστεύσαι ἢ
ἐννοησαι, ἐως ἡ ἐσαύτῶν ἐσμεν, ἀναθέματι
de aiwniód kathupobállemoν tòu τῷ τοιαύτα
καὶ λέγουτας καὶ φρονοῦντας καὶ χείρους
pántων ἀπίστων gínwskoμεν.

ex operibus statuit, deumque solum auctorem
supponit per solam illuminatricem gratiam,
quam quidem nullis præcedentibus operibus
exhibet rerum divinarum homini veritatem
ostendere, eumque, qui adsentiat illi, si
voluerit, atque ad opera bona deoque accepta,
qui salutem assequatur, incumbat, edocere.
Non auferit illi velle: aut velle obedire, aut non
obedire.

Sed et hominum ita simpliciter ac sine
causa damnatorum auctorem statuere
divinam voluntatem, insania quanta? que
major Deo inseratur calumnia? quanta in
supremum Numen injustitia? quanta
blasphemia? Quippe intentatorem malorum
esse Deum et omnium ex æquo salutem velle,
ceu apud quem personarum acceptio nulla est,
cognoscimus, et his qui pravis voluntatibus
ac secundum impenitentiam con
vasa in
epiphérer κατὰ τὸν υψὸς οὐ λαλεῖ ἄδικα καὶ
βλασφημάν; Απείρατον μὲν γὰρ κακῶν τὸ
θείον καὶ πάντων ἔξ ἱσού ἐθιλθὸν σωτηρίαν,
ὡς ἡ ἐκούσις χώραν τῆς προσωποληψίας
πάρ αὐτῷ οἴδαμεν, καὶ τοῖς βεβήλοις
genomé̇νos skédei dià μοχθηρὰν αὐτῶν
προαίρεσιν καὶ ἀμετανόητον καρδίαν, ὡς
díkaion, παραχωρεῖν τὴν κατάκρισιν
ὁμολογοῦμεν. Κολάσεως δ’ αἰωνίου,
ὡμότητος τε καὶ ἀπλαγχνίας καὶ
misanghrwpías aitión oútopote, oúpotè faìmen
tὸν θεὸν, τὴν χαρὰν γίνεσθαι ἐν οὐρανῷ ἐπὶ
ἐνὶ μετανοούντι ἀμαρτωλῷ ἀποφημάμενον.
Μή γένοιτο, ἡμᾶς οὗτος ἢ πιστεύσαι ἢ
ἐννοησαι, ἐως ἡ ἐσαύτῶν ἐσμεν, ἀναθέματι
de αιωνίων καθυποβάλλομεν τοὺς τὰ τοιαύτα
καὶ λέγουτας καὶ φρονοῦντας καὶ χείρους
pántων ἀπίστων gínwskoμεν.

Decretum IV.
Credimus Deum in personis trinum, Patrem, Filium et Spiritum Sanctum visibilium ac invisibilibum esse conditorem: invisibilibum quidem, quæ sunt angelicæ virtutes, animæ rationales et daemonum—quamquam tales Deus daemones non fecit, quales postea volentate sua facti sunt,—visibilibum autem, quæ sunt caelum et ea, quæ sub caelo sunt. Quia vero natura bonus est creator, valde bona fecit quæcunque fecit, nec potest opifex esse malorum. Si quod vero malum, videlicet peccatum, quod contra divinam voluntatem sit, in homine vel diabolo. Vera quippe juxta ac firmissima est haec regula, malum hominis aut daemonis esse. Canum nequissimae vis sinsat, ab summa bonitate in finem mundi. Cum ergo divina providentia regiis, ut hoc vel illud vel aliqua alia, nequissima vis sit, habemus quendam modum uniusquae ad aliquid melius dirigendo. Hæc porro divinae decreta providentiae ejusdemque incorporeis habendae, non investigare. Quamquam et ea, quæ apud Sacram Scripturam nobis de illa tradita sunt, ceu ad vitam aeternam conducentia, bona mente perscrutari illaque proinde juxta
præstantissimas deo notiones absque hæitatione interpretari debemus.

Decretum VI.

Credimus primum hominem a Deo creatum in paradiso recidisse, quum neglecto divino precepto serpentis fraudulento obtemperavit consilio; indecque originale peccatum seu hereditarium profluxisse: quatenus carnali hæreditarium profluxisse: quatenus carnali

hæreditarium profluxisse: quatenus carnali

in hac peregrinatione laboriosam et quod cumulus est omnium, mortem corporalem.

Decretum VII.

καὶ ἀειπάρθενος Μαρία τῶν τοιούτων καὶ τῶν όμοίων τοῦτοις πλημμελημάτωι οὐκ ἐπειράθησαν ἀλλ’ ἀπετέλεσαν ὠς ποιήσω τῷ ἀνθρώπῳ διὰ τὴν παράβασιν δεδωκεν ἡ θεία δικαιοσύνη, οἷον ἱδρῶτας τῶν πόνων, θλίψεως, σωματικὰς ἀσθενείας, ωδίνας του τίκτειν καὶ τέως το τζην ἐν τῇ παροικίᾳ ἐπιπόνως, καὶ τελευταίον τὸν σωματικὸν θάνατον.

imprimis Verbi divini mater ac semper virgo Maria nullum istorum aut hujusmodi experti sint peccatorum; at ea dumtaxat, que divina justitia homini ceu pænem inflixit, nimium sudores laborum, ærumnas, corporis infirmitates, dolores in partu, denique vitam in hac peregrinatione laboriosam, et quod cumulus est omnium, mortem corporalem.
Credimus Filium Dei Dominum nostrum Jesum Christum exinanivisse semet ipsum, id est, humanam carnem in propriam assumisse personam, Marie semper virginis in utero de Spiritu Sancto conceptum et incarnatum, absque ullo matris labore aut dolore aut virginitatis ejus lasione naturam, passum, sepultum; huncque die tertia secundum scripturas gloriosum recurrexisse, in coelum adscendisse et a dextris Dei Patris considere, atque ad vivos mortuosque judicandos exspectamus adventurum.

Decretum VIII.

Credimus Dominum nostrum Jesum Christum solum esse mediatorem, seque ipsum dedisse pretium pro omnibus, ac per se proprium sanguinem Deum inter et homines fecisse reconciliationem, quin et sollicitum suorum esse advocatum ac Thaeos et homines, aetatem suam esse paraclostale.

Decretum VIII.

Credimus Filium Dei Dominum nostrum Jesum Christum exinanivisse semet ipsum, id est, humanam carnem in propriam assumisse personam, Marie semper virginis in utero de Spiritu Sancto conceptum et incarnatum, absque ullo matris labore aut dolore aut virginitatis ejus lasione naturam, passum, sepultum; huncque die tertia secundum scripturas gloriosum recurrexisse, in coelum adscendisse et a dextris Dei Patris considere, atque ad vivos mortuosque judicandos exspectamus adventurum.

Decretum VIII.
Decretum IX.

Credimus neminem sine fide salvari: fidem autem appellamus certissimam, quæ in nobis est, de Deo rebusque divinis, persuasionem; quæ quidem operans per caritatem, id est, per divinorum mandatorum observationem, justificat nos apud Christum et sine qua nemo potest placere Deo.

Decretum X.

Credimus eam, quæ vocatur, seu potius quæ vere est Sancta Catholica et Apostolica Ecclesia, in quam et credere docti sumus, omnes prorsus in Christo fideles comprehendere, eos videlicet, qui ad patriam nondum pervenerer, sed etiamnum peregrinantur in terris. Nequaquam vero hanc, quæ in via, cum ea, quæ in patria est,
καὶ τῶν δύο τὰ μέλη πρόβατα τοῦ ἀρχιποιμένου Θεοῦ καὶ καθαγιάζεσθαι ύπὸ τοῦ αὐτοῦ ἄγιου πνεύματος· ἀτόπον γὰρ ἁμα καὶ ἀδύνατον, ἐπειδή η μὲν έτι πυκτεύει καὶ ἐν τῇ ὁδῷ ἐστὶν, ἡ δὲ τροπαιοφορεῖ καὶ ἐν τῇ πατρίδι ἀποκατέστη, καὶ τὸ βραβεῖον καταχρήσει ἀλλὰ κυρίως ἀρχὰς καὶ κεφαλὰς τοὺς ἐπισκόπους ἔθηκε τὸ πνεῦμα τὸ ἅγιον, εἰς τὸν τῆς σωτηρίας ἡμῶν ἀρχηγὸν καὶ τελειωτὴν ἀφορώσας, καὶ εἰς αὐτὸν τὴν ἐνέργειαν τῆς κατὰ τὴν κεφαλὴν χορηγίας ἀναβιβαζούσας δηλονότι. Ἡστιοὶ καθολικῆς ἐκκλησίας εἴληφεν. Ἦστιος καθολικῆς ἐκκλησίας quum universalis et perenniter caput epes nostri Jesus Christus, et in ejus gubernatione clavum ipse tenens hanc sanctorum patrum ministerio gubernat; ac singulis propertea ecclesiis, quae propri Ecclesiæ sunt, atque ejus inter ecclesiæ, καὶ διὰ τοῦτο τὰς κατὰ μέρος membra vere locum obtinent, præpositos ac ἄτοπον γὰρ ἁμα καὶ ἀδύνατον, ἐπειδή η μὲν έτι πυκτεύει καὶ ἐν τῇ ὁδῷ ἐστὶν, ἡ δὲ τροπαιοφορεῖ καὶ ἐν τῇ πατρίδι ἀποκατέστη, καὶ τὸ βραβεῖον καταχρήσει ἀλλὰ κυρίως ἀρχὰς καὶ κεφαλὰς τοὺς ἐπισκόπους ἔθηκε τὸ πνεῦμα τὸ ἅγιον, εἰς τὸν τῆς σωτηρίας ἡμῶν ἀρχηγὸν καὶ τελειωτὴν ἀφορώσας, καὶ εἰς αὐτὸν τὴν ἐνέργειαν τῆς κατὰ τὴν κεφαλὴν χορηγίας ἀναβιβαζούσας δηλονότι. Έπειδή δὲ μετὰ τῶν ἄλλων ἀσεβειῶν ἔδοξε καὶ τοῦτο τοῖς Καλουΐνοις, ὅτι τυχὸν ταῦταν ἐν τῆς ἐκκλησίας κυβερνήσει πηδαλιουχεῖ διὰ τῶν ἀγίων πατέρων. Καὶ διὰ τούτου ταῖς κατὰ μέρος ἐκκλησίαις, κυρίως σοφίας ἐκκλησίαις, καὶ ύπὸ κυρίως μελῶν συνισταμέναις, ἡγουμένους καὶ ποιμένας καὶ ὅλως οὗ ἐν καταχρήσει ἄλλα κυρίως ἀρχάς καὶ κεφαλάς τοὺς ἐπισκόπους ἔθηκε τὸ πνεῦμα τὸ ἅγιον, εἰς τὸν τῆς σωτηρίας ἡμῶν ἀρχηγὸν καὶ τελειωτὴν ἀφορώσας, καὶ εἰς αὐτὸν τὴν ἐνέργειαν τῆς κατὰ τὴν κεφαλὴν χορηγίας ἀναβιβαζούσας δηλονότι. Ἡστιοί καθολικῆς ἐκκλησίας εἴληφεν. Ἦστιος καθολικῆς ἐκκλησίας quum universalis ac perenniter caput esse mortalis homo non possit, caput est ipse Dominus noster Jesus Christus, et in ejus gubernatione clavum ipse. Τοὺς οἴακας ἐχων έν τῇ τῆς ἐκκλησίας κυβερνήσει πηδαλιουχεῖ διὰ τῶν ἀγίων πατέρων. Καὶ διὰ τούτου ταῖς κατὰ μέρος ἐκκλησίαις, κυρίως σοφίας ἐκκλησίαις, καὶ ύπὸ κυρίως μελῶν συνισταμέναις, ἡγουμένους καὶ ποιμένας καὶ ὅλως οὗ ἐν καταχρήσει ἄλλα κυρίως ἀρχάς καὶ κεφαλάς τοὺς ἐπισκόπους ἔθηκε τὸ πνεῦμα τὸ ἅγιον, εἰς τὸν τῆς σωτηρίας ἡμῶν ἀρχηγὸν καὶ τελειωτὴν ἀφορώσας, καὶ εἰς αὐτὸν τὴν ἐνέργειαν τῆς κατὰ τὴν κεφαλὴν χορηγίας ἀναβιβαζούσας δηλονότι. Ἡστιοί καθολικῆς ἐκκλησίας εἴληφεν. Ἦστιος καθολικῆς ἐκκλησίας quum universalis ac perenniter caput esse mortalis homo non possit, caput est ipse Dominus noster Jesus Christus, et in ejus gubernatione clavum ipse.
πλατύτερον κατὰ τὴν ἀνωθεν ἐπικρατήσασαν
gnóμην τῇ ἀνατολικῇ ἐκκλησίᾳ·

'Ὅτι τὸ τοῦ ἐπισκόπου ἀξίωμα οὕτως ἔστιν ἐν τῇ ἐκκλησίᾳ ἀναγκαῖον, ὡστε χωρὶς αὐτοῦ μὴ δύνασθαι μήτε ἐκκλησίαν μήτε Ἰχθυσιανὸν τινα ἡ ἤ ὅλως λέγεσθαι. Αὐτὸς γὰρ ὡς ἀποστολικὸς διάδοχος τὴν χάριν
tὴν δοθεῖσαν ἐκείνω παρὰ τοῦ κυρίου εἰς τὸ
desemιν τε καὶ λύειν, χειρὸν ἐπιθέσει καὶ εἶτε ἐκὼν
tοῦ τοῦ ἐκκλησίᾳ ἀναπνοῆν καὶ ἐκκλησίας, ὡς ἐν τῷ ἀνθρώπῳ τὴν
doθεῖσαν ἐκείνῳ παρὰ τοῦ κυρίου εἰς τὸ
ἐπικλήσει τοῦ παναγίου πνεύματος ἀλληλοδιαδόχως λαβὼν, ἡ ἤ ἤλιον ἐν τῷ τοῦ
tὸ τοῦ τοῦ ἐν τῷ ἀνθρώπῳ τὴν
eπισκοπαὶ. Unde et ad episcopalis dignitatis
ἀναπνοὴν καὶ ἐν τῷ κόσμῳ τὸν ἥλιον. Ὅθεν
εἰπών εἶναι μεθ᾿ ἡμῶν εἰς τὸν αἰῶνα, εἰ καὶ
δίδοται μέχρις ἡμῶν, φανερῶν. Ὁ γὰρ κύριος
caritati, θάλπει καὶ ναὸς Θεοῦ γίνεται.

Ὁὕτω δὲ αὐτοῦ τὸ ἀναγκαῖον ἐννοοῦμεν ἐν τῇ ἐκκλησίᾳ, ὡς ἐν τῷ ἀνθρώπῳ τῇ
ἀναπνοῆν καὶ ἐν τῷ κόσμῳ τὸν ἦλιον. Ὁ γὰρ καὶ τοιοῦτως πρὸς ἔπαινον τοῦ ἐπισκοπικῆς μέγα μυστήριον καὶ ἀξίωμα
dιοικεῖται μέχρις ἡμῶν, φανερῶν. Ὁ γὰρ κύριος
eπισκοπίς καὶ ἀξίωμα δίδοται μέχρις ἡμῶν, φανερῶν. Ὁ γὰρ κύριος
eπισκοπίς καὶ ἀξίωμα δίδοται μέχρις ἡμῶν, φανερῶν. Ὁ γὰρ κύριος
diçerit dominus, futurum se nobiscum usque
ad consummationem seculi, ut aliis nobiscum
sit gratiae beneficiorumque suorum modis;
nullo tamen praestantiori, quam per sacram
episcopatus potestatem nobiscum est, in nobis

Quod ita necessaria est in Ecclesia dignitas
episcopalis, ut, ea submota, neque Ecclesia
neque Christianus aliquis esse aut dici possit. Quippe apostolorum successor episcopus
impositione manuum et
Sancti Spiritus invocatione datam sibi a Deo
ex successione continua ligandi solvendi
et dignitatem, manifestum est. Quum enim
dixerit dominus, futurum se nobiscum usque
ad consummationem seculi, ut aliis nobiscum
sit gratiae beneficiorumque suorum modis;
nullo tamen praestantiori, quam per sacram
episcopatus potestatem nobiscum est, in nobis
Porro quam homini respiratio et sol mondo,
tam necessarius in Ecclesia nobis videtur
episcopatus. Unde et ad episcopalis dignitatis
encomium pulchre nonhulli dixere, quod Deus
in cœlesti primogenitorum Ecclesia est et sol
in mundo, hoc in sua quemlibet Ecclesia
episcopum esse, utpote qui gregem suum
illustret, foveat, et Dei templum efficiat.

Transiisse autem successione continua ad
nos usque magnum episcopatus sacramentum
et dignitatem, manifestum est. Quum enim
dixerit dominus, futurum se nobiscum usque
ad consummationem seculi, ut aliis nobiscum
sit gratiae beneficiorumque suorum modis;
nullo tamen praestantiori, quam per sacram
episcopatus potestatem nobiscum est, in nobis
ἡμῖν, καὶ διὰ τῶν ἱερῶν μυστηρίων ἑνοῦται ἡμῖν, ὃν πρωτουργός ἐστι καὶ τελετάρχης διὰ τοῦ πνεύματος ὁ ἐπίσκοπος· καὶ οὐκ ἂν αἱρέσει ὑποπεσεῖν. Καὶ διὰ τούτο καὶ Δαμασκηνὸς τετάρτῃ ἐπιστολῇ πρὸς Ἀφρικανοὺς ἔλεγε, τὴν καθὸλου ἐκκλησίαν habitat et per sacra mysteria nobis unitur, quorum primus minister est episcopus imo et per Spiritum Sanctum auctor sacrorum constitutus, neque hæresi succumbere nos permettit.

τοῖς ἐπίσκοποις γενικῶς ἐπιτετράθησα, καὶ Κλήμης πρῶτος Ῥωμαίων ἐπίσκοπος καὶ Εὐόδιος ἐν Ἀντιοχείᾳ καὶ Μάρκος ἐν Αλεξανδρείᾳ Πέτρου διάδοχοι ὁμολογοῦνται. Καὶ Στάχυς ἐν τῷ τῆς Κωνσταντινουπόλεως θρόνῳ ὁ θεῖος Ἀνδρέας ἀντὶ ἐκείνου καθίστησι, καὶ ἐν τῇ μεγάλῃ ταύτῃ ἁγίᾳ πόλει ἔρουσαλήμ ὁ μὲν κύριος Ἰάκωβον ποιεῖ, μετὰ δὲ Ἰάκωβον ἔτερον ἐγένετο, καὶ μετ᾿ ἐκείνου ἔτερος ἄχρις ἡμῶν, καὶ διὰ τούτο Τερτούλλιανὸς ἐν τῇ πρὸς Παπιανόν ἐπιστολῇ πάντας τοὺς ἐπισκόπους ἀποστολικοὺς διαδόχους καλεῖ. Τούτων τὴν διαδοχὴν καὶ τὴν ἀποστολικὴν ἀξίαν καὶ ἀρρητὴν ἐκκλησίαν ἄρχισιας καταλέγει, καὶ ἡ κοινὴ καὶ ἁρχαιοτάτη τῆς καθολικῆς ἐκκλησίας συνήθεια βεβαιοῖ.

Ὅτι δὲ διαφέρει τὸ ἐπισκοπικὸν ἀξίωμα τοῦ ἀπλῶς ἱερέως, δῆλον. Ὁ γὰρ ἱερεὺς χειροτονεῖται ὑπὸ τοῦ ἐπισκόπου, ἐπίσκοπος δὲ οὐ χειροτονεῖται ὑπὸ τοῦ ἱερέως, ἀλλ᾿ ὑπὸ δύο ἢ τριῶν ἀρχιερέων, ως ὁ ἀποστολικὸς βουλεύσης κανών. Καὶ οἱ μὲν ἱερεὺς ἐκλέγεται υπὸ τοῦ ἐπισκόπου, ὁ δὲ ἀρχιερεὺς οὐκ ἐκλέγεται υπὸ τῶν ἱερέων εἰς οὐν πρεσβυτέρων, οὔτε ἐκλέγεται ὑπὸ πολιτικῶν ἀρχόντων, ἀλλ᾿...

virtute eximiis eligitur, sed ab suprema Ecclesiæ illius tractus conventu, in quo urbs illa est, cui is, qui ordinandus est, destinatur, vel certe ab hujus provinciæ synodo, in qua opus est episcopum consecrari. Sin vero quandoque et civitas elegerit, at non una electum statuit: etenim ad Synodum defertur electio, quam si canonica illum duxerit, impositione manuum episcoporum et Sancti Spiritus invocatione, qui electus est episcopus renuntiat; sin minus, quemcunque synodus ipsa voluerit, ille preficitur. Rursum quam sacerdotii potestatem et gratiam sacerdos acceptit, in se ipso conservat, episcopus vero ceteris imperitetur. Et ille quidem sacerdotali dignitate ab episcope initiatum tantummodo baptismum extremamque administrat, sancto unguento, fideles legitime nubentes coronat, orat pro infirmis, et quae omnem salvit. Si vero experientia et virtute praestiterit, facta sibi ab episcopo potestate, venientes ad se fideles emendant, eisque

ποτ της συνόδου της ἀνωτάτω χειροτονηθησομεν, ἡ της κληρονομιας ἐκείνου, ἡ της πολις οὗ δεξομενη την ἐκκλησιαν κατα κανονας καλως εχειν, ἡ της απαρχης ἐκεινης, ἡ της δει γενεσθαι την επισκοπον. Ει δε ποται και η πολις ουκ εχει, αλλα ους οπλας η γαρ εκλογη τη συνοδου αναφερεται, και ει μεν δοξαι ταυτην κατα κανονας καλως εχειν, ο εκλεκθεις προβαλλεται δια της χειροτονησεως μεν των επισκοπων, την έπικλησει δε του παναγιου πνευματου ει δε μη, δεν βουλεται υπο συνοδου, εκεινος και προβαλλεται. Και ο μεν ιερεβ εις έαυτοιν σωζει την, ην ειληφην, εξουσιαι και Χαριν της ειρωνικης, ο επισκοπος δε και έτερους, την ομηρουει, ειρουργει την αναιμικως τους και μεταδιδωσι τω λαω του παναγιου σωμα και αιμα του κυριου ημων Ιησου Χιστου, χρεια των νεωτερων ανθρωπων, εις την αναιμικως τους και μεταδιδωσι τω λαω του παναγιου σωμα και αιμα του κυριου ημων Ιησου Χιστου, χρεια των νεωτερων ανθρωπων, εις την αναιμικως τος και μεταδιδωσι τω λαω του παναγιου σωμα και αιμα του κυριου ημων 

ουρανιου βασιλειας όδον ποδηγεται, και κηρυ του ιερου προχειριζεται ευαγγελιου. ο δε αρχιερευς και των απαντων δικονος έστιν, επειδηπερ αυτος έστιν, ως ειρηται, πηγη των θειων μυστηριων και χαρισματων δια του ανγου πνευματος, και το ad cœlestis regni possessionem viam ostendit atque sancti evangellii praedicator initiatur. Episcopus autem horum omnium et ipse quidem minister est, utpote qui divinorum mysteriorum gratiarumque fons per Spiritum Sanctum, uti jam diximus, exsistat: sed et
ἁγιὸν μύρον μονώτατος ἐπιτελεῖ. Καὶ αἱ χειροτονίαι πάντων τῶν ἐν τῇ ἐκκλησίᾳ sanctum unguentum solus ille conficit et omnium officiorum et graduum, qui in Ecclesia sunt, ordinationes ad ipsum attinent, ac primario et sublimiori modo ligat et solvit, sententiam ejus approbante Deo, uti et Dominus spospondit. Insuper sacrum evangelium annunciat, ac pro fide orthodoxa excommunicationi et anathemati subjicit, ac denique suam pro ovibus animam ponit. E quibus evidenter et invictissime constat, ab sacerdote simplici distinguere et deficiente nec omnes, qui in mundo sunt, sacerdotes pascere ecclesiam possunt, nec omnino gubernare.

ἄλλα καλῶς λέγεται τινὶ τῶν πατέρων, σοῦ ράδιον, αἱρετικὸν ἄνδρα συνετὸν εὑρεῖν. Καταλιπόντες γὰρ οὗτοι τὴν ἐκκλησίαν, ἐγκατελείφθησαν ὑπὸ τοῦ ἁγίου πνεύματος ipsis ni contigisset, haudquaquam rebus ita obniterentur apertissimis, cujusmodi profecto magnum episcopatus sacramentum est, quod Scriptura nobis indicit, quod omnium annalium ecclesiasticorum monumenta et sanctorum Scripta contestantur, quod denique Catholica Ecclesia nunquam non credit et sine intermissione tenuit.

χρόνος ιά.

φρὸς τὰ φανερώτατα ἀντιτείναντο, ἐξ ὧν ἄντρα ἐστὶ καὶ τὸ τῆς ἐπισκοπικῆς μέγα ὄντως μυστήριον ὑπὸ τῆς γραφῆς διδασκόμενον, ὑπὸ τῷ πάσῃ ἁγκάκηστῳ ἱστορίᾳ καὶ συγγραφῆς ἁγίων συγγραφοῦμεν τοῖς καὶ μαρτυροῦμεν, καὶ ὑπὸ τῆς καθολικῆς ἐκκλησίας ἁγιών ὑπὸ τοῦ καὶ ὑμᾶς ἐκκλησία τῆς ἰδρύμαν.
Credimus Ecclesiæ Catholicæ membra esse omnes ac solos fideles, eos nimirum, qui Salvatoris Christi fidem, ab ipso quidem Christo et ab Apostolis nec non et ab sanctis synodis œcumenicis traditam, firma mente servant illibatam, quamvis eorum aliquibus variis peccatis sint obnoxxii. Nisi enim essent Ecclesiæ membra, qui fidem quidem habent, sed in peccatis vivunt, utique non judicarentur ab Ecclesia. Nunc autem, quum et ab Ecclesia haeretiqueris, οὐκ ἂν ὑπὸ τῆς judicentur, et ad pœnitentiam incitentur, et in salutarium mandatorum semitam deducantur, etiamsi peccatis sordescant, eo solum, quod in desperationem non sunt prolapsi, sed Catholicam et rectam fidem retinent, Ecclesiæ Catholicæ membra sunt et reputantur.

Decretum XII.

Credimus ab Spiritu Sancto doceri Catholicam Ecclesiam. Quippe verus consolator ipse est, quem ad docendum fideles veritatem expellendasque eorum e mentibus tenebras Christus a Patre mittit. Porro haudquaquam immediate sed per sanctorum patrum doctorumque Ecclesiam ipsam doctrina Sancti Spiritus illuminat. Quemadmodum enim verbum Sancti Spiritus Sacra Scriptura est et dicitur, non quod ab ipso immediate sed per Apostolos et Prophetas fuerit enunciata: ita et ab vivifico Spiritu docetur quidem Ecclesia, sed medio sanctorum patrum doctorumque magisterio (quibus sancte synodi œcumenicæ regulæ instar exstitere; quod millies dixero) ac properterea errare aut aliquatenus decipi, aut aliquando pro veritate mendacium eligere
Catholicam Ecclesiam non posse nedum censemus, at etiam id ipsum ceu verum ac certissimum constanter profitemur. Etenim per sanctos patres ac præpositos fideliter administrantes jugiter operans Spiritus Sanctus omnem quemcunque ab Ecclesia removet errorem.
Credimus hominem transgressione lapsum comparatum esse et assimilatum jumentis, id est, debilitatum et a perfectione ac passionum immunitate excidisse, haudquaquam tamen hujus, quam ab optimo Deo acceperat, naturæ virtutisque naturalis jacturam fecisse. Alioqui enim rationalis jam non esset ac proinde nec homo: imo vero ejusdem et modo credimus esse naturæ, quam, quum crearetur, accepit, imo et eadem naturali virtute utique viva et efficaci quæ est facultas liberi arbitrii pollere, ita ut possit naturaliter eligere et operari bonum ac fugere et odisse malum. Minus quippe rationi consentaneum videtur, et naturam bonam ab operationis bonæ confiteamur expertem. Hoc enim est, naturam esse malam, dicere; quo quid magis impium? A natura etenim operatio pendet, et ab opifice naturæ, etsi ratione diversa. Posse autem hominem naturaliter operari bonum, innuit vel ipse dominus, ethnicos redamare dicens eos, a quibus leges et alibi expressis verbis, ubi ait, gentes, quæ legem non habent, naturaliter, quæ legis sunt, facere. Ex quibus et hoc quoque manifestum est, nimium fieri non posse, ut bonus, quod facit homo, sit peccatum. Quippe impossible est, malum esse quod bonus est. Quod autem fit naturaliter solum, et quod animalem non vero etiam spiritalem facit autorem.
κακοῦ γενέσθαι αἰτίαν. Ἐν τοῖς ἀναγεννηθεῖσι δὲ, ὑπὸ τῆς χάριτος καὶ μετὰ τῆς χάριτος ἐνεργούμενον τέλειον ἀπεργάζεται καὶ σωτηρίας ἄξιον ποιεῖται τὸν ἐνεργοῦντα.

Ὁ ἄνθρωπος τοιαύτου πρὸ τῆς ἀναγεννήσεως δύναται φύσει κλίνειν πρὸς τὸ καλὸν καὶ αἱρεῖσθαι καὶ ἐργάζεσθαι τὸ ἡθικὸν καλὸν. Ἀναγεννηθείς δὲ ἐν ποιῇ τὸ πνευματικὸν καλὸν—σωτηρίας γὰρ ὄντα παραίτια τοῦ πιστοῦ τὰ ἐργα καὶ ὑπὸ χάριτος ὑπέρφυος ἐνεργοῦμενα καὶ πνευματικὰ εἰκότως ὄνομάζεται—ανάγκη προηγεῖται καὶ προφθάνει τὴν χάριν, διὸ τρόπον ἐξίρητο ἐν τοῖς περὶ προορισμοῦ ὡστε μὴ δύναναι ἑαυτὸ τῆς κατὰ Χριστὸν ζωῆς ἄξιον ἔργον ἐκτελέσαι, ἡ δὲ αὑτοῦ τῶν ἐργῶν ἐκτελέσαι ἡ μὴ ἐχεῖ τῇ χάριτι συγκατατεθῆναι.

"Ὁρος ἴε.

Πιστεύομεν τὰ εὐαγγελικὰ μυστηρία ἐν τῇ ἐκκλησίᾳ εἶναι, κάκειναι εἶναι ἔπτα. Ἐλάττονα γὰρ ἡ μείζονα ἀριθμὸν μυστηρίων ἐν τῇ ἐκκλησίᾳ οὐκ ἐχομεν· ἐπειδὴ ὁ παρὰ τὸν ἑπτά τῶν μυστηρίων ἀριθμὸς αἱρετικὴς φρενοβλαβείας ἐστὶν ἀποκύημα. Ὁ δὲ τῶν ἑπτά παρὰ τὸν ἱερὸν εὐαγγελίου νομοθετεῖται καὶ συνάγεται, ὡς καὶ τὰ λοιπὰ τῶν καθολικῆς πίστεως δόγματα. Ἀὐτίκα γὰρ ὁ κύριος τὸ μὲν ἄγιον βαπτίσμα διὰ τοῦ πορευθέντες μαθητεύεται πάντα τὰ ἔθη, βαπτίζοντες αὐτοὺς εἰς τὸ ὅνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ ἄγιον πνεύματος, καὶ τοῦ ὅ suum, sine fide nihil omnino conferit ad salutem, sed nec ad damnationem; neque enim bonum, qua tale, aliquando contingit mali caussam existere. In regeneratis vero iullud, quod fit sub gratia et cum gratia, perfectum facit et salute dignum præstat operantem.

Potest igitur naturaliter homo nondum regeneratus ad bonum morale propendere: ut vero spirituale bonum regeneratus operetur nam et spiritualia vitae dignum possit ex se ipso opus edere; quamquam ex se ipso habet velle aut nolle assentiri gratiae.

Decretum XV.

_credimus esse in Ecclesia Evangelica Sacramenta, eaque septem. Nec minorem majorem in Ecclesia Sacramentorum numerum admissimus; siquidem hæreticum numerum quam septenarius, qui non secus ac cetera Catholicæ fidei dogmata in Evangelio statuitur et ex ipso colligitur.

Ac primo quidem Baptismi sacramentum Dominus tradidit, quando dixit: Euntes docete omnes gentes, baptizantes eos in nomine patris et filii et Spiritus Sancti; item et quum dixit: Qui crediderit et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur.
πιστεύσας καὶ βαπτισθείς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται, παραδέδωκε.


Sacramentum Ordinis tradidit, dicens: Hoc facite in meam commemorationem; item et quum dixit: Quæcunque ligaveritis et solveritis super terram, erunt ligata et soluta in coelis.

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Incrumentum vero tradidit sacrificium dicens: Accipite et manducate, hoc est corpus meum; et: Bibite ex hoc omnes, hic est sanguis meus Novi Testamenti; item et quum dixit: Nisi manducaveritis carnem filii hominis; non habebitis vitam in vobis.

Sacramentum vero matrimonii

tē palαια peri αυτου εἱρμενα δia της οιον επισφραγισεως του· ους ο Θεος συνεζευξεν, άνθρωπος μη χωριζετω, ου και ο θειος αποστολος μεγα επικαλετ μυστηριων.

Tēn δε μετανοιαν, ητηνι εστι συμμικτος ή μυστηριακη εξομολογησις, δia του· ου τινων αφητε τας αμαρτιας, αφιεναι αυτοις· αν tunc tradidit, quum recensitis velut ejus in obsignationem iis, quæ de illo in Veteri testamento scripta sunt, ait: Quos Deus conjunxit, homo non separat. Quin et magnum ab apostolo sacramentum appellatur.

Poenitentiam, in qua sacramentalis includitur confessio, tunc tradidit, quum dixit: Quorum remiseritis peccata, remittuntur eis;
τινων κρατήτε, κεκράτηνται, καὶ τοῦ· ἐὰν μὴ μετανοήσητε, ὡσαύτως ἀπολείσθε.

Τὸ δὲ ἁγιαν ἐλαίον εἰτ’ οὖν εὐχέλαιον λέγεται παρὰ τῷ Μάρκῳ, μαρτυρεῖται δὲ ῥητῶς ὑπὸ τοῦ ἀδελφοθέου.

Σύγκειται δὲ τὰ μυστήρια ἐκ τοῦ φυσικοῦ καὶ ὑπερφυοῦς· οὐκ εἰσὶ δὲ φιλὰ σημεῖα τῶν ἐπαγγελίων τοῦ Θεοῦ. Ὅτω γὰρ οὖν ἄν διενήνοχε τῆς περιτομῆς, οὐ τί ἀθλιότερον; Ὁμολογοῦμεν δὴ αὐτὰ εἶναι ὅργανα δραστικὰ τοῖς μνουμένοις χάριτος εἰς ἀνάγκης. Ἀποτύπωμεν δὲ ὡς ἀλλότριον τῆς Χριστιανικῆς διδασκαλίας τὸ τὴν ἀκεραίοτητα τῶν μυστηρίων ἀπαίτει τὴν χρήσιν τοῦ γηνοῦ πράγματος· αὐτὲν καὶ γὰρ τῷ μυστηρίῳ τῆς προσφορᾶς, ὁ ῥήματι ὑπαρκτικῷ νομοθετηθὲν καὶ τῇ ἐπικλήσει τοῦ ἁγίου πνεύματος ἁγιασθὲν τελειοῦται τῇ ὑπάρξει τοῦ σημαινομένου, τοῦ σωματος δηλαδή καὶ τοῦ ἁγίου πνεύματος ἁγιασθέν τελειοῦται τῇ ὑπάρξει τοῦ σημαινομένου, τοῦ σωματος δηλαδή καὶ τοῦ ἁγίου πνεύματος ἁγιασθέν τελειοῦται τῇ ὑπάρξει τοῦ σημαινομένου, τοῦ σωματος δηλαδή καὶ τοῦ ἁγίου πνεύματος ἁγιασθέν τελειοῦται τῇ ὑπάρξει τοῦ σημαινομένου, τοῦ σωματος δηλαδή καὶ τοῦ ἁγίου πνεύματος ἁγιασθέν τελειοῦται τῇ ὑπάρξει τοῦ σημαινομένου, τοῦ σωματος δηλαδή καὶ τοῦ ἁγίου πνεύματος ἁγιασθέν τελειοῦται τῇ ὑπάρξει τοῦ σημαινομένου, τοῦ σωματος δηλαδή καὶ τοῦ ἁγίου πνεύματος ἁγιασθέν τελειοῦται τῇ ὑπάρξει τοῦ σημαινομένου, τοῦ σωματος δηλαδή καὶ τοῦ ἁγίου πνεύματος ἁγιασθέν τελειοῦται τῇ ὑπάρξει τοῦ σημαινομένου, τοῦ σωματος δηλαδή καὶ τοῦ ἁγίου πνεύματος ἁγιασθέν τελειοῦται τῇ ὑπάρξει τοῦ σημαινομένου, τοῦ σωματος δηλαδή καὶ τοῦ ἁγίου πνεύματος ἁγιασθέν τελειοῦται τῇ ὑπάρξει τοῦ σημαινομένου, τοῦ σωματος δηλαδή καὶ τοῦ ἁγίου πνεύματος ἁγιασθέν τελειοῦται τῇ ὑπάρξει τοῦ σημαινομένου, τοῦ σωματος δηλαδή καὶ

corpusis et sanguinis Christi, præsentia perficitur. Et prius quidem in se necessario perfectum est quam cedati in usum. Etenim ni completem esse antem usum, suum utique non mauducet ac bibet ille judicium, qui manducat et bibit, qui sumit indigne. Atqui judicium sibi manducat et bibit, qui sumit indigne. Eucharistiae itaque sacramentum nequaquam existimamus, utpote eucharistiae sacramentum contrarium, quod ab substantiali quidem verbo institutum et a sancto spiritu sanctificatum, rei, quam significat, nimirum
amplectentes haereticos Ecclesia recipit, qui quamvis fidei defectu laborantes perfectum baptismum receperunt: unde nec eos denuo baptizat, ubi perfectam fidem sunt adepti.

Decretum XVI.

Credimus sanctum Baptisma, a Domino quidem institutum et in nomine sanctae Trinitatis collatum, esse summe necessarium. Etenim sine illo salvari nemo potest juxta Domini sententiam: Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non intrabit in regnum cælorum. Igitur et parvulis necessarium illud est, utpote qui rei quoque peccati originalis exsistant et solo possint baptizate mundari. Quod docens Dominus nequaquam de quibusdam tantum sed simpliciter et de omnibus dixit: Nisi quis renatus fuerit, etc. Quod item est ac si dixisset, siquidem salute indigent, indigent et baptismate; et qui non regenerati decedunt, debet sibi sapienter baptizare. 

Hæreticos Ecclesia recipit, qui quamvis fidei defectu laborantes perfectum baptismum receperunt: unde nec eos denuo baptizat, ubi perfectam fidem sunt adepti.

‘Oros ic’.

Pisteuomev ton ōyion báptismo, to diatagén mén pará to kurió, gynomévenon de én ónómati tís ághias triándos, éinai tônán anagkaiotáton. Ënhorís gar autóu oúdeis dúnta swthénhai, òs o kuriós fhsan` õstis oú µi ãenynhè ëx údate kai pvnématos, oú µi eiêlèthi eis tìn basileían tònów óyranw. Kái dià toutò ëstín anagkaión kai tôís nêtíois, êpeidi kákeína

Credimus sanctum Baptisma, a Domino quidem institutum et in nomine sanctae Trinitatis collatum, esse summe necessarium. Etenim sine illo salvari nemo potest juxta Domini sententiam: Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non intrabit in regnum cælorum. Igitur et parvulis necessarium illud est, utpote qui rei quoque
sic expresse loquitur: Bonorum, que per Baptismum adveniunt, digni fiunt fide eorum, a quibus sacros ad fontes offeruntur. Et Augustinus Apostolicam ait esse traditionem, parvulos, baptismo salvari. Item alibi: Alienos infantibus pedes Ecclesia tribuit, ut ad se veniant; aliena corda, ut credant; linguam alienam, ut spondeant. Et rursum alibi: Cor illis singulare mater Ecclesia subministrat.

Porro baptismi materia aqua pura est seu naturalis et non ullus alius liquor. Per solum autem sacerdotem perficitur; urgente tamen inexcusabili necessitate potest et per alium hominem conferri, modo sit orthodoxus et convenientem sacro baptismati scopum intendat. Effectus porro baptismi breviter recensendi. Primus est originalis peccati baptismate. Secundus ab æternis, quæ sive propter originale sive propter præcedentibus eos emundans in Dei templis restituit. Neque dicere licet omnia prorsus, quæ Baptismum præcesserit, quippe a peccatis thanaetas· dicens enim quod ante baptismum aut est aut deletur atque perinde, ac si nunquam exstitisset, reputatur.
βαπτίσματος οὖσα, ἢ γεγονυῖα ἀφανίζεται, καὶ ως μὴ οὖσα ποτὲ ἢ γεγονυῖα λογίζεται. Οἱ γὰρ τύποι τοῦ βαπτίσματος, πᾶσαι ἐκάτερον καὶ αἱ προμηνύουσαι καὶ τελειοῦσαι ῥήσεις τὸ βάπτισμα τὴν τελείαν ὑπαινίττουσι κάθαρσιν. Τοῦτο αὐτὸ καὶ αὐτὰ τὰ τοῦ βαπτίσματος όνόματα περιστῶσιν. Εἰ γὰρ βάπτισμα διὰ πνεύματος καὶ πυρὸς, δήλον ὅτι καὶ τελεία πᾶσιν ἡ κάθαρσις τὸ γὰρ πνεῦμα τελείως καθαίρει. Εἰ φῶς, τὸ σκότος ἐλυσεν· εἰ ἀναγέννησις, παρήλθε τὰ ἀρχαία. Τίνα δὲ ταῦτα, εἰ μὴ τὰ ἁμαρτήματα; Εἰ αὐτὰ τὰ τοῦ Χριστοῦ, ἀρα ἀναμαρτητὸς γίνεται ἐνεργεία διὰ τὸ βάπτισμα. Μακρὰν γὰρ ἀπὸ ἁμαρτωλῶν ὁ Θεός. Τοῦτο καὶ Παῦλος διδάσκει τρανύτερον λέγων· ὡσπερ διὰ τοῦ ἑνὸς ἁμάρτωλοι κατεστάθημεν οἱ πολλοὶ, οὕτω διὰ τοῦ ἑνὸς δίκαιοι. Εἰ δὲ δίκαιοι, ἀρα ἁμαρτίας ἐλεύθεροι. Οὐ γὰρ δύναται, ἐν ταῦτῳ εἶναι τὴν ζωὴν καὶ τὸν θάνατον. Εἰ ἀληθῆς ἐπέδρασεν ὁ Χριστὸς, ἀρα καὶ ἀληθῆς ἡ διὰ τοῦ πνεύματος ἁμαρτίας.

ἐντεῦθεν δὲ δήλον, πάντα τὰ βαπτισθέντα καὶ κοιμηθέντα βρέφη ἀναμφίβολας σώζονται, προορισθέντα διὰ τοῦ θανάτου τοῦ Χριστοῦ. Εἰ γὰρ ἐκτὸς πάσης ἠμαρτιας, κοινῆς μὲν, ὃτι ἐλυτρώθησαν τῷ θείῳ λουτρῷ, ἰδίικῆς δὲ, ὅτι τὰ βρέφη μὴ ἔχοντα ἐνεργεία προαιρέσειν ὑπὸ ἁμαρτάνειν ἀρα καὶ σώζεται. Ἐντιθετι δὲ τὸ βάπτισμα καὶ χαρακτῆρα ἁμαρτίας ἐλεύθεροι. Οὐ γὰρ δύναται, ἐν ταῦτῳ εἶναι τὴν ζωήν καὶ τὸν θάνατον. Εἰ ἐνδύεται ἄγνωστον, ὃς ἀνοικτός, καὶ τὴν ἁμαρτίαν. Εἰ ἐνδύεται Χριστὸν, igitur per baptismum a peccato mundus actu efficitur; longe enim a peccatoribus Deus. Hoc ipsum vero et apertius Paulus edocet, dicens: Sicut per unum justi, igitur et a peccato liber; neque enim simul esse possunt vita et mort. Si vere mortuus est Christus; vera ἁμαρτίας ἐλεύθεροι. Οὐ γὰρ δύναται, ἐν ταῦτῃ εἶναι τὴν ζωὴν καὶ τὸν θάνατον. Εἰ δὲ δίκαιοι, ἄρα καὶ τὴν ἁμαρτίαν. Εἰ ἐνδύεται ἄρα καὶ τὴν ἁμαρτίαν. Εἰ ἐνδύεται ὁ βάπτιζόμενος τὸν παλαιὸν ἄνθρωπον, ἀρα καὶ τὴν ἁμαρτίαν. Εἰ ἐνδύεται ἄρα καὶ τὴν ἁμαρτίαν.
tuae in tās autēs: oū ows adynaton ἀναβαπτισθήναι tōn ἀπαξ ὀρθῶς ἀπαβαπτισθέντα, kān καὶ μωρίας συμβεβηκεν autōn ὑποπεσεῖν ἁμαρτίας, ἕ καὶ autē ἐξομομώσει tēs pīsteōs. Thēlōn γάρ ἐπιστρέψαι πρὸς kūrion ἀναλαμβάνει tēn ἦν ἀπώλεσεν νιοθεσίαν διὰ tōd mōuτηriōu tēs μετανοίαs.

‘Oroς iζ.’

Pistesteōmen tō pānāgiou mυsotήriou tēs ierās eὐχαριστίαs, ὅπερ ἀνωτέρω κατά tāzēn tētārτων eθέμεθα, eκείνo εῖναι, ὅπερ ὁ kūrion παρέδωκε tē νυκτί, ἧ παρεδώκoν υμῶν ὑπὲρ tēs tōd kōsμου ζωῆs. Lαβῶν γάρ ἄρτων καὶ εὐλογήσας ἔδωκε tōs áγιος autōs μαθηταῖς καὶ ἀποστόλοις eἰπὼν λάβετε. φάγετε toútō ἐστι tō sōmà μου. Kαὶ lαβῶν tō pοτηρίωn εὐχαριστήσας εἰρηκε· πίετε eξ autōs pάντες, τοῦτο ἐστι tō aἴμα μου τό ὑπὲρ υμῶν ἐκχυνόμενον eἰς ἀφεσιν ἁμαρτιῶn.

Decretum XVII.

Credimus sanctissimum divinæ Eucharistiae sacramentum, quod ordine quartum supra recensuimus, illud ipsum esse, quod ea nocte, qua semet ipsum pro mundi vita tradidit dominus, nobis traditio relictur. Panem quiπpe accipientes ac benedicentes dedit sanctis Discipulis suis et Apostolis, dicentes: Accipite, manducate, hoc est corpus meum. Laβoν γάρ ἄρτον καὶ quippe accipiens ac benedicens dedit sanctis eὐλογήσας ἔδωκε tοῖς ἁγίοις αὐtōn μαθηταίς. Discipulis suis et Apostolis, dicens: Accipite, καὶ ἀποστόλοις εἰπών· λάβετε· τοῦτο εἴρηκε· πίετε ἐξ αὐtωs ἀρτον. Manducate, hoc est corpus meum. Λαβων γάρ ἄρτον καὶ ἐστι τὸ σῶμα μου. Kαὶ lαβῶν tō pοτηρίωn εὐχαριστήσας εἰρηκε· πίετε eξ autōs pάντες, τοῦτο ἐστί tō aἴμα μου τό ὑπὲρ υμῶν ἐκχυνόμενον eἰς ἀφεσιν ἁμαρτιῶν.

In hujus itaque celebratione sacramenti Dominum nostrum Jesum Christum credimus esse præsentem, non quidem secundum figuram aut imaginem neque etiam secundum quandam ut ceteris in sacramentis gratiae excellentiām neque secundum simplicem, quam et in baptismo patres nonnulli

tēs eὐχαριστίαs ἄρτω ὑποστατικῶς, καθὼς οἱ ἀπὸ τοῦ λουθήρου λίαν ἀμαθῶς καὶ ἀθλίως δοξάζουσιν: ἀλλ’ ἄλλης ὑποστάσιμος καὶ πραγματικός, ὥστε μετὰ tōn ἀγιασμὸν tōn ἄρτου καὶ tōn oίνου μεταβάλλεσθαι, metousioσθαι, commemoravere, præsentiam, neque penes impanationem, qua propo sito eucharistiae pani verbi divinitas substantialiter uniatur, quamadmodum inscītē juxta ac misere arbitrantur Lutherani, sed vere realiterque; eodem ordine initiari bis nemo potest; ita nec recte semel baptizatus iterum baptizari, ut in mille peccata forte prolapsus, imo ut a fide etiam apostata. Enimvero converti ad Dominum quisquis voluerit; eam, a qua exciderat, per Pœnitentiae sacramentum recuperat adoptionem.
μεταποιεῖσθαι, μεταφύμιζεσθαι τὸν μὲν ἄρτον εἰς αὐτὸ τὸ ἄλθῆς τοῦ κυρίου σῶμα, ὅπερ ἐγεννήθη ἐν Βηθλεέμ ἐκ τῆς ἀειπαρθένης, ἐβαπτίσθη ἐν Ἰορδάνῃ, ἐπαθεν, ἐτάφη, ἀνέστη, ἀνελήφθη, κάθηται ἐκ δεξιῶν τοῦ Θεοῦ καὶ πατέρος, μέλλει εἰλθεῖν ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ,—τὸν δ’ οἶνον μεταποιεῖσθαι καὶ μετουσιοῦσθαι εἰς αὐτὸ τὸ ἄλθης τοῦ κυρίου αἷμα, ὅπερ κρεμαμένου ἐπὶ τοῦ σταυροῦ ἐχύθη ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

Ἐτι μετὰ τὸν ἁγιασμὸν τοῦ ἄρτου καὶ τοῦ οἴνου οὐκ ἔτι μένειν τὴν οὐσίαν τοῦ ἄρτου καὶ τοῦ οἴνου. ἀλλ’ αὐτὸ τὸ σῶμα καὶ τὸ αἷμα τοῦ κυρίου ἐν τῷ τοῦ ἄρτου καὶ τοῦ οἴνου εἴδει καὶ τύπω, ταύτον εἰπεῖν, ὑπὸ τοῖς τοῦ ἄρτου συμβεβηκόσιν.

Ἐτι αὐτὸ τὸ πανακήρατον τοῦ κυρίου σῶμα καὶ αἷμα μεταδίδοσθαι καὶ εἰσδύειν εἰς τὸ στόμα καὶ στόμαχον τῶν μετεχόντων εὐσεβῶν τε καὶ ἁσβετῶν. Πλὴν τοῖς μὲν εὐσεβῶν καὶ ἁσβετῶν καθ᾿ ὁρατὰ καὶ ἁπτὰ εἷναι ἀναξίων κατάκρισιν καὶ κόλασιν αἰώνιον, ὑπὸ τοῖς ἀσεβέσι καὶ ἰδιαίτερα κατάκρισιν καὶ κόλασιν αἰώνιον, συμβεβηκόσιν.

Ἐτι τέμνεσθαι μὲν καὶ διαιρεῖσθαι εἴτε χέρσιν εἴτε καὶ ὀδοὺς τὸ σῶμα καὶ τὸ αἷμα τοῦ κυρίου κατὰ συμβεβηκόσι μέντοι ἠτίοι κατὰ τὰ συμβεβηκότα τοῦ ἄρτου καὶ τοῦ οἴνου, καθ’ ἀ καὶ ὀρᾶτα καὶ ἀπὰ ἐννοεῖ ὁμολογοῦνται, καθ’ ἐαυτὰ δὲ μένειν ἀτίμημα πάντη καὶ ἀδιαίρετα. Ὁθεν καὶ ἐκκλησία φησι: Μερίζεται καὶ διαιμερίζεται ὁ μελιζομενος καὶ μὴ διαιρούμενος, ὁ πάντοτε quatenus panis et vini facta consecratione transmutetur, transsubstantietur, convertatur, transformetur panis quidem in ipsum corpus Domini versum, quod natum est in Bethlehem ex perpetua Virgine, baptizatum in Jordane, passum, sepultum, quod resurrexit, adscendit, sedet a dextris Dei patris, in cœli denique nubibus adventurum,—vinum vero in ipsum Domini sanguinem verum converti ac transsubstantiari, qui ex illo in cruce pendente pro mundi vita defluxit.

Item facta panis et vini consecratione nec panis nec vini manere amplius substantiam credimus, sed ipsum corpus et sanguinem Domini sub panis et vini specie et figura, id est, sub panis accidentibus.

Item et ipsum distribui Domini corpus et sanguinem purissimum inque communicantium sive purorum sive impiorum τὸ στὸμα καὶ στόμαχον τῶν μετεχόντων ἐκκλησία φησι· Μερίζεται καὶ διαμερίζεται ὁ πὰντοτε nunquam consumitur: sed digne accedentes accersit sempiternam.

Item manibus dentibusve concidi quidem Domini corpus et sanguinem ac dividit; verum per accidents dumtaxat sive penes accidentia panis et vini, per quæ et visibilia ea esse et contractabilia in confesso est: at insecta prorsus et indivisa secundum se permanere. Unde et Catholica dixit Ecclesia: Conciditur et dividitur, quum membratim concidatur, nequaquam dividitur, semper manducatur, et nunquam consumitur: sed digne accedentes sanctificat.
ἐσθιόμενος καὶ οὐδέποτε δαπανώμενος, ἀλλὰ τούς μετέχοντας—δηλονότι ἀξίως—ἁγιάζων.

'Ετι ἐν ἐκάστῳ μέρει καὶ τιμήματι ἐλαχίστῳ τοῦ μεταβληθέντος ἄρτου καὶ οὐκ οὔκ εἶναι μέρος τοῦ σῶματος καὶ αἴματος τοῦ κυρίου—βλάσφημον γάρ τούτο καὶ ἀθέου—ἀλλ’ ὅλον ὅλικός τὸν δεσπότην Χριστὸν καὶ τούτου μεταβληθέντα καὶ θεότητος, ήτοι τέλειον Θεόν καὶ τέλειον ἀνθρώπον. 'Οδεν καὶ πολλών γινομένων ἐν τῇ οἰκουμένῃ μιᾷ καὶ τῇ αὐτῇ ὥρᾳ ἑκάστῳ καὶ τῷ καὶ τῆς ἑκάστῃ μιᾷ χριστιανησίμῳ, μή γίνεσθαι πολλὰς ἱεραρχίας ή πολλὰ σῶματα καὶ αἷμα τοῦ Χριστοῦ, ἀλλ’ ἕνα καὶ τὸν αὐτὸν Χριστὸν παρεῖναι ἀληθῶς καὶ πραγματικῶς, καὶ ἔν εἶναι αὐτοῦ τὸ σῶμα καὶ τὸ αἷμα ἐν πάσαις ταῖς κατὰ μέρος τῶν πιστῶν ἐκκλησίας καὶ τούτο οὐχ ὅτι τὸ ἐν σωματικῷ τοῦ δεσπότου ἐν τοῖς θυσιαστήριοις κάτεισι σῶμα, ἀλλ’ ὅτι τὸ τῆς προθέσεως ἐν πάσαις ταῖς κατὰ μέρος ἐκκλησίας προκείμενος ἄρτος μεταποιοῦμενος καὶ μετουσιουμενος.

Item nequaquam sub divisione qualibet ac minima panis et vini transmutati particula esse. Ἔτι ἐν ἑκάστῳ μέρει καὶ τμήματι ἐλαχίστῳ τοῦ μεταβληθέντος ἄρτου καὶ οἴνου οὐκ εἶναι partem corporis et sanguinis Domini—quippe τὸ ἐν σωματικῷ τοῦ δεσπότου ἐν τοῖς θυσιαστήριοις κάτεισι σῶμα, ἀλλ’ ἕνα καὶ τὸν αὐτὸν Χριστὸν παρεῖναι ἀληθῶς καὶ πραγματικῶς, καὶ ἔν εἶναι αὐτοῦ τὸ σῶμα καὶ τὸ αἷμα ἐν πάσαις ταῖς κατὰ μέρος τῶν πιστῶν ἐκκλησίας καὶ τούτο οὐχ ὅτι τὸ ἐν σωματικῷ τοῦ δεσπότου ἐν τοῖς θυσιαστήριοις κάτεισι σῶμα, ἀλλ’ ὅτι τὸ τῆς προθέσεως ἐν πάσαις ταῖς κατὰ μέρος ἐκκλησίας προκείμενος ἄρτος μεταποιοῦμενος καὶ μετουσιουμενος.
Eucharistiæ. Quippe sanctissimæ Trinitatis et corporis sanguinisque Domini una est adoratio.

Item et verum ac propitiatorium esse Sacrificium, quod pro fidelibus omnibus tum vivis tum defunctis nec non et pro utilitate omnium offeratur, uti et in hujusce Sacramenti precibus expirimitur, quas juxta id, quod a Domino mandatum acceperant, Apostoli Ecclesiæ tradidere.

Item ante usum statim a consecratione ac post usum, id quod sacris in pixibus communioni moribundorum asservatur, corpus esse Domini verum et a se ipso ne vel levissime quidem diversum, quatenus ante usum et post consecrationem in usu ac post usum verum omnino sit corpus Domini.

Præterea verbo Transsubstantionis modum illum, quo in corpus et sanguinem Domini panis et vinum convertuntur, explicari minime credimus,—id enim penitus incomprehensible praeterquam ipsi Deo, et capere se credentibus inscitæ ac impietatis notam inurit—sed quod panis et vinum, facta consecratione, non per figuram aut per imaginem, non penes superabundantem gratiam, non per communionem ant solius divinitatis unigeniti filii Dei præsentiam in corpus et sanguinem Domini convertitur, nec panis aut vini accidentis aliquod in quoddam corporis et sanguinis accidentis aliqua conversione vel alteratione mutatur, sed vere realiterque ac substantialiter fit quidem panis ipsum verum
ἀληθῶς καὶ πραγματικῶς καὶ οὐσιωδῶς γίνεται ὁ μὲν ἄρτος αὐτὸ τὸ ἀληθὲς τοῦ Κυρίου σῶμα, ὁ δὲ οἶνος αὐτὸ τοῦ κυρίου αἷμα, ὡς εἴρηται ἀνωτέρω.

Ἐτι μὴ γίνεσθαι ύπὸ τινος ἄλλου τὸ τῆς ἱερᾶς εὐχαριστίας τοῦτο μυστήριον, εἰ μὴ μονον ὕπὸ ἱερέως εὐσεβοῦς καὶ ὑπὸ εὐσεβοῦς και νομίμου ἐπισκόπου τὴν ἱερωσύνην λαβόντος, καθ’ ὅν τρόπον ἢ ἀνατολικὴ ἐκκλησία διδάσκει. Αὕτη ἔστιν ἐν συντόμω ώς καθ’ ὅ, τις καθολικῆς ἐκκλησίας καὶ περὶ τοῦ μυστηρίου τούτου δόξα καὶ ἀληθῆς ὀμολογία καὶ ἀρχαιοτάτη

παράδοσις, ἦν οὐ δεῖ κολοβοῦσθαι κατ’ οὐδένα τρόπον ὑπὸ τῶν εὐσεβεϊν βουλομένων καὶ ἀποσειομένων τοὺς νεωτερισμοὺς καὶ τὰς νεωτερικὰς καὶ τὰς αἱρετικὰς κενοφωνίας· ἀλλὰ ἀναγκαίως σώαν καὶ ἀδιάσειστον τηρεῖσθαι τὴν νομοθετηθεῖσαν παράδοσιν. Τοὺς γὰρ παραβαίνοντας ἀποστείλεται καὶ ἀναθηματίζει ἡ καθολικὴ τοῦ Χριστοῦ ἐκκλησία.

"Ὀρος ἡ.

Πιστεύομεν τὰς τῶν κεκοιμημένων ψυχὰς εἶναι ἢ ἐν ἀνέσει ἢ ἐν ὀδύνῃ, καθ’ ὅ, τι ἐκαστὸς ἐπαραζένει—χωρίζομεν γὰρ ἀπὸ τῶν σωμάτων παρατεῖκα ἢ πρὸς ἐνυφροσύνην ἡ ἀπὸ λύπην καὶ στεναγμὸν ἐκήμενην, ὁμολογουμένης μέντοι μήτε τῆς ἀπολαύσεως μήτε τῆς κατακρίσεως τελείας. Μετὰ γὰρ τὴν κοινὴν ἀνάστασιν, ὅτε ἡ ψυχὴ ἐνῳωθεὶ τῷ σώματι, μεθ’ ὧν καλῶς ἢ πονηρῶς ἐπολιτεύσατο, ἀπολῆψεται ἐκαστὸς τὸ perantiqua, cui detrahere quidquid non convenit eos, qui pie sentire cupiunt et novitates horrent ac profana hæreticorum vaniloquia detestantur; sed hanc, quæ jam pridem obtinuit, traditionem integram servent et illibatam. Hanc enim violantes Catholica Christi rejicit ac anathematizat Ecclesia.

Decretum XVIII.

Credimus defunctorum animas aut in requie aut in pœnis esse, prout quisque gesserit; quippe separatas a corporibus ad gaudii vel ad tristitiae gemitusque locum commigrare; nondum tamen eis concessa integra beatitudinis aut damnationis mensura. Etenim generali facta resurrectione, quando anima unietur corpori, quocum aut bene gessit aut male, tune beatitudinis ac penarum perfectam unusquisque vicem recipiet.
τέλειον ἢ τῆς ἀπολαύσεως ἢ τῆς κατακρίσεως δηλονότι.

Τοὺς δὲ συμφθαρέντας θανασίμους πλημμελήμασι καὶ μὴ ἐν ἀπογνώσει ἀποδημήσαται ἀλλὰ μετανοήσαται μὲν, ἢ ποιήσαται δὲ ἀπειθεῖσας ἀποξονατόν καρπὸν μετανοίας—ἐκχέει δάκρυα δηλονότι καὶ γονυπετῆσαι ἐν γρηγορίᾳ ἐπισκευής, θλιβῆται, πτωχοὺς παραμυθῆσαι, καὶ τέως ἐν έργοις τὴν πρὸς τὸν Θεὸν καὶ τὸν Τοὺς δὲ συμφθαρέντας θανάσιμους πλημμελήμασι καὶ μὴ ἐν ἀπογνώσει ἀποδημήσαται ἀλλὰ μετανοήσαται μὲν, ἢ ποιήσαται δὲ ἀπειθεῖσας ἀποξονατόν καρπὸν μετανοίας—ἐκχέει δάκρυα δηλονότι καὶ γονυπετῆσαι ἐν γρηγορίᾳ ἐπισκευής, θλιβῆται, πτωχοὺς παραμυθῆσαι, καὶ τέως ἐν έργοις τὴν πρὸς τὸν Θεὸν καὶ τὸν Τοὺς δὲ συμφθαρέντας θανάσιμους πλημμελήμασι καὶ μὴ ἐν ἀπογνώσει ἀποδημήσαται ἀλλὰ μετανοΗΣΑΤΑΙ μὲν, ἢ ποιΗΣΑΤΑΙ δὲ ἀπειθΕἲΣΑς ἀπΟΧΟΝΑΤΟΝ ΚΑΡΠΟΝ ΜΕΤΑΝΟΙΑΣ—ΕΚΧΕΕΙ ΔΑΚΡΥΑ ΔΗΛΟΝΟΤΙ ΚΑΙ ΓΟΝΥΠΕΤΗΣΑΙ ἘΝ ΓΡΗΓΟΡΙΑΙ Η ἘΠΙΣΚΕΥΗΣ, ΘΛΙΒΗΤΑΙ, ΠΤΩΧΟΥΣ ΠΑΡΑΜΥΘΗΣΑΙ, ΚΑΙ ΤΕΩΣ ἘΝ ΕΡΓΟΙΣ ΤΗΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΤΟΝ Τοὺς δὲ συμφθαρέντας θανάσιμους πλημμελήμασι καὶ μὴ ἐν ἀπογνώσει ἀποδημήσαται ἀλλὰ μετανοήσαται μὲν, ἢ ποιήσαται δὲ ἀπειθεῖσας ἀποξονατόν καρπὸν μετανοίας—ἐκχέει δάκρυα δηλονότι καὶ γονυπετῆσαι ἐν γρηγορίᾳ ἐπισκευής, θλιβῆται, πτωχοὺς παραμυθῆσαι, καὶ τέως ἐν έργοις τὴν πρὸς τὸν Θεὸν καὶ τὸν

Quæstio I.

Εἰ δὲ τὴν θείαν γραφήν κοινῶς παρὰ πάντων τῶν Χριστιανῶν ἀναγινώσκεσθαι;
Non decet. Enimvero omnem scripturam divinitus inspiratam et utilem novimus, et ita ex se necessarium, ut pie sine illa vivere nullatenus quisquam possit. Hanc tamen haudquaquam convenit omnes legere; at eos dumtaxat, qui ad profunda, quæ in illa latent, Spiritus arcana convenienti discussione incumbunt, quive eam, qua scrutanda, docenda, legenda est Scriptura Sacra, rationem probe norunt. Inexercitatis autem et Scripturam Sacram absque discrimine vel penes literam aut alieno a pietate sensu intelligentibus Ecclesia Catholica utique, per experientiam de dispendio certa, lectione ejus interdixit. Itaque omnibus quidem fidelibus Sacram audire Scripturam quatenus corde credant ad justitiam, ore autem confessionem promant, quæ scripturæ ac veteris potissimum instrumenti traduntur, in ecclesiasticis prohibentur, et vero perinde est, Sacrae Scripturae lectione inexcusatam prohibere ac solidiori abstineant cibo infantibus imperare.

Quæstio II.

Sitne perspicua omnibus legentibus Christianis Scriptura?

Si legentibus omnibus perspicua esset Sacra Scripturæ Christianis, nequaquam perscrutari scripturas his, qui salutis desiderio tenentur, Dominus mandasset; frustra quoque Paulus positam a Deo in Ecclesia doctoratus gratiam
τεθῆναι ὑπὸ τοῦ Θεοῦ τῇ ἐκκλησίᾳ· καὶ ὁ Πέτρος οὐκ ἂν περὶ τῶν τοῦ Παύλου ἐπιστολῶν ἔχειν τινὰ δυσνόητα ἔλεγε. Δήλων ὃν, ὡς πολὺ τὸ βάθος ἔχειν τὴν γραφὴν καὶ τὸ μέγεθος τῶν ἐννοιῶν καὶ δείξαι ἐπιστημόνων καὶ θεῖων ἀνδρῶν πρὸς ἑρευνάν καὶ ἀληθῆ καταλήψιν καὶ γνώσιν ὀρθήν καὶ συνωδὸν τῇ πάσῃ γραφῇ καὶ τῷ δημιουργῷ ταύτης ἀγίων πνεύματι.

Ἰστορίας γʹ.

Ἔρωτησις. Ὡστε τοῖς ἀναγεννηθεῖσι, εἰ καὶ γνώριμος ἢ περὶ τριάδος πίστος καὶ ἡ ἤ τοῦ οὐράνιον τοῦ Θεοῦ ἐνανθρώπωσις, τὰ πάθη, ἡ ἀνάστασις, ἐκάθε πούρανος ἀναστάσις, ὁ περὶ τῆς παλιγγενεσίας καὶ κρίσεως λόγος, ὃν εἶνεκα καὶ πολλοὶ θάνατον ὑπομενίαν ὅκνησαν ὃν ἀναγκαίον ἄν ὧν ἀδύνατον. Εἰ δὲ τὸ πεντέχοτο τὸ ἄγιον καὶ τῶν ἐγγεγυμνασμένων ὑπὸ σοφίας καὶ ἀγίστητος φανεροὶ.

Itaque quamvis regeneratis conspicua sit fides sanctissimae Trinitatis et incarnatio filii Dei, ejusdem passio, resurrectio, in caelos ascensionis, item et regenerationis ac judicii veritas pro quibus mortem subire multi non dubitarunt;—haud tamen necessis est imo impossible, et ea scire omnes, quæ solis sapientia et sanctitate exercitatis Spiritus Sancti manifestat.
Catholica; et istos haec ipsa Sacrae Scripturæ partes procul dubio tradidit; quatenus istos qui neget et illos recusaverit. Sin vero ab cunctis haud recenseri omnes fortasse videantur; isti nihil seciäus ab synodis nec non et a multis quum antiquissimis tum nominatissimis Catholicæ Ecclesiæ theologis recensentur et sacras inter scripturas numerantur. Quos omnes et nos judicamus esse canonicos et Sacram eos esse Scripturam confitemur.

_quÆstio IV._

Quid de sanctis imaginibus et cultu sanctorum sentire debemus?

Oratores nostri quum sint et ab Catholicæ Ecclesia habeantur sancti, quemadmodum in octavo capitulo dictum est; dicendi modo tempus est, eos a nobis Dei amicos nostrosque apud Deum universorum intercessores honorari. Porro duplicem Sanctis cultum adhibemus. Alterum quippe verbi divini matri, quem hyperduliam appellamus. Enimvero Dei et hujus quidem solius ut famula vere sit et ipsa Deipara; at mater ejus est, utpote quæ unum e Trinitate in carne genuit. Quare omnium quum Sanctorum tum Angelorum longe superior prædicatur;

unde et hyperdulico eam cultu veneramur. Alterum vero, quem et dulicum vocamus,
Insuper venerandæ ac vivificæ Crucis lignum, in quo pro salute mundi Salvator noster passus est, quin et ejusdem Crucis signum veneramur et adoramus, item et quod apud Bethleem est præsepe, per quod ab irrationali afectu liberati sumus, item et Calvariae locum, et quod theca fuit vitae sepulcrum, ceteras denique res sanctas, quas adoramus: sancta videlicet evangelia, nec non hiæraæ, quibus sacrificium celebratur. Sed et annuis commemorationibus festisque solemnibus, sacris ædiculis et anathematis sanctos ornamus et honoramus.

Deinde et Domini nostri Jesu Christi et sanctissimæ Deiparæ omniumque Sanctorum, Ἐπειτα δὲ καὶ τὴν εἰκόνα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῆς ὑπεραγίας θεοτόκου καὶ πάντων τῶν ἁγίων προσκυνοῦμεν καὶ τιμῶμεν καὶ ἀσπαζόμεθα, καὶ μὴν καὶ τῶν ἁγίων ἠμάντων, ὡς ὤφθησαν εἰς τὸν τόπον τοῦ κρανίου, τὸν ζωοφόρον τάφον καὶ τά λοιπὰ άγα σκιστήματα: τὰ τε ἱερὰ εὐαγγέλια καὶ τὰ ἱερὰ σκεύη, ἐν εἴδίπτερας καὶ νυμίας ἐρήμωσας, καὶ αὐτοὺς ἱδρύμασι καὶ ἀναθέμασι τοὺς ἁγίους γεγαίρομεν καὶ τιμῶμεν.

Εἰ δὲ τινες εἰδωλολατρεῖν ἡμᾶς, ἁγίους καὶ εἰκόνας ἁγίων καὶ τὰ λοιπὰ προσκυνοῦντας, λέγουσι, μάταιον ἡγούμεθα καὶ ἀδρανές. Ἡμεῖς γὰρ μόνῳ τῷ ἐν τριάδι θεῷ ἐπειδὴ ἐκείνου ἕνεκα αὐτοῦ δουλικόν. Τὰς δὲ ἁγίας εἰκόνας εἰς τὰ ἁγία σκιστήματα: τὰς πρὸς τὴν πρός τὸν θεὸν ἀναφορὰν, ἐπειδὴ ἐκείνου ἐνεκα τιμῶμεν ἄνθρωπον καὶ καθ᾿ ἑαυτοὺς, ὡς ὄρθιον εἰς τὸν θεόν. Τὸ δὲ καθ᾽ ἑαυτοὺς διώρισται ὡς ὄρθιον. Τὰς δὲ ἁγίας εἰκόνας σχετικῶς, ὡς τῆς πρὸς ἐκείνας τιμῆς ἐπὶ τὰ sanctis Angelis, Apostolis, Martyribus, omnibus denique Sanctis adhibemus.
siquidem, qui exhibetur illis cultus, ad earum prototypa refertur. Quisquis enim colit πρωτότυπα ἀναφερομένης. Ὁ γὰρ εἰς τὴν εἰκόνα προσκυνῶν διὰ τῆς εἰκόνος τὸν πρωτότυπον προσκυνεῖ, καὶ ἡ δόξα οὐ μερίζεται, οὐδ᾿ ὄλως σχίζεται τῆς τε εἰκόνος καὶ τοῦ εἰκονιζομένου, καὶ ἐν ταύτῳ γίνεται, ὡς ἐν τὸν βασιλικόν πρέσβυν γινομένη.

'Α δὲ πρὸς σύστασιν καινοτομίας αὐτῶν παρὰ τῆς γραφῆς λαμβάνουσιν, οὐχ οὕτως αὐτοῖς βοηθεῖ, ὡς δὲ πρὸς σύστασιν καινοτομίας αὐτῶν παρὰ τῆς γραφῆς λαμβάνουσιν, οὐχ οὕτως

...ut autumant, imo nobis maxime concinunt. Nos enim Sacram Scripturam quum legimus, βοηθεῖ, ὡς βούλονται, ἀλλὰ μάλιστα

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...ut autumant, imo nobis maxime concinunt. Nos enim Sacram Scripturam quum legimus, βοηθεῖ, ὡς βοúλονται, ἀλλὰ μάλιστα...
λέοντας καὶ βόας καὶ Χερουβὶμ γεγονότα καὶ εἴδη εἰτ’ οὖν ὁμοιώματα, ἐν οἷς οἱ ἄγγελοι, ἑφαίνοντο προσκυνηθέντα.

Οὖς δὲ προφέρουσι τῶν ἁγίων ώς λέγοντας, μη ἐξὸν προσκυνεῖν τὰς εἰκόνας· ἡμῖν μάλλον βοηθεῖν ἐκείνους ἡγούμεθα, ἐπεὶ ἐκείνοι ἀγωνιστικῶς διαλεγόμενοι καὶ κατὰ τῶν λατρευτικῶς προσκυνοῦντων τὰς ἁγίας εἰκόνας καὶ κατὰ τῶν φερόντων εἰς τὰς ἐκκλησίας τὰς εἰκόνας τῶν τεθνηκότων συγγενῶν ἐκείνων ἐφέροντο καὶ ἀναθέματι τοὺς ὀφείλειν καθυποβάλλοντες, σύντομα καὶ ἀπὸ τοῦ καρποῦ τῶν ἁγιωτάτων ἐστίν τὰς ἁγίας εἰκόνας ἐν τῇ ἐκκλησίᾳ καὶ προσκυνεῖσθαι παρὰ τῶν πιστῶν πλείστοι ὅσοι καὶ Ἰσημερίου καὶ λάτρειας ἑβδόμη

σύνοδος κατασχύνει πᾶσαν αἱρετικῶν βδελυρίαν.

Ἐπειδὴ σαφέστατα μὲν δίδωσιν ἐννοεῖν, ὡς δὲ προσκυνεῖν τὰς ἁγίας εἰκόνας καὶ ἀναθεματίζει δέ καὶ ἄφορισμον καθυποβάλλει τοὺς ἤ προσκυνοῦντας λατρευτικῶς τὰς εἰκόνας ἢ λέγοντας τοὺς ὀρθοδόξους ἐκδικολατρείν, προσκυνοῦντας τὰς εἰκόνας. Ἀναθὲµατιζόµενον σύντομα καὶ Ἔµειζ µετ’ ἐκείνων τοὺς προσκυνοῦντας ἢ ἁγιὸν ἢ ἀγγέλον ἢ εἰκόνα, ἢ σταυρόν ἢ λείψανον ἁγιόν ἢ ἱερὸν σκεύος, ἢ εὐαγγέλιον, ἢ ἄλλο τὸ δόθην ἐν τῷ οὐρανῷ ἢ ἐν τῇ γῆ ἢ ἐν τῇ θαλάσσῃ λατρευτικῶς καὶ μόνῳ τῷ ἐν τριάδι θεῷ τὴν septima omnem hæreticorum impudentiam confundit.

Siquidem manifestissime, qualem sacris imaginibus adhibere oporteat cultum et ea, quæ supra dicta sunt, demonstrant; quosque vero, quum qui latriæ cultum sacrificiis imaginibus impendebant, quive parentum suorum defunctorum effigies in ecclesiam inferebant, quos et insuper anathemátibus eis adhibitum ab Apostolorum temporibus decoratam sacræm imaginem quam plurimi tradant et attestentur, quibuscumque et quos secuta sancta œcumenica synodus

Quos vero allegant sanctos, adorationem imaginum asserentes illicitam, nostris potius quam illorum favere partibus æstimamus; quandoquidem acerrimis disputationibus suis, qui latriæ cultum sacrificiis imaginibus impendebant, quive parentum suorum defunctorum effigyse in ecclesiam inferebant, quos et insuper anathemátibus eis adhibitum ab Apostolorum temporibus decoratam sanctam imaginem quam plurimi tradant et attestentur, quibuscumque et quos secuta sancta œcumenica synodus

Philip Schaff
Creeds of Christendom, with a History and Critical notes.
Volume II. The History of Creeds.
латретуикήνς προσκύνησιν ἀπονέμουμεν. Ἄναθεματίζομεν καὶ τοὺς λέγοντας τὴν προσκύνησιν τῶν εἰκόνων εἰκονολατρείαν, ἢ μὴ προσκυνοῦντας αὐτάς, καὶ μὴ τιμώντας τὸν σταυρὸν καὶ τοὺς ἁγίους, ως ἡ ἔκκλησία παρέδωκε.

Καὶ τοὺς ἁγίους καὶ τὰς ἁγίας εἰκόνας προσκυνοῦμεν, ὅπως εἰρήσθη τρόπον, καὶ ἰστορούμεν ταῦτας εἰς καλλωπισμόν τῶν ναόν, καὶ ἢν ἦσαν βιβλία τῶν ἁμαρτών καὶ πρὸς μίμησιν τῶν ἁρτῶν τῶν ἁγίων καὶ ἀνάμνησιν καὶ ἔρωτος αὐξησι καὶ πρὸς ἐγρήγορον τοῦ ἐπικαλεῖσθαι ἀεὶ τὸν μὲν κύριον, ὡς δεσπότην καὶ πατέρα, τοὺς δὲ ἁγίους ως δούλους μὲν ἐκείνου, βοηθοὺς δὲ καὶ μεσίτας ἡμῶν.

Καὶ ταῦτα μὲν περὶ τῶν κεφαλαίων καὶ ἐρωτήσεως Κυρίλλου. Οἱ δὲ αἱρετικοὶ καὶ τὴν προσευχήν τῶν εὐσεβῶν πρὸς τὸν Θεόν κακῖς οὐκ οἴδαμεν, ὅπως αὐτὴν μόνων τῶν μοναχῶν κατηγοροῦσι. Τὴν προσευχὴν τούτην ἡμεῖς ὃμοιόν ἐμπίπτει καὶ προς τὸν Θεοῦ καὶ πρὸς τὸν Θεοῦ καὶ ἐν τῇ προσευχῇ πρὸς τὸν Θεόν ἀπευθυνμένην δίαθεσιν, ἦττησιν τῶν ἀνωτέρω, ὑψηλὸς ἁγίας βοήθημα, λατρείαν τῷ Θεῷ κεχαρισμένην, σημεῖον μετανοίας καὶ βεβαίας ἐλπίδος οἴδαμεν γίνεσθαι δὲ νοsizei καὶ φωνῇ· θεωρεῖσθαι ἐν αὐτῇ θεωρήσεις τῆς ἁγαθοτητος καὶ τοῦ ἐλέους τοῦ Θεοῦ, ἀναξιότητα τοῦ αἰτούντος καὶ εὐχαριστοῦν καὶ ἐπαγγελίαν τῆς μελλούσης πρὸς Θεόν ὑποτάξεως.

trinitate Deum cultum hujusmodi ducimus esse tribuendum. Insuper et cultum imaginum appellantes iconolatriam easque ac crucem et sanctos juxta traditionem Ecclesie adorare et colere recusantes anathematizamus.

Sanctos quippe eo, quo supra diximus, cultu veneramur nec non et sanctas imagines, quas ad templorum ornamentum depingimus, ut hiστορουμεν ταύτας εἰς καλλωπισμὸν τῶν librorum instar inibi sint et ad virtutum naῶν, καὶ προς τοῖς εἰρήνη τοῦ σπουδαίου μεταφράσατε καὶ τὴν σημεῖον μετανοίας καὶ βεβαίας ἐλπίδος Fieri autem vel sola mente, vel mente simul et voce; Deique bonitatem et misericordiam ac orantis pariter indignitatem et futuræ ad Deum

Atque hæc quidem de Cyrilli capitibus questionibusque dicta sint. Porro fidelium quoque orationis ad Deum improbant hæretici. Deinde vero quamobrem eam, quæ cæcum, ἔπειτα οὐκ οἴδαμεν, ὅπως αὐτὴν ab solis fit monachis, calumniantur nescimus. Nos igitur orationem ceu cum Deo colloquium προς τὸν Θεόν ἡμεῖς ὁμιλίαν μετὰ Θεοῦ ac convenientium, a quo speramus illa, καὶ πρεπόντων ἀγαθῶν αἴτησιν, παῤ οὗ bonorum postulationem, item adscensum λαβεῖν ἐλπίζομεν, ἀνάβασιν τοῦ νοῦ πρὸς Θεοῦ, καὶ εὐσεβῆ πρὸς Θεοῦ ἀπευθυνομένην cœlestium rerum inquisitionem, animæ sanctae διάθεσιν, ζήτησιν τῶν ἀνωτέρω, ψυχῆς ἁγίας subsidium, cultum Deo acceptissimum, βοήθημα, λατρείαν τῷ Θεῷ κεχαρισμένην, pœnitentiæ ac firmæ spei signum agnoscimus. σημεῖον μετανοίας καὶ βεβαίας ἐλπίδος καὶ ἔρωτος αὔξησιν καὶ ἔρωτος αὔξησιν καὶ πρὸς Domini et Patris, Sanctorum vero ceu servorum ejus, nostrorum autem adjutorum juxta ac oratorum obsecrationem rudiores, excitentur.
Fidem vero et spem et perseverantiam et mandatorum observationem ac, ut prædiximus, cœlestium cumprimis habere petitionem, quin et fructus id genus quam plurimos, quos frustra recenseamus. Denique sine intermissione fieri, et qua stando, qua genua flectendo peragi. Tanta vero est orationis utilitas, ut animæ cibus et vita merito ὡστὶ καὶ ψυχῆς τροφὴ καὶ ζωὴ censentur. Et hæc quidem omnia sacris ita ὁμολογεῖσθαι. Συνάγεται καὶ ταῦτα πάντα ἐκ manifeste colliguntur e Scripturis, ut insipienti τῆς θείας γραφῆς, ὥστε εἴ τις τούτων aut cœco, meridie ac sereno cœlo de solis ἀπόδειξιν αἰτεῖ, ὅμοιος ἄφροι, ἢ τυφλῷ περὶ lumine dubitanti, similis ille sit, qui probationem eorum exegerit.

Hæretici vero, quum eorum, quæ fidelibus mandavit Christus, nihil relinquere integrum Οἱ δὲ αἱρετικοί, βουλόμενοι μηδὲν ὧν Χριστὸς ἐπέτρεψε ἀπαρὰθραυστον ἐᾶσαι, καὶ ταύτης καθήψαντο. Αἰσχυνόμενοι δ᾿ οὕτω τοσοῦτον καταθύμιον εὐσεβοῦς καὶ ὁρθοδόξου πίστεως δόγματα αὐτῷ ἐπιτελεῖσθαι δὲ ὀρθίῳ καὶ γονυκλίτῳ ἠμνηστηκοί τοῖς ὁπαδοῖς αὐτοῦ—οἱ αἱρετικοὶ οὗτοι μάλιστα—οὐκ ἔστι homines ad malorum abyssum detrudendi et τοσοῦτον καταθύμιον εὐσεβεῖν, ὅσον ad ea, quæ non visitat dominus, loca rapiendi, movet institutum.

Fidem vero et spem et perseverantiam et mandatorum observationem ac, ut prædiximus, cœlestium cumprimis habere petitionem, quin et fructus id genus quam plurimos, quos frustra recenseamus. Denique sine intermissione fieri, et qua stando, qua genua flectendo peragi. Tanta vero est orationis utilitas, ut animæ cibus et vita merito censentur. Et hæc quidem omnia sacris ita ὁμολογεῖσθαι. Συνάγεται καὶ ταῦτα πάντα ἐκ manifeste colliguntur e Scripturis, ut insipienti τῆς θείας γραφῆς, ὥστε εἴ τις τούτων aut cœco, meridie ac sereno cœlo de solis ἀπόδειξιν αἰτεῖ, ὅμοιος ἄφροι, ἢ τυφλῷ περὶ lumine dubitanti, similis ille sit, qui probationem eorum exegerit.

Hæretici vero, quum eorum, que fidelibus mandavit Christus, nihil relinquere integrum statuerint, et illam canino ore arrosere. Id ταύτης καθήψαντο. Αἰσχυνόμενοι δ᾿ οὕτω tamen tam apertæ circa orationem impietatis φανερῶς ἀσεβεῖν τεῶς μὲν περὶ προσευχῆς, ταῦτα νυνισμαι: ἄφροι, ἢ τυφλῷ περὶ lumine dubitanti, similis ille sit, qui probationem eorum exegerit.
καὶ τοὺς μοναχοὺς οὐ μόνον οὐ μοναχοὺς ἀλλὰ οὐδὲ Χριστιανοὺς φαμεν. Εἰ δὲ οἱ μοναχοὶ διηγοῦντο εἰνεκτάσει τὴν δόξαν καὶ τὰ θαυμάσια τοῦ Θεοῦ καὶ συνεχῶς καὶ ἀδιαλείπτως, καὶ ἐν παντὶ καιρῷ τὸ θεῖον, ὡς δυνατόν ἀνθρώπω, ὡμοίως καὶ δοξολογίας καταγεραίρουσι, πη μὲν τὰ τῆς γραφῆς δηλοῦτι

ψάλλοντες, πη δὲ τοὺς ὠμοίως ἐκ τῶς γραφῆς συνάγοντες, εἰτ' οὖν συνῳδά ἐκείνη φθεγγόμενον· ἀποστολικὸν καὶ προφητικὸν, μᾶλλον δὲ κυριακὸν ἐργῶν αὐτῶν πληροῦν ὁμολογοῦμεν.

Unde et nos nullum ab Christianis alienum opus facimus, quando Paracleticen, Triodion et Menæa cantamus: quum de conjuncta atque discreta edisserant omnes isti libri theologia. Si vero et Thecare aliasve ab antiquis patris composita orationes, canimus et legimus; Θηκαρᾶ καὶ quidnam blasphemiæ, quid impietatis alías τοῖς πάλαι πατράσι πονηθείσας εὐχὰs habentur in illis, adversarii nostri demonstrant; et uma cum ipsis monachos, ipsa canentes, inseque murum.
τοῦ ἀδίκου κριτοῦ παραβολὴν, πρὸς τὸ δεῖν συνεχῶς προσεύχεσθαι, καὶ διδάξαντι ἀγρυπνεῖν καὶ εὐχεσθαι, φυγεῖν τὰ θλιβερὰ καὶ σταθῆναι ἐμπρὸς τοῦ υἱοῦ τοῦ ἀνθρώπου. Μαχεῖσθων Παύλου πρώτης πρὸς θεοσαλωνίκεις κεφαλαίων καὶ ἀλλαχοῦ ἐν πολλοῖς. Ἐξο λέγειν τοὺς θείους τῆς καθολικῆς ἐκκλησίας καθηγμόνας ἀπὸ χριστοῦ ἄχρι ἡμῶν ἀρκεῖ γὰρ αὐτοῖς πρὸς αἰσχύνειν τὸ σύντομον τῆς προσευχῆς τῶν τε προπατόρων, ἀποστόλων καὶ προφητῶν.

Εἰ οὖν τὰ τῶν μοναχῶν ἔστι τὰ τῶν ἀποστόλων καὶ προφητῶν, δὸς δ᾿ εἰπεῖν καὶ τῶν ἄγιων πατέρων καὶ τῶν προπατόρων αὐτοῦ τοῦ Χριστοῦ δήλω ὅτι αἱ τῶν μοναχῶν εὐχαὶ σωφρονεῖσθαι καὶ ἀποστάσεις ἑαυτῶν τὸ σάφειον τῆς προσευχῆς τῶν προπατόρων αὐτῶν καθηγεμόνας ἀπὸ τοῦ ἀνθρώπου ἀρκεῖ γὰρ αὐτοῖς πρὸς αἰσχύνειν τὸ σύντομον τῆς προσευχῆς τῶν προπατόρων καὶ τῶν ἀποστόλων καὶ προφητῶν.

Porro si quæ fecerunt Apostoli, quæ Prophetæ, imo—dicere liceat—et quæ sancti patres atque ipsius Christi progenitores; hæc ipsa faciunt et monachi: utique donoru Sancti Spiritus Sancti fructus esse orationes monachorum manifestum est. Quas vero novitates induxere Calvinistæ, tum circa Deum resque divinas blasphemando, quum Scripturam Sacram perperam interpretando, decurtando et injuriose tractando; diaboli sophisma esse dicimus et inventa.

Neque minus inepte garriunt, non posse Ecclesiam absque violentia et tyrannide ab quibusdam cibis abstinentiæ et jejunia constituere. Enim vero recte admodum ad carnis et passionum prorsus mortificationem orationem et jejuniam, quorum amantes ac exempla exstitere sancti omnes, sollicitae precipit: quibus, ac æstestis ope gratiae dejectum cum exercitibus et virtutibus suis adversante nobis diablo, propositum sibi cursum perquam facile fideles absolvunt. Hunc igitur quum inculpata ubique Ecclesia κολοβοῦντες καὶ καθυβρίζοντες τοῦ διαβόλου εἰσὶ σοφισματά τε καὶ ἐφευρήματα. Αὐσιτελεῖς δὲ καὶ τὸ ἀδύνατον τῇ ἐκκλησίᾳ βρωμάτων τινῶν ἄποχάς καὶ νηστείας διατάττειν ἄνευ βίας καὶ τυραννίδος. Ἡ γὰρ ἐκκλησία πρὸς νέκρωσιν τῆς σαρκὸς καὶ ἀναβάσις τῆς καρδιᾶς διατάτειν, ὡς ἐπείγει καὶ τῶν ἀνθρώπων τῶν αὐτῶν καθηγεμόνων τῆς σαρκὸς καὶ τῆς καρδιᾶς διατάτειν καὶ τῆς εὐθυμίας καὶ τῆς ἀγαθοτροπίας τῶν αὐτῶν—ῥηθήσεται ὁ καθηγεμόνας τῶν αὐτῶν καθηγεμόνων τῶν αὐτῶν καὶ τῶν ἀνθρώπων.
spectat, vim nullam, nullam adhibet tyrannidem, sed hortatur, sed admonet, sed ea, quae Scripture sunt, edocet, illaque Sancti Spiritus operante virtute persuadet.

His et nonnulla adversum nos ridicula penitusque contemnenda homuncio quidam apud Carentonium Claudius nomine, uti diximus, adjicit. Sed et inter fabulas, geloia et mude academis, Illaque Sancti Spiritus operante virtute persuadet. Etenim etiam post Photium quam plurimi apud Orientalem Ecclesiam exstiterunt et sunt per virtutem Spiritus Sancti sapiencia, theologia et sanctitate praestantes.

Ineptissimam pariter adversarii nostri premunt argumentationem, quum Orientales nonnullos sacerdotes realem ac veram panis in corpus Domini conversionem minime confiteri inde probari contendunt, quod panem sanctum in aliquo templo loco extra Bema sive Sanctuarium ligneis inclusum thecis ad circulatorem ac funditus illiteratum agnoscinus. Etenim etiam post Pho Tim quam plurimi apud Orientalem Ecclesiam exstiterunt et sunt per virtutem Spiritus Sancti sapiencia, theologia et sanctitate praestantes.

Hoc ipsum et Paulo contigit. Ait enim: "Habemus thesaurum in vasis fictilibus. Ast singulis in Ecclesiis, quumar per facultates licet, quemadmodum apud nos Ierosolymis, prokei'menov tois eu'veseis dr'mos, Tautha ou'n sketpou'menov h' apsilov apantat'hou ekklesi'sia ou' bi'azei ou'de tura'neni' alla parakalei', nouchet, didaskei ta'tis grar'hes ka' peihe t'i' duvamei t'i' pneumatov.

Prostithi'se de tois eirhmenov kai tis anvrwpisikov o' en Kar'entovnia proeirhmenov, fa'men, Kludios kai 'etre' tina kai kath ne'mon geloa kai mi'denov logon azia' all' ne'mes kai ta eirhmena autw mou'thov h'gou'mes kai touton auton te'ratapoi kai panti' amath gynorizomen. Ka'me ta' Foutov gar murio' ssoi kai geyonasi kai eioin epi sofia kai theologias kai agioteti para t' anatolik' ekklesi' diaferontes t'i' duvamei t'i' pneumatov.

Geloiostaton de' kai to' dia to ezhein tinias t'ov anatolikov ierewn tov azion arton ev skue'seix ulinov, e'iso pov tou vao'v, e'zo tou' b'hamatos en tin t'ov kionon kremamevn, mi' omologeivn autous t'nh pramatikh kai alheta metabol'nh tou arton eis to' so'ma tou' kurion. 'Oti men gar' tines t'ov piw'xon ierew'no' ezousi to de'spoticke' so'ma en skue' seme'ix ulinov, ou'k arnoymh'na kai gar' o Xristos ou'k upo' lithn kai matirw'no' timatai, alla' dia'nio'nu'n uyhi' kai kardian kathar'no' aitei pa' go' ne'mon.

To'to kai Pauly'vou' sumb'zheken' ezome'n v'ar, fsoi, ton dsauro'no' en ot'asakino' sou' skue'sin. 'Opou d' ai kata' me'ro' ekklesi'zai dunantai, 'wspet tu'xh'no' pa' go' men en' terosolymo'oi, en'don
τοῦ ἀγίου βήματος ἐκάστου τῶν ναῶν τὸ
δεσποτικὸν σῶμα τιμᾶται καὶ φωταγωγεῖται
ἀείποτε ἑπταφώτῳ κανδήλῃ.

Μιὴν vero subit admirari, quomodo ob
collapsos fortassis vetustate sacrarii muros
dominicum corpus extra sacrarium hæretici
κρεμάμενον οἱ αἱρετικοὶ ἐξω τοῦ βήματος,
videre intuam, unde et absurdissima
dιὰ τὸ ἴσως σεσαθρῶσθαι τοὺς τοίχους τοῦ
conficiunt; Christum vero non viderint infantis
βήματος ὑπὸ τῆς παλαιότητος, κἀκ τούτου
συμπεραίνουσι τὰ ἀσύστατα· τὸν δὲ Χριστὸν
οὐκ εἶδον ὑπὸ τὸ ἡμικύκλιον τοῦ ἁγίου
βήματος ἐστὶν καὶ φωταγωγεῖται
ἀείποτε ἑπταφώτῳ κανδήλῃ.

Ἀλλὰ περὶ μὲν τούτων ἀπάντων εἰρηται
πλατύτερον καὶ σαφέστερον τῇ ὀρθοδόξῳ
λεγομένη τῆς ἀνατολικῆς ἐκκλησίας
ὁμολογίᾳ· Γεωργίῳ τῷ Ἰουστῖνῳ ἐν τοῖς
περὶ μυστηρίων καὶ προορισμοῦ καὶ χάριτος
καὶ τοῦ ἐφ᾽ ἡμῖν, καὶ πρεσβειας καὶ
veneratione imaginum, et in confutatione
pseudosynodi ab hæreticis in Belgio habitæ,
et in aliis plurimis; item ab Gabriele
Πελοποννησίῳ τῷ Ἰερεὶ καὶ οἰκονόμῳ Κωνσταντινουπόλεως ςυναυτοῖς, quam ipsum corpus Domini substantialiter
esse.

Sed et fusius juxta ac luculentius de istis
dictum est in libro, qui Confessio orthodoxa
Ecclesiae Orientalis inscribitur; item ab
Georgio Chio Coresio in libris de sacramentis,
de prædestinatione et gratia, de libero arbitrio,
de invocatione et adoratione sanctorum, de
veneratione imaginum, et in confutatione
pseudosynodi ab hæreticis in Belgio habita,
et in aliis plurimis; item ab Gabriele
Peloponnesio Philadelphiae Metropolita; item
ab Gregorio Chio Protosyncello in libro de
dogmaticis ac synodalibus epistolis ad
Lutheranos Tubingenses item ab Ioanne
Nathanaele Presbytero et Œconomo
Κωνσταντινουπόλεως; item ab Meletio Syrigo
Cretensi in ea, quam composuit, refutatione
orthodoxa capitum et quæstionem Cyrilli,
quem vocant; item ab Theophane
 Hierosolymorum Patriarcha in dogmatica ad Roxolanos epistola; item ab aliis innumeris; sed et ante istos ab Symeone Thessalonicensi de isdem egregie scriptum, imo ab omnibus retro ipsum patribus, synodis œcumenicis et Annalium ecclesiasticorum scriptoribus, quin etiam et ab iis, qui sub Christiano-Romanis principibus degentes res politicas sparsim sunt prosecuti. Quorum omnia una sententia est ab Apostolis predicta omnia dimanasse, quorum traditiones sive scripto sive verbo per patres ad nos usque pervenere.

Validissimum porro habemus predictorum vel ex ipsis haereticis argumentum. Etenim Nestoriani post annum salutis CCCCXXVIII., item Armenii et Cophtæ et Syri, item Æthiopes, qui sub Æquinoctiali habitant, et trans illum versus tropicum Capricorni, quos huicmodi locorum incolae vulgo Campesios vocant, post annos ab incarnatione Domini métro ἐνσάρκως ἐπιδημίας ab Catholica Ecclesia recessere, singuli ἀπεῤῥάγησαν τῆς καθόλου ἐκκλησίας καὶ· singularem hæresim amplexi, ut ex ócumenicis conciliorum actis nemo non intellegit. Veruntamen circa scopum oiiœcumenicorum—vel circa numerum et quibus archiepiscopis—vel circa numerum sacraentorum nec non et circa omnia, que supra diximus—præter singularum suam hæresim, ut dictum est—cum Ecclesia Catholica prorsus omnia unam hæresim, ut dictum est—cum Ecclesia Catholica prorsus consentiunt, uti per singulas horas ipsis oculis conspicimus, et sermone atque usu discimus.—Hocque conspiciimus, et sermone atque usu discimus.
καὶ πάντοτε ἐπιδημοῦσι πλεῖστοι ὅσοι παῤ
αὐτῶν, σοφοὶ τε, ὅσον τὸ κατ᾿ αὐτοὺς, καὶ
ἰδιῶται.

Σιωπάτωσαν τοίνυν οἱ κενόφωνοι καὶ
νεωτερισταί αἱρετικοὶ καὶ μὴ ἐπιχειρεῖτοσαν
ἐκ τῆς γραφῆς καὶ τῶν πατέρων καθ᾿ ἡμῶν
κλέπτοντες ῥησίδια τινα σεσοφισμένως εἰς
σύστασιν τοῦ ψεύδους, ὡς πεποίηκασι πάντες
οἱ ἀπ᾿ αἰώνος ἀποστάται καὶ αἱρετικοὶ, καὶ
λεγέτωσαν ἐκ καὶ μόνον, ὅτι προφασιζόμενοι
προφάσεις ἐν ἀμαρτίᾳ προῆρθηται λαλείν
ἀδίκα κατά τὸν Θεοῦ καὶ βλάσφημα κατά τῶν
ἀγίων.

Ἐπίλογος.

Ταῦτα ἐκ τῶν πολλῶν ὀλίγα εἰς
καθαίρεσιν τοῦ ψεύδους τῶν ἀντικειμένων,
ὅπερ ἔπενόνσαν κατὰ τῆς ἀνατολικῆς
ἐκκλησίας, προβαλλόμενοι μέσον τῆς
ἐπιφορᾶς τοῦ ψεύδους τὰ ἀσύστατα καὶ ἀθετεῖ
κεφάλαια τοῦ λεγομένου Κυρίλλου. Εἴησαν
δὲ όυκ εἰς σημεῖον ἀντιλεγόμενον τοῖς ὡς
ἀληθῶς ἁδίκως ἡμᾶς διασύρουσιν

Ἐπιλογος.

Ἑκ ex multis pauca sufficiant ad
eversionem mendacii, quod adversus
Orientalen Ecclesiam excogitaverunt
adversarii nostri, in medium illationis
mendacii sui nutantia ac impia proferentes,
dicti Cyrilli capita. Sint vero hæreticis nos
injuste quidem traducenibis in signum non
contradictionis sed in

signum rerum, quas credimus et in
emendationem novitatum, quas in vexe re: nec
non et in conversionem ipsorum ad
Catholicam et Apostolicam Ecclesiam, in qua
majores eorum olim meruerunt, et
ecclesiasticis contra eos synodis, quas nunc
respuentes ludibrio habent isti, ac
certainibus interfuerunt. Ab omni quippe
ratione longe alienum est, eos, maxime quum
se jactent sapientes, hominibus suimet
amanibus et exerlendas ac nequaquam ex
Spirituro Sancto sed ex mendacii principe
loquentibus attendisse; sanctam autem
Catholicam et Apostolicam Ecclesiam, quam filii sui sanguine Deus acquisivit, deseruisse καθολικὴν καὶ ἀπστολικὴν ἐκκλησίαν, ἣν περιεποιήσατο ὁ Θεὸς τῷ αἵματι τοῦ υἱοῦ αὐτοῦ ἐγκαταλιπεῖν καὶ ταύτῃς ἀποσκιρτῆσαι. Αἱ Δεσιθεός ἐλέω Θεοῦ πατριάρχης τῆς ἀγίας ἱερουσαλημὴς καὶ πάσης Παλαιστίνης ἀποφαίνεται, ὡς ἄρτος τῶν ἐναντίων διατηρῶν κύριος, ὁ δόξα καὶ τὸ κράτος εἰς αἰώνας τῶν αἰώνων. Αμήν.

Anno salutis clcccLxxii. die XVI. Martii.

Anno sanctam citatem Hierosolymam.

Dosithεοs miseratione divina Patriarcha sanctæ Hierusalem et totius Palastinæ assero et confiteor, hanc esse fidem Ecclesiæ Orientalis.

III. THE LONGER CATECHISM OF THE ORTHODOX, CATHOLIC, EASTERN CHURCH.

Examined and Approved by the Most Holy Governing Synod, and Published for the Use of Schools, and of all Orthodox Christians, by Order of His Imperial Majesty. (Moscow, at the Synodical Press, 1830.)

[The large Russian Catechism of Philaret, approved by the holy Synod (although omitted by Kimmel in his Collection, and barely mentioned by Gass in his Greek Symbolics), is now the most authoritative doctrinal standard of the orthodox Græco-Russian Church, and has practically superseded the older Catechism, or Orthodox Confession of Mogila. Originally composed in...]

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Slavono-Russian, it was by authority translated into several languages. We have before us a Russian edition (Moscow, 1869), a Greek edition (Χριστιανικὴ κατ’ ἐκτασιν κατήχησις τῆς ὀρθοδόξου, καθολικῆς καὶ ἀνατοικῆς ἐκκλησίας, Odessa, 1848), and a German edition (Ausführlicher christlicher Katechismus der orthodox-katholischen orientalischen Kirche, St. Petersburg, 1850).

The English translation here given was prepared by the Rev. R. W. Blackmore, B.A., formerly chaplain to the Russia Company in Kronstadt, and published at Aberdeen, 1845, in the work The Doctrine of the Russian Church. On comparing it with the authorized Greek and German translations, we found it faithful and idiomatic. The numbering of Questions, and the difference in type of Questions and Answers, are ours. In all other editions we have seen, the Questions are not numbered. As this Catechism has never before appeared in America, we thought it best to give it in full, although the Introduction and the First Part would be sufficient for this collection of doctrinal symbols. Comp. Vol. I. § 19, pp. 68–73.

INTRODUCTION TO THE ORTHODOX CATECHISM.

Preliminary Instruction.

1. What is an Orthodox Catechism?
An Orthodox Catechism is an instruction in the orthodox Christian faith, to be taught to every Christian, to enable him to please God and save his own soul.

2. What is the meaning of the word Catechism?
It is a Greek word, signifying instruction, or oral teaching, and has been used ever since the Apostles' times to denote that primary instruction in the orthodox faith which is needful for every Christian. Luke i. 4; Acts xviii. 25.

3. What is necessary in order to please God and to save one’s own soul?
In the first place, a knowledge of the true God, and a right faith in him; in the second place, a life according to faith, and good works.

4. Why is faith necessary in the first place?
Because, as the Word of God testifies, Without faith it is impossible to please God. Heb. xi. 6.

5. Why must a life according to faith, and good works, be inseparable from this faith?
Because, as the Word of God testifies, Faith without works is dead. James ii. 20.

6. What is faith?
According to the definition of St. Paul, Faith is the substance of things hoped for, the evidence of things not seen (Heb. xi. 1); that is, a trust in the unseen as though it were seen, in that which is hoped and waited for as if it were present.

7. What is the difference between knowledge and faith?
Knowledge has for its object things visible and comprehensible; faith, things which are invisible, and even incomprehensible. Knowledge is founded on experience, on examination of its object; but faith on belief of testimony to truth. Knowledge belongs properly to the intellect, although it may also act on the heart; faith belongs principally to the heart, although it is imparted through the intellect.

8. Why is faith, and not knowledge only, necessary in religious instruction?
Because the chief object of this instruction is God invisible and incomprehensible, and the wisdom of God hidden in a mystery; consequently, many parts of this learning can not be embraced by knowledge, but may be received by faith. 

_Faith_, says St. Cyril of Jerusalem, _is the eye which enlighteneth every man's conscience; it giveth man knowledge. For, as the prophet says, If ye will not believe, ye shall not understand._ Isa. vii. 9; Cyr. Cat. v.

9. Can you illustrate further the necessity of faith? St. Cyril thus illustrates it: _It is not only amongst us, who hear the name of Christ, that faith is made so great a thing; but every thing which is done in the world, even by men who are unconnected with the Church, is done by faith. Agriculture is founded on faith; for no one who did not believe that he should gather in the increase of the fruits of the earth would undertake the labor of husbandry. Mariners are guided by faith when they intrust their fate to a slight plank, and prefer the agitation of the unstable waters to the more stable element of the earth. They give themselves up to uncertain expectations, and retain for themselves nothing but faith, to which they trust more than to any anchors._ Cyr. Cat. v.

### On Divine Revelation.

10. Whence is the doctrine of the orthodox faith derived? From divine revelation.

11. What is meant by the words _divine revelation_? That which God himself has revealed to men, in order that they might rightly and savingly believe in him, and worthily honor him.

12. Has God given such a revelation to all men? He has given it for all, as being necessary for all alike, and capable of bringing salvation to all; but, since not all men are capable of receiving a revelation immediately from God, he has employed special persons as heralds of his revelation, to deliver it to all who are desirous of receiving it.

13. Why are not all men capable of receiving a revelation immediately from God? Owing to their sinful impurity, and weakness both in soul and body.

14. Who were the heralds of divine revelation? Adam, Noah, Abraham, Moses, and other Prophets, received and preached the beginnings of divine revelation; but it was the incarnate Son of God, our Lord Jesus Christ, who brought it to earth, in its fullness and perfection, and spread it over all the world by his Disciples and Apostles.

The Apostle Paul says, in the beginning of his Epistle to the Hebrews: _God, who at sundry times, and in divers manners, spake in times past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds._

The same Apostle writes as follows to the Corinthians: _But we speak the wisdom of God in a mystery, even the hidden things which God ordained before the world unto our glory, which none of the princes of this world knew. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God._ 1 Cor. ii. 7, 8, 10.

The Evangelist John writes in his Gospel: _No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him._ John i. 18.
Jesus Christ himself says: *No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.* Matt. xi. 27.

15. Can not man, then, have any knowledge of God without a special revelation from him? Man may have some knowledge of God by contemplation of those things which he has created; but this knowledge is imperfect and insufficient, and can serve only as a preparation for faith, or as a help towards the knowledge of God from his revelation.

*For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* Rom. i. 20.

*And he hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being.* Acts xvii. 26-28.

With regard to faith in God, it is preceded by the idea that God is, which idea we get from the things which have been created. Attentively examining the creation of the world, we perceive that God is wise, powerful, and good; we perceive, also, his invisible properties. By these means we are led to acknowledge him as the Supreme Ruler. Seeing that God is the Creator of the whole world, and we form a part of the world, it follows that God is also our Creator. *On this knowledge follows faith, and on faith adoration.* (Basil. Magn. Epist. 232.)

**On Holy Tradition and Holy Scripture.**

16. How is divine revelation spread among men and preserved in the true Church?
By two channels—holy tradition and holy Scripture.

17. What is meant by the name *holy tradition?*
By the name holy tradition is meant the doctrine of the faith, the law of God, the sacraments, and the ritual as handed down by the true believers and worshipers of God by word and example from one to another, and from generation to generation.

18. Is there any sure repository of holy tradition?
All true believers united by the holy tradition of the faith, collectively and successively, by the will of God, compose the Church; and she is the sure repository of holy tradition, or, as St. Paul expresses it, *The Church of the living God, the pillar and ground of the truth.* 1 Tim. iii. 15.

St. Irenæus writes thus: *We ought not to seek among others the truth, which we may have for asking from the Church; for in her, as in a rich treasure-house, the Apostles have laid up in its fullness all that pertains to the truth, so that whosoever seeketh may receive from her the food of life. She is the door of life.* (Adv. Hæres. lib. iii. c. 4.)

19. What is that which you call *holy Scripture?*
Certain books written by the Spirit of God through men sanctified by God, called Prophets and Apostles. These books are commonly termed the Bible.

20. What does the word *Bible* mean?
It is Greek, and means *the books.* The name signifies that the sacred books deserve attention before all others.

21. Which is the more ancient, holy tradition or holy Scripture?
The most ancient and original instrument for spreading divine revelation is holy tradition. From Adam to Moses there were no sacred books. Our Lord Jesus Christ himself delivered his divine doctrine and ordinances to his Disciples by word and example, but not by writing. The same method was followed by the Apostles also at first, when they spread abroad the faith and established the Church of Christ. The necessity of tradition is further evident from this, that books can be available only to a small part of mankind, but tradition to all.

22. Why, then, was holy Scripture given?
To this end, that divine revelation might be preserved more exactly and unchangeably. In holy Scripture we read the words of the Prophets and Apostles precisely as if we were living with them and listening to them, although the latest of the sacred books were written a thousand and some hundred years before our time.

23. Must we follow holy tradition, even when we possess holy Scripture?
We must follow that tradition which agrees with the divine revelation and with holy Scripture, as is taught us by holy Scripture itself. The Apostle Paul writes: Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. 2 Thess. ii. 15.

24. Why is tradition necessary even now?
As a guide to the right understanding of holy Scripture, for the right ministration of the sacraments, and the preservation of sacred rites and ceremonies in the purity of their original institution. St. Basil the Great says of this as follows: Of the doctrines and injunctions kept by the Church, some we have from written instruction, but some we have received from, apostolical tradition, by succession in private. Both the former and the latter have one and the same force for piety, and this will be contradicted by no one who has ever so little knowledge in the ordinances of the Church; for were we to dare to reject unwritten customs, as if they had no great importance, we should insensibly mutilate the Gospel, even in the most essential points, or, rather, for the teaching of the Apostles leave but an empty name. For instance, let us mention before all else the very first and commonest act of Christians, that they who trust in the name of our Lord Jesus Christ should sign themselves with the sign of the cross—who hath taught this by writing? To turn to the east in prayer—what Scripture have we for this? The words of invasion in the change of the Eucharistic bread and of the Cup of blessing—by which of the Saints have they been left us in writing? for we are not content with those words which the Apostle or the Gospel records, but both before them and after them, we pronounce others also, which we hold to be of great force for the sacrament, though we have received them from unwritten teaching. By what Scripture is it, in like manner, that we bless the water of baptism, the oil of unction, and the person himself who is baptized? Is it not by a silent and secret tradition? What more? The very practice itself of anointing with oil—what written word have we for it? Whence is the rule of trine immersion? and the rest of the ceremonies at baptism, the renunciation of Satan and his angels?—from what Scripture are they taken? Are they not all from this unpublished and private teaching, which our Fathers kept under a reserve inaccessible to curiosity and profane disquisition, having been taught as a first principle to guard by silence the sanctity of the mysteries? for how were it fit to publish in writing the doctrine of those things, on which the unbaptized may not so much as look? (Can. xcvii. De Spir. Sanct. c. xxvii.)

On Holy Scripture in Particular.
25. When were the sacred books written?
At different times: some before the birth of Christ, others after.

26. Have not these two divisions of the sacred books each their own names?
They have. Those written before the birth of Christ are called the books of the Old Testament, while those written after are called the books of the New Testament.

27. What are the Old and New Testaments?
In other words, the old and new Covenants of God with men.

28. In what consisted the Old Testament?
In this, that God promised men a divine Saviour, and prepared them to receive him.

29. How did God prepare men to receive the Saviour?
Through gradual revelations, by prophecies and types.

30. In what consists the New Testament?
In this, that God has actually given men a divine Saviour, his own only-begotten Son, Jesus Christ.

31. How many are the books of the Old Testament?

32. Why should we attend to the reckoning of the Hebrews?
Because, as the Apostle Paul says, unto them were committed the oracles of God; and the sacred books of the Old Testament have been received from the Hebrew Church of that Testament by the Christian Church of the New. Rom. iii. 2.

33. How do St. Cyril and St. Athanasius enumerate the books of the Old Testament?
As follows: 1, The book of Genesis; 2, Exodus; 3, Leviticus; 4, the book of Numbers; 5, Deuteronomy; 6, the book of Jesus the son of Nun; 7, the book of Judges, and with it, as an appendix, the book of Ruth; 8, the first and second books of Kings, as two parts of one book; 9, the third and fourth books of Kings; 10, the first and second books of Paralipomena; 11, the first book of Esdras, and the second, or, as it is entitled in Greek, the book of Nehemiah; 12, the book of Esther; 13, the book of Job; 14, the Psalms; 15, the Proverbs of Solomon; 16, Ecclesiastes, also by Solomon; 17, the Song of Songs, also by Solomon; 18, the book of the Prophet Isaiah; 19, of Jeremiah; 20, of Ezekiel; 21, of Daniel; 22, of the Twelve Prophets.

34. Why is there no notice taken in this enumeration of the books of the Old Testament of the book of the Wisdom of the son of Sirach, and of certain others?
Because they do not exist in the Hebrew.

35. How are we to regard these last-named books?
Athanasius the Great says that they have been appointed of the Fathers to be read by proselytes who are preparing for admission into the Church.

36. Is there any division of the books of the Old Testament by which you can give a more distinct account of their contents?
They may be divided into the four following classes:

Books of the Law, which form the basis of the Old Testament.

Historical books, which contain principally the history of religion.
Doctrinal, which contain the doctrine of religion.

Prophetic, which contain prophecies, or predictions of things future, and especially of Jesus Christ.

37. Which are the books of the Law?
The five books written by Moses—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Jesus Christ himself gives to these books the general name of the law of Moses. Luke xxiv. 44.

38. What in particular is contained in the book of Genesis?
The account of the creation of the world and of man and afterwards the history and ordinances of religion in the first ages of mankind.

39. What is contained in the other four books of Moses?
The history of religion in the time of the Prophet Moses, and the Law given through him from God.

40. Which are the historical books of the Old Testament?
The books of Jesus the son of Nun, Judges, Ruth, Kings, Paralipomena, the book of Esdras, and the books of Nehemiah and Esther.

41. Which are the doctrinal?
The book of Job, the Psalms, and the books of Solomon.

42. What should we remark in particular of the book of Psalms?
This book, together with the doctrine of religion, contains also allusions to its history, and many prophecies of our Saviour Christ. It is a perfect manual of prayer and praise, and on this account is in continual use in the divine service of the Church.

43. Which books are prophetical?
Those of the Prophets—Isaiah, Jeremiah, Ezekiel, Daniel, and the twelve others.

44. How many are the books of the New Testament?
Twenty-seven.

45. Are there among these any which answer to the books of the Law, or form the basis of the New Testament?
Yes. The Gospel, which consists of the four books of the Evangelists, Matthew, Mark, Luke, and John.

46. What means the word Gospel?
It is the same as the Greek work Evangely, and means good or joyful tidings.

47. Of what have we good tidings in the books called the Gospel?
Of the Divinity of our Lord Jesus Christ, of his advent and life on earth, of his miracles and saving doctrine, and, finally, of his death upon the cross, his glorious resurrection, and ascension into heaven.

48. Why are these books called the Gospel?
Because man can have no better nor more joyful tidings than these, of a Divine Saviour and everlasting salvation. For the same cause, whenever the Gospel is read in the church, it is prefaced and accompanied by the joyful exclamation, Glory be to thee, O Lord, glory be to thee.

49. Are any of the books of the New Testament historical?

50. Of what does it give an account?
Of the descent of the Holy Ghost on the Apostles, and of the extension through them of Christ's Church.

51. What is an Apostle? The word means a messenger. It is the name given to those disciples of our Lord Jesus Christ whom he sent to preach the Gospel.

52. Which books of the New Testament are doctrinal? The seven general Epistles: namely, one of the Apostle James, two of Peter, three of John, and one of Jude; and fourteen Epistles of the Apostle Paul: namely, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews.

53. Are there also among the books of the New Testament any prophetical? Such is the book of the Apocalypse.

54. What means this word Apocalypse? It is Greek, and means revelation.

55. What are the contents of this book? A mystical representation of the future destinies of the Christian Church; and of the whole world.

56. What rules must we observe in reading holy Scripture? First, we must read it devoutly, as the Word of God, and with prayer to understand it aright; secondly, we must read it with a pure desire of instruction in faith, and incitement to good works; thirdly, we must take and understand it in such sense as agrees with the interpretation of the orthodox Church and the holy Fathers.

57. When the Church proposes the doctrine of Divine Revelation and of holy Scripture to people for the first time, what signs does she offer that it is really the Word of God? Signs of this are the following:

1. The sublimity of this doctrine, which witnesses that it can not be any invention of man's reason.
2. The purity of this doctrine, which shows that it is from the all-pure mind of God.
3. Prophecies.
5. The mighty effect of this doctrine upon the hearts of men, beyond all but divine power.

58. In what way are prophecies signs of a true revelation from God? This may be shown by an example. When the Prophet Isaiah foretold the birth of the Saviour Christ from a virgin, a thing which the natural reason of man could not have so much as imagined, and when, some hundred years after this prophecy, our Lord Jesus Christ was born of the most pure Virgin Mary, it was impossible not to see that the prophecy was the word of the Omniscient, and its fulfillment the work of the Almighty God. Wherefore also the holy Evangelist Matthew, when relating the birth of Christ, brings forward the prophecy of Isaiah: But all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying: Behold a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us. Matt. i. 22, 23.

59. What are miracles?
Acts which can be done by no power or art of man, but only by the almighty power of God: for example, to raise the dead.

60. How do miracles serve for a sign that the word spoken is from God?
He who does true miracles works by the power of God; consequently he is in favor with God, and partaker of the divine Spirit; but to such it must belong to speak only the pure truth; and so, when such a man speaks in God's name, we are sure that by his mouth there speaketh really the Word of God.
On this account our Lord Jesus Christ himself owns miracles as a powerful testimony to his divine mission: The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the father hath sent me. John v. 36.

61. Whence may we more particularly see the mighty effect of the doctrine of Christ?
From this: that twelve Apostles, taken from among poor and unlearned people, of the lowest class, by this doctrine overcame and subdued to Christ the mighty, the wise, and the rich, kings and their kingdoms.

The Composition of the Catechism.

62. What may be a good order for setting forth a catechetical instruction in religion?
For this we may follow the book of the Orthodox Confession, approved by the Eastern Patriarchs, and take as our basis the saying of the Apostle Paul, that the whole energies of a Christian, during this present life, consist in these three: faith, hope, charity. And now abideth faith, hope, charity; these three. 1 Cor. xiii. 13.
And so the Christian needs: First, Doctrine on faith in God, and on the Sacraments which he reveals; Secondly, Doctrine on hope towards God, and on the means of being grounded in it; Thirdly, Doctrine on love to God, and all that he commands us to love.

63. What does the Church use as her instrument to introduce us to the doctrine of faith?
The Creed.

64. What may we take as a guide for the doctrine of hope?
Our Lord's Beatitudes and the Lord's Prayer.

65. Where may we find the elements of the doctrine of charity?
In the Ten Commandments of the Law of God.

THE FIRST PART OF THE ORTHODOX CATECHISM.

ON FAITH.

On the Creed generally, and on its Origin.

66. What is the Creed?
The Creed is an exposition, in few but precise words, of that doctrine which all Christians are bound to believe.

67. What are the words, of this exposition?
They are as follows:

1. I believe in one God the Father, Almighty, Maker of heaven and earth, and of all things visible and invisible;
2. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all worlds. Light of light, very God of very God, begotten, not made, of one substance with the Father, by whom all things were made;
3. Who for us men, and for our salvation, came down from heaven, and was incarnate of the Holy Ghost, and of the Virgin Mary, and was made man;
4. And was crucified for us, under Pontius Pilate, and suffered, and was buried;
5. And rose again the third day according to the Scripture;
6. And ascended into heaven, and sitteth on the right hand of the Father;
7. And he shall come again with glory to judge the quick and the dead, whose kingdom shall have no end.
8. And I believe in the Holy Ghost, the Lord, the Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the Prophets.
9. I believe one Holy, Catholic, and Apostolic Church.
10. I acknowledge one baptism for the remission of sins.
11. I look for the resurrection of the dead;
12. And the life of the world to come. Amen.

68. From whom have we this exposition of the faith?
From the Fathers of the first and second œcumenical Councils.

69. What is an œcumenical Council?
An assembly of the Pastors and Doctors of the Catholic Church of Christ, as far as possible, from the whole world, for the confirmation of true doctrine and holy discipline among Christians.

70. How many œcumenical Councils have there been?
Seven: 1, Of Nicæa; 2, Of Constantinople; 3, Of Ephesus; 4, Of Chalcedon; 5, The second of Constantinople; 6, The third of Constantinople; 7, The second of Nicæa.

71. Whence is the rule for assembling Councils?
From the example of the Apostles, who held a Council in Jerusalem. Acts xv. This is grounded also upon the words of Jesus Christ himself, which give to the decisions of the Church such weight that whosoever disobeys them is left deprived of grace as a heathen. But the mean, by which the œcuménical Church utters her decisions, is an œcuménical Council.
Tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican. Matt. xviii. 17.

72. What were the particular occasions for assembling the first and second œcuménical Councils, at which the Creed was defined?
The first was held for the confirmation of the true doctrine respecting the Son of God, against the error of Arius, who thought unworthily of the Son of God; the second, for the confirmation of the true doctrine respecting the Holy Ghost, against Macedonius, who thought unworthily of the Holy Ghost.

73. Is it long ago that these Councils were held?
The first was held in the year 325 from the birth of Christ; the second in 381.
On the Articles of the Creed.

74. What method shall we follow in order the better to understand the œcumenical Creed?
We must notice its division into twelve articles or parts, and consider each article separately.

75. What is spoken of in each several article of the Creed?
The first article of the Creed speaks of God as the prime origin, more particularly of the first Person of the Holy Trinity, God the Father, and of God as the Creator of the world;
The second article, of the second Person of the Holy Trinity, Jesus Christ, the Son of God;
The third article, of the incarnation of the Son of God;
The fourth article, of the suffering and death of Jesus Christ;
The fifth article, of the resurrection of Jesus Christ;
The sixth article, of the ascension of Jesus Christ into heaven;
The seventh article, of the second coming of Jesus Christ upon earth;
The eighth article, of the third Person of the Holy Trinity, the Holy Ghost;
The ninth article, of the Church;
The tenth article, of Baptism, under which are implied the other Sacraments also;
The eleventh article, of the future resurrection of the dead;
The twelfth article, of the life everlasting.

On the First Article.

76. What is it to believe in God?
To believe in God is to have a lively belief of his being, his attributes, and works; and to receive with all the heart his revealed Word respecting the salvation of men.

77. Can you show from holy Scripture that faith in God must consist in this?
The Apostle Paul writes: Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them, that diligently seek him. Heb. xi. 6.
The same Apostle expresses the effect of faith on Christians in the following prayer for them to God: That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith. Eph. iii. 16, 17.

78. What must be the immediate and constant effect of a hearty faith in God?
The confession of this same faith.

79. What is the confession of the faith?
It is openly to avow that we hold the orthodox faith, and this with such sincerity and firmness that neither seductions, nor threats, nor tortures, nor death itself may be able to make us deny our faith in the true God and in our Lord Jesus Christ.

80. For what is the confession of the faith necessary?
The Apostle Paul witnesses that it is necessary for salvation. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Rom. x. 10.

81. Why is it necessary to salvation not only to believe, but also to confess the orthodox faith?
Because if any one, to preserve his temporal life or earthly goods, shrink from confessing the orthodox faith, he shows thereby that he has not a true faith in God the Saviour, and the life of happiness to come.
82. Why is it not said in the Creed simply, I believe in God, rather than with the addition, in one God? In order to contradict the error of the heathen, who, taking the creature for God, thought there were many gods.

83. What does holy Scripture teach us of the unity of God? The very words of the Creed on this point are taken from the following passage of the Apostle Paul: There is none other God but one. For though there be that are called gods, whether in heaven or on earth, as there be gods many, and lords many, but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 1 Cor. viii. 4, 5, 6.

84. Can we know the very essence of God? No. It is above all knowledge, not of men only, but of angels.

85. How does holy Scripture speak on this point? The Apostle Paul says, that God dwelleth in the light, which no man can approach unto, whom no man hath seen, nor can see. 1 Tim. vi. 16.

86. What idea of the essence and essential attributes of God may be derived from divine revelation? That God is a Spirit, eternal, all-good, omniscient, all-just, almighty, omnipresent, unchangeable, all-sufficing to himself, all-blessed.

87. Show all this from holy Scripture. Jesus Christ himself has said that God is a Spirit. John iv. 24. Of the eternity of God David says: Before the mountains were brought forth, or ever the earth and the world were made, Thou art from everlasting and world without end. Psalm xc. 2. In the Apocalypse we read the following doxology to God: Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. Apoc. iv. 8. The Apostle Paul says that the Gospel was made manifest according to the commandment of the everlasting God. Rom. xvi. 26. Of the goodness of God Jesus Christ himself said: There is none good but one, that is God. Matt. xix. 17. The Apostle John says: God is Love. 1 John iv. 16. David sings: The Lord is gracious and merciful, long-suffering, and of great goodness. The Lord is loving unto every man, and his mercies are over all his works. Psalm cxxiv. 8, 9. Of the omniscience of God the Apostle John says: God is greater than our heart, and knoweth all things. 1 John iii. 20. The Apostle Paul exclaims: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. Rom. xi. 33. Of the justice of God David sings: The righteous Lord loveth righteousness, his countenance will behold the thing that is just. Psalm xi. 8. The Apostle Paul says that God will render to every man according to his deeds, and that there is no respect of persons with God. Rom. ii. 6, 11. Of the almighty power of God the Psalmist says: He spake, and it was done; he commanded, and it stood fast. Psalm xxxiii. 9. The archangel says in the Gospel: With God nothing shall be impossible. Luke i. 37.

The omnipresence of God David describes thus: Whither shall I go from thy Spirit? or whither shall I go from thy presence? If I climb up into heaven, thou art there; if I go down to hell, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Peradventure the darkness...
shall cover me; then shall my night be turned to day. Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike. Psalm cxxxix. 6-11.
The Apostle James says that With the Father of lights there is no variableness, neither shadow of turning. James i. 17.
The Apostle Paul writes that God receiveth not worship of men's hands as though he needed any thing, seeing he giveth to all life, and breath, and all things. Acts xvii. 25. The same Apostle calls God The blessed and only potentate, the King of kings and Lord of lords. 1 Tim. vi. 15.

88. If God is a Spirit, how does holy Scripture ascribe to him bodily parts, as heart, eyes, ears, hands? Holy Scripture in this suits itself to the common language of men; but we are to understand such expressions in a higher and spiritual sense. For instance, the heart of God means his goodness or love; eyes and ears mean his omniscience; hands, his almighty power.

89. If God is every where, how do men say that God is in heaven, or in the church? God is every where; but in heaven he has a special presence manifested in everlasting glory to the blessed spirits; also in churches he has, through grace and sacraments, a special presence devoutly recognized and felt by believers, and manifested sometimes by extraordinary signs. Jesus Christ says: Where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 20.

90. How are we to understand these words of the Creed, I believe in one God the Father? This is to be understood with reference to the mystery of the Holy Trinity; because God is one in substance but trine in persons—the Father, the Son, and the Holy Ghost—a Trinity consubstantial and undivided.

91. How does holy Scripture speak of the Blessed Trinity? The chief texts on this point in the New Testament are the following: Go ye therefore and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19. There are three that bear record in heaven—the Father, the Word, and the Holy Ghost; and these three are one. 1 John v. 7.

92. Is the Holy Trinity mentioned in the Old Testament also? Yes; only not so clearly. For instance: By the Word of the Lord were the heavens made, and all the hosts of them by the Breath of his mouth. Psalm xxxiii. 6. Holy, Holy, Holy is the Lord of Hosts: the whole earth is full of his glory. Isaiah vi. 3.

93. How is one God in three Persons? We can not comprehend this inner mystery of the Godhead; but we believe it on the infallible testimony of the Word of God. The things of God knoweth no man, but the Spirit of God. 1 Cor. ii. 11.

94. What difference is there between the Persons of the Holy Trinity? God the Father is neither begotten, nor proceeds from any other Person: the Son of God is from all eternity begotten of the Father: the Holy Ghost from all eternity proceeds from the Father.

95. Are the three Hypostases or Persons of the Most Holy Trinity all of equal majesty? Yes; all of absolutely equal divine majesty. The Father is true God, the Son equally true God, and the Holy Ghost true God; but yet so that in the three Persons there is only one Tri-personal God.
96. Why is God called the Almighty (Παντοκράτορα)?
Because he upholds all things by his power and his will.

97. What is expressed by the words of the Creed, Maker of heaven and earth, and of all things visible and invisible?
This: that all was made by God, and that nothing can be without God.

98. Are not these words taken from holy Scripture? They are. The book of Genesis begins thus: In the beginning God created the heaven and the earth. The Apostle Paul, speaking of Jesus Christ, the Son of God, says: By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. Coloss. i. 16.

99. What is meant in the Creed by the word invisible?
The invisible or spiritual world, to which belong the angels.

100. What are the angels?
Incorporeal spirits, having intelligence, will, and power.

101. What means the name angel?
It means a messenger.

102. Why are they so called?
Because God sends them to announce his will. Thus, for instance, Gabriel was sent to announce to the Most Holy Virgin Mary the conception of the Saviour.

103. Which was created first, the visible world or the invisible?
The invisible was created before the visible, and the angels before men. (Orthod. Confess. Pt. I. Q. 18.)

104. Can we find any testimony to this in holy Scripture? In the book of Job God himself speaks of the earth thus: Who laid the corner-stone thereof? When the stars were CREATED, all my angels praised me with a loud voice. Job xxxviii. 6, 7.

105. Whence is taken the name of guardian angels? From the following words of holy Scripture: He shall give his angels charge over thee, to guard thee in, all thy ways. Psalm xci. 11.

106. Has each one of us his guardian angels?
Without doubt. Of this we may be assured from the following words of Jesus Christ: Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father, which is in heaven. Matt. xviii. 10.

107. Are all angels good and beneficent?
No. There are also evil angels, otherwise called devils.

108. How came they to be evil?
They were created good, but they swerved from their duty of perfect obedience to God, and so fell away from him into self-will, pride, and malice. According to the words of the Apostle Jude, they are the angels which kept not their first estate, but left their own habitation. Jude 6.

109. What means the name devil?
It means slanderer or deceiver.

110. Why Are the evil angels called devils that is, slanderers or deceivers?
Because they are ever laying snares for men, seeking to deceive them, and inspire them with false notions and evil wishes.

Of this Jesus Christ, speaking to the unbelieving Jews, says: *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it.* John viii. 44.

**111.** What has holy Scripture revealed to us of the creation of the world?
In the beginning God created from nothing the heaven and the earth; and the earth was without form and void. Afterwards God successively produced: on the first day of the world, light; on the second, the firmament or visible heaven; on the third, the gathering together of waters on the earth, the dry land, and what grows thereupon; on the fourth, the sun, moon, and stars; on the fifth, fishes and birds; on the sixth, four-footed creatures living on the earth, and lastly, man. With man the creation finished; and on the seventh day God rested from all his works. Hence the seventh day was called the sabbath, which in the Hebrew tongue means rest. Gen. ii. 2.

**112.** Were the visible creatures created such as we see them now?
No. At the creation every thing was very good, that is, pure, beautiful, and harmless.

**113.** Are we not informed of something particular in the creation of man?
God in the Holy Trinity said: *Let us make man in our own image, and after our likeness.* Gen. i. 26. And God made the body of the first man, Adam, from the earth; breathed into his nostrils the breath of life; brought him into Paradise; gave him for food, beside the other fruits of Paradise, the fruit of the tree of life; and lastly, having taken a rib from Adam while he slept, made from it the first woman, Eve. Gen. ii. 22.

**114.** In what consists the image of God?
It consists, as explained by the Apostle Paul, *In righteousness and holiness of truth.* Eph. iv. 24.

**115.** What is the breath of life?
The soul, a substance spiritual and immortal.

**116.** What is Paradise?
The word Paradise means a garden. It is the name given to the fair and blissful abode of the first man, described in the book of Genesis as like a garden.

**117.** Was the Paradise in which man first lived material or spiritual?
For the body it was material, a visible and blissful abode; but for the soul it was spiritual, a state of communion by grace with God, and spiritual contemplation of the creatures. (Greg. Theol. Serm, xxxviii. 42; J. Damasc. Theol. lib. ii. cap. 12, § 3.)

**118.** What was the tree of life?
A tree, by feeding on whose fruit man would have been, even in the body, free from disease and death.

**119.** Why was Eve made from a rib of Adam?
To the intent that all mankind might be by origin naturally disposed to love and defend one another.

**120.** With what design did God create man?
With this, that he should know God, love, and glorify him, and so be happy forever.

**121.** Has not that will of God, by which man is designed for eternal happiness, its own proper name in theology?
It is called the predestination of God.

122. Does God's predestination of man to happiness remain unchanged, seeing that now man is not happy? It remains unchanged; inasmuch as God, of his foreknowledge and infinite mercy, hath predestined to open for man, even after his departure from the way of happiness, a new way to happiness, through his only-begotten Son Jesus Christ. *He hath chosen us, in him, before the foundation of the world*, are the words of the Apostle Paul. Eph. i. 4.

123. How are we to understand the predestination of God, with respect to men in general, and to each man severally? God has predestined to give to all men, and has actually given them preparatory grace, and means sufficient for the attainment of happiness. 312

124. What is said of this by the Word of God? *For whom he did foreknow, he also did predestinate*. Rom. viii. 29.

125. How does the orthodox Church speak on this point? In the exposition of the faith by the Eastern Patriarchs it is said: *As he foresaw that some would use well their free will, but others ill, he accordingly predestined the former to glory, while the latter he condemned* (Art. iii.)

126. What divine energy with respect to the world, and especially to man, follows immediately upon their creation? Divine providence.

127. What is divine providence? Divine providence is the constant energy of the almighty power, wisdom, and goodness of God, by which he preserves the being and faculties of his creatures, directs them to good ends, and assists all that is good; but the evil that springs by departure from good he either cuts off, or corrects it, and turns it to good results.

128. How does holy Scripture speak of God's providence? Jesus Christ himself says: *Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?* Matt. vi. 26. From these words is shown at once God's general providence over the creatures, and his special providence over man. The whole of the ninety-first Psalm is a description of God's special and manifold providence over man.

On the Second Article.

129. How are we to understand the names *Jesus Christ, the Son of God*? *Son of God* is the name of the second Person of the Holy Trinity in respect of his Godhead: This same Son of God was called *Jesus*, when he was conceived and born on earth as man; *Christ* is the name given him by the Prophets, while they were as yet expecting his advent upon earth.

130. What means the name *Jesus*?

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312 The Greek and the German edition have the following addition: 'But those who freely accept the grace given them, who make good use of the means of grace granted unto them, and who walk in the appointed path of salvation, God has properly foreordained for salvation.'
Saviour.

131. By whom was the name Jesus first given?
By the Angel Gabriel.

132. Why was this name given to the Son of God at his conception and birth on earth?
Because he was conceived and born to save men.

133. What means the name Christ?
Anointed.

134. Whence came the name Anointed?
From the anointing with holy ointment, through which are bestowed the gifts of the Holy Ghost.

135. Is it only Jesus, the Son of God, who is called Anointed?
No. Anointed was in old time a title of kings, high-priests, and prophets.

136. Why, then, is Jesus, the Son of God, called The Anointed?
Because to his manhood were imparted without measure all the gifts of the Holy Ghost; and so he possesses in the highest degree the knowledge of a prophet, the holiness of a high-priest, and the power of a king.

137. In what sense is Jesus Christ called Lord?
In this sense: that he is very God; for the name Lord is one of the names of God.

138. What says holy Scripture of the divinity of Jesus Christ, the Son of God?
In the beginning was the Word, and the Word was with God, and the Word was God. John i. 1.

139. Why is Jesus Christ called the Son of God, Only-begotten?
By this is signified that he only is the Son of God begotten of the substance of God the Father; and so is of one substance with the Father; and consequently excels, beyond comparison, all holy angels and holy men, who are called sons of God by grace. John i. 12.

140. Does holy Scripture call Jesus the Only-begotten?
It does. For instance, in the following places of the Evangelist John: The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth. John i. 14. No man hath, seen God at any time; the Only-begotten Son, which is in the bosom of the Father, he hath declared him. John i. 18.

141. Why in the Creed is it said further of the Son of God that he is begotten of the Father?
By this is expressed that personal property by which he is distinguished from the other Persons of the Holy Trinity.

142. Why is it said that he is begotten before all worlds?
That none should think there was ever a time when he was not. In other words, by this is expressed that Jesus Christ is the Son of God from everlasting, even as God the Father is from everlasting.

143. What mean in the Creed the words Light of light?
Under the figure of the visible light they in some manner explain the incomprehensible generation of the Son of God from the Father. When we look at the sun, we see light: from this light is generated the light visible every where beneath; but both the one and the other is one light, indivisible, and of one nature. In like manner, God the Father is the everlasting Light. 1 John i. 5. Of him is begotten the Son of God, who also is the everlasting Light; but God the Father and God the Son are one and the same everlasting Light, indivisible, and of one divine nature.
144. What force is there in the words of the Creed, Very God of very God? This: that the Son of God is called God in the same proper sense as God the Father.

145. Are not these words from holy Scripture? Yes. They are taken from the following passage of John the Divine: We know that the Son of God is come, and hath given us [light and] understanding, that we may know the true God, and be in him that is true, in his Son Jesus Christ. This is the true God and eternal life. 1 John v. 20.

146. Why is it further added of the Son of God in the Creed that he is begotten, not made? This was added against Arius, who impiously taught that the Son of God was made.

147. What mean the words, Of one substance with the Father? They mean that the Son of God is of one and the same divine substance with God the Father.

148. How does holy Scripture speak of this? Jesus Christ himself speaks of himself and of God the Father thus: I and the Father are one. John x. 30.

149. What is shown by the next words in the Creed, By whom all things were made? This: that God the Father created all things by his Son, as by his eternal Wisdom and his eternal Word.

All things were made by him, and without him was not any thing made which was made. John i. 3.

On the Third Article.

150. Of whom is it said in the Creed, that he came down from heaven? Of the Son of God.

151. How came he down from heaven, seeing that as God he is every where? It is true that he is every where; and so he is always in heaven, and always on earth; but on earth he was before invisible; afterwards he appeared in the flesh. In this sense it is said that he came down from heaven.

152. How does holy Scripture speak of this? I will repeat Jesus Christ's own words: No man hath ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven. John iii. 13.

153. Wherefore did the Son of God come down from heaven? For us men, and for our salvation, as it is said in the Creed.

154. In what sense is it said that the Son of God came down from heaven for us men? In this sense: that he came upon earth not for one nation, nor for some men only, but for us men universally.

155. To save men from what did he come upon earth? From sin, the curse, and death.

156. What is sin? Transgression of the law. Sin is the transgression of the law. 1 John iii. 4.

157. Whence is sin in men, seeing that they were created in the image of God, and God can not sin? From the devil. He that committeth sin is of the devil; for the devil sinneth from the beginning. 1 John iii. 8.
158. How did sin pass from the devil to men?
The devil deceived Eve and Adam, and induced them to transgress God's commandment.

159. What commandment?
God commanded Adam in Paradise not to eat of the fruit of the *Tree of the knowledge of good and evil*, and withal told him, that so soon as he ate thereof he should surely die.

160. Why did it bring death to man to eat of the fruit of the *Tree of the knowledge of good and evil*?
Because it involved disobedience to God's will, and so separated man from God and his grace, and alienated him from the life of God.

161. What propriety is there in the name of the *Tree of the knowledge of good and evil*?
Man through this tree came to know by the act itself what good there is in obeying the will of God, and what evil in disobeying it.

162. How could Adam and Eve listen to the devil against the will of God?
God of his goodness, at the creation of man, gave him *a will* naturally disposed to love God, but still *free*; and man used this freedom for evil.

163. How did the devil deceive Adam and Eve?
Eve saw in Paradise a serpent, which assured her that if men ate of the fruit of the tree of the knowledge of good and evil, they would know good and evil, and would become as gods. Eve was deceived by this promise, and by the fairness of the fruit, and ate of it. Adam ate after her example.

164. What came of Adam's sin?
The curse, and death.

165. What is the *curse*?
The condemnation of sin by God's just judgment, and the evil which from sin came upon the earth for the punishment of men. God said to Adam, *Cursed is the ground for thy sake*. Gen. iii. 17.

166. What is the *death* which came from the sin of Adam?
It is twofold: *bodily*, when the body loses the soul which quickened it; and *spiritual*, when the soul loses the grace of God, which quickened it with the higher and spiritual life.

167. Can the soul, then, die as well as the body?
It can die, but not so as the body. The body, when it dies, loses sense, and is dissolved; the soul, when it dies by sin, loses spiritual light, joy, and happiness, but is not dissolved nor annihilated, but remains in a state of darkness, anguish, and suffering.

168. Why did not the first man only die, and not all, as now?
Because all have come of Adam since his infection by sin, and all sin themselves. As from an infected source there naturally flows an infected stream, so from a father infected with sin, and consequently mortal, there naturally proceeds a posterity infected like him with sin, and like him mortal.

169. How is this spoken of in holy Scripture?
*By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned*. Rom. v. 12.

170. Had man any benefit from the fruit of the tree of life after he had sinned?
After he had sinned, he could no more eat of it, for he was driven out of Paradise.
171. Had men, then, any hope left of salvation? When our first parents had confessed before God their sin, God, of his mercy, gave them a hope of salvation.

172. In what consisted this hope? God promised that the seed of the woman should bruise the serpents head. Gen. iii. 15.

173. What did that mean? This: that Jesus Christ should overcome the devil who had deceived men, and deliver them from sin, the curse, and death.

174. Why is Jesus Christ called the seed of the woman? Because he was born on earth without man, from the Most Holy Virgin Mary.

175. What benefit was there in this promise? This: that from the time of the promise men could believe savingly in the Saviour that was to come, even as we now believe in the Saviour that has come.

176. Did people, in fact, in old time believe in the Saviour that was to come? Some did, but the greater part forgot God's promise of a Saviour.

177. Did not God repeat this promise? More than once. For instance, he made to Abraham the promise of a Saviour in the following words: In thy seed shall all the nations of the earth be blessed. Gen. xxii. 18. The same promise he repeated afterwards to David in the following words: I will set up thy seed after thee, and I will establish his throne forever. 2 Kings vii. 12, 13.

178. What do we understand by the word incarnation? That the Son of God took to himself human flesh without sin, and was made man, without ceasing to be God.

179. Whence is taken the word incarnation? From the words of the Evangelist John: The Word was made flesh. John i. 14.

180. Why in the Creed, after it has been said of the Son of God that he was incarnate, is it further added that he was made man? To the end that none should imagine that the Son of God took only flesh or a body, but should acknowledge in him a perfect man consisting of body and soul.

181. Have we for this any testimony of holy Scripture? The Apostle Paul writes: There is one Mediator between God and men, the man Christ Jesus. 1 Tim. ii. 5.

182. And so is there only one nature in Jesus Christ? No. There are in him, without separation and without confusion, two natures, the divine and the human, and answering to these natures two wills.

183. Are there not, therefore, two persons? No. One person, God and man together; in one word, a God-man.

184. What says holy Scripture of the incarnation of the Son of God by the Holy Ghost of the Virgin Mary? The Evangelist Luke relates that when the Virgin Mary had asked the angel, who announced to her the conception of Jesus, How shall this be, seeing I know not a man? The angel replied to her: The
Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. Luke i. 34, 35.

185. Who was the Virgin Mary?
A holy virgin of the lineage of Abraham and David, from whose lineage the Saviour, by God's promise, was to come; betrothed to Joseph, a man of the same lineage, in order that he might be her guardian; for she was dedicated to God with a vow of perpetual virginity.

186. Did the Most Holy Mary remain, in fact, ever a virgin?
She remained and remains a virgin before the birth, during the birth, and after the birth of the Saviour; and therefore is called ever-virgin.

187. What other great title is there with which the Orthodox Church honors the Most Holy Virgin Mary?
That of Mother of God.

188. Can you show the origin of this title in holy Scripture?
It is taken from the following words of the Prophet Isaiah: Behold, a virgin shall conceive, and bear a Son, and they shall call his name Immanuel, which, being interpreted, is, God with us. Isaiah vii. 14; Matt. i. 23.
So, also, the righteous Elisabeth calls the Most Holy Virgin The Mother of the Lord; which title is all one with that of Mother of God. Whence is this to me, that the Mother of my Lord should come to me? Luke i. 43.

189. In what sense is the Most Holy Virgin called Mother of God?
Although Jesus Christ was born of her not after his Godhead, which is eternal, but after the manhood, still she is rightly called the Mother of God; because he that was born of her was, both in the conception itself and in the birth from her, as he ever is, very God.

190. What thoughts should you have of the exalted dignity of the Most Holy Virgin Mary?
As Mother of the Lord she excels in grace and nearness to God, and so also in dignity, every created being; and therefore the Orthodox Church honors her far above the cherubim and seraphim.

191. What is there further to be remarked of the birth of Jesus Christ from the Most Holy Mother of God?
This: that since this birth was perfectly holy and void of sin, it was also without pain; for it was among the penalties of sin that God ordained Eve in sorrows to bring forth children. (J. Damasc. Theol. lib. iv. cap. 14, 6.)

192. What tokens had God's providence prepared, that men might know the Saviour, when he was born to them?
Many exact predictions of various circumstances of his birth and life on earth. For instance, the Prophet Isaiah foretold that the Saviour should be born of a virgin. Isaiah vii. 14. The Prophet Micah foretold that the Saviour should be born in Bethlehem; and this prophecy the Jews understood even before they heard of its fulfillment. Matt. ii. 4-6. The Prophet Malachi, after the building of the second temple at Jerusalem, foretold that the coming of the Saviour was drawing nigh, that he should come to this temple, and that before him should be sent a forerunner like unto the Prophet Elias, clearly pointing by this to John the Baptist. Mal. iii. 1; iv. 5. The Prophet Zachariah foretold the triumphal entry of the Saviour into Jerusalem. Zach. ix. 9. The Prophet Isaiah, with wonderful clearness, foretold the sufferings of the Saviour. Isaiah liii. David, in the twenty-second Psalm, described the sufferings of the Saviour on the cross with as great exactness as if he had written at the foot of the cross itself. And Daniel, 490 years before, foretold the appearance of the Saviour,

193. Did men, in fact, recognize Jesus Christ as the Saviour at the time that he was born and lived upon earth? Many did recognize him by various ways. The wise men of the East recognized him by a star, which before his birth appeared in the East. The shepherds of Bethlehem knew of him from angels, who distinctly told them that the Saviour was born in the City of David. Simeon and Anna, by special revelation of the Holy Ghost, knew him when he was brought, forty days after his birth, into the temple. John the Baptist, at the river Jordan, at his baptism, knew him by revelation, by the descent of the Holy Ghost upon him in the form of a dove, and by a voice from heaven from God the Father: This is my beloved Son, in whom I am well pleased. Matt. iii. 17. A like voice was heard of him by the Apostles Peter, James, and John, at the time of his transfiguration on the mount: This is my beloved Son, in whom I am well pleased: hear him. Mark ix. 7. Besides this, very many recognized him by the excellence of his doctrine, and especially by the miracles which he wrought.

194. What miracles did Jesus Christ work? People suffering under incurable diseases, and possessed by demons, were healed by him in the twinkling of an eye, by a single word, or by the touch of his hand, and even through their touching his garment. Once with five, at another time with seven loaves he fed in the wilderness several thousand men. He walked on the waters, and by a word calmed the storm. He raised the dead: the son of the widow of Nain, the daughter of Jairus, and Lazarus on the fourth day after his death.

195. You said that the Son of God was incarnate for our salvation: in what way did he effect it? By his doctrine, his life, his death, and resurrection.

196. What was Christ's doctrine? The Gospel of the kingdom of God, or, in other words, the doctrine of salvation and eternal happiness, the same that is now taught in the Orthodox Church. Mark i. 14, 15.

197. How have we salvation by Christ's doctrine? When we receive it with all our heart, and walk according to it. For, as the lying words of the devil, received by our first parents, became in them the seed of sin and death; so, on the contrary, the true Word of Christ, heartily received by Christians, becomes in them the seed of a holy and immortal life. They are, in the words of the Apostle Peter, born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. 1 Peter i. 23.

198. How have we salvation by Christ's life? When we imitate it. For he says, If any one serve me, let him follow me; and where I am, there shall also my servant be. John xii. 26.

On the Fourth Article.

199. How came it to pass that Jesus Christ was crucified, when his doctrine and works should have moved all to reverence him? The elders of the Jews and the scribes hated him, because he rebuked their false doctrine and evil lives, and envied him, because the people, which heard him teach and saw his miracles, esteemed him more than them; and hence they falsely accused him, and condemned him to death.

200. Why is it said that Jesus Christ was crucified under Pontius Pilate? To mark the time when he was crucified.
201. Who was Pontius Pilate?
The Roman governor of Judæa, which had become subject to the Romans.

202. Why is this circumstance worthy of remark?
Because in it we see the fulfillment of Jacob's prophecy: *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and He is the desire of the nations.* Gen. lxxix. 10.

203. Why is it not only said in the Creed that Jesus Christ was crucified, but also added that he suffered?
To show that his crucifixion was not only a semblance of suffering and death, as some heretics said, but a real suffering and death.

204. Why is it also mentioned that he was buried?
This likewise is to assure us that he really died, and rose again; for his enemies even set a watch at his sepulchre, and sealed it.

205. How could Jesus Christ suffer and die when he was God?
He suffered and died, not in his Godhead, but in his manhood; and this not because he could not avoid it, but because it pleased him to suffer.
He himself had said: *I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.* John x. 17, 18.

206. In what sense is it said that Jesus Christ was crucified for us?
In this sense: that he, by his death on the cross, delivered us from sin, the curse, and death.

207. How does holy Scripture speak of this deliverance?
Of deliverance from sin: *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* Ephes. i. 7.
Of deliverance from the curse: *Christ has redeemed us from the curse of the law being made a curse for us.* Gal. iii. 13.
Of deliverance from death: *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage.* Heb. ii. 14, 15.

208. How does the death of Jesus Christ upon the cross deliver us from sin, the curse, and death?
That we may the more readily believe this mystery, the Word of God teaches us of it, so much as we may be able to receive, by the comparison of Jesus Christ with Adam. Adam is by nature the head of all mankind, which is one with him by natural descent from him. Jesus Christ, in whom the Godhead is united with manhood, graciously made himself the new almighty Head of men, whom he unites to himself through faith. Therefore as in Adam we had fallen under sin, the curse, and death, so we are delivered from sin, the curse, and death in Jesus Christ. His voluntary suffering and death on the cross for us, being of infinite value and merit, as the death of one sinless, God and man in one person, is both a perfect satisfaction to the justice of God, which had condemned us for sin to death, and a fund of infinite merit, which has obtained him the right, without prejudice to justice, to give us sinners pardon of our sins, and grace to have victory over sin and death. *God hath willed to make known to his saints what is the riches of the glory of this mystery of the Gentiles, which is Christ in you, the hope of glory.* Col. i. 26, 27.
For if by one man's offense death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Rom. v. 17.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and, death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. Rom. viii. 1-4.

209. Was it for us all, strictly speaking, that Jesus Christ suffered?
For his part, he offered himself as a sacrifice strictly for all, and obtained for all grace and salvation; but this benefits only those of us who, for their parts, of their own free will, have fellowship in his sufferings, being made conformable unto his death. Phil. iii. 10.

210. How can we have fellowship in the sufferings and death of Jesus Christ?
We have fellowship in the sufferings and death of Jesus Christ through a lively and hearty faith, through the Sacraments, in which is contained and sealed the virtue of his saving sufferings and death, and, lastly, through the crucifixion of our flesh with its affections and lusts.
I, says the Apostle, through the law, am dead to the law, that I may live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. Gal. ii. 19, 20.

Know ye not, that as many of us as were baptized into Jesus Christ, were baptized into his death? Rom. vi. 3.
For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi. 26.
They that are Christ's have crucified the flesh with the affections and lusts. Gal. v. 24.

211. How can we crucify the flesh with the affections and lusts?
By bridling the affections and lusts, and by doing what is contrary to them. For instance, when anger prompts us to revile an enemy and to do him harm, but we resist the wish, and, remembering how Jesus Christ on the cross prayed for his enemies, pray likewise for ours; we thus crucify the affection of anger.

On the Fifth Article.

212. What is the first proof and earnest given by Jesus Christ that his sufferings and death have wrought salvation for us men?
This: that he rose again, and so laid the foundation for our like blessed resurrection.
Now is Christ risen from the dead, and become the first-fruits of them that slept. 1 Cor. xv. 20.

213. What should we think of the state in which Jesus Christ was after his death, and before his resurrection?
This is described in the following hymn of the Church: In the grave as to the flesh, in hades with thy soul, as God, in paradise with the thief, and on the throne wert thou, O Christ, together with the Father and the Spirit, filling all things, thyself uncircumscribed.

214. What is hades or hell?
Hades is a Greek word, and means a place void of light. In divinity, by this name is understood a spiritual prison, that is, the state of those spirits which are separated by sin from the sight of God's
countenance, and from the light and blessedness which it confers. Jude i. 6; Octoich. tom. v.; sticher. ii. 4.

215. Wherefore did Jesus Christ descend into hell?
To the end that he might there also preach his victory over death, and deliver the souls which with faith awaited his coming.

216. Does holy Scripture speak of this?
It is referred to in the following passage: For Christ also hath once suffered for sins, the just for the unjust, that he may bring us to God, being put to death in the flesh, but quickened in the Spirit; in which also he went and preached unto the spirits in prison. 1 Pet. iii. 18, 19.

217. What is there for us to remark on the next words of the Creed: and rose again the third day, according to the Scripture?
These words were put into the Creed from the following passage in the Epistle to the Corinthians: For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scripture; and that he was buried, and that he rose again the third day, according to the Scripture. 1 Cor. xv. 3, 4.

218. What force is there in these words: according to the Scripture?
By this is shown that Jesus Christ died and rose again, precisely as had been written of him prophetically in the books of the Old Testament.

219. Where, for instance, is there any thing written of this?
In the fifty-third chapter of the book of the Prophet Isaiah, for instance, the suffering and death of Jesus Christ is imaged forth with many particular traits: as, He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isaiah liii. 5.
Of the resurrection of Christ the Apostle Peter quotes the words of the sixteenth Psalm: For why? thou shalt not leave my soul in hell, neither shalt thou suffer thy holy one to see corruption. Acts ii. 27.

220. Is this also in the Scripture of the Old Testament, that Jesus Christ should rise again precisely on the third day?
A prophetic type of this was set forth in the Prophet Jonah: And Jonah was in the belly of the fish three days and three nights. Jonah i. 17.

221. How was it known that Jesus Christ had risen?
The soldiers who watched his sepulchre knew this with terror, because an angel of the Lord rolled away the stone which closed his sepulchre, and at the same time there was a great earthquake. Angels likewise announced the resurrection of Christ to Mary Magdalene and some others. Jesus Christ himself on the very day of his resurrection appeared to many: as to the women bringing spices, to Peter, to the two disciples going to Emmaus, and, lastly, to all the Apostles in the house, the doors being shut. Afterwards he oftentimes showed himself to them during the space of forty days; and one day he was seen of more than five hundred believers at once. 1 Cor. xv. 6.

222. Why did Jesus Christ after his resurrection show himself to the Apostles during the space of forty days?
During this time he continued to teach them the mysteries of the kingdom of God. Acts i. 3.

On the Sixth Article.
223. Is the statement of our Lord's ascension in the sixth article of the Creed taken from holy Scripture?
It is taken from the following passages of holy Scripture: *He that descended is the same also that ascended up far above all heavens, that he might fill all things.* Eph. iv. 10. *We have such a High-Priest, who is set on the right hand of the throne of the majesty in the heavens.* Heb. viii. 1.

224. Was it in his Godhead or his manhood that Jesus Christ ascended into heaven?
In his manhood. In his Godhead he ever was and is in heaven.

225. How does Jesus Christ sit at the right hand of God the Father, seeing that God is every where?
This must be understood spiritually; that is, Jesus Christ has one and the same majesty and glory with God the Father.

**On the Seventh Article.**

226. How does holy Scripture speak of Christ's coming again?
*This Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* Acts i. 11. This was said to the Apostles by angels at the very time of our Lord’s ascension.

227. How does it speak of his future judgment?
*The hour is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* John v. 28, 29. These are the words of Christ himself.

228. How does it speak of his kingdom which is to have no end?
*He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.* Luke i. 32, 33. These are the words of the angel to the Mother of God.

229. Will the second coming of Christ be like his first?
No; very different. He came to suffer for us in great humility, but he shall come to judge us *in his glory, and all the holy angels with him.* Matt. xxv. 31.

230. Will he judge all men?
Yes. All, without exception.

231. How will he judge them?
The conscience of every man shall be laid open before all, and not only all deeds which he has ever done in his whole life upon earth be revealed, but also all the words he has spoken, and all his secret wishes and thoughts. *The Lord shall come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God.* 1 Cor. iv. 5.

232. Will he then condemn us even for evil words or thoughts?
Without doubt he will, unless we efface them by repentance, faith, and amendment of life. *I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.* Matt. xii. 36.

233. Will Jesus Christ soon come to judgment?
We know not. Therefore we should live so as to be always ready. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night. 2 Pet. iii. 9, 10. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matt. xxv. 13.

234. Are there not, however, revealed to us some signs of the nearer approach of Christ's coming? In the Word of God certain signs are revealed, as the decrease of faith and love among men, the abounding of iniquity and calamities, the preaching of the Gospel to all nations, and the coming of Antichrist. Matt. xxiv.

235. What is Antichrist? An adversary of Christ, who will strive to overthrow Christianity, but instead of doing so shall himself come to a fearful end. 2 Thess. ii. 8.

236. What is Christ's kingdom? Christ's kingdom is, first, the whole world; secondly, all believers upon earth; thirdly, all the blessed in heaven. The first is called the kingdom of nature; the second, the kingdom of grace; the third, the kingdom of glory.

237. Which of these is meant when it is said in the Creed that of Christ's kingdom there shall be no end? The kingdom of glory.

On the Eighth Article.

238. In what sense is the Holy Ghost called the Lord? In the same sense as the Son of God, that is, as very God.

239. Is this witnessed by holy Scripture? It is plain from the words spoken by the Apostle Peter to rebuke Ananias: Why hath Satan fitted thine heart to lie to the Holy Ghost? and further on, Thou hast not lied unto men, but unto God. Acts v. 3, 4.

240. What are we to understand by this, that the Holy Ghost is called the Giver of life? That he, together with God the Father and the Son, giveth life to all creatures, especially spiritual life to men. Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. John iii. 5.

241. Whence know we that the Holy Ghost proceedeth from the Father? This we know from the following words of Jesus Christ himself: But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. John xv. 26.

242. Does the doctrine of the procession of the Holy Ghost from the Father admit of any change or supplement? No. First, because the Orthodox Church, in this doctrine, repeats the very words of Jesus Christ; and his words, without doubt, are an exact and perfect expression of the truth. Secondly, because the second ecumenical Council, whose chief object was to establish the true doctrine respecting the Holy Ghost, has without doubt sufficiently set forth the same in the Creed; and the Catholic
Church has acknowledged this so decidedly, that the third ecumenical Council in its seventh canon forbade the composition of any new Creed.

For this cause John Damascene writes: *Of the Holy Ghost, we both say that he is from the Father, and call him the Spirit of the Father; while we nowise say that he is from the Son, but only call him the Spirit of the Son.* (Theol. lib. i. c. 11; v. 4.)

243. Whence does it appear that the Holy Ghost is equally with the Father and the Son, and, together with them, to be worshiped and glorified?

It appears from this, that Jesus Christ commanded to *baptize in the name of the Father, and of the Son, and of the Holy Ghost.* Matt. xxviii. 19.

244. Why is it said in the Creed that the Holy Ghost *spake by the prophets*?

This is said against certain heretics, who taught that the books of the Old Testament were not written by the Holy Ghost.

245. Does holy Scripture witness that the Holy Ghost really spake by the prophets?

The Apostle Peter writes: *For prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.* 2 Pet. i. 21.

246. Did not the Holy Ghost speak also by the Apostles?

Certainly he did. *Unto the prophets,* says also the Apostle Peter, *it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you by the Holy Ghost sent down from heaven.* Pet. i. 12.

247. Why, then, is there no mention of the Apostles in the Creed?

Because when the Creed was composed none doubted of the inspiration of the Apostles.

248. Was not the Holy Ghost manifested to men in some very special manner?

Yes. He came down upon the Apostles, in the form of fiery tongues, on the fiftieth day after the resurrection of Jesus Christ.

249. Is the Holy Ghost communicated to men even now likewise?

He is communicated to all true Christians. *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. iii. 16.

250. How may we be made partakers of the Holy Ghost?

Through fervent prayer, and through the Sacraments.

*If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?* Luke xi. 13.

*But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.* Titus iii. 4-6.

251. What are the chief gifts of the Holy Ghost?

The chief and more general are, as reckoned by the Prophet Isaiah, the following seven: the spirit of the fear of God, the spirit of knowledge, the spirit of might, the spirit of counsel, the spirit of understanding, the spirit of wisdom, the spirit of the Lord, or the gift of piety and inspiration in the highest degree. Isaiah xi. 2.

On the Ninth Article.
252. What is the Church?
The Church is a divinely instituted community of men, united by the orthodox faith, the law of
God, the hierarchy, and the Sacraments.

253. What is it to believe in the Church?
It is piously to honor the true Church of Christ, and to obey her doctrine and commandments, from
a conviction that grace ever abides in her, and works, teaches, and governs unto salvation, flowing
from her one only everlasting Head, the Lord Jesus Christ.

254. How can the Church, which is visible, be the object of faith, when faith, as the Apostle says, is the evidence
of things not seen?
First, though the Church be visible, the grace of God, which dwells in her, and in those who are
sanctified in her, is not so; and this it is which properly constitutes the object of faith in the Church.
Secondly, the Church, though visible so far as she is upon earth, and contains all Orthodox Christians
living upon earth, still is at the same time invisible, so far as she is also partially in heaven, and
contains all those that have departed hence in true faith and holiness.

255. On what may we ground the idea that the Church is at once upon earth and in heaven?
On the following words of the Apostle Paul, addressed to Christians: Ye are come unto Mount Sion,
and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of
angels, to the general assembly and Church of the first-born, which are written in heaven, and to
God the Judge of all, and to the spirits of just men made perfect, and to Jesus Christ the Mediator

256. How are we assured that the grace of God abides in the true Church?
First, by this: that her Head is Jesus Christ, God and man in one person, full of grace and truth,
who fills his body also, that is, the Church, with like grace and truth. John i. 14, 17.
Secondly, by this: that he has promised his disciples the Holy Ghost to abide with them forever,
and that, according to this promise, the Holy Ghost appoints the pastors of the Church. John xiv.
16.
The Apostle Paul says of Jesus Christ, that God the Father gave him to be head over all things to
the Church, which is his body. Eph. i. 22, 23. The same Apostle says to the pastors of the Church:
Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made
you Bishops, to feed the Church of our Lord and God, which he hath purchased with his own blood.
Acts xx. 28.

257. How are we further assured that the grace of God abides in the Church even till now, and shall abide in it to
the end of the world?
Of this we are assured by the following sayings of Jesus Christ himself and his Apostle: I will build
my Church, and the gates of hell shall not prevail against it. Matt. xvi. 18. I am with you alway,
even unto the end of the world. Amen. Matt. xxviii. 20. Unto him, God the Father, be glory in the
Church by Christ Jesus throughout all ages, world without end. Amen. Eph. iii. 21.

258. Why is the Church one?
Because she is one spiritual Body, has one Head, Christ, and is animated by one Spirit of God.
There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one
faith, one baptism, one God and Father of all. Eph. iv. 4-6.

259. Are we still more expressly assured that Jesus Christ is the one only Head of the one Church?
The Apostle Paul writes, that for the Church, as the building of God, other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii. 10, 11. Wherefore the Church, as the Body of Christ, can have no other Head than Jesus Christ. The Church, being to abide through all generations of time, needs also an ever-abiding head; and such is Jesus Christ alone. Wherefore, also, the Apostles take no higher title than that of ministers of the Church. Col. i. 24, 25.


261. How does it agree with the unity of the Church, that there are many separate and independent churches, as those of Jerusalem, Antioch, Alexandria, Constantinople, Russia? These are particular churches, or parts of the one Catholic Church: the separateness of their visible organization does not hinder them from being all spiritually great members of the one body of the Universal Church, from having one Head, Christ, and one spirit of faith and grace. This unity is expressed outwardly by unity of Creed, and by communion in prayer and Sacraments.

262. Is there likewise unity between the Church on earth and the Church in heaven? Doubtless there is, both by their common relation to one Head, our Lord Jesus Christ, and by mutual communion with one another.

263. What means of communion has the Church on earth with the Church in heaven? The prayer of faith and love. The faithful who belong to the Church militant upon earth, in offering their prayers to God, call at the same time to their aid the saints who belong to the Church in heaven; and these, standing on the highest steps of approach to God, by their prayers and intercessions purify, strengthen, and offer before God the prayers of the faithful living upon earth, and by the will of God work graciously and beneficently upon them, either by invisible virtue, or by distinct apparitions, and in divers other ways.

264. On what is grounded the rule of the Church upon earth to invoke in prayer the saints of the Church in heaven? On a holy tradition, the principle of which is to be seen also in holy Scripture. For instance, when the Prophet David cries out in prayer, O Lord God of Abraham, Isaac, and of Israel our fathers, he makes mention of saints in aid of his prayer, exactly as now the Orthodox Church calls upon Christ our true God, by the prayers of his most pure Mother and all his saints. See 1 Chron. xxix. 18.

Cyril of Jerusalem, in his explanation of the divine Liturgy, says: We make mention also of those who are before departed, first, of the Patriarchs, Prophets, Apostles, and Martyrs, that by their entreaties and intercession God may receive our prayers. (Cat. Myst. v. c. 9.) Basil the Great, in his sermon on the day of the Forty Holy Martyrs, says: Whoever is afflicted has recourse to the Forty, and whoever is joyful runs to the same; the one that he may find relief from his sorrows, the other that he may keep his happiness. Here the pious wife is to be seen praying for her children; another asks the return of her absent husband; another the restoration of health to the sick. Yes; let your petitions be with the Martyrs.

265. Is there any testimony of holy Scripture to the mediatory prayer of the saints in heaven? The Evangelist John, in the Revelation, saw in heaven an angel, to whom was given much incense, that he should offer it, by the prayers of all saints, upon the golden altar which was before the
throne; and the smoke of the incense ascended up by the prayers of the saints out of the hands of
the angel before God. Rev. viii. 3, 4.

266. Is there any testimony of holy Scripture to beneficent apparitions of saints from heaven?
The Evangelist St. Matthew relates that after the death of our Lord Jesus Christ upon the cross,
many bodies of the saints which slept arose, and came out of the graves, after his resurrection, and
went into the holy city, and appeared unto many. Matt. xxvii. 52, 53. And since a miracle so great
could not be without some adequate end, we must suppose that the saints which then arose appeared
for this, that they might announce the descent of Jesus Christ into hell, and his triumphal resurrection;
and so move men born in the Church of the Old Testament to pass over the more readily into that
of the New, then opened.

267. What testimonies are there to confirm us in the belief that the saints, after their departure,
work miracles through certain earthly means?
The second (fourth in the Greek) book of Kings testifies that by touching the bones of the Prophet
Elisha a dead man was raised to life. 2 (4) Kings xiii. 21.
The Apostle Paul not only in his own immediate person wrought healings and miracles, but the
same was done also in his absence by handkerchiefs and aprons taken from his body. Acts xix.
12. By this example we may understand that the saints, even after their deaths, may in like manner
work beneficently through earthly means, which have received from them holy virtue.
Gregory the Divine, in his first discourse against Julian, says: Thou wast not abashed by the sacrifices
offered for Christ, nor didst fear the great athletes, John, Peter, Paul, James, Stephen, Luke, Andrew,
Thecla, and the rest, who before and after these suffered for the truth; who withstood both fire and
sword, the torturers, and all sufferings present or threatened, as if their bodies were not their own,
or they had had no bodies at all. For what? That they might not, so much as by a word, betray their
religion. To whom also great honors and triumphs are with just reason awarded: by whom devils
are expelled and diseases healed: who appear in visions, and prophecy: whose very bodies, though
separate, when touched or reverenced, have like power with their holy souls; and drops of whose
blood, those least tokens of their suffering, like power with their bodies.
John Damascene writes thus: The relics of the saints have been given us by our Lord Jesus Christ
as salutary springs, from which manifold blessings flow. And as if in explanation of this, he remarks,
that through the mind their bodies also were inhabited of God. (Theol. lib. iv. cap. 15, 3, 4.)

268. Why is the Church holy?
Because she is sanctified by Jesus Christ through his passion, through his doctrine, through his
prayer, and through the Sacraments. Christ loved the Church, and gave himself for it; that he might
sanctify it, having cleansed it with the washing of water by the Word, that he might present it to
himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy,
and without blemish. Eph. v. 25-27.
In his prayer to God the Father for believers, Jesus Christ said among other things: Sanctify them
through thy Word: thy Word is truth. And for their sakes I sanctify myself, that they also may be

269. How is the Church holy, when she has in her sinners?
Men, who sin, but purify themselves by true repentance, hinder not the Church from being holy;
but impenitent sinners, either by the visible act of Church authority, or by the invisible judgment
of God, are cut off from the body of the Church; and so she is, in respect of these, also kept holy.
Put away from among yourselves that wicked person. 1 Cor. v. 13. Nevertheless the foundation of God standeth sure, having this seal: The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 2 Tim. ii. 19.

270. Why is the Church called Catholic, or, which is the same thing, Universal? Because she is not limited to any place, nor time, nor people, but contains true believers of all places, times, and peoples. The Apostle Paul says that the Word of the Gospel is in all the world; and bringeth forth fruit (Coloss. i. 5, 6), and that in the Christian Church there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free: but Christ is all, and in all. Coloss. iii. 11. They which be of faith, are blessed with faithful Abraham. Gal. iii. 9.

271. What great privilege has the Catholic Church? She alone has the sublime promises that the gates of hell shall not prevail against her; that the Lord shall be with her even to the end of the world; that in her shall abide the glory of God in Christ Jesus throughout all generations forever; and consequently that she shall never apostatize from the faith, nor sin against the truth of the faith, or fall into error. We undoubtingly confess, as sure truth, that the Catholic Church can not sin, nor err, nor utter falsehood in place of truth; for the Holy Ghost, ever working through his faithful ministers the fathers and doctors of the Church, preserves her from all error. (Missive of the Eastern Patriarchs on the Orthodox Faith, Art. 12.)

272. If the Catholic Church contains all true believers in the world, must we not acknowledge it to be necessary for salvation that every believer should belong to her? Exactly so. Since Jesus Christ, in the words of St. Paul, is the Head of the Church, and he is the Saviour of the Body, it follows that, to have part in his salvation, we must necessarily be members of his body, that is, of the Catholic Church. Eph. v. 23. The Apostle Peter writes that baptism saveth us after the figure of the ark of Noah. All who were saved from the general deluge were saved only in the ark; so all who obtain everlasting salvation obtain it only in the one Catholic Church.

273. What thoughts and remembrances should we associate with the name of the Eastern Church? In Paradise, planted in the East, was founded the first Church of our parents in innocence; and in the East, after the fall, was laid a new foundation of the Church of the redeemed, in the promise of a Saviour. In the East, in the land of Judæa, our Lord Jesus Christ, having finished the work of our salvation, laid the foundation of his own proper Christian Church: from thence she spread herself over the whole universe; and to this day the orthodox Catholic œcumenical faith, confirmed by the seven œcumenical Councils, is preserved unchanged in its original purity in the ancient Churches of the East, and in such as agree with them, as does by God's grace the Church of Russia.

274. Why is the Church called Apostolic? Because she has from the Apostles, without break or change, both her doctrine and the succession of the gifts of the Holy Ghost, through the laying on of consecrated, hands. In the same sense the Church is called also Orthodox, or Rightly-believing. Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Eph. ii. 19, 20.
275. What does the Creed teach us, when it calls the Church Apostolic?
It teaches us to hold fast the Apostolical doctrine and tradition, and eschew such doctrine and such
teachers as are not warranted by the doctrine of the Apostles.
The Apostle Paul says: Therefore, brethren, stand fast, and hold the traditions which ye have been
taught, whether by word or our epistle. 2 Thess. ii. 15. A man that is a heretic after the first and
second admonition reject. Titus iii. 10. For there are many unruly, vain talkers and deceivers,
especially they of the circumcision, whose mouths must be stopped; who subvert whole houses,
teaching things which they ought not, for filthy lucre's sake. Titus i. 10, 11. But if thy brother
neglect to hear the Church, let him be to thee as a heathen man and a publican. Matt. xviii. 17.

276. What ecclesiastical institution is there through which the succession of the Apostolical ministry is preserved?
The ecclesiastical Hierarchy.

277. Whence originates the Hierarchy of the Orthodox Christian Church?
From Jesus Christ himself, and from the descent of the Holy Ghost on the Apostles; from which
time it is continued, in unbroken succession, through the laying on of hands, in the Sacrament of
Orders. And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors
and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the
Body of Christ. Eph. iv. 11, 12.

278. What hierarchical authority is there which can extend its sphere of action over the whole Catholic Church?
An œcumenical Council.

279. Under what hierarchical authority are the chief divisions of the Catholic Church?
Under the Orthodox Patriarchs and the Most Holy Synod.

280. Under what ecclesiastical authority are lesser orthodox provinces and cities?
Under Metropolitans, Archbishops, and Bishops.

281. What rank in the Hierarchy is held by the Most Holy Russian Synod?
The same rank with the Most Holy Orthodox Patriarchs. (See the Letters of the M. H. Patriarchs
on the institution of the M. H. Synod.)

282. If any one desire to fulfill his duty of obedience to the Church, how may he learn what she requires of her
children?
This may be learned from holy Scripture, from the canons of the holy Apostles, the holy œcumenical
and provincial Councils, and the holy Fathers, and from the books of Ecclesiastical Rules and
Rubrics.

On the Tenth Article.

283. Why does the Creed mention Baptism?
Because faith is sealed by Baptism, and the other Mysteries or Sacraments.

284. What is a Mystery or Sacrament?
A Mystery or Sacrament is a holy act, through which grace, or, in other words, the saving power
of God, works mysteriously upon man.

285. How many are the Sacraments?
7. Unction with Oil.
286. What virtue is there in each of these Sacraments?

1. In Baptism man is mysteriously born to a spiritual life.
2. In Unction with Chrism he receives a grace of spiritual growth and strength.
3. In the Communion he is spiritually fed.
4. In Penitence he is healed of spiritual diseases, that is, of sin.
5. In Orders he receives grace spiritually to regenerate, feed, and nurture others, by doctrine and Sacraments.
6. In Matrimony he receives a grace sanctifying the married life, and the natural procreation and nurture of children.
7. In Unction with Oil he has medicine even for bodily diseases, in that he is healed of spiritual.

287. But why does not the Creed mention all these Sacraments, instead of mentioning Baptism only?

Because Baptism was the subject of a question, whether some people, as heretics, ought not to be rebaptized; and this required a decision, which so came to be put into the Creed.

On Baptism.

288. What is Baptism?

Baptism is a Sacrament, in which a man who believes, having his body thrice plunged in water in the name of God the Father, the Son, and the Holy Ghost, dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy. Except a man be born of water and, of the Spirit, he can not enter into the kingdom of God. John iii. 5.

289. When and how began Baptism?

First, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. Acts xix. 4. Afterwards, Jesus Christ, by his own example, sanctified Baptism, when he received it from John. Lastly, after his resurrection, he gave the Apostles this solemn commandment: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

290. What is most essential in the administration of Baptism?

Trine immersion in water, in the name of the Father, and of the Son, and of the Holy Ghost.

291. What is required of him that seeks to be baptized?

Repentance and faith; for which cause, also, before Baptism the? recite the Creed. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts ii. 38. He that believeth and is baptized shall be saved. Mark xvi. 16.

292. But why, then, are children baptized?

For the faith of their parents and sponsors, who are also bound to teach them the faith so soon as they are of sufficient age to learn.

293. How can you show from holy Scripture that we ought to baptize infants?

In the time of the Old Testament, infants were circumcised when eight days old; but Baptism in the New Testament takes the place of circumcision; consequently infants should also be baptized.

294. Whence does it appear that Baptism takes the place of circumcision?
From the following words of the Apostle to believers: Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in Baptism. Coloss. ii. 11, 12.

295. Why are there sponsors at Baptism?
In order that they may stand sureties before the Church for the faith of the baptized, and after Baptism may take him in charge, to confirm him in the faith. (See Dion. Areop. on the Eccl. Hier. cap. ii.)

296. Why before baptizing do we use exorcism?
To drive away the devil, who since Adam's fall has had access to men, and power over them, as his captives and slaves.
The Apostle Paul says, that all men, without grace, walk according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Eph. ii. 2.

297. Wherein lies the force of exorcism?
In the name of Jesus Christ, invoked with prayer and faith. Jesus Christ gave to believers this promise: In my name shall they cast out devils. Mark xvi. 17.

298. What force has the sign of the cross used on this and other occasions?
What the name of Jesus Christ crucified is when pronounced with faith by motion of the lips, the very same is also the sign of the cross when made with faith by motion of the hand, or represented in any other way.

Cyril of Jerusalem writes: Let us not be ashamed to confess the Crucified; let us boldly make the sign of the Cross on the forehead, and on every thing; on the bread which we eat; on the cups from which we drink; let us make it at our going out, and coming in; when we lie down to sleep, and when we rise; when we journey, and when we rest: it is a great safeguard, given to the poor without price, to the weak without labor. For this is the grace of God; a token for the faithful, and a terror for evil spirits. (Cat. Lect. xiii. 36.)

299. Whence have we the use of the sign of the Cross?
From the very times of the Apostles. (See Dion. Areop. on the Eccl. Hier. cap. ii. and v.; also Tertull. de Coron. cap. iii.; de Resurr. cap. viii.)

300. What means the white garment which is put on after Baptism?
The purity of the soul, and of the Christian life.

301. Why do they hang upon the baptized a Cross?
As a visible expression and continual remembrance of Christ's command: If any man will come after me, let him deny himself, and take up his cross, and follow me. Matt. xvi. 24.

302. What means the procession of the baptized round the font with a light?
Spiritual joy, joined with spiritual illumination.

303. How is this to be understood, that in the Creed we are made to confess one Baptism?
In this sense: that Baptism can not be repeated.

304. Why can not Baptism be repeated?
Baptism is spiritual birth: a man is born but once; therefore he is also baptized but once.

305. What is to be thought of those who sin after Baptism?
That they are more guilty in their sins than the unbaptized, since they had from God special help to do well, and have thrown it away.

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. 2 Peter ii. 20.

306. But is there not any way even for such as have sinned after Baptism to obtain pardon?
There is a way, which is penitence.

On Unction with Chrism.

307. What is Unction with Chrism?
Unction with Chrism is a Sacrament, in which the baptized believer, being anointed with holy chrism on certain parts of the body in the name of the Holy Ghost, receives the gifts of the Holy Ghost for growth and strength in spiritual life.

308. Is this Sacrament mentioned in holy Scripture?
The inward grace of this Sacrament is spoken of by the Apostle John, as follows: But ye have an unction from the Holy One, and ye know all things. And the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, abide therein. 1 John ii. 20, 27.
In like manner the Apostle Paul also says: Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. i. 21, 22.
Hence are taken the words pronounced at the Unction: The seal of the gift of the Holy Ghost.

309. Is the outward form of Unction with Chrism mentioned in holy Scripture?
It may well be supposed that the words of St. John refer to a visible as well as to an inward unction; but it is more certain that the Apostles, for imparting to the baptized the gifts of the Holy Ghost, used imposition of hands. Acts viii. 14, 16. The successors of the Apostles, however, in place of this, introduced unction with chrism, drawing, it may be, their precedent from the unction used in the Old Testament. Exod. xxx. 25; 1 (3 in the Greek) Kings i. 39. (Dion. Areop. de Eccl. Hier. cap. iv.)

310. What is to be remarked of the holy Chrism?
This: that its consecration is reserved to the heads of the Hierarchy, as successors of the Apostles, who used the laying on of their own hands to communicate the gifts of the Holy Ghost.

311. What is specially signified by anointing the forehead?
The sanctification of the mind, or thoughts.

312. What by anointing the chest?
The sanctification of the heart, or desires.

313. What by anointing the eyes, ears, and lips?
The sanctification of the senses.

314. What by anointing the hands and feet?
The sanctification of the works and whole walk of the Christian.
On the Communion.

315. What is the Communion?
The Communion is a Sacrament, in which the believer, under the forms of bread and wine, partakes of the very Body and Blood of Christ, to everlasting life.

316. How was this Sacrament instituted?
Jesus Christ, immediately before his passion, consecrated it for the first time, exhibiting in it by anticipation a lively image of his sufferings for our salvation; and after having administered it to the Apostles, he gave them at the same time a commandment ever after to perpetuate this Sacrament.

317. What is to be noticed of the Sacrament of the Communion in regard to divine service in the Church? This: that it forms the chief and most essential part of divine service.

318. What is the name of that service in which the Sacrament of the Communion is consecrated?
The Liturgy.

319. What means the word Liturgy t
Common service, but the name Liturgy is specially appropriated to that divine service in which the Sacrament of the Communion is consecrated.

320. What is to be noted of the place where the Liturgy is celebrated?
It must always be consecrated in a temple, the table in which, or at least, if there be no such table, the antimense on which the Sacrament is consecrated, must have been consecrated by a Bishop.

321. Why is the temple called a church T
Because the faithful, who compose the Church, meet in it for prayer and Sacraments.

322. Why is the table, on which the Sacrament of the Communion is consecrated, called the throne?
Because on it Jesus Christ, as King, is mystically present.

323. What general order of parts may be remarked in the Liturgy?
This: that first the elements are prepared for the Sacrament; secondly, the faithful are prepared for the Sacrament; lastly, the Sacrament itself is consecrated.

324. What is the name for that part of the Liturgy in which the elements are prepared for the Sacrament?
Proskomidè, προσκομιδή.

325. What is the meaning of the word Proskomidè?
Offerthory.

326. Why is this name given to the first part of the Liturgy?
From the custom of the primitive Christians to offer in the Church bread and wine for the celebration of the Sacrament. On the same account this bread is called prosphora, which means oblation.

327. In what consists the Offerthory, as a part of the Liturgy?
In this: that with mention made of the prophecies and types, and partly also of the events themselves, relating to the birth and suffering of Jesus Christ, a portion is taken from the prosphora for use in the Sacrament, and likewise a portion of wine mixed with water is poured off into the holy chalice, while the celebrator makes commemoration of the whole Church, honors the glorified saints, prays for the living and the departed, especially for the ruling powers, and for those who, of their own faith and zeal, have brought prosphoræ, or oblations.

328. Of what kind should be the bread for the Sacrament?
Such as the name itself of bread, the holiness of the Mystery, and the example of Jesus Christ and the Apostles all require; that is, leavened, pure, wheaten bread.

329. What is signified by this, that the bread or loaf which is strictly to be used for the Communion is only one? It signifies, as the Apostle explains, that we, being many, are one bread, and one body; for we are all partakers of that one bread. 1Cor.x.17.

330. Why is the bread, when prepared for the Communion, called the Lamb? Because it is the figure of Jesus Christ suffering, as was in the Old Testament the Paschal Lamb.

331. What was the Paschal Lamb? The lamb which the Israelites, by God's command, killed and ate in memory of their deliverance from destruction in Egypt.

332. Why is the wine for the Sacrament of the Communion mixed with water? Because the whole of this celebration is ordered so as to figure forth the sufferings of Christ; and when he suffered there flowed from his pierced side blood and water.

333. What name has that part of the Liturgy in which the faithful are prepared for the Sacrament? The ancients called it the Liturgy of the Catechumens; because, besides baptized communicants, the catechumens, also, who are preparing for Baptism, and the penitents, who are not admitted to communion, may be present at it.

334. With what does this part of the Liturgy begin? With the Blessing, or glorification of the Kingdom of the Most Holy Trinity.

335. In what consists this part of the Liturgy? In prayers, singing, and reading from the books of the Apostles, and from the Gospel.

336. With what does it end? With the order given to the catechumens to go out and leave the church.

337. What is the name for that part of the Liturgy in which the Sacrament itself is celebrated and consecrated? The Liturgy of the Faithful; because the faithful only, that is, the baptized, have the right to be present at this service.

338. What is the most essential act in this part of the Liturgy? The utterance of the words which Jesus Christ spake in instituting the Sacrament: Take, eat; this is my body. Drink ye all of it; for this is my Blood of the New Testament. Matt. xxvi. 26, 27, 28. And after this the invocation of the Holy Ghost, and the blessing the gifts, that is, the bread and wine which have been offered.

339. Why is this so essential? Because at the moment of this act the bread and wine are changed, or transubstantiated, into the very Body of Christ, and into the very Blood of Christ.

340. How are we to understand the word transubstantiation? In the exposition of the faith by the Eastern Patriarchs, it is said that the word transubstantiation is not to be taken to define the manner in which the bread and wine are changed into the Body and Blood of the Lord; for this none can understand but God; but only thus much is signified, that the bread truly, really, and substantially becomes the very true Body of the Lord, and the wine the very Blood of the Lord. In like manner John Damascene, treating of the Holy and Immaculate Mysteries of the Lord, writes thus: It is truly that Body, united with Godhead, which had its origin from the
Holy Virgin; not as though that Body which ascended came down from heaven, but because the bread and wine themselves are changed into the Body and Blood of God. But if thou seest after the manner how this is, let it suffice thee to be told that it is by the Holy Ghost; in like manner as, by the same Holy Ghost, the Lord formed flesh to himself, and in himself, from the Mother of God; nor know I aught more than this, that the Word of God is true, powerful, and almighty, but its manner of operation unsearchable. (J. Damasc. Theol. lib. iv. cap. 13, § 7.)

341. What is required individually of every one who desires to approach the Sacrament of the Communion? To examine his conscience before God, and to cleanse it from sin by penitence; for doing which he has helps in fasting and prayer.

Let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.

1 Cor. xi. 28, 29.

342. What benefit does he receive who communicates in the Body and Blood of Christ?
He is in the closest manner united to Jesus Christ himself, and, in him, is made partaker of everlasting life.

He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. John vi. 56. Whoso eateth my Flesh, and drinketh my Blood, hath eternal life. John vi. 54.

343. Ought we to communicate often in the holy Mysteries?
The primitive Christians communicated every Lord's Day; but now few have such purity of life as to be always prepared to approach so great a Mystery. Our Mother the Church calls on all, who would live religiously, to confess before their ghostly Father, and communicate in the Body and Blood of Christ, four times yearly, or even every month, but requires all, without exception, to receive it at the least once in the year. (See Orthod. Confess. Pt. I. Q. 90.)

344. What part can they have in the divine Liturgy who only hear it without approaching the holy Communion?
They may and should take part in the Liturgy by prayer and faith, and especially by a continual remembrance of our Lord Jesus Christ, who expressly has commanded us to do this in remembrance of him. Luke xxii. 19.

345. What should we remember at that time in the Liturgy when they make the Procession with the Gospel?
Jesus Christ appearing to preach the Gospel. So also while the Gospel is reading, we should have the same attention and reverence as if we saw and heard Jesus Christ himself.

346. What should we remember at that time in the Liturgy when they make the Procession with the gifts from the table of preparation to the altar?
Jesus Christ going to suffer voluntarily, as a victim to the slaughter, while more than twelve legions of angels were ready around to guard him as their King.

The King of kings, and Lord of lords, cometh to be slaughtered. (Hymn for the Liturgy on the Great Sabbath.)

347. What should we remember at the moment of the consecration of the Sacrament, and while the clergy are communicating within the altar?
The mystical supper of Jesus Christ himself with his Apostles; his suffering, death, and burial.

348. What is set forth after this, by the drawing back of the veil, the opening of the royal doors, and the appearance of the holy gifts?
The appearance of Jesus Christ himself after his resurrection.
349. What is figured by the last showing of the holy gifts to the people, after which they are hid from view?
The ascension of Jesus Christ into heaven.

350. Will the use of the Sacrament of the holy Communion continue ever in the true Church of Christ?
Assuredly it will ever continue, even to Christ's coming again, agreeably to the words of the Apostle Paul: *For as oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come.* 1 Cor. xi. 26.

**On Penitence.**

351. What is *Penitence*?
Penitence is a Sacrament, in which he who confesses his sins is, on the outward declaration of pardon by the priest, inwardly loosed from his sins by Jesus Christ himself.

352. What is the origin of this Sacrament?
They who came to John the Baptist, who *preached the baptism of repentance for the remission of sins, confessed their sins*. Mark i. 4, 5. The Apostles were promised by Jesus Christ power to forgive sins, when he said, *Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.* Matt. xviii. 18. And after his resurrection he actually gave them this power, saying, *Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them and whosesoever sins ye retain, they are retained.* John xx. 22, 23.

353. What is required of the penitent?
Contrition for his sins, with a full purpose of amendment of life, faith in Jesus Christ, and hope in his mercy.
*For godly sorrow worketh repentance to salvation, not to be repented of.* 2 Cor. vii. 10. *But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.* Ezek. xxxiii. 19. *To him, that is to Jesus Christ, give all the Prophets witness, that through his name whosoever believeth in him shall receive remission of sins.* Acts x. 43.

354. Are there not besides certain preparations and aids to Penitence?
Such are fasting and prayer.

355. Is there not besides these a certain special mean used by holy Church for cleansing and giving peace to the conscience of the penitent?
Such a mean is the *epitimia*, or penance.

356. What is the *epitimia*?
The word means *punishment*. See 2 Cor. ii. 6. Under this name are prescribed to the penitent, according as may be requisite, divers particular exercises of piety, and divers abstinences or privations, serving to efface the unrighteousness of sin, and to subdue sinful habit; as, for instance, fasting beyond what is prescribed for all, or for grievous sins suspension from the holy Communion for a given time.

**On Orders.**

357. What are *Orders*?
Orders are a Sacrament, in which the Holy Ghost, by the laying on of the Bishop's hands, ordains them that be rightly chosen to minister sacraments, and to feed the flock of Christ.
*Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.* 1 Cor. iv. 1.
Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. Acts xx. 28.

358. What is it to feed the Church?
To instruct the people in faith, piety, and good works.

359. How many necessary degrees are there of Orders?
Three: those of Bishop, Priest, and Deacon.

360. What difference is there between them?
The Deacon serves at the Sacraments; the Priest hallows Sacraments in dependence on the Bishop; the Bishop not only hallows the Sacraments himself, but has power also to impart to others, by the laying on of his hands, the gift and grace to hallow them.

Of the Episcopal power the Apostle Paul thus writes to Titus: For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city. Titus i. 5. And to Timothy: Lay hands suddenly on no man. 1 Tim. v. 22.

On Matrimony.

361. What is Matrimony?
Matrimony is a Sacrament, in which, on the free promise of the man and woman before the priest and the Church to be true to each other, their conjugal union is blessed to be an image of Christ's union with the Church, and grace is asked for them to live together in godly love and honesty, to the procreation and Christian bringing up of children.

362. Whence does it appear that Matrimony is a Sacrament?
From the following words of the Apostle Paul: A man shall leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This Sacrament is great: but I speak concerning Christ and the Church. Eph. v. 31, 32.

363. Is it the duty of all to marry?
No. Virginity is better than wedlock, if any have the gift to keep it undefiled.
Of this Jesus Christ has said expressly: All men can not receive this saying, save they to whom it is given. He that is able to receive it, let him receive it. Matt. xix. 11, 12. And the Apostle says: I say therefore to the unmarried and widows, It is good for them if they abide even as I; but if they can not contain, let them marry. . . . He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is I married careth for the things that are of the world, how he may please his wife. . . . He that giveth his virgin in marriage doeth well; but he that giveth her not in marriage doeth better. 1 Cor. vii. 8, 9, 32, 33, 38.

On Unction with Oil.

364. What is Unction with Oil?
Unction with Oil is a Sacrament, in which, while the body is anointed with oil, God's grace is invoked on the sick, to heal him of spiritual and bodily infirmities.

365. Whence is the origin of this Sacrament?
From the Apostles, who, having received power from Jesus Christ, anointed with oil many that were sick, and healed them. Mark vi. 13.
The Apostles left this Sacrament to the priests of the Church, as is evident from the following words of the Apostle James: *Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.* James v. 14, 16.

**On the Eleventh Article.**

**366.** What is the resurrection of the dead, which, in the words of the Creed, we look for or expect?

An act of the almighty power of God, by which all bodies of dead men, being reunited to their souls, shall return to life, and shall thenceforth be spiritual and immortal. *It is sown a natural body, it is raised a spiritual body.* 1 Cor. xv. 44. *For this corruptible must put on incorruption, and this mortal must put on immortality.* 1 Cor. xv. 53.

**367.** How shall the body rise again after it has rotted and perished in the ground?

Since God formed the body from the ground originally, he can equally restore it after it has perished in the ground. The Apostle Paul illustrates this by the analogy of a grain of seed, which rots in the earth, but from which there springs up afterwards a plant, or tree. *That which thou sowest is not quickened except it die.* 1 Cor. xv. 36.

**368.** Shall all, strictly speaking, rise again?

All, without exception, that have died; but they who at the time of the general resurrection shall be still alive shall have their present gross bodies changed in a moment, so as to become spiritual and immortal. *We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* 1 Cor. xv. 51, 52.

**369.** When shall the resurrection of the dead be?

At the end of this visible world?

**370.** Shall the world then too come to an end?

Yes; this corruptible world shall come to an end, and shall be transformed into another, incorruptible. *Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.* Rom. viii. 21. *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.* 2 Peter iii. 13.

**371.** How shall the world be transformed?

By fire. *The heavens and the earth, which are now, by the same, that is, by God's word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.* 2 Peter iii. 7.

**372.** In what state are the souls of the dead till the general resurrection?

The souls of the righteous are in light and rest, with a foretaste of eternal happiness; but the souls of the wicked are in a state the reverse of this.

**373.** Why may we not ascribe to the souls of the righteous perfect happiness immediately after death?

Because it is ordained that the perfect retribution according to works shall be received by the perfect man after the resurrection of the body and God's last judgment.
The Apostle Paul says: *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.* 2 Tim. iv. 8. And again: *We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* 2 Cor. v. 10.

374. Why do we ascribe to the souls of the righteous a foretaste of bliss before the last judgment? On the testimony of Jesus Christ himself, who says in the parable that the righteous Lazarus was immediately after death carried into Abraham's bosom. Luke xvi. 22.

375. Is this foretaste of bliss joined with a sight of Christ's own countenance? It is so more especially with the saints, as we are given to understand by the Apostle Paul, who *had a desire to depart, and to be with Christ.* Phil. i. 23.

376. What is to be remarked of such souls as have departed with faith, but without having had time to bring forth fruits worthy of repentance? This: that they may be aided towards the attainment of a blessed resurrection by prayers offered in their behalf, especially such as are offered in union with the oblation of the bloodless sacrifice of the Body and Blood of Christ, and by works of mercy done in faith for their memory.

377. On what is this doctrine grounded? On the constant tradition of the Catholic Church; the sources of which may be seen even in the Church of the Old Testament. Judas Maccabaeus offered sacrifice for his men that had fallen. 2 Macc. xii. 43. Prayer for the departed has ever formed a fixed part of the divine Liturgy, from the first Liturgy of the Apostle James. St. Cyril of Jerusalem says: *Very great will be the benefit to those souls for which prayer is offered at the moment when the holy and tremendous Sacrifice is lying in view.* (Lect. Myst. v. 9.)

St. Basil the Great, in his prayers for Pentecost, says that the Lord vouchsafes to receive from us propitiatory prayers and sacrifices for those that are kept in Hades, and allows us the hope of obtaining for them peace, relief, and freedom.

On the Twelfth Article.

378. What is *the life of the world to come*?
The life that shall be after the resurrection of the dead and the general judgment of Christ.

379. What kind of life shall this be? For those who believe, who love God, and do what is good, it shall be so happy that we can not now even conceive such happiness. *It doth not yet appear what we shall be.* 1 John iii. 2. *I knew a man in Christ,* says the Apostle Paul, *who was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.* 2 Cor. xii. 2, 4.

380. Whence shall proceed this so great happiness? From the contemplation of God in light and glory, and from union with him. *For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know, even as also I am known.* 1 Cor. xiii. 12.

*Then shall the righteous shine forth as the sun, in the kingdom of their Father.* Matt. xiii. 43. *God shall be all in all.* 1 Cor. xv. 28.

381. Shall the body also share in the happiness of the soul?
Yes; it too will be glorified with the light of God, as Christ's body was at his transfiguration on Mount Tabor.

It is sown in dishonor, it is raised in glory. 1 Cor. xv. 43. As we have borne the image of the earthly, that is, of Adam, we shall also bear the image of the heavenly. 1 Cor. xv. 49.

382. Will all be equally happy?
No. There will be different degrees of happiness, in proportion as every one shall have here endured the fight of faith, love, and good works. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. 1 Cor. xv. 41, 42.

383. But what will be the lot of unbelievers and transgressors?
They will be given over to everlasting death—that is, to everlasting fire, to everlasting torment, with the devils.
Whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 15. And, That is the second death. Rev. xx. 14. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. xxv. 41. And these shall go away into everlasting punishment, but the righteous into life eternal. Matt. xxv 46. It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched. Mark ix. 47, 48.

384. Why will such severity be used with sinners?
Not because God willed them to perish; but they of their own will perish, because they receive not the love of the truth, that they might be saved. 2 Thess. ii. 10.

385. Of what benefit will it be to us to meditate on death, on the resurrection, on the last judgment, on everlasting happiness, and on everlasting torment?
These meditations will assist us to abstain from sin, and to wean our affections from earthly things; they will console ns for the absence or loss of worldly goods, incite us to keep our souls and bodies pure, to live to God and to eternity, and so to attain everlasting salvation.

THE SECOND PART OF THE ORTHODOX CATECHISM.

ON HOPE.

Definition of Christian Hope, its Ground, and the Means thereto.

386. What is Christian hope?
The resting of the heart on God, with the full trust that he ever cares for our salvation, and will give us the happiness he has promised.

387. What is the ground of Christian hope?
The Lord Jesus Christ is our hope, or the ground of our hope. 1 Tim. i. 1. Hope to the end for the grace that is to be brought unto you by the revelation of Jesus Christ. 1 Peter i. 13.

388. What are the means for attaining to a saving hope?
The means to this are, first, prayer; secondly, the true doctrine of blessedness, and its practical application.

**On Prayer.**

**389.** Is there any testimony of God's Word to this, that prayer is a mean for attaining to a saving hope? Jesus Christ himself joins the hope of receiving our desire with prayer: *Whatsoever ye shall ask of the Father in my name, that will I do, that the Father may be glorified in the Son.* John xiv. 13.

**390.** What is Prayer?
The lifting up of man's mind and heart to God, manifested by devout words.

**391.** What should the Christian do when he lifts up his mind and heart to God? First, he should *glorify* him for his divine perfections; secondly, *give thanks* to him for his mercies; thirdly, *ask* him for what he needs. So there are three chief forms of prayer: Praise, Thanksgiving, and Petition.

**392.** Can a man pray without words?
He can: in mind and heart. An example of this may be seen in Moses before the passage through the Red Sea. Exod. xiv. 15.

**393.** Has not such prayer a name of its own?
It is called *spiritual*, or prayer of the *heart* and *mind*, in one word, *inward* prayer; while, on the other hand, prayer expressed in words, and accompanied by other marks of devotion, is called *oral* or *outward* prayer.

**394.** Can there be outward prayer without inward?
There can: if any man utter words of prayer without attention or earnestness.

**395.** Does outward prayer alone suffice to obtain grace?
So far is it from sufficing to obtain grace, that contrariwise it provokes God to anger. God has himself declared his displeasure at such prayer: *This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me: but in vain do they worship me.* Matt. xv. 8, 9.

**396.** Does not inward prayer alone suffice without outward?
This question is as if one should ask whether soul alone might not suffice for man without body. It is idle to ask this, seeing that God has been pleased to make man consist of soul and body; likewise idle it is to ask whether inward prayer alone may not suffice without outward. Since we have both soul and body, we ought to *glorify* God in *our bodies*, and in *our souls*, which are God's: this being besides natural, *that out of the abundance of the heart the mouth should speak.* Our Lord Jesus Christ was spiritual in the highest degree, but even he expressed his spiritual prayer both by words and by devout gestures of body, sometimes, for instance, lifting up his eyes to heaven, sometimes kneeling, or falling on his face to the ground. 1 Cor. vi. 20; Matt. xii. 34; John xvii. 1; Luke xxii. 41; Matt. xxvi. 39.

**On the Lord's Prayer.**

**397.** Is there not a prayer which may be termed the common Christian prayer, and pattern of all prayers? Such is the Lord's Prayer.

**398.** What is the *Lord's Prayer*?
A prayer which our Lord Jesus Christ taught the Apostles, and which they delivered to all believers.

399. Repeat it.

Our father, who art in heaven?
1. Hallowed be thy Name;
2. Thy kingdom come;
3. Thy will be done, as in heaven, so in earth;
4. Give us this day our bread for subsistence;
5. And forgive us our debts, as we forgive our debtors,
6. And lead us not into temptation;
7. But deliver us from evil.
For thine is the kingdom, the power, and the glory, forever and ever. Amen. Matt. vi. 9—13.

400. In order the better to understand the Lord's Prayer, how may we divide it?
Into the invocation, seven petitions, and the doxology.

On the Invocation.

401. How dare we call God Father?
By faith in Jesus Christ, and by the grace of regeneration.
As many as received him, to them, gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i. 12, 13.

402. Must we say Our Father even when we pray alone?
Certainly we must.

403. Why so?
Because Christian charity requires us to call upon God, and ask good things of him, for all our brethren, no less than for ourselves.

404. Why in the invocation do we say, Who art in heaven?
That, entering upon prayer, we may leave every thing earthly and corruptible, and raise our minds and hearts to what is heavenly, everlasting, and divine.

On the First Petition.

405. Is not God's name holy?
Doubtless it is holy in itself. Holy is his name. Luke i. 49.

406. How, then, can it yet be hallowed?
It may be hallowed in men; that is, his eternal holiness may be manifested in them.

407. How?
First, when we, having in our thoughts and heart the name of God, so live as his holiness requires, and thus glorify God; secondly, when others also, seeing our good lives, glorify God.
Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

On the Second Petition.

408. What is the kingdom of God spoken of in the second petition of the Lord's Prayer?
The kingdom of grace, which, as St. Paul says, is righteousness, and peace, and joy in the Holy Ghost. Rom. xiv. 17.

409. Is not this kingdom come already?
To some it has not yet come in its full sense; while to others it has not yet come at all inasmuch as sin still reigns in their mortal bodies, that they should obey it in the lusts thereof. Rom. vi. 12.

410. How does it come?
Secretly, and inwardly. The kingdom of God cometh not with observation; for, behold, the kingdom of God is within you. Luke xvii. 20, 21.

411. May not the Christian ask for something further under the name of God's kingdom?
He may ask for the kingdom of glory—that is, for the perfect bliss of the faithful. Having a desire to depart, and be with Christ. Phil. i. 23.

On the Third Petition.

412. What means the petition, Thy will be done?
Hereby we ask of God that all we do, and all that befalls us, may be ordered not as we will, but as pleases him.

413. Why need we ask this?
Because we often err in our wishes; but God unerringly, and incomparably more than we ourselves, wishes for us all that is good, and is ever ready to bestow it, unless he be prevented by our willfulness and obstinacy.
Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church. Eph. iii. 20, 21.

414. Why do we ask that God's will be done in earth as in heaven?
Because in heaven the holy angels and saints in bliss, all without exception, always, and in all things, do God's will.

On the Fourth Petition.

415. What is bread for subsistence?
The bread which we need in order to subsist or live.

416. With what thoughts should we ask of God this bread?
Agreeably with the instruction of our Lord Jesus Christ, we should ask no more than bread for subsistence; that is, necessary food, and such clothing and shelter as is likewise necessary for life; but whatever is beyond this, and serves not so much for necessity as for gratification, we should leave to the will of God; and if it be given, return thanks to him; if it be not given, we should be content without it.

417. Why are we directed to ask for bread for subsistence only for this day?
That we may not be too anxious about the future, but trust for that to God. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself: sufficient unto the day is
the evil thereof. Matt. vi. 34. For your heavenly Father knoweth that ye have need of all these things. Matt. vi. 32.

418. May we not ask for something farther under the name of bread for subsistence? Since man is made of both a bodily and a spiritual substance, and the substance of the soul far excels that of the body, we may and should seek for the soul also that bread of subsistence without which the inward man must perish of hunger. (See Cyril. Hier. Lect, Myst. iv. 15; Orthod. Confess. Pt. II. Q. 19.)

419. What is the bread of subsistence for the soul? The Word of God, and the Body and Blood of Christ.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. iv. 4. My flesh is meat indeed, and my blood is drink indeed. John vi. 55.

On the Fifth Petition.

420. What is meant in the Lord's Prayer by our debts? Our sins.

421. Why are our sins called debts? Because we, having received all from God, ought to render all back to him—that is, subject all to his will and law; which if we do not, we are left debtors to his justice.

422. But who are our debtors? People who have not rendered us that which they owed us by the law of God; as, for instance, have not shown us love, but malice.

423. If God is just, how can we be forgiven our debts? Through the mediation of Jesus Christ. For there is one God, and one Mediator between God and man, the man Jesus Christ, who gave himself a ransom for all. 1 Tim. ii. 5, 6.

424. What will be the consequence, if we ask God to forgive us our sins without ourselves forgiving others? In that case neither shall we be forgiven. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses. Matt. vi. 14, 15.

425. Why will not God forgive us if we do not forgive others? Because we hereby show ourselves evil, and so alienate from us God's goodness and

426. What disposition, then, must we have to use aright those words of the Lord's Prayer, As we forgive our debtors? These words absolutely require that when we pray we should bear no malice nor hatred, but be in peace and charity with all men. Therefore if thou bring thy gift to the altar, and, there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift. Matt. v. 23, 24.

427. But what am I to do if I can not readily find him who hath aught against me, or if he show himself unwilling to be reconciled? In such a case it is enough to be reconciled with him in heart, before the eyes of the all-seeing God. If it be possible, as much as lieth in you, live peaceably with all men. Rom. xii. 18.
On the Sixth Petition.

428. What is meant in the Lord's Prayer by temptation?
Any conjuncture of circumstances in which there is imminent danger of losing the faith, or falling into great sin.

429. Whence come such temptations?
From our flesh, from the world, or other people, and from the devil.

430. What do we ask in these words of the prayer, Lead us not into temptation?
First, that God suffer us not to be led into temptation; secondly, that if it be needful for us to be tried and purified through temptation, he give us not up wholly to temptation, nor suffer us to fall.

On the Seventh Petition.

431. What do we ask in these words of the prayer, Deliver us as from evil?
We ask for deliverance from all evil that can reach us in the world, which since the fall lieth in wickedness (1 John v. 19): but especially from the evil of sin, and from the evil suggestions and snares of the spirit of evil, which is the devil.

On the Doxology.

432. Why after the Lord's Prayer do we subjoin the Doxology?
First, that when we ask mercies for ourselves from our heavenly Father, we may at the same time render him that honor which is his due; secondly, that by the thought of his everlasting kingdom, power, and glory, we may be more and more established in the hope that he will give us what we ask, because this is in his power, and makes to his glory.

433. What means the word Amen T
It means verily, or so be it.

434. Why is this word added to the Doxology?
To signify that we offer the prayer in faith, and without doubting, as we are taught to do by the Apostle James. James i. 6.

On the Doctrine of Blessedness.

435. What must we join with prayer in order to be grounded in the hope of salvation and blessedness?
Our own exertions for the attainment of blessedness.
Of this point the Lord himself says: Why call ye me Lord, Lord, and do not the things which I say? Luke vi. 46. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

436. What doctrine may we take as our guide in these exertions?
The doctrine of our Lord Jesus Christ, which is briefly set forth in his Beatitudes, or sentences on blessedness.

437. How many such sentences are there? The nine following:
1. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
2. Blessed are they that mourn: for they shall be comforted.
3. Blessed are the meek: for they shall inherit the earth.
4. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
5. Blessed are the merciful: for they shall obtain mercy.
6. Blessed are the pure in heart: for they shall see God.
7. Blessed are the peacemakers: for they shall be called the children of God.
8. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
9. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven. Matt. v. 3-12.

438. What is to be observed of all these sentences in order to their right understanding?
This: that the Lord proposed in these sentences a doctrine for the attainment of blessedness, as is expressly said in the Gospel: He opened his mouth, and taught; but, being meek and lowly of heart, he proposed his doctrine not in the form of commandment, but of blessing, to those who should of their own free will receive and fulfill it. Consequently in each sentence or Beatitude we must consider, first, the doctrine or precept; secondly, the blessing or promise of reward.

On the First Beatitude.

439. What is the Lord's first precept of blessedness?
They who would be blessed must be poor in spirit.

440. What is it to be poor in spirit?
It is to have a spiritual conviction that we have nothing of our own, nothing but what God bestows upon us, and that we can do nothing good without God's help and grace, thus counting ourselves as nothing, and in all throwing ourselves upon the mercy of God; in brief, as St. Chrysostom explains it, spiritual poverty is humility. (Hom. in Matt. xv.)

441. Can the rich, too, be poor in spirit?
Doubtless they can: if they consider that visible riches are corruptible and soon pass away, and can never compensate for the want of spiritual goods. What is a man profited, if he gain the whole world, and lose his own soul for what shall a man give in exchange for his soul? Matt. xvi. 26.

442. May not bodily poverty serve to the perfection of spiritual?
It may, if the Christian choose it voluntarily, for God's sake. Of this, Jesus Christ himself said to the rich man: If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. Matt. xix. 21.

443. What does our Lord promise to the poor in spirit?
The kingdom of heaven.

444. How is the kingdom of heaven theirs?
In the present life inwardly, and inchoately, by faith and hope; but in the life to come perfectly, by their being made partakers of everlasting blessedness.

On the Second Beatitude.

445. What is the Lord's second precept for blessedness?
They who would be blessed must mourn.

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314 [In an incipient degree, in germ. The Greek ed. reads, ἐσωτερικῶς καὶ προκαταρκτικῶς; the German, innerlich und anfänglich. —Ed.]
446. What is meant in this precept by the word *mourn*?
Sorrow and contrition of heart, with unfeigned tears, for that we so imperfectly and unworthily
serve the Lord, or even rather deserve big anger by our sins, *for godly sorrow worketh repentance
unto salvation not to be repented of; but the sorrow of this world worketh death*. 2 Cor. vii. 10.

447. What special promise does the Lord make to mourners?
That they *shall be comforted*.

448. What comfort is here to be understood?
That of grace, consisting in the pardon of sin, and in peace of conscience.

449. Why is this promise added to the precept for mourning?
In order that sorrow for sin may not reach to despair.

**On the Third Beatitude.**

450. What is the Lord's third precept for blessedness?
They who would be blessed must be *meek*.

451. What is *meekness*?
A quiet disposition of spirit, joined with care neither to offend any man, nor be offended at any
thing one's self.

452. What are the special effects of Christian meekness?
These: that we never murmur against God, nor even against men, when any thing falls out against
our wishes, nor give way to anger, nor set ourselves up.

453. What is promised by the Lord to the meek?
That they *shall inherit the earth*.

454. How are we to understand this promise?
As regards Christ's followers generally it is a prediction which has been literally fulfilled; for the
ever-meek Christians, instead of being destroyed by the fury of the heathen, have inherited the
universe which the heathen formerly possessed. But the further sense of this promise, as regards
Christians both generally and individually, is this, that they shall receive an inheritance, as the
Psalmist says, *in the land of the living*; that is, where men live and never die; in other words, that
they shall receive everlasting blessedness. See Psalm xxvii. 13.

**On the Fourth Beatitude.**

455. What is the Lord's fourth precept for blessedness?
They who would be blessed must *hunger and thirst after righteousness*.

456. What is meant here by the word *righteousness*?
Though this word may well stand for every virtue which the Christian ought to desire even as his
meat and drink, yet should we here specially understand that righteousness of which, in the book
of Daniel, it is said, *An everlasting righteousness shall be brought in*; that is, the justification of
guilty man through grace and faith in Jesus Christ. Dan. ix. 24.
The Apostle Paul speaks thus: *The righteousness of God which is by faith of Jesus Christ unto all,
and upon all them that believe; for there is no difference: for all have sinned, and come short of
the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus,*
whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past. Rom. iii. 22-25.

457. Who are they that hunger and thirst after righteousness? They who, while they love to do good, yet count not themselves righteous, nor rest on their own good works, but acknowledge themselves sinners, and guilty before God; and who, by the wish and prayer of faith, hunger and thirst after the justification of grace through Jesus Christ, as after spiritual meat and drink.

458. What does the Lord promise to them who hunger and thirst after righteousness? That they shall be filled.

459. What is meant here by being filled? As the filling or satisfying of the body produces, first, the cessation of the sense of hunger and thirst; secondly, the strengthening the body by food, so the filling of the soul means, first, the inward peace of the pardoned sinner; secondly, the acquisition of strength to do good, given by justifying grace. The perfect filling, however, of the soul created for the enjoyment of endless good is to follow in the life eternal, according to the words of the Psalmist: When I awake up after thy likeness, I shall be satisfied with it. Psalm xvii. 15.

On the Fifth Beatitude.

460. What is the Lord's fifth precept for blessedness? They who would be blessed must be merciful.

461. How are we to fulfill this precept? By works of mercy, corporal and spiritual; for, as St. Chrysostom says, the forms of mercy are manifold, and this commandment is broad. (Hom. in Matt. xv.)

462. Which are the corporal works of mercy? 1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked, or such as have not necessary and decent clothing. 4. To visit them that are in prison. 5. To visit the sick, minister to them, and forward their recovery, or aid them to a Christian preparation for death. 6. To show hospitality to strangers. 7. To bury them that have died in poverty.

463. Which are the spiritual works of mercy? 1. By exhortation to convert the sinner from the error of his way. James v. 20. 2. To instruct the ignorant in truth and virtue. 3. To give our neighbor good and seasonable advice in difficulty, or in any danger of which he is unaware. 4. To pray for others to God. 5. To comfort the afflicted. 6. Not to return the evil which others may have done us. 7. To forgive injuries from our heart.

464. Is it not contrary to the precept of mercy for civil justice to punish criminals?
Not in the least; if this be done as of duty, and with a good intent, that is, in order to correct them, or to preserve the innocent from their crimes.

465. What does the Lord promise to the merciful?
That they shall obtain mercy.

466. What mercy is here to be understood?
That of being delivered from everlasting condemnation for sin at God's Judgment

**On the Sixth Beatitude.**

467. What is the Lord's sixth precept for blessedness?
They who would be blessed must be pure in heart.

468. Is not purity of heart the same thing as sincerity?
Sincerity which feigns not any good dispositions foreign to the heart, but shows the really good dispositions of the heart by good deeds, is only the lowest degree of purity of heart. This last a man attains by constant and strict watchfulness over himself, driving away from his heart every unlawful wish and thought, and every affection for earthly things, and ever keeping there the remembrance of God and our Lord Jesus Christ with faith and charity.

469. What does the Lord promise to the pure in heart? That they shall see God.

470. How are we to understand this promise?
The Word of God compares the heart of man to the eye, and ascribes to perfect Christians enlightened, eyes of the heart. Eph. i. 18. As the eye that is clear can see the light, so the heart that is pure can behold God. But since the sight of God's countenance is the very source of everlasting blessedness, the promise of seeing God is the promise of the highest degree of everlasting blessedness.

**On the Seventh Beatitude.**

471. What is the Lord's seventh precept for blessedness?
They who would be blessed must be peace-makers.

472. How are we to fulfill this commandment?
We must live friendly with all men, and give no occasion for disagreement: if any arise, we must try all possible ways to put a stop to it, even by yielding our own right, unless this be against duty, or hurtful to any other: if others are at enmity, we must do all we can to reconcile them; and if we fail, we must pray to God for their reconciliation.

473. What does the Lord promise to peace-makers?
That they shall be called the Sons of God.

474. What is signified by this promise?
The sublimity both of their office and of their reward. Since in what they do they imitate the only-begotten Son of God, who came upon earth to reconcile fallen man with God's justice, they are for this promised the gracious name of Sons of God, and without doubt a degree of blessedness answering thereto.
475. What is the Lord's eighth precept for blessedness?
They who would be blessed must be ready to endure persecution for righteousness' sake, without betraying it.

476. What qualities are required by this precept?
Love of righteousness, constancy and firmness in virtue, fortitude and patience, when one is subjected to calamity or danger for refusing to betray truth and virtue.

477. What does the Lord promise to those who are persecuted for righteousness' sake?
The kingdom of heaven, as if in recompense for what they lose through persecution; in like manner as the same is promised to the poor in spirit, to make up for the feeling of want and privation.

**On the Ninth Beatitude.**

478. What is the Lord's ninth precept for blessedness?
They who would be blessed must be ready to take with joy reproach, persecution, suffering, and death itself, for the name of Christ, and for the true orthodox faith.

479. What is the name for the course required by this precept?
The course of martyrdom.

480. What does the Lord promise for this course?
A great reward in heaven; that is, a special and high degree of blessedness.

**THE THIRD PART OF THE ORTHODOX CATECHISM.**

**ON LOVE.**

481. What should be the effect and fruit of true faith in the Christian?
Love, and good works conformable thereto.

In Jesus Christ, says the Apostle Paul, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Gal. v. 6.

482. Is not faith alone enough for a Christian, without love and good works?
No; for faith without love and good works is inactive and dead, and so can not lead to eternal life. He that loveth not his brother, abideth in death. 1 John iii. 14. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? For as the body without the spirit is dead, so faith without works is dead also. James ii. 14, 26.

483. May not a man, on the other hand, be saved by love and good works, without faith?
It is impossible that a man who has not faith in God should really love him; besides, man, being ruined by sin, can not do really good works, unless he receive through faith in Jesus Christ spiritual strength, or grace from God.

[Blackmore uses charity in conformity with the English Bible (1 Cor. xiii. etc.); but love is the more correct rendering of ἀγάπη (Liebe), since it applies to God as well as man, while charity is now used in a more restricted sense.]
Without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarer of them that diligently seek him, Heb. xi. 6.

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Gal. iii. 10.

For we through the spirit wait for the hope of righteousness by faith. Gal. v. 5.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Eph. ii. 8, 9.

484. What is to be thought of such love as is not accompanied by good works?

Such love is not real: for true love naturally shows itself by good works. Jesus Christ says: He that hath my commandments, and keepeth them, he it is that loveth me: if a man love me, he will keep my word. John xiv. 21, 23.

The Apostle John writes: For this is the love of God, that we keep his commandments. 1 John v. 3. Let us not love in word, neither in tongue, but in deed and in truth. 1 John iii. 18.

On the Law of God and the Commandments.

485. What means have we to know good works from bad?

The inward law of God, or the witness of our conscience, and the outward law of God, or God's commandments.

486. Does holy Scripture speak of the inward law of God?

The Apostle Paul says of the heathen: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. Rom. ii. 15.

487. If there is in man's heart an inward law, why was the outward given?

It was given because men obeyed not the inward law, but led carnal and sinful lives, and stifled within themselves the voice of the spiritual law, so that it was necessary to put them in mind of it outwardly through the Commandments. Wherefore then serveth the law? It was added because of transgressions. Gal. iii. 19.

488. When and how was God's outward law given to men?

When the Hebrew people, descended from Abraham, had been miraculously delivered from bondage in Egypt, on their way to the promised land, in the desert, on Mount Sinai, God manifested his presence in fire and clouds, and gave them the law, by the hand of Moses, their leader.

489. Which are the chief and general commandments of this law?

The following ten, which were written on two tables of stone:
1. I am the Lord thy God: thou shalt have none other gods beside me.
2. Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down to them, nor serve them.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the Sabbath day, to keep it holy: six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath to the Lord thy God.
5. Honor thy father and thy mother, that it may be well with thee, and that thy days may be long upon the earth.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor’s wife, thou shalt not covet thy neighbor’s house, nor his land, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any of his cattle, nor any thing that is thy neighbor’s. Exod. xx. 1–17; Deut. v. 6-21.

490. You said that these Commandments were given to the people of Israel: must we, then, also walk by them? We must: for they are in substance the same law which, in the words of St. Paul, has been written in the hearts of all men, that all should walk by it.

491. Did Jesus Christ teach men to walk by the Ten Commandments? He bade men, if they would attain to everlasting life, to keep the Commandments and taught us to understand and fulfill them more perfectly than had been done before he came. Matt xix. 17, and v.

On the Division of the Commandments into Two Tables.

492. What means the division of the Ten Commandments into two tables? This: that they contain two kinds of love—love to God, and love to our neighbor; and prescribe two corresponding kinds of duties.

493. Has not Jesus Christ said something of this? When asked, Which is the great commandment in the law? he replied: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Matt. xxii. 36-40.

494. Are all men our neighbors? Yes, all; because all are the creation of one God, and have come from one man: but our neighbors in faith are doubly neighbors to us, as being children of one heavenly Father by faith in Jesus Christ.

495. But why is there no commandment of love to ourselves? Because we love ourselves naturally, and without any commandment. No man ever yet hated his own flesh, but nourisheth and cherisheth it. Eph. v. 29.

496. What relative order should there be in our love to God, our neighbor, and ourselves? We should love ourselves not for our own, but for God’s sake, and partly also for the sake of our neighbors; we should love our neighbor for the sake of God; but we should love God for himself, and above all. Love of self should be sacrificed to the love of our neighbor; but both should be sacrificed to the love of God.

Greater love hath no man than this, that a man lay down his life for his friends. John xv. 13. He that loveth father or mother more than me, saith Jesus Christ, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. Matt. x. 37.

497. If the whole law is contained in two commandments, why are they divided into ten? In order the more clearly to set forth our duties towards God, and towards our neighbor.

498. In which of the Ten Commandments are we taught our duties towards God? In the first four.

499. What are these duties?
In the first commandment we are taught to know and worship the true God. In the second, to abstain from false worship. In the third, not to sin against God’s worship even by word. In the fourth, to keep a certain order in the time and acts of God’s worship.

500. In which of the Ten Commandments are we taught our duties towards our neighbor? In the last six.

501. What are these duties? In the fifth commandment we are taught to love and honor those of our neighbors who are nearest to us, beginning with our parents. In the sixth, not to hurt the life of our neighbor. In the seventh, not to hurt the purity of his morals. In the eighth, not to hurt his property. In the ninth, not to hurt him by word. In the tenth, not to wish to hurt him.

502. Do not the Ten Commandments include also our duties towards ourselves? Yes; these duties are implied in the commandments of the second table relating to our neighbors; for our duty is to love our neighbor as ourselves.

On the First Commandment.

503. What mean these words, I am the Lord thy God? By these words God, as it were, points himself out to man, and so commands him to know the Lord his God.

504. What particular duties may we deduce from the commandment to know God? 1. We must seek to learn the knowledge of God, as being the most essential of all knowledge. 2. We must listen attentively to instructions on God and on his works in church, and to religious conversations on the same at home. 3. We must read or hear read books of instruction in the knowledge of God; and in the first place, holy Scripture; secondly, the writings of the holy Fathers.

505. What are we taught in the words, Thou shalt have none other gods but me? We are taught to turn and cleave to the one true God, or, in other words, devoutly to worship him.

506. What duties are there which refer to the inward worship of God? 1. To believe in God. 2. To walk before God; that is, to be ever mindful of him, and in all things to walk circumspectly, because he seeth not only our actions, but even our most secret thoughts. 3. To fear God, or stand in awe of him; that is, to think the anger of our heavenly Father the greatest ill that can befall us, and therefore strive not to offend him. 4. To trust in God. 5. To love God. 6. To obey God; that is, to be ever ready to do what he commands, and not to murmur when he deals with us otherwise than we could desire. 7. To adore God, as the Supreme Being. 8. To glorify God, as being all-perfect. 9. To give thanks to God, as our Creator, Provident Sustainer, and Saviour. 10. To call upon God, as our all-good and almighty helper, in every good work which we undertake.

507. What duties are there which refer to the outward worship of God?
1. To confess God; that is, to acknowledge that he is our God, and not deny him, although for confessing him we may have to suffer, or even die.

2. To take part in the public divine service enjoined by God and appointed by the Orthodox Church.

508. In order the more exactly to understand and keep the first commandment, we must know farther what sins there may be against it.

1. Atheism; when men, whom the Psalmist justly calls fools, wishing to rid themselves of the fear of God's judgment, say in their heart, There is no God. Psalm xiv. 1.

2. Polytheism; when, instead of the one true God, men acknowledge a number of false deities.

3. Infidelity; when men, who admit the existence of God, disbelieve his providence and his revelation.

4. Heresy; when people mix with the doctrine of the faith opinions contrary to divine truth.

5. Schism; that is, willful departure from the unity of divine worship, and from the Orthodox Catholic Church of God.

6. Apostasy; when any deny the true faith from fear of man, or for worldly advantage.

7. Despair; when men give up all hope of obtaining from God grace and salvation.

8. Sorcery; when men, leaving faith in the power of God, put their trust in secret and, for the most part, evil powers of creatures, especially of evil spirits, and seek to work by their means.

9. Superstition; when men put faith in any common thing as if it had divine power, and trust in it instead of trusting in God, or fear it instead of fearing God; as, for instance, when they put faith in an old book, and think they can be saved by none other, and must not use a new one, though the new book contain the very same doctrine, and the very same form of divine service.

10. Sloth, in respect of learning religion, or in respect of prayer, and the public service of God.

11. Love of the creature more than of God.

12. Men-pleasing; when they seek to please men, so as for this to be careless of pleasing God.

13. Trusting in man; when any one trusts in his own means and strength, or in the means and strength of others, and not in the mercy and help of God.

509. Why must we think that men-pleasing and trusting in man are against the first commandment?

Because the man, whom we please, or in whom we trust, so as to forget God, is in some sort to us another god, in place of the true God.

510. How does holy Scripture speak of men-pleasing?

The Apostle Paul says: For if I yet pleased men, I should not be the servant of Christ. Gal. i. 10.

511. How does holy Scripture speak of trusting in man?

Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Jer. xvii. 5.

512. In order to succeed the better in fulfilling his duties to God, how must a man act by himself?

He must deny himself. Whosoever will come after me, says Jesus Christ, let him deny himself. Mark viii. 34.

513. What is it to deny one's self?

Basil the Great explains it thus: He denies himself who puts off the old man with his deeds, which is corrupt, according to the deceitful lusts; who renounces also all worldly affections, which can hinder his intention of godliness. Perfect self-denial consists in this, that he cease to have any affection even for life itself, and bear the judgment of death in himself, that he may not trust in himself. (Can. Long. Resp. 8.)
514. What consolation is there for him who, by denying himself, loses many natural gratifications? The consolation of grace: a divine consolation, which even sufferings themselves can not impair. *For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.* 2 Cor. i. 5.

515. If the first commandment teaches us to worship religiously God alone, how does it agree with this commandment *to honor angels and holy men?* To pay them due and rightful honor is altogether agreeable to this commandment; because in them we honor the grace of God, which dwells and works in them, and through them seek help from God.

**On the Second Commandment.**

516. What is a *graven image,* as spoken of in the second commandment? The commandment itself explains that a graven image, or idol, is the likeness of some creature in heaven, or earth, or in the waters, which men bow down to and serve instead of God their Maker.

517. What is forbidden, then, by the second commandment? We are forbidden to bow down to graven images or idols, as to supposed deities, or as to likenesses of false gods.

518. Are we not hereby forbidden to have any sacred representations whatever? By no means. This very plainly appears from hence, that the same Moses through whom God gave the commandment against graven images, received at the same time from God an order to place in the tabernacle, or movable temple of the Israelites, sacred representations of Cherubim in gold, and to place them, too, in that inner part of the temple to which the people turned for the worship of God.

519. Why is this example worthy of remark for the Orthodox Christian Church? Because it illustrates her use of holy icons.

520. What is an icon? The word is Greek, and means, an *image* or representation. In the Orthodox Church this name designates sacred representations of our Lord Jesus Christ, God incarnate, his immaculate Mother, and his saints.

521. Is the use of holy icons agreeable to the second commandment? It would then, and then only, be otherwise, if any one were to make gods of them; but it is not in the least contrary to this commandment to honor icons as sacred representations, and to use them for the religious remembrance of God's works and of his saints; for when thus used icons are books, written with the forms of persons and things instead of letters. (See Greg. Magn. lib. ix. Ep. 9, ad Seren. Episc.)

522. What disposition of mind should we have when we reverence the icons? While we look on them with our eyes, we should mentally look to God and to the saints, who are represented on them.

523. What general name is there for sin against the second commandment? *Idolatry.*

524. Are there not also other sins against this commandment? Besides gross idolatry there is yet another sort more subtle, to which belong—
1. **Covetousness.**
2. **Belly-service** or sensuality, gluttony, and drunkenness.
3. **Pride,** to which belongs likewise vanity.

525. Why is covetousness referred to idolatry?
The Apostle Paul expressly says that covetousness is idolatry (Col. iii. 5); because the covetous man serves riches rather than God.

526. If the second commandment forbid the love of gain, what contrary duties does it thereby necessarily enjoin? Those of contentedness and liberality.

527. Why is belly-service referred to idolatry?
Because belly-servers set sensual gratification above every thing, and therefore the Apostle Paul says that their god is their belly; or, in other words, that the belly is their idol. Phil. iii. 19.

528. If the second commandment forbid belly-service, what contrary duties does it thereby enjoin? Those of temperance and fasting.

529. Why are pride and vanity referred to idolatry?
Because the proud man values above every thing his own abilities and excellences, and so they are his idol; the vain man wishes further that others also should worship the same idol. These proud and vain dispositions were exemplified even sensibly in Nebuchadnezzar, king of Babylon, who first set up for himself a golden idol, and then ordered all to worship it. Dan. iii.

530. Is there not still another vice which is near to idolatry? Such a vice is hypocrisy; when a man uses the outward acts of religion, as fasting, and the strict observance of ceremonies, in order to obtain respect from the people, without thinking of the inward amendment of his heart. Matt. vi. 5, 6, 7.

531. If the second commandment forbid pride, vanity, and hypocrisy, what contrary duties does it thereby enjoin? Those of humility, and doing good in secret.

**On the Third Commandment.**

532. When is God's name taken in vain?
It is taken or uttered in vain when it is uttered in vain and unprofitable talk, and still more so when it is uttered lyingly or irreverently.

533. What sins are forbidden by the third commandment?
1. **Blasphemy,** or daring words against God.
2. **Murmuring,** or complaining against God's providence.
3. **Profaneness;** when holy things are jested on, or insulted.
4. **Inattention in prayer.**
5. **Perjury;** when men affirm with an oath what is false.
6. **Oath-breaking;** when men keep not just and lawful oaths.
7. **Breach of vows** made to God.
8. **Common swearing,** or thoughtless oaths in common talk.

534. Are not such oaths specially forbidden in holy Scripture? The Saviour says: *I say unto you, Swear not at all, but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.* Matt. v. 34, 37.
535. Does not this go to forbid all oaths in civil matters?
The Apostle Paul says: *Men swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath.* Heb. vi. 16, 17. Hence we must conclude, that if God himself for an immutable assurance used an oath, much more may we on grave and necessary occasions, when required by lawful authority, take an oath or vow religiously, with the firm intention of not breaking it.

**On the Fourth Commandment.**

536. Why is it commanded to keep the seventh, rather than any other day, holy to God? Because God in six days made the world, and on the seventh day rested from the work of creation.

537. Is the Sabbath kept in the Christian Church?
It is not kept, strictly speaking, as a holy day; but still in memory of the creation of the world, and in continuation of its original observance, it is distinguished from the other days of the week by a relaxation of the rule for fasting.

538. How, then, does the Christian Church obey the fourth commandment?
She still to every six days keeps a seventh, only not the last of the seven days, which is the Sabbath, but the first day in every week, which is the *Day of the Resurrection*, or *lord's Day*.

539. Since when do we keep the Day of the Resurrection?
From the very time of Christ's resurrection.

540. Is there any mention in holy Scripture of keeping the day of the Resurrection?
In the book of the Acts of the Apostles it is mentioned that the disciples—that is, the Christians—came together *on the first day after the Sabbath*, which was the first day of the week, or Day of the Resurrection, *for the breaking of bread*, that is to say, for the celebration of the Sacrament of the Communion. Acts xx. 7. The Apostle and Evangelist John also in the Apocalypse mentions the *Lord's Day*, or the *Day of the Resurrection*.

541. Is there not yet something more to be understood under the name of the seventh day, or Sabbath?
As in the Church of the Old Testament the name Sabbath was understood to include divers other days appointed like the Sabbath for festivals or fasts, as *the festival of the Passover*, and *the day of Atonement*, so likewise are we now in the Christian Church bound to keep, besides the Lord's Day, certain others also, which have been appointed as *festivals* to the glory of God and the honor of the Blessed Virgin and other saints, or as *days of fasting*. (See Orthod. Confess. Pt. III. Q. 60; Pt. I. Q. 88.)

542. Which are the chief festivals?
Those appointed in memory of the chief events relating to the Incarnation of the Son of God for our salvation, and to the Manifestation of the Godhead; after these, those appointed in honor of the Most Holy Mother of God, as the instrument of the mystery of the Incarnation. Such, in the order of the events, are the following:
1. The day of the birth of the Most Holy Mother of God.
2. The day of her being brought to the Temple to be dedicated to God.
3. The day of the Annunciation; that is, when the angel announced to the Most Holy Virgin the Incarnation of the Son of God.
4. The day of the birth of Jesus Christ.
5. The day of the baptism of our Lord, and the Epiphany, or Manifestation of the Most Holy Trinity.
6. The day of our Lord's being met in the Temple by Simeon.
7. The day of our Lord's Transfiguration.
8. The day of our Lord's entry into Jerusalem.
9. Pasch, or Easter: the feast of feasts, the anticipation of the everlasting feast of everlasting blessedness.
10. The day of our Lord's Ascension into heaven.
11. The feast of Pentecost; in memory of the Descent of the Holy Ghost, and in honor of the Most Holy Trinity.
12. The day of the Elevation of the Cross of our Lord, discovered by the Empress Helena.
13. The day of the Rest[316] of the Most Holy Mother of God.

543. What is the chief fast?
The great fast; that is, Lent, or Quadragesima.

544. Why is it called Quadragesima?
Because it continues forty days, besides the week of Christ's Passion.

545. Why has it been appointed that the great fast should continue forty days?
After the example of Jesus Christ himself, who fasted forty days. Matt. iv. 2.

546. Why has it been appointed to fast on the Wednesday and the Friday?
On Wednesday, in memory of the betrayal of our Lord Jesus Christ to suffer; and on Friday, in memory of his actual suffering and death.

547. For what cause are the fasts before the Nativity, the Rest of the Blessed Virgin and the Day of the Holy Apostles?
The first two as preparatory exercises of abstinence, the better to honor the ensuing feasts of the Nativity, and of the Rest of the Mother of God; the last not only for like reason, but also in imitation of the Apostles, who fasted to prepare themselves for the work of preaching the Gospel. Acts xiii. 3.

548. How should we spend our time on Sundays, and the other greater holy days, in order to keep the fourth commandment?
First, on these days we should not labor, or do worldly and temporal business; secondly, we should keep them holy, that is, use them for holy and spiritual works, to the glory of God.

549. Why are we forbidden to work on holy days?
That we may with the less hindrance employ them in holy and godly works.

550. What particular things is it fit to do on holy days?
First, to go to church, for the public worship, and for instruction in the Word of God; secondly, when at home, to give ourselves to prayer and reading, or edifying conversation; thirdly, to dedicate to God a portion of our means, expending it on the necessities of the Church and her ministers, and in alms to the poor, to visit the sick and prisoners, and to do other works of Christian charity.

551. But should we not do such things on work-days also?

[316] [Greek: Ἡ κοίμησις. German: Der Tag der Entschlafung.—Ed.]
It is well, if any can; but he whom business prevents should at any rate devote holy days to such works. But as regards prayer, it is certainly our bounden duty to use it every day, morning and evening, before and after both dinner and supper, and, as far as possible, at the beginning and ending of every work.

552. What are we to think of those who on holy days allow themselves to indulge in indecent plays and shows, vulgar songs, and intemperance in meat and drink? Such people greatly desecrate holy days. For if even works innocent and useful for this present life are unfit for holy days, much more such as these, which are unprofitable, carnal, and vicious.

553. When the fourth commandment speaks of working six days, does it not thereby condemn those who do nothing? Without doubt it condemns all who on common days do not give themselves to works befitting their calling, but spend their time in idleness and dissipation.

On the Fifth Commandment.

554. What special duties are prescribed by the fifth commandment in regard to parents, under the general phrase of honoring them?
1. To behave respectfully to them.
2. To obey them.
3. To support and comfort them in sickness and age.
4. After their death, as well as during their lives, to pray for the salvation of their souls; and faithfully to fulfill their last wills, so far as they are not contrary to law, divine or civil. See 2 Macc. xii. 43, 44; Jer. xxxv. 18, 19. (J. Damasc. Serm. de Mort.)

555. What degree of sin is there in undutifulness to parents? In proportion as it is easy and natural to love and honor parents, to whom we owe our being, the more grievous is the sin of undutifulness towards them: for this cause in the law of Moses he that cursed father or mother was to be put to death. Exod. xxi. 17.

556. Why has this particular commandment to honor parents a promise added to it of prosperity and long life? That men by a visible reward might be the more moved to fulfill a commandment on which the good order first of families and afterwards of all social life depends.

557. How is this promise fulfilled? The examples of the old Patriarchs or Fathers show that God gives special force to the blessing of parents. Gen. xxvii. The blessing of the father establiseth the houses of the children. Ecclus. iii. 9. God of his wise and just providence specially protects the life and promotes the prosperity of such as honor their parents upon earth; but for the perfect reward of the perfect virtue he gives everlasting life and blessedness in the heavenly country.

558. Why in those commandments which teach love to our neighbors is mention made first of all of parents? Because parents are naturally nearer to us than all others.

559. Are there not others also to be understood in the fifth commandment under the name of parents? Yes; all who in different relations stand to us in the place of parents.

560. Who stand to us in the place of parents? 1. Our sovereign and our country; for an empire is a great family, in which the sovereign is father, and the subjects children of the sovereign and their country.
2. Our spiritual pastors and teachers; for they by their doctrine and by the Sacraments beget us to spiritual life, and nurture us up in it.

3. Our elders in age.

4. Our benefactors.

5. Our governors, or superiors, in different relations.

561. How does holy Scripture speak of the honor due to the sovereign?

Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resistesth the ordinance of God. Rom. xiii. 1, 2.

Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. Rom. xiii. 5.

My son, fear God and the king, and oppose neither of them. Prov xxiv. 21.

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. Matt. xxii. 21.

Fear God; honor the king. 1 Pet. ii. 17.

562. How far should love to our sovereign and country go?

So far as to make us ready to lay down our life for them. John xv. 13.

563. How does holy Scripture speak of the duty of honoring spiritual pastors and teachers?

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Heb. xiii. 17.

564. Is there in holy Scripture any particular injunction to honor elders in age as parents?

The Apostle Paul writes to Timothy thus: Rebuke not an elder, but entreat him as a father; younger men as brethren; elder women as mothers. 1 Tim. v. 1, 2.

Thou shalt rise up before the hoary head, and honor the face of the old man, and fear the Lord thy God. Lev. xix. 32.

565. How may we be assured that we ought to honor benefactors as parents?

By the example of Jesus Christ himself, who was subject to Joseph; although Joseph was not his father, but only his guardian. Luke ii. 51.

566. Besides these, who are our superiors, whom we must honor after parents, and like them?

They who in place of parents take care of our education, as governors in schools, and masters; they who preserve us from irregularities and disorders in society, as civil magistrates; they who protect us from wrong by the power of the law, as judges; they to whom the sovereign intrusts the guardianship and defense of the public safety against enemies, as military commanders; and, lastly, masters, so far as relates to those who serve them, or belong to them.

567. What does holy Scripture prescribe as to our duty with respect to authorities generally?

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Rom. xiii. 7.

568. How does holy Scripture speak of the obedience due from servants and serfs to their masters?

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart. Eph. vi. 5, 6.
Servants, be subject to your masters with all fear, not only to the good and gentle, out also to the froward. 1 Peter ii. 18.

569. If holy Scripture prescribe duties towards parents, does it not likewise prescribe duties towards children?
It does. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Eph. vi. 4.

570. How does holy Scripture speak of the duty of pastors towards their spiritual flock?
Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly, and according to God; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. 1 Pet. v. 2, 3.

571. How does holy Scripture speak of the duty of them that are in authority, and of masters?
Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven. Coloss. iv. 1.

572. How ought we to act, if it fall out that our parents or governors require of us any thing contrary to the faith or to the law of God?
In that case we should say to them, as the Apostles said to the rulers of the Jews: Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; and we should be ready, for the sake of the faith and the law of God, to endure the consequences, whatever they may be. Acts iv. 19.

573. What is the general name for that quality or virtue which is required by the fifth commandment?
Obedience.

On the Sixth Commandment.

574. What is forbidden by the sixth commandment?
Murder; that is, taking away the life of our neighbor in any manner whatever.

575. Is it in all cases murder, and against this commandment, to kill?
No. It is not murder, nor against this commandment, when life is taken in the execution of duty; as, when a criminal is punished with death, by just judgment; nor, again, when an enemy is killed in war, in defense of our sovereign and country.

576. What is to be thought of involuntary homicide, when a man is killed accidentally and unintentionally?
The man who is guilty of involuntary homicide can not be reckoned blameless, unless he took all proper precautions against the accident; at any rate, he needs to have his conscience cleansed according to the Canons of the Church.

577. What cases must be reckoned as murder, and as breaches of this commandment?
Besides direct murder, by whatever means, the same sin may be committed in the following, and in similar cases:
1. When a judge condemns a prisoner whom he knows to be innocent.
2. When any one conceals or sets free a murderer, and so gives him opportunity for fresh crime.
3. When any one can save his neighbor from death, but does not save him; as, when a rich man suffers a poor man to die of hunger.
4. When any one by excessive burdens and cruel punishments wears out those under him, and so hastens their death.
5. When any one, through intemperance or other \textit{vices}, shortens his own life.

578. What are we to think of \textit{suicide}?
That it is the most criminal of all murders. For if it be contrary to nature to kill another man like unto ourselves, much more is it, contrary to nature to kill our own selves. Our life is not our own, but God's who gave it.

579. What are we to think of \textit{duels}, to decide private quarrels?
Since the decision of private quarrels belongs to government, while the duelist, instead of having recourse to law, willfully determines on an act which involves manifest danger of death both to himself and his opponent, it is evident that a duel implies three dreadful crimes— rebellion, murder, and suicide.

580. Besides murder of the body, is there not such a thing as \textit{spiritual murder}? 
A kind of spiritual murder is the \textit{causing of offense}: when any one causes his neighbor to fall into infidelity or into sin, and so subjects his soul to spiritual death.
The Saviour says: \textit{Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.} Matt. xviii. 6.

581. Are there not still some more subtle forms of murder?
To this sin are more or less referable all acts and words against charity; all which unjustly affect the peace and security of our neighbor; and, lastly, all inward \textit{malice} against him, even though it be not shown openly.
\textit{Whosoever hateth his brother is a murderer.} 1 John iii. 15.

582. When we are forbidden to hurt the life of our neighbor, what positive duty is thereby enjoined?
That of doing all we can to secure his life and well-being.

583. What duties follow from hence?
Those of—1. Helping the poor; 2. Ministering to the sick; 3. Comforting the afflicted; 4. Alleviating the distress of the unfortunate; 5. Behaving in a gentle, affectionate, and edifying manner to all; 6. Reconciling ourselves with those that are angry; 7. Forgiving injuries, and doing good to our enemies.

\textbf{On the Seventh Commandment.}

584. What is forbidden by the seventh commandment? \textit{Adultery}.

585. What forms of sin are forbidden under the name of adultery?
The Apostle Paul would have Christians not even to speak of such impurities. Eph. v. 3. It is only of necessity, to forewarn people against such sins, that we shall here name some of them. Such are—
1. \textit{Fornication}; or irregular carnal love between unmarried persons. 2. \textit{Adultery}; when married persons unlawfully give that love which they owe each other to strangers. 3. \textit{Incest}; when near relations enter into a union like that of matrimony.

586. What does our Saviour teach us to think of adultery?
He has said that \textit{Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.} Matt. v. 28.

587. What should we do in order to guard against falling into this subtle \textit{inward adultery}?
We should avoid every thing that may excite impure feelings in the heart; as wanton songs and dances, lewd conversation, immodest games and jokes, immodest sights, and the reading of books which contain descriptions of impure love. We should strive, according to the Gospel, not even to look on that which may cause us to fall.

If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Matt. v. 29.

588. Must we, then, literally pluck out the offending eye?
We must pluck it out, not with the hand, but with the will. He who has firmly resolved not even to look upon that which causes him to offend hath already plucked out the offenders.

589. When the sin of adultery is forbidden, what contrary virtues are thereby enjoined?
Those of conjugal love and fidelity; and, for such as can receive it, perfect purity and chastity.

590. How does holy Scripture speak of the duties of man and wife?
Husbands, love your wives, even as Christ also loved the Church, and gave himself for it. Eph. v. 25. Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Eph. v. 22, 23.

591. What motives does holy Scripture set before us to make us flee fornication and live chastely?
It bids us keep our bodies in purity, because they are the members of Christ, and temples of the Holy Ghost; while, on the other hand, he who committeth fornication sinneth against his own body; that is, corrupts it, infects it with diseases, and, further, hurts his mental faculties, such as imagination and memory. See 1 Cor. vi. 15, 18, 19.

On the Eighth Commandment.

592. What is forbidden by the eighth commandment?
To steal, or in any way appropriate to ourselves that which belongs to another.

593. What particular sins are forbidden thereby?
The chief are—
1. Robbery, or the taking of any thing that belongs to another openly, by force.
2. Theft, or taking what belongs to another privily.
3. Fraud, or appropriating to ourselves any thing that is another's by artifice; as when men pass off counterfeit money for true, or bad wares for good; or use false weights and measures, to give less than they have sold; or conceal their effects to avoid paying their debts; or do not honestly fulfill contracts, or execute wills; when they screen others guilty of dishonesty, and so defraud the injured of justice.
4. Sacrilege, or appropriating to ourselves what has been dedicated to God, or belongs to the Church.
5. Spiritual sacrilege;317 when one sinfully gives and another fraudulently obtains any sacred office, not of desert, but for gain.
6. Bribery; when men receive a bribe from those under them in office or jurisdiction, and for gain promote the unworthy, acquit the guilty, or oppress the innocent.

317 Greek: πνευματικὴ ἱερουσαλία. German: Simonie.
7. **Eating the bread of idleness;** when men receive salary for duty, or pay for work, which they neglect, and so in fact steal both their pay and that profit which society, or he whom they served, should have had of their labor; in like manner when they who are able to support themselves by work, instead of so doing live upon alms.

8. **Extortion;** when, under the show of some right, but really against equity and humanity, men make their own advantage of the property, the labors, or even the misfortunes of others; as when creditors oppress their debtors by usury; when masters wear out their dependents by excessive imposts or tasks; when in time of famine men sell bread at an exorbitant price.

594. When these sins are forbidden, what contrary virtues are thereby enjoined?

595. Does he, then, who is not merciful to the poor sin against the eighth commandment?
Certainly he does, if he have the means of assisting them; for all that we have belongs properly to God, and our abundance is given us by his Providence for the assistance of the poor; wherefore, if we do not impart to them of our abundance, we do in fact thereby rob and defraud them of their right, and the gift of God.

596. Is there not yet a higher virtue contrary to sins against the eighth commandment?
Such a virtue is **absolute poverty**, or the renunciation of all property; which is proposed by the Gospel not as a duty for all, but as a counsel for them that would be perfect.
*If thou wilt be perfect, go and sell that thou hast, and give to the poor; and thou shalt have treasure in heaven.* Matt. xix. 21.

**On the Ninth Commandment.**

597. What is forbidden by the ninth commandment?
**False witness** against our neighbor, and all lying.

598. What is forbidden under the words *false witness*?
1. **False witness in a court of justice;** when men bear witness, inform, or complain falsely against any one.
2. False witness out of court, when men *slander* any one behind his back, or *blame* him to his face unjustly.

599. But is it allowable to censure others when they are really to blame?
No; the Gospel does not allow us to judge even of the real vices or faults of our neighbors, unless we are called by any special office to do so, for their punishment or amendment.
*Judge not, that ye be not judged.* Matt. vii. 1.

600. Are not such lies allowable as involve no purpose of hurting our neighbor?
No; for they are inconsistent with love and respect for our neighbor, and unworthy of a man, much more of a Christian, who has been created for truth and love.
*Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another.* Eph. iv. 25.

601. If we would avoid sins against the ninth commandment, what rule must we follow?
We must **bridle our tongue.** *He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak, no guile.* 1 Pet. iii. 10. *If any man among you seem to be*
On the Tenth Commandment.

602. What is forbidden by the tenth commandment?
All wishes inconsistent with charity to our neighbor, and thoughts which are inseparable from such wishes.

603. Why are we forbidden not only evil deeds, but also evil wishes and thoughts?
First, because when the soul entertains any evil wishes or thoughts, it is already impure in God's sight, and unworthy of him; as Solomon says: The unjust thought is an abomination to the Lord. Prov. xv. 26. And therefore we must needs cleanse ourselves also from these inward impurities also, as the Apostle teaches: Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. 2 Cor. vii. 1.

Secondly, because, to prevent sinful acts, it is necessary to crush sinful wishes and thoughts, from which, as from seeds, such actions spring; as it is said: For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Matt. xv. 19. Every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. James i. 14, 15.

604. When we are forbidden to desire any thing of our neighbor's, what passion is thereby Envy.

605. What is forbidden by the words, Thou shalt not covet thy neighbor's wife?
All lustful thoughts and wishes, or inward adultery.

606. What is forbidden by the words, Thou shalt not covet thy neighbor's house, nor his land, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any of his cattle, nor any thing that is his?
All thoughts of avarice and ambition.

607. What positive duties, corresponding to these prohibitions, are prescribed by the tenth commandment?
First, to keep purity of heart; and, secondly, to be content with our lot.

608. What is indispensable for the cleansing of the heart?
The frequent and earnest invocation of the name of our Lord Jesus Christ.

CONCLUSION.

Application of the Doctrine of Faith and Piety.

609. How must we apply the doctrine of faith and piety?
We must act according to our knowledge, and keep before our eyes the fearful judgment threatened for disobedience.
If ye know these things, happy are ye if ye do them. John xiii. 17. That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. Luke xii. 47.
610. What must a man do when he is conscious of any sin?
Not only should lie immediately repent, and firmly resolve to avoid the same sin for the future, but also strive, as far as possible, to repair the scandal or injury that he has wrought by contrary good deeds.
Thus it was that Zaccheus the Publican acted, when he said to the lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing away from any one by false accusation, I restore him fourfold. Luke xix. 8.

611. What caution do we need when we seem to ourselves to have fulfilled any commandment?
We must then dispose our hearts according to the words of Jesus Christ: When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. Luke xvii. 10.
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THE FOURTEEN THESES OF THE OLD CATHOLIC UNION CONFERENCE AT BONN.
A.D. 1874

[This interesting document deserves a place at the end of this volume as the first attempt to formularize the doctrinal consensus of Old Catholics, Greeks, and Anglo-Catholics, who acknowledge, besides the Holy Scriptures, the binding and perpetual authority of the ancient Catholic tradition before the separation between the East and the West. The object of this Consensus-Formula is to prepare the way, not for an absorptive or organic union, but for a confederation or intercommunion of Churches, on the basis of union in essentials and freedom in non-essentials. It involves a protest against some of the mediæval innovations of Romanism, and is so far an approach to Protestantism; but Protestantism goes beyond the œcumenical catholicity to the inspired fountainhead of the Apostolic Church.

A conference of divines friendly to the reunion of Christendom was called by Dr. Döllinger, of Munich (in behalf of a Christian Union Committee of the Old Catholic Congress), and held in the University at Bonn, Sept. 14–16, 1874. It consisted of about forty members—namely, 1. Old Catholics: Dr. Döllinger (who presided with great ability), Bishop Reinkens, Drs. Reusch, Langen, Knoop, Lutterbeck, Michaud, and others. 2. Orthodox Russians and Greeks: Joh. Janyschew, Rector of the Ecclesiastical Academy of St. Petersburg, Alexander Kirejew, Theodor von Sukhhotin, Arsenius Tatchaloff, Professor Rhossis, of Athens. 3. English Episcopalians: Bishop Edward Harold Browne, of Winchester, Dean J. S. Howson, of Chester, Dr. Henry Parry Liddon, Canon of St. Paul's, Edward S. Talbot, Warden of Keble College, Oxford, Professor E. B. Mayor, of Cambridge, Canon Wm. Conway, of Westminster, G. E. Broade, British Chaplain at Düsseldorf, and others. 4. American (High Church) Episcopalians: Bishop John B. Kerfoot, of Pittsburg, Rev. Dr. Wm. Chauncey Langdon, of Geneva, Rev. Dr. Robert J. Nevin, Rector of the American Episcopal Church, Rome; Rev. H. F. Hartmann, Rev. Geo. F. Arnold, and Rev. E. A. Renouf. Besides, there were present as invited guests, without taking an active part in the transactions, several Lutheran and Evangelical theologians and ministers from Germany and Denmark, as Professors Lange, Krafft, Camphausen, of Bonn, Rev. Von Gerlach, of Frankfort-on-the-Main, Dr. Wolff, of Rotweil, Rev. G. Schmidt, of Schlangen, Rev. J. V. Bloch, of Copenhagen, and Rev. J. McMillan, a Congregational minister from West Burton. The proceedings were held in English and German.

The text is taken from the official Report of the Conference, edited by Prof. Dr. Reusch in the name of Dr. Döllinger. The titles of the Articles we have supplied. The Theses were originally drawn

318 Bericht über die am 14, 15, und 16 September zu Bonn gehaltenen Unions-Conferenzen, im Auftrage des Vorsitzenden Dr. Von Döllinger, herausgegeben von Dr. F. Heinrich Reusch, Prof. der Theologie. Bonn, 1874. Compare also several communications on the Conference in the Deutsche Merkur (the organ of the Old Catholics) for 1874, No. 38–40; in the Churchman of Hartford, Conn. Oct. 10, 1874; and the New York Observer, Oct. 8, 1874.
up in English, and translated after the Conference by the editor, and revised and approved by Dr. Döllinger. The English text, therefore, is the authentic text.

The first and preliminary Thesis which was agreed upon, but not included in the fourteen, refers to the vexed question of the double procession of the Holy Spirit, which was the chief cause of the separation of the Greek and Latin Churches. It makes an important concession to the Greeks concerning the legal aspect of the question of the *filioque*, but leaves the dogmatic question to future conferences. It is as follows:

'We agree that the way in which the "Filioque" was inserted in the Nicene Creed was illegal, and that, with a view to future peace and unity, it is much to be desired that the whole Church should set itself seriously to consider whether the Creed could possibly be restored to its primitive form, without sacrifice of any true doctrine expressed in the present Western form.'

'Wir geben zu, dass die Art und Weise, in welcher das Filioque in das Nicene Glaubensbekenntniss eingeschoben wurde, ungesetzlich war, und dass es im Interesse des Friedens und der Einigkeit sehr wünschenswerth ist, dass die ganze Kirche es ernstlich in Erwägung ziehe, ob vielleicht die ursprüngliche Form des Glaubensbekenntnisses wiederhergestellt werden könne ohne Aufopferung irgend einer wahren in der gegenwärtigen westlichen Form ausgedrückten Lehre.']

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<td><em>The Canon and the Apocrypha.</em></td>
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We agree that the apocryphal or deuto-canonical books of the Old Testament are not of the same canonicity as the books contained in the Hebrew Canon.

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<td><em>The Original Text and Translations of the Bible.</em></td>
<td><em>Der Urtext und die Uebersetzungen der Bibel.</em></td>
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We agree that no translation of Holy Scripture can claim an authority superior to that of the original text.

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Art. III.

[Use of the Bible in the Vernacular Tongues.]

We agree that the reading of Holy Scripture in the vulgar tongue can not be lawfully forbidden.

Art. IV.

[Liturgy in the Vernacular Tongues.]

We agree that, in general, it is more fitting, and in accordance with the spirit of the Church, that the Liturgy should be in the tongue understood by the people.

Art. V.

[Justification by Faith working by Love.]

We agree that Faith working by Love, not Faith without Love, is the means and condition of man's justification before God.

Art. VI.

[Salvation not by Merit.]

Salvation can not be merited by 'merit of condignity,' because there is no proportion between the infinite worth of the salvation and the worth of the merit.
promised by God and the finite worth of man's works.

Art. VII.

[Works of Supererogation.]

We agree that the doctrine of 'opera supererogationis' and of a 'thesaurus meritorum sanctorum,' i.e., that the overflowing merits of the Saints can be transferred to others, either by the rulers of the Church, or by the authors of the good works themselves, is untenable.

Art. VIII.

[Number of Sacraments.]

1. We acknowledge that the number of sacraments was fixed at seven, first in the twelfth century, and then was received into the general teaching of the Church, not as a tradition coming down from the Apostles or from the earliest times, but as the result of theological speculation.

2. Catholic theologians (e.g. Bellarmin) acknowledge, and we acknowledge with them, that Baptism and the Eucharist are principalia, præcipua, eximia salutis nostræ sacramenta.'

Art. IX.

1. Wir stimmen überein, dass die Lehre von den 'opera supererogationis,' und von einem 'thesaurus meritorum sanctorum,' d. i. die Lehre, dass die überfließenden Verdienste der Heiligen, sei es durch die kirchlichen Oberen, sei es durch die Vollbringer der guten Werke selbst, auf Andere übertragen werden können, unhaltbar ist.

Art. VIII.

[Zahl der Sacramente.]

1. Wir erkennen an, dass die Zahl der Sacramente erst im zwölften Jahrhundert auf sieben festgesetzt und dann in die allgemeine Lehre der Kirche aufgenommen wurde, und zwar nicht als eine von den Aposteln oder von den ältesten Zeiten kommende Tradition, sondern als das Ergebniss theologischer Speculation.

2. Katholische Theologen, z. B. Bellarmin erkennen an und wir mit ihnen, dass die Taufe und die Eucharistie 'principalia, præcipua, eximia salutis nostræ sacramenta' sind.

Art. IX.
1. The Holy Scriptures being recognized as the primary rule of Faith, we agree that the genuine tradition, i.e. the unbroken transmission—partly oral, partly in writing—of the doctrine delivered by Christ and the Apostles, is an authoritative source of teaching for all successive generations of Christians. This tradition is partly to be found in the consensus of the great ecclesiastical bodies standing in historical continuity with the primitive Church, partly to be gathered by scientific method from the written documents of all centuries.

2. We acknowledge that the Church of England, and the Churches derived through her, have maintained unbroken the Episcopal succession.\(^{319}\)

Art. X.

[The Immaculate Conception of the Virgin Mary.]

We reject the new Roman doctrine of the Immaculate Conception of the Blessed Virgin Mary, as being contrary to the tradition of the first thirteen centuries, according to which Christ alone is conceived without sin.\(^{320}\)

1. Während die heilige Schrift anerkanntermassen die primäre Regel des Glaubens ist, erkennen wir an, dass die echte Tradition, d. i. die ununterbrochene, theils mündliche, theils schriftliche Ueberlieferung der von Christus und den Aposteln zuerst vorgetragenen Lehre eine autoritative (gottgewollte) Erkenntissquelle für alle auf einander folgenden Generationen von Christen ist. Diese Tradition wird theils erkannt aus dem Consensus der grossen in historischer Continuität mit der ursprünglichen Kirche stehenden Kirchenkörper, theils wird sie auf wissenschaftlichem Wege ermittelt aus den schriftlichen Denkmälern aller Jahrhunderte.

2. Wir erkennen an, dass die englische Kirche und die von ihr herstammenden Kirchen die ununterbrochene bischöfliche Succession bewahrt haben.

Art. X.

[Unbefleckte Empfängniss der Jungfrau Maria.]

Wir verwerfen die neue römische Lehre von der unbeflecken Empfängniss der h. Jungfrau Maria als in Widerspruch stehend mit der Tradition der ersten dreizehn Jahrhunderte.

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319 This article, which refers simply to an historical question, caused some discussion. Döllinger and Reinkens recognized the validity of the Anglican succession, to the gratification of the Anglican members of the Conference; but the Greek and Russian members expressed doubts, and withheld their consent till further investigation.

320 It is remarkable that on this article Döllinger and the Old Catholics were more decided in their opposition to the papal dogma of 1854 than Canon Liddon, of St. Paul's, who was willing to tolerate the Immaculate Conception as a 'pious opinion.'
Art. XI.

[Public and Private Confession.]

We agree that the practice of confession of sins before the congregation or a Priest, together with the exercise of the power of the keys, has come down to us from the primitive Church, and that, purged from abuses and free from constraint, it should be preserved in the Church.

Art. XII.

[Indulgences.]

We agree that 'indulgences' can only refer to penalties actually imposed by the Church herself.

Art. XIII.

[Commemoration of the Departed.]

We acknowledge that the practice of the commemoration of the faithful departed, i.e. the calling down of a richer outpouring of Christ's grace upon them, has come down to us from the primitive Church, and is to be preserved in the Church.

Art. XIV.

[The Mass.]

We agree that 'Ablässe' can only refer to penalties actually imposed by the Church herself.
1. The eucharistic celebration in the Church is not a continuous repetition or renewal of the propitiatory sacrifice offered once for ever by Christ upon the cross; but its sacrificial character consists in this, that it is the permanent memorial of it, and a representation and presentation on earth of that one oblation of Christ for the salvation of redeemed mankind, which, according to the Epistle to the Hebrews (ix. 11, 12), is continuously presented in heaven by Christ, who now appears in the presence of God for us (ix. 24).

2. While this is the character of the Eucharist in reference to the sacrifice of Christ, it is also a sacred feast, wherein the faithful, receiving the Body and Blood of our Lord, have communion one with another (1 Cor. x. 17).

1. Dr. Döllinger proposed also the following article concerning the Invocation of Saints, but withdrew it in consequence of the opposition of the Greek and Russian members, who maintained that such invocation was a duty, on the ground of the seventh ecumenical Council:

'We acknowledge that the Invocation of Saints is not commanded as a duty necessary to salvation for every Christian.'

2. These theses have no official authority, and express simply the private convictions of the members of the Conference; but they may be regarded as the provisional creed of the Old Catholics until acted upon by their Synod, which is the official organ.

3. Art. XIV.—Dean Howson, of Chester, at the second Bonn Conference, held a year afterwards, entered, in behalf of some evangelical Anglicans, the following protest against a possible Romanizing interpretation of this Article:

'Some members of the Church of England, who earnestly desire success to the present efforts for reunion, having been made anxious and doubtful by that part of the Article on the eucharist,
provisionally adopted last year, which speaks of the eucharistic celebration as a "representation and presentation on earth of the one oblation of Christ, which is continuously presented by him in heaven;" and those expressions being capable of different shades of interpretation, I beg leave respectfully to state the meanings which such persons, with myself, are disposed to attach to them. We view the eucharistic celebration as a "representation," because in it (according to 1 Cor. xi. 26) we show forth the Lord's death till he come; we speak of it as a "presentation," because those who receive, in the Holy Communion, the blessings procured by the sacrifice of Christ, do at the same time, as sinners, plead that sacrifice before God; and we conceive the sense assigned to Christ's "continuous oblation in heaven" must be limited by the revealed fact (Heb. vii. 27; ix. 12 and 25–28; x. 10 and 18) that his sacrifice for sin was made complete, once for all, before he ascended to heaven. I feel bound in conclusion to add that, on further reflection, I have less confidence than I had before as to the strict consistency of the language of this Article with the language of the English Book of Common Prayer.'

Dr. Liddon dissented from this protest, and expressed his agreement with the Article in the full sense of its language. Döllinger and the Old Catholics were silent. There is, however, no precise correspondence between the original 'representation and presentation' and the German translation, 'Darstellung und Vergegenwärtigung;' and both terms are capable of different interpretations.

[Note.—Bishop Reinkens and Bishop Herzog, consecrated by Reinkens, Sept. 18, 1876, were excommunicated by Pius IX., Dec. 6, 1876, in these words: 'By the authority of Almighty God, we excommunicate and anathematize the sacrilegious consecration of Edward Herzog and all those assisting at the sacrilegious consecration,' etc., Acta sed. sanc. IX., 595. The Jansenist Abp. of Utrecht was excommunicated by Leo XIII., Feb. 28, 1893. An Old Catholic Confession of Faith was signed, Sept., 1889, by the Abp. of Utrecht and the Bishops of Haarlem and Deventer, and by Bishops Reinkens and Herzog. For the text, see Mirbt, 488, 574.—Ed.]

THE OLD CATHOLIC AGREEMENT ON THE FILIOQUE CONTROVERSY. A.D. 1875.

[At the second Döllinger Union Conference between Old Catholics, Orientals, and Anglo-Catholics, held at Bonn, Prussia, Aug. 10–16, 1875, the following agreement on the old Filioque Controversy, essentially in favor of the Greek view, was adopted, but, like the agreement of the preceding Conference, it still waits for the official sanction of the Churches therein represented. The German text is the original, and is taken from the Secretary's Bericht über die vom 10–16. Aug. 1875 zu Bonn gehaltenen Unions-Conferenzen, im Auftrage des Vorsitzenden Dr. von Döllinger herausgegeben von Dr. Fr. Heinrich Reusch, Prof. der Theologie, Bonn, 1875, pp. 80, 92, and 93. An English translation of this report by Rev. Dr. Samuel Buel, Prof. of Divinity in the Gen. Theol. Sem. of the Prot. Episcopal Church at N.Y., with a Preface by Rev. Dr. Robert J. Nevin, Rector of the American Episcopal Church in Rome, was published In New York (1876), and another translation, with an Introduction by Canon Liddon, in London (1876).]
1. We agree in accepting the œcumenical symbols and the decisions in matters of faith of the ancient undivided Church.

2. We agree in acknowledging that the addition Filioque to the symbol did not take place in an ecclesiastically regular manner.

3. We give our unanimous assent to the presentation of the doctrine of the Holy Spirit as taught by the fathers of the undivided Church.

4. We reject every representation and every form of expression in which is contained the acceptance of two principles, or beginnings, or causes, in the Trinity.

[The following additional Articles are explanatory of Art. 3, and were adopted at the request of the Greek and Russian delegates:]

We accept the teaching of St. John of Damascus concerning the Holy Spirit, as it is expressed in the following paragraphs, in the sense of the doctrine of the ancient undivided Church.

1. The Holy Spirit proceeds from the Father as the beginning, the cause, the fountain of the Godhead.

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321 De recta sententia , n. 1; Contra Manich. n. 4.
322 De recta sententia , n. 1; Contra Manich. n. 4.
2. The Holy Spirit proceeds not from the Son, because in the Godhead there is only one beginning, one cause, by which all that is in the Godhead is produced.\[325\]

De fide orthod. I. 8: ἐκ τοῦ Υἱοῦ δὲ τὸ Πνεῦμα οὐ λέγομεν, Πνεῦμα δὲ Υἱοῦ ὀνομάζομεν.

3. The Holy Spirit proceeds from the Father through the Son.\[326\]

De fide orthod. I. 12: τὸ δὲ Πνεῦμα τὸ ἅγιον ἐκφαντορικὴ τοῦ κρυφίου τῆς θεότητος δύναμις τοῦ Πατρὸς, ἐκ Πατρὸς μὲν διὰ τοῦ Υἱοῦ ἐκπορευομένην. \[327\]

De hymno Trisag. n. 28: τὸ Πνεῦμα ἐνυπόστατον ἐκπόρευμα καὶ πρόβλημα ἐκ Πατρὸς μὲν, Υἱοῦ δὲ, καὶ μὴ ἐξ Υἱοῦ, ὡς Πνεῦμα στόματος θεοῦ, Λόγου ἐξαγγελτικὸν.

4. The Holy Spirit is the image of the Son (as the Son is the image of the Father).\[328\]

De fide orthod. I. 7: τοῦ Πατρὸς προερχομένην καὶ ἐν τῷ Λόγῳ ἀναπαυομένην καὶ αὐτοῦ οὖσαν ἐκφαντικὴν δύναμιν. \[329\]

De hymno Trisag. n. 28: τὸ Πνεῦμα ἐνυπόστατον ἐκπόρευμα καὶ πρόβλημα ἐκ Πατρὸς μὲν, Υἱοῦ δὲ, καὶ μὴ ἐξ Υἱοῦ, ὡς Πνεῦμα στόματος θεοῦ, Λόγου ἐξαγγελτικὸν.
NOTES.

1. The Filioque controversy, which is now a thousand years old, refers only to the metaphysical question of the *eternal procession* (ἐκπόρευσις) of the Holy Spirit (John xv. 26); the Greek Church, in the interest of the *monarchia* of the Father, maintains the single procession from the Father alone; the Latin Church, since Augustine, in the interest of the *homoousia* of the Son, the double procession from the Father and the Son. About the *temporal mission* (πέμψις) of the Spirit from the Father and the Son (John xiv. 26; xv. 26; xvi. 7), and the practical question of the *work* of the Spirit in the regeneration and sanctification of believers, there has been no controversy between the Greek and Latin Churches. See Vol. I. p. 26.

2. John of Damascus, or Joannes Damascenus (surnamed Chrysorrhoas, gold-pouring; also called by the Arabs Mansur, i.e., λελυτρωμένος), born at Damascus (then under Saracen rule), monk in the convent of St. Sabas near Jerusalem, died after 754, is the last of the Greek fathers, and the greatest and most authoritative of the divines of the Oriental Church. He may be called the Thomas Aquinas of the East. Inferior in productive genius and originality to Origen, Athanasius, Gregory Nazianzen, and Gregory of Nyssa, he is more comprehensive in his range of teaching, and more uniformly orthodox in his dogmatic statements. His chief work is his 'Exposition of the Orthodox Faith' (ἔκδοσις ἀκριβὴς τῆς ὀρθοδόξου πίστεως), which sums up under a hundred heads the results of the theological labors of the Greek fathers and councils down to the seventh century. It was the first complete system of divinity, and by the use of Aristotelian dialectics ushered in the scholastic period. He distinguished himself also by his hymns, and by his eloquent defense of images against the iconoclasts, for which he was highly lauded by the second Council of Nicæa (787). The best edition of his works has been issued by Le Quien, Paris, 1712, two vols. folio, reproduced in Migne's *Patrologia Graeca*, Vols. XCIV.–XCVI., Paris, 1857.

3. After reading this agreement, the aged Dr. Döllinger, who is the head of these Union conferences, added the following hopeful remarks: 'So far then are we agreed, and the theologians know that the question of the Holy Spirit is herewith properly exhausted. A dogmatic conflict concerning this question no longer exists between us. May God grant that what we have here adjusted be received by the Churches of the East in the spirit of peace and discrimination between dogma and theological opinion. What we have accomplished furnishes a new ground of hope that our efforts are blessed by God, and that we shall succeed still further; while the history of former union transactions makes the impression that God's blessing did not rest on them. I think it no presumption to believe that here we perceive the blessing of God, there the absence of his blessing (Gottes Unsegen). Let us remember how much deception and fraud, what a tissue of falsifications, how much ambitious
violence were employed at the Councils of Lyons and Florence, how both parties were always conscious of aiming at something else than agreement in the great truths of the Christian faith. I hope we shall be able to continue these international conferences next year. What a joy, if then the Orientals bring the glad tidings—Our Bishops, Synods, and Churches have approved our agreement.'

APPENDIX I.


[The Encyclical Letter of Pope Leo XIII., De Civitatum Constitutione Christiana, which is called from the first two words, Immortale Dei, was issued Nov. 1, 1885, during the Cultur-conflict (Culturkampf) in Germany, as a mild interpretation of the Syllabus of his predecessor, 1864 (pp. 213–233), which was understood to be an attack upon modern civilization and civil and religious liberty. The Encyclical is addressed "to all the Patriarchs, Primates, Archbishops, and Bishops of the Catholic World, in the grace and communion of the Apostolic See," and partakes of that infallibility which the Vatican Decree of 1870 claims for all the official or ex cathedra deliverances of the Pope on matters of faith and morals.

The Latin text of this document is taken from Acta Leonis Papæ XIII. (1879–1885), Parisiis, 1885, pp. 283–321, the translation from the "Tablet," London, Nov. 14, 1885, as revised by authority.]

Immortale Dei miserentis opus, quod est Ecclesia, quamquam per se et natura sua salutem spectat animarum adipsicendamque in cælis felicitatem, tamen in ipso etiam rerum mortalium genere tot ac tantas ultras parit utilitates, ut plures majoresve non posset, si in primis et maxime esset ad tuendam hujus vitae, quæ in terris agitur, prosperitatem institutum.

Revera quacumque Ecclesia vestigium posuit, continuo rerum faciem immutavit, popularesque mores sicut virtutibus antea ignotis, ita et nova urbanitate imituit; quam quotquot accepere populi, mansuetudine, That imperishable work of a merciful God, the Church, though she looks essentially, and from the very nature of her being, to the salvation of souls and the winning for them of happiness in heaven, nevertheless she also secures even in the mere order of perishable things advantages so many and so great that she could not do more even if she had been founded primarily and specially to secure prosperity in this life which is spent upon earth.

In truth wherever the Church has set her foot she has at once changed the aspect of affairs, colored the manners of the people as with new virtues so also with a refinement unknown before: and all nations who have received her have been distinguished for their
æquitate, rerum gestarum gloria excelluerunt.—

[Note.—For another translation with notes, Ryan and Millar, *Church and State*, pp. 1–61.—Ed.]

Sed vetus tamen illa est atque antiqua vituperatio, quod Ecclesiam aiumt esse cum rationibus reipublicae dissidentem, nec quicquam posse ad ea vel commoda vel ornamenta conferre, quæ suo jure suae sponte omnis bene constituta civitas appetit. Sub ipsis Ecclesiæ primordiis non dissimili opinionis iniquitate agitari christianos, et in odium invidianque vocari solitos hac etiam de causa accepimus, quod hostes imperii dicerentur; quo tempore malorum culpam, quibus eset perculsa respublica, vulgo libebat in Christianum conferre nomen, cum revera ultor scelerum Deus paenæ a soñibus justas exigeret. Ejus atrocitas calumniæ non sine caussa ingenium armavit stilumque acuit Augustini: qui præsertim in Civitate Dei virtutem christianæ sapientiae, qua parte necessitudinem habet cum republica, tanto in lumine collocavit, ut non tam pro christianis sui temporis dixisse causam quam de criminibus falsis perpetuum triumphum egisse videatur.

Similium tamen querelarum atque insimulationum funesta libido non quievit, ac permultis sane placuit civilem vivendi disciplinam aliunde petere, quam ex gentleness, their justice, and the glory of their deeds. But it is an old and time-worn accusation that the Church is incompatible with the welfare of the commonwealth, and incapable of contributing to those things, whether useful or ornamental, which every well constituted State rightly and naturally desires. We know that on this ground, in the very beginnings of the Church, Christians, from the same perversity of view, were persecuted and constantly held up to hatred and contempt, so that they were styled the enemies of the Empire. And at that time it was generally popular to attribute to Christianity the responsibility for the evils with which the State was stricken, when in reality God, the avenger of crimes, was requiring a just punishment from the guilty. The wickedness of this calumny, not without cause, armed the genius and sharpened the pen of Angustin, who, especially in his *De Civitate Dei*, set forth so clearly the efficacy of Christian wisdom and the way in which it is bound up with the well-being of States, that he seems not only to have pleaded the cause of the Christians in his own time, but to have triumphantly refuted these false charges forever.

But this unhappy inclination to charges and false accusations was not laid to rest, and many have thought well to seek a system of civil life apart from the doctrines
which the Church approves. And now in these last times "The new Law," as they call it, has begun to prevail, which they describe as the outcome of a world now fully developed, and born of a growing liberty. But although many hazardous schemes have been propounded by many, it is clear that never has any better method been found for establishing and ruling the State than that which is the natural result of the teaching of the Gospel. We deem it therefore of the greatest moment, and especially suitable to our apostolic office, to compare the new opinions concerning the State with Christian doctrine, by which method we trust that, truth being thus presented, the causes of error and doubt will be removed, so that every man may easily discern those supreme commandments of conduct which he ought to follow and obey.

It is not a very difficult matter to set forth what form and appearance the State would have if Christian philosophy governed the commonwealth. Man has a natural instinct for civil society; for since he cannot attain in solitude the necessary means of civilized life, it is a divine provision that he comes into existence adapted for taking part in that union and assembling of men, both in the Family and in the State, which alone can supply adequate facilities for the perfecting of life. But since no society can hold together unless some person is over all, impelling individuals by effectual and similar motives to pursue the common end, it results that an authority to rule is indispensable to a civilized community, which authority, no less than society itself, is based upon nature, and therefore has God himself for its author.
Ex quo illud consequitur, potestatem publicam per se ipsam non esse nisi a Deo. Solus enim Deus est verissimus maximusque rerum dominus, cui subesse et servire omnia, quaecumque, necesse est: ita ut quicumque jus imperandi habent, non id aliunde accipiant, nisi ab illo summo omnium principe Deo. Non est potestas nisi a Deo.336 —Jus autem imperii per se non est cum ulla reipublicæ forma necessario copulatum aliam sibi vel aliam assumere recte potest, modo utilitatis bonique communis reapse efficientem. Sed in quolibet genere reipublicæ omnino principes debent summum mundi gubernatorem Deum intueri, eunque sibimetipsis in administranda civitate tanquam exemplum legemque proponere.

Deus enim, sicut in rebus, quæ sunt quæque cernuntur, caussas genuit secundarias, in quibus perspici aliqua ratione posset natura actioque divina, quæque ad eum finem, quo haec rerum spectat universitas, conducerent: ita in societate civili voluit esse principatum, quem qui gererent, in imaginem quamdam divinae in genus humanum potestatis divinaeque providentiae referrent. Debet igitur imperium justum esse, neque herile, sed quasi paternum, quia Dei justissima in homines potestas est et cum paterna bonitate conjuncta: gerendum vero est ad utilitatem, civium, quia qui præsunt caeteris, hac una de caussa præsunt, ut civitatis utilitatem tueantur. Neque ullo pacto committendum form, provided that it really promotes utility and the common good. But whatever be the kind of commonwealth, rulers ought to keep in view God, the Supreme Governor of the world, and to set him before themselves as an example and a law in the administration of the State.

And thence it follows that by its very nature there can be no public power except from God alone. For God alone is the most true and supreme Lord of the world to whom all things whatsoever must necessarily be subservient and obey, so that whoever possesses the right of governing can receive it from no other source than from that Supreme Governor of all, God. "There is no power except from God".337 But the right of ruling is not necessarily conjoined with any special form of commonwealth, but may rightly assume this or that.

For as God, in things which are and which are seen, has produced secondary causes, wherein the Divine nature and course of action can be perceived, and which conduce to that end to which the universe is directed, so he has willed that in civil society there should be a governing power, and that they who hold it should bear a certain resemblance to the power and providence of God over the human race. The rule of the government, therefore, should be just, and not that of a master but rather that of a father, because the power of God over men is most just and allied with a father's goodness. Moreover, it is to be carried on with a view to the advantage of the citizens, because they who are over others are

336 Rom. xiii. 3.
337 Rom. xiii. 3.
over them for this cause alone, that they may see to the interests of the State. And in no way is it to be allowed that the civil authority should be subservient merely to the advantage of one or of a few, since it was established for the common good of all. But if they who are over the State should lapse into unjust rule; if they should err through arrogance or pride; if their measures should be injurious to the people, let them know that hereafter an account must be rendered to God, and that with a strictness proportioned to the sacredness of their office or the eminence of their dignity, "The mighty shall be mightily tormented." 339

Thus truly the majesty of rule will be attended with an honorable and willing regard on the part of the citizens; for when once they are assured that they who rule are strong only with the authority given by God, they will feel that it is their just and proper duty to be obedient to their rulers, and pay to them respect and fidelity with somewhat of the same affection as that of children to their parents. "Let every soul be subject to higher powers." 341

For to contemn lawful authority, in whatever person it is vested, is as unlawful as it is to resist the Divine will; and whoever resists that, rushes voluntarily to his destruction. "He who resists the power, resists the ordinance of God; and they who resist

338 Sap. (Wisd.) vi. 7.
339 Sap. (Wisd.) vi. 7.
340 Rom. xiii. 1.
341 Rom. xiii. 1.
342 Rom. xiii. 2.
Wherefore to cast away obedience, and by popular violence to incite to sedition, is treason, not only against man, but against God.

It is clear that a State constituted on this basis is altogether bound to satisfy, by the public profession of religion, the very many and great duties which bring it into relation with God. Nature and reason which commands every man individually to serve God holily and religiously, because we belong to him, and coming from him must return to him, binds by the same law the civil community. For men living together in society are no less under the power of God than are individuals; and society owes as much gratitude as individuals do to God, who is its author, its preserver, and the beneficent source of the innumerable blessings which it has received. And therefore as it is not lawful for anybody to neglect his duties towards God, and as it is the first duty to embrace religion in mind and in conduct—and that not the one that each may prefer, but that which God has enjoined, which he has proved to be the only true one by certain and indubitable evidence—in the same manner States cannot, without crime, act as though God did not exist, or cast off the care of religion as alien to them or useless, or out of several kinds of religion adopt indifferently which they please; but they are absolutely bound, in the worship of the Deity,
Sanctum igitur oportet apud principes esse Dei nomen, ponendumque in præcipuis illorum officiis religionem gratia complecti, benevolentia tueri, auctoritate nutuque legum tegere, nec quippe instituere aut decernere quod sit ejus incoluntati contrarium. Id et civibus debent, quibus præsunt. Nati enim susceptique omnes homines sumus ad summum quoddam et ultimum bonorum, quo sunt omnia consilia referenda extra hanc fragilitatem brevitatemque vitae in caelis collocatum. Quoniam autem hinc pendet hominum undique expleta ac perfecta felicitas, idcirco assequi eum, qui commemoratus est, finem tanti interest singulorum ut pluris interesse non possit. Civilem igitur societatem, communi utilitati natam, in tuenda prosperitate reipublicæ necesse est sic consulere civibus, ut obtinendo adipiscendoque summo illi atque incommutabili bono quod sponte appetunt, non modo nihil importet unquam incommodi, sed omnes quascunque possit, opportunitates afferat. Quarum praecipua est, ut detur opera religioni sancte inviolateque servandae cujus officia hominem Deo conjungunt.

Vera autem religio quæ sit, non difficulter videt qui judicium prudens sincerumque adhibuerit: argumentis enim permultis atque illustribus, veritate nimirum vaticiniorum, prodigiorum frequentia, celerrima fidei vel per medios hostes hac maxima impedimenta propagatione, martyrum testimonio, aliisque similibus liquet, eam esse unice veram, quam to adopt that use and manner in which God himself has shown that he wills to be adored.

Therefore among rulers the name of God must be holy, and it must be reckoned among the first of their duties to favor religion, protect it, and cover it with the authority of the laws, and not to institute or decree anything which is incompatible with its security. They owe this also to the citizens over whom they rule. For all of us men are born and brought up for a certain supreme and final good in heaven, beyond this frail and short life, and to this end every aim is to be referred. And because upon it depends the full and perfect happiness of men, therefore, to attain this end which has been mentioned, is of as much interest as is conceivable to every individual man. Civil society, therefore, which came into existence only for the common good, must, in its defence of the State's well-being, so consult the good of its citizens as not only to offer no hindrance, but to afford every possible assistance to them in the winning and gaining of that chief good which they naturally desire, and for which nothing can be taken in exchange. The chief assistance is, that attention should be paid to the holy and inviolate preservation of religion, by the duties of which man is united to God.

Now which is the true religion may be easily discovered by any one who will view the matter with a careful and unbiassed judgment; for there are proofs of great number and splendor, as, for example, the truth of prophecy, the abundance of miracles, the extremely rapid spread of the faith, even in the midst of its enemies and in spite of the
Jesus Christus et instituit ipsemet et Ecclesiae sue tuendam propagandamque demandavit.

Nam unigenitus Dei filius societatem in terris constituit, quae Ecclesia dicitur, cui excelsum divinumque munus in omnes saeculorum etates continuandum transmisit, quod ipse a Patre acceperat. Sicut misit me Pater, et ego mitto vos. 344 Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi. 345 Igitur, sicut Jesus Christes in terras venit for the only-begotten Son of God set up a society on earth which is called the Church, and to it he transferred that most glorious and divine office, which he had received from his Father, to be perpetuated forever. "As the Father hath sent me, even so I send you." 346 "Behold I am with you all days even to the consummation of the world." 347 Therefore as Jesus Christ came into the world "that men might have life and have it more abundantly," 348 so also the Church has for its aim and end the eternal salvation of souls: and for this cause it is so constituted as to embrace the whole human race without any limit or circumscription either of time or place. "Preach ye the Gospel to every creature." 349

Tam ingenti hominum multitudini Deus ipse magistratus assignavit qui cum potestate præessent: unumque omnium principem, et maximum certissimumque veritatis magistrum esse voluit, cui claves regni caelorum commisit. Tibi dabo claves regni caelorum. 352—Pasce agnos ... pasce over this immense multitude of men God himself has set rulers with power to govern them; and he has willed that one should be head of them all, and the chief and unerring teacher of truth, and to him he has given the keys of the kingdom of heaven. "To thee will I give the keys of the kingdom of heaven." 355
I have prayed for thee that thy faith may not fail."

"Feed my lambs, feed my sheep."

This society, though it be composed of men just as civil society is, yet because of the end that it has in view, and the means by which it tends to it, it is supernatural and spiritual; and, therefore, is distinguished from civil society and differs from it; and—a fact of the highest moment—is a society perfect in its kind and in its rights, possessing in and by itself, by the will and beneficence of its founder, all the appliances that are necessary for its preservation and action. Just as the end at which the Church aims is by far the noblest of ends, so its power is the most exalted of all powers, and cannot be held to be either inferior to the civil power or in any way subject to it.

In truth Jesus Christ gave his Apostles unfettered commissions over all sacred things, with the power of establishing laws properly so-called, and the double right of judging and punishing which follows from it: "All power has been given to me in heaven and on earth; going therefore teach all nations … teaching them to keep whatsoever I have commanded you." And in another place he says: "If he will not hear, tell it to the Church;" and again: "Ready to punish all disobedience;"
Itaque dux hominibus esse ad cælestia, non civitas, sed Ecclesia debet: eidemque hoc est munus assignatum a Deo, ut de iis, quæ religionem attingunt, videat ipsa et statuat: ut doceat omnes gentes: ut christiani nominis fines, quoad potest, late proferat; brevi ut rem christianam libere expenditeque judicio suo administret.

Hanc vero auctoritatem in se ipsa absolutam planeque sui juris, quæ ab assentatrice principum philosophia jandiu oppugnatur, Ecclesia sibi assere itemque publice exercere numquam desit, primis omnium pro ea propugnantibus Apostolis, qui cum disseminare Evangelium a principibus synagogæ prohiberentur, constanter respondebant; Obedire oportet Deo magis quam hominibus. Eamdem sancti Ecclesiæ Patres rationum momentis tueri pro opportunitate studuerunt: romanique pontificis invicta animi constantia adversus oppugnatores indicare nunquam prætermiserunt.

Quin etiam et opinione et re eamdem probārunt ipsi viri principes rerumque publicarum gubernatores, ut qui paciscendo transigendis negotiis, mittendis vicissimque and once more: "I shall act with more severity, according to the powers which our Lord has given me unto edification and not unto destruction."  

So then it is not the State but the Church that ought to be men's guide to heaven; and it is to her that God has assigned the office of watching and legislating for all that concerns religion, of teaching all nations; of extending, as far as may be, the borders of Christianity; 

and, in a word, of administering its affairs without let or hindrance according to her own judgment.

Now this authority, which pertains absolutely to the Church herself, and is part of her manifest rights, and which has long been opposed by a philosophy subservient to princes, she has never ceased to claim for herself and to exercise publicly; the Apostles themselves being the first of all to maintain it, when, being forbidden by the leaders of the synagogue to preach the Gospel, they boldly answered, "We must obey God rather than men." This same authority the holy fathers of the Church have been careful to maintain by weighty reasonings as occasions have arisen; and the Roman pontiffs have never ceased to defend it with inflexible constancy.

Nay, more, princes and civil governors themselves have approved it in theory and in fact; for in the making of compacts, in the transaction of business, in sending and
acciéndis legatis, atque aliorum mutatione officiorum, agere cum Ecclesia tamquam cum suprema potestate legitima consueverunt.—Neque profecto sine singulari providentis Dei consilio

factum esse censendum est, ut haec ipsa potestas principatu civili, velut optima libertatis sue tutela muniretur.

Itaque Deus humani generis procurationem inter duas potestates partitus est; scilicet ecclesiasticam et civilem, alteram quidem divinis, alteram humanis rebus præpositam. Utraque est in suo genere maxima: habet utraque certos, quibus contineatur, terminos, eosque sua cujusque natura causaeque proxima definitos; unde aliquis velut orbis circumsciretur, in quo sua cujusque actio jure proprio versetur. Sed quia utriusque imperium est in eodem, eum usu venire possit, ut res una atque eadem, quamquam alter atque aliter, sed tamen eadem res ad utriusque jus judiciumque pertineat, debet providentissimus Deus, a quo sunt ambae constitue, utriusque itineris recte atque ordine composuisse. Quae autem sunt, a Deo ordinate sunt. 368

Quod ni ita esset, funestarum saepe contentionum concertationumque causæ nascerentur; nec raro sollicitus animi, velut in via ancipiti, hærere homo deberet, anxius

receiving embassies, and in the interchange of other offices, it has been their custom to act with the Church as with a supreme and legitimate power. And we may be sure that it is not without the singular providence of God that this power of the Church was defended by the civil power as the best defence of its own liberty.

God, then, has divided the charge of the human race between two powers, viz., the ecclesiastical and the civil, the one being set over divine, and the other over human things. Each is supreme in its own kind: each has certain limits within which it is restricted, and those limits defined by the nature and proximate cause of each: so that there is, as we may say, a world marked off as a field for the proper action of each. But forasmuch as each has dominion over the same subjects, since it might come to pass that one and the same thing, though in different ways, still one and the same, might pertain to the right and the tribunal of both, therefore God, who foreseeth all things, and who has established both powers, must needs have arranged the course of each in right relation to one another, and in due order, "For the powers that are are ordained by God." 369

If this were not so, causes of rivalries and dangerous disputes would be constantly arising; and man would often have to stop in anxiety and doubt, like a traveller with

368 Rom. xiii. 1.
369 Rom. xiii. 1.
two roads before him, not knowing what he ought to do, with two powers commanding contrary things, whose authority, however, he cannot refuse without neglect of duty. But it would be most repugnant so to think of the wisdom and goodness of God, who, even in physical things, though they are of a far lower order, has yet so attempered and combined together the forces and causes of nature in an orderly manner and with a sort of wonderful harmony, that none of them is a hindrance to the rest, and all of them most fitly and aptly combine for the great end of the universe.

Itaque inter utramque potestatem quaedam intercedat necesse est ordinata colligatio: que quidem conjunctioni non imerito comparatur, per quam anima et corpus in homine copulantur. Qualis autem et quanta ea sit, aliter judicari non potest, nisi respiciendo, uti diximus, ad utriusque naturam, habendaque ratione excellentiae et nobilitatis caussarum; cum alteri proxime maximeque propositum sit rerum mortalium curare commoda, alteri caelestia ac sempiterna bona comparare.—Quidquid igitur est in rebus humanis quoquo modo sacrum, quidquid ad salutem animorum cultumve Dei pertinet, sive tale illud sit natura sua, sive rursus tale intelligatur propter caussam ad quam referatur, id est omne in potestate arbitrioque Ecclesiae: cætera vero, que civile et politicum genus complectitur, rectum est civili auctoritati esse subjecta, cum Jesus Christus jussisset, que Cæsaris sint, reddi Cæsari, que Dei, Deo. 370

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So then there must needs be a certain orderly connection between these two powers, which may not unfairly be compared to the union with which soul and body are united in man. What the nature of that union is, and what its extent, cannot otherwise be determined than, as we have said, by having regard to the nature of each power, and by taking account of the relative excellence and nobility of their ends; for one of them has for its proximate and chief aim the care of the goods of this world, the other the attainment of the goods of heaven that are eternal. WHATSOEVER, therefore, in human affairs is in any manner sacred; whatsoever pertains to the salvation of souls or the worship of God, whether it be so in its own nature, or on the other hand is held to be so for the sake of the end to which it is referred, all this is in the power and subject to the free disposition of the Church; but all other things which are embraced in the civil and political order are rightly subject to the civil authority, since Jesus Christ has commanded that what

370 [Comp. Matt. xxii. 21.]
is Cæsar's is to be paid to Cæsar, and what is God's to God. \[371\]

Sometimes, however, circumstances arise when another method of concord is available for peace and liberty; we mean when princes and the Roman Pontiff come to an understanding concerning any particular matter. In such circumstances the Church gives singular proof of her maternal goodwill, and is accustomed to exhibit the highest possible degree of generosity and indulgence.

Such then, as we have indicated in brief, is the Christian order of civil society; no rash or merely fanciful fiction, but deduced from principles of the highest truth and moment, which are confirmed by the natural reason itself.

Now such a constitution of the State contains nothing that can be thought either unworthy of the majesty of princes or unbecoming; and so far is it from lessening the imperial rights that it rather adds stability and grandeur to them. For, if it be more deeply considered, such a constitution has a great perfection which all others lack, and from it various excellent fruits would accrue if each party would only keep its own place and discharge with integrity that office and work to which it was appointed. For in truth in this constitution of the State, which we have above described, divine and human affairs are properly divided; the rights of citizens are completely defended by divine, natural, and human law; and the limitations

\[371\] [Comp. Matt. xxii. 21.]
naturalium humanarumque legum patrocinio
defensa: officiorum singulorum cum sapienter
constituta descriptio, tum opportune sancita
custodia. Singuli homines in hoc ad
sempiternam illam civitatem dubio
laboriosoque curriculo sibi sciunt praesto esse,
quos tuto sequantur ad ingrediendum duces,
ad perveniendum adjutores: pariterque
intelligunt, sibi alios esse ad securitatem, ad
fortunas, ad commoda cætera, quibus
communis hac vita constat, vel parienda vel
conservanda datos.

Societas domestica eam, quam par est,
firmitudinem adipiscitur ex unius atque
individui sanctitate conjugii: jura officiaque
inter conjuges sapienti justitia et æquitate
reguntur: debitum conservatur mulieri decus:
auctoritas viri ad exemplum est auctoritatis
Dei conformata: temperata patria potestas
convenienter dignitati uxoris prolisque:
denique liberorum tuitioni, oommodis,
institutioni optime consultur.

In genere rerum politico et civili, leges
spectant commune bonum, neque voluntati
judicioque fallaci multitudinis, sed veritate
justitiaeque diriguntur: auctoritas principum
sanctitudinem quamdam induit humana
majorem, contineturque ne declinet a justitia,
neu modum in imperando transiliat:
obedientia civium habet honestatem
dignitatemque comitem, quia non est hominis
ad hominem servitus, sed obtemperatio
voluntati Dei, regnum per homines exercentis.
Quo cognito as persuaso, omnino ad justitiam,
pertinere illa intelliguntur, vereri majestatem
of the several offices are at once wisely laid
down, and the keeping of them most
opportunistically secured. All men know that in
their doubtful and laborious journey to the
everlasting city they have at hand guides to
teach them how to set forth, helpers whom
they may safely follow to show them how to
reach their journey's end; and at the same time
they know that they have others whose
business it is to take care of their security and
their fortunes, to obtain for them, or to secure
to them, all those other goods which are
essential to the life of a community.

Domestic society obtains that firmness and
solidity which it requires in the sanctity of
marriage, one and indissoluble; the rights and
duties of husband and wife are ordered with
wise justice and equity; the due honor is
secured to the woman; the authority of the
man is conformed to the example of the
authority of God; the authority of the father
is tempered as becomes the dignity of the wife
and offspring, and the best possible provision
is made for the guardianship, the true good,
and the education of the children.

In the domain of political and civil affairs
the laws aim at the common good, and are not
guided by the deceptive wishes and judgments
of the multitude, but by truth and justice. The
authority of the rulers puts on a certain garb
of sanctity greater than what pertains to man,
and it is restrained from declining from
justice, and passing over just limits in the
exercise of power. The obedience of citizens
is accompanied by honour and dignity because
it is not the servitude of men to men, but
obedience to the will of God exercising his
sovereignty by means of men. And this being
principum, subesse constanter et fideliter protestati publicæ, nihil seditiose facere,

recognized and admitted, it is understood that it is a matter of justice to respect the majesty of rulers, to obey public authority constantly and faithfully, to do nothing seditiously, and to keep the civil order of the State intact.

In the same way mutual charity and kindness and liberality become public duties. The man who is at once a citizen and a Christian is no longer the victim of contending parties and incompatible obligations; and, finally, those very abundant good things with which the Christian religion of its own accord fills up even the mortal life of men, are all acquired for the community and civil society, so that it appears to be said with the fullest truth: "The state of the commonwealth depends on the religion with which God is worshipped, and between the one and the other there is a close relation and connection." 373

Admirably, according to his wont, did Augustin in many places dilate on the power of those good things, but especially when he addresses the Catholic Church in these words: "Thou trainest and teachest children in childlike wise, the young with vigor, the old with gentleness, according as is not only the age of the body, but also of the mind of each. Women thou subjectest to their husbands in chaste and faithful obedience, not for the satisfaction of lust, but for the propagation of offspring and the

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legibus praeficis. Tu parentibus filios libera quadam servitute subjungis, parentes filiis pia dominatione praeponis.… Tu cives civibus, tu gentes gentibus, et prorsus homines primorum parentum recordatione, non societate tantum, sed quadam etiam fraternitate conjungis. Doces reges prospicere populis, mones populos se subdere regibus. Quibus honor debeatur, quibus affectus, quibus reverentia, quibus timor, quibus consolatio, quibus admonitio, quibus cohortatio, quibus disciplina, quibus objurgatio, quibus supplicium, sedulo doces; ostendens quemadmodum et non omnibus omnia, et omnibus caritas, et nulli debeatur injuria." 374

Idemque alio loco male sapientes reprehendens politicos philosophos: "Qui doctrinam Christi adversam dicunt esse reipublicæ,

dent exercitum talem, quales doctrina Christi esse milites jussit, dent tales provinciales, tales maritos, tales conjuges, tales parentes, tales filios, tales dominos, tales servos, tales reges, tales judices, tales denique debitorum ipsius fisci redditores et exactores, quales esse preceptum doctrina Christiana, et audeant eam dicere adversam esse reipublicæ; immo vero non dubitent eam confitere magnam, si obtemperetur, salutem esse reipublicæ." 376

And in another place, speaking in blame of certain political pseudo-philosophers, he observes: "Let those who say that the doctrine of Christ is hurtful to the State produce an army of soldiers such as the doctrine of Christ has commanded them to be, such governors of provinces, such husbands, such wives, such parents, such sons, such masters, such slaves, such kings, such judges, and such payers and collectors of taxes due, as the Christian doctrine would have them. And then let them dare to say that such a state of things is hurtful to the State. Nay, they could not hesitate to

374 De Moribus Cath., cap. xxx. n. 63.
375 De Moribus Cath., cap. xxx. n. 63.
376 Epist. cxxxviii (al. 5) ad Marcellinum, cap. ii. n. 51.
confess that this doctrine, if it be obeyed, is a great safety to the State." 377

There was once a time when the philosophy of the Gospel governed States; when the power and divine virtue of Christian wisdom had penetrated into the laws, institutions, and manners of peoples—indeed into all the ranks and relations of the State; when the religion instituted by Jesus Christ, firmly established in that degree of dignity which was befitting, flourished everywhere, in the favor of rulers and under the due protection of magistrates; when the priesthood and the government were happily united by concord and a friendly interchange of offices. And the State composed in that fashion produced, in the opinion of all, more excellent fruits, the memory of which still flourishes, and will flourish, attested by innumerable monuments which can neither be destroyed nor obscured by any art of the adversary.

If Christian Europe subdued barbarous peoples, and transferred them from a savage to a civilized state, from superstition to the truth; if she victoriously repelled the invasions of the Mohammedans; if civilization retained the chief power, and accustomed herself to afford others a leader and mistress in everything that adorns humanity; if she has granted to the peoples true and manifold liberty; if she has most wisely established many institutions for the solace of wretchedness, beyond controversy it is very greatly due to religion, under whose auspices

377 Epist. cxxxviii (al. 5) ad Marcellinum, cap. ii. n. 51.
such great undertakings were commenced, and with whose aid they were perfected?

No doubt the same excellent state of things would have continued, if the agreement of the two powers had continued, and greater things might rightfully have been expected, if men had obeyed the authority, the teaching office, and the counsels of the Church with more fidelity and perseverance. For that is to be regarded as a perpetual law which Ivo of Chartres wrote to pope Paschal II.: "When kingship and priesthood are agreed, the world is well ruled, the Church flourishes and bears fruit. But when they are at variance, not only do little things not grow, but even great things fall into miserable ruin and decay."

But that dreadful and deplorable zeal for revolution which was aroused in the sixteenth century, after throwing the Christian religion into confusion, by a certain natural course proceeded to philosophy, and from philosophy pervaded all ranks of the community. From this spring, as it were, came those more recent propositions of unbridled liberty which were first thought out and then openly proclaimed in the terrible disturbances in the present century as the principles and foundations of the new law, which was unknown before, and is out of harmony, not only with Christian, but, in more than one respect, with natural law.
Of those principles this is the chief: that as all men are understood to be alike in birth and nature, so they are in reality equal throughout the whole course of their lives: that each is so completely his own master as not to be subject in any way to the authority of another; that he is free to think what he likes on every subject, and to do what he pleases; and that the right of ruling over others exists in no one. In a society founded upon these principles, the ruling power is only the will of the people, which as it is under its own power alone, so it is alone its own proper sovereign, but chooses to whom it may intrust itself, only in such a way that it transfers, not so much the right, as the function of government, and that to be exercised in its name. God is passed over in silence, as if either there were no God, or as if he cared nothing for human society, or as if men, whether as individuals or in society, owed nothing to God, or as if there could be any government whose whole cause and power and authority did not reside in God himself.

In this way, as it is clear, a State is nothing else but a mob which is mistress and directress of itself. And since the people is said to contain in itself the fountain of all rights and all power, it will follow that the State deems itself bound by no kind of duty towards God; that no religion should be publicly professed; nor ought there to be an inquiry which of many is alone true; nor ought one to be preferred to the rest; nor ought one to be specially favored, but to each alike equal rights ought
reipublicæ ne quid ab ills detrimenti capiat. Consentaneum erit, judicio singulorum permettere omnem de religione questionem; licere cuique aut sequi quam ipse malit, aut omnino nullam, si nullam probet.

Hinc profecto illa nascuntur; exlex uniuscujusque conscientiæ judicium; liberrimæ de Deo colendo, de non colendo, sententiae infinita tum cogitandi, tum cogitata publicandi licentia.

Hence these consequences naturally arise; the judgment of every man's conscience is above law; opinions are as free as possible concerning worshipping or not worshipping God; and there is unbounded license of thinking and publishing the results of thought.

These foundations of the State being admitted, which at this time are in such general favor, it easily appears into how unfavorable a position the Church is driven. For when the conduct of affairs is in accordance with the doctrines of this kind, to the Catholic name is assigned an equal position with, or even an inferior position to, that of alien societies in the State; no regard is paid to ecclesiastical laws; and the Church, which by the command and mandate of Jesus Christ ought to teach all nations, finds itself forbidden in any way to interfere in the instruction of the people.

Concerning those things which are of mixed jurisdiction, the rulers of the civil power lay down the law at their own pleasure, and in this manner haughtily set aside the most sacred laws of the Church. Wherefore they bring under their own jurisdiction the marriages of Christians, deciding even concerning the marriage bond, concerning the unity, and the stability of marriage. They take possession of the goods
sic agunt cum Ecclesia, ut societatis perfectæ genere et juribus opinione detractis, plane similem habeant cæterarum communitatum, quas respublica continet: ob eamque rem si quid illa juris, si quid possidet facultatis ad agendum legitima, possidere dicitur concessu beneficioque principum civitatis.

Si qua vero in republica suum Ecclesia jus, ipsis civilibus legibus probantibus, teneat, publiceque inter utramque potestatem pactio aliqua facta sit, principio clamant, dissociari Ecclesiae rationes a reipublicæ rationibus opportere; idque eo consilio, ut facere contra interpositam fidem impune liceat, omniumque rerum habere, remotis impedimentis, arbitrium.

But if in any State the Church retains her own right with the approval of the civil laws themselves, and any agreement has been publicly made between the two powers, they begin by crying out that the interests of the Church must be severed from those of the State, and they do this with the intent that it may be possible to act against their pledged faith with impunity, and have the disposal of everything without anything to stand in their way.

But when the Church cannot bear that patiently, nor indeed is able to desert its greatest and most sacred duties, and, above all, requires that faith be wholly and entirely observed with it, contests often arise between the sacred and the civil power, of which the result is commonly that the one which is the weaker in human resources yields to the stronger.

So it is the custom and the wish in constitutions of this kind, which are now admired by many, either to expel the Church altogether, or to keep it bound and restricted as to its rule. Public acts in a great measure are framed with this design. Laws, the administration of states, the teaching of youth unaccompanied by religion, the spoliation and

Ita Ecclesiam, in hoc rerum publicarum statu, qui nunc a plerisque adamatur, mos et voluntas est, aut prorsus de medio pellere, aut vincitam adstrictamque imperio tenere. Quæ publice aguntur, eo consilio magnam partem aguntur. Leges, administratio civitatum, expers religionis adolescentium institutio, spoliatio excidiumque ordinum of the clergy because they deny that the Church can hold property. To sum up, they so deal with the Church, that, having stripped her in their own opinion both of the nature and the rights of a perfect society, they clearly hold her to be like other associations which the State contains, and on that account, if she possesses any legitimate means of acting, she is said to possess it by the concession and gift of the rulers of the State.

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religiosorum, eversio principatus civilis pontificum Romanorum, huc spectant omnia, incidere nervos institutorum Christianorum, Ecclesiaeque Catholicæ et libertatem in angustum deducere, et jura cætera comminuere.

Ejusmodi de regenda civitate sententias ipsa naturalis ratio convincit, a veritate dissidere plurimum.—Quidquid enim potestatis usquam est, a Deo tanquam maximo augustissimoque fonte proficisci, ipsa natura testatur.

Imperium autem populare, quod nullo ad Deum respectu, in multitudine inesse naturâ dicitur, si præclare ad suppeditandum valet blandimenta et flammatas multarum cupiditatum, nulla quidem nititur ratione probabili, neque satis habere virium potest ad securitatem publicam quietamque constantiam. Revera his doctrinis res inclinavere usque eo, ut haec a pluribus tamquam lex in civili prudentia sanctatur, seditiones posse jure conflari. Valet enim opinio, nihil principes plures esse, quam delectos quosdam qui voluntatem popularem exequuntur: ex quo fit, quod necesse est ut omnia sint pariter cum populi arbitrio mutabilia, et timor aliquis turbarum semper impendeat.

De religione autem putare, nihil inter formas disparas et contrarias interesse, hunc plane habet exitum, nolle ullam probare judicio, nolle usu. Atqui istud ab atheismo, si nomine aliquid differt, re nihil differt. Quibus enim Deum esse persiusum est, ii, modo constare sibi, nec esse perabsurdi velint, necessario intelligent, usitatas in cultu divino destruction of religious orders, the overturning of the civil principality of the Roman pontiffs, all have regard to this end; to emasculate Christian institutes, to narrow the liberty of the Catholic Church, and to diminish her other rights.

Natural reason itself convinces us that such opinions about the ruling of a state are very widely removed from the truth. Nature herself bears witness that all power of whatever kind ultimately emanates from God as its greatest and most august fountain. Popular rule, however, which is said to be naturally in the multitude, without any regard to God, though it may excellently avail to supply the fire and attractiveness to many forms of covetousness, yet rests on no probable reason, nor can have sufficient strength to insure public security and the quiet permanence of order. Verily, things under the auspices of these doctrines have come to such a pass that many sanction this as a law in civil jurisprudence, that sedition may be raised lawfully. For the idea prevails that princes are really nothing but delegates to carry out the popular will; from which it follows of necessity that all things are equally liable to change at the people's will, and a certain fear of public disturbance is forever hanging over our heads.

But to think with regard to religion that there is no difference between unlike and contrary forms, clearly will have this issue—an unwillingness to test any one form in theory and practice. This, if it differs from atheism in name, is in fact the same thing. Men who really believe in the existence of God, if they are to be consistent and not
rationes, quorum tanta est dissimilitudo et pugna, æque probable, æque bonas, æque Deo acceptas esse omnes non posse.

Sic illa quidlibet sentiendi litterarumque formis quidlibet exprimendi facultas, omni moderatione posthabita, non quoddam est propria vi sua bonum, quo societas humana jure latetur: sed multorum malorum fons et origo.—Libertas, ut quæ virtus est hominem perficiens, debet in eo quod verum sit, quaodque bonum, versari: boni autem verique ratio mutari ad hominis arbitrium non potest, sed manet semper eadem, neque minus est quam ipsa rerum natura, incommutabilis. Si mens adsentiatur opinionibus falsis, si malum voluntas adsumat et ad id se applicet, perfectionem sui neutra consequitur, sed excidunt dignitate naturali et in corruptum ambe delabuntur. Quæcumque sunt igitur virtuti veritatisque contraria, ea in luce atque in oculis hominum ponere non est æquum; gratia tute legum defendere, multo minus. Sola bene acta vita est inæqualis, quo tendimus universi: ob eamque rem aberrat civitas a regula et præscriptione naturæ, si licentiam opinionum praveque factorum in tantum lascivire sinat, in impune liceat mentes a veritate, animos a virtute deducere. Ecclesiam vero, quam Deus ipse constituit ah actione vitae excludere, a legibus, ab institutione adolescentium, a societate domestica, magnus et perniciosus est error.

supremely ridiculous, will of necessity understand that different methods of divine worship involving dissimilarity and conflict, even on the most important points, cannot be all equally probable, equally good, and equally accepted by God.

And thus that faculty of thinking whatever you like and expressing whatever you like to think in writing, without any thought of moderation, is not of its own nature a good in which human society can rightly rejoice, but on the contrary a fount and origin of many ills. Liberty, as being a virtue perfecting man, must have for its sphere the good and the true; but the true and the good cannot be changed at the pleasure of man, but remains ever the same, and is not less unchangeable than nature herself. If the mind assent to false opinions, if the will choose for itself evil, and apply itself thereto, neither attains its perfection, but both fall from their natural dignity, and both lapse by degrees into corruption. Whatever things, therefore, are contrary to virtue and truth, these it is no right to place in the light before the eyes of men, far less to defend by the favor and protection of the laws. A well-spent life is the only path to that heaven wither we all direct our steps; and on this account the State departs from the law and the ruling of nature if it allows license of opinion and of evil doing to run riot to such a degree as to lead minds astray with impunity from the truth, and hearts from the practice of virtue. But to exclude the Church which God himself has constituted from the business of life, from the laws, from the teaching of
youth, from domestic society, is a great and pernicious error.

A State cannot be well regulated when religion is taken away; and by this time more perhaps is known than need be of that philosophy of life and morals which men call civil—what its nature is, and what its results are. The Church of Christ is the true teacher of virtue and guardian of morals; it is she who keeps in safety the principles of duty, and by proposing most efficacious reasons for an honest life, bids us not only fly from wicked deeds, but rule the motions of the mind which are contrary to reason even though no act should follow.

To wish the Church in the discharge of her offices to be subject to the civil power is great rashness, great injustice. If this were done order would be disturbed, since things natural would thus be put before those which are above nature; a multitude of benefits, with which, if there were nothing to hinder her, the Church would enrich the life of the community, either disappears or at all events is considerably diminished, and besides, a way is opened to enmities and conflicts—and how great the evils are that they have brought on both governments (the ecclesiastical and the civil) the course of history has too frequently shown.

Such doctrines, which are not approved by human reason, and are of the greatest gravity as regards civil discipline, the Roman pontiffs, our predecessors—well understanding what the apostolic office required of them—by no means suffered to go without condemnation.
Thus Gregory XVI., by Encyclical Letter beginning *Mirari vos*, of August 15, 1832, inveighed with weighty words against those doctrines which were already being preached, namely, that in divine worship no preference should be made; and that it was left to individuals to judge of religion according to their personal preferences, that each man's conscience was to himself his sole sufficient guide, and that it was lawful to promulgate whatsoever each man might think, and to make a revolution in the State. Concerning the reasons for the separation of Church and State, the same pontiff speaks thus: "Nor can we hope happier results either for religion or government from the wishes of those who are eagerly desirous that the Church should be separated from the State, and the mutual good understanding of the sovereign secular power and the sacerdotal authority be broken up. It is evident that these lovers of most shameless liberty dread that concord which has always been fortunate and wholesome, both for sacred and civil interests."

To the like effect Pius IX., as opportunity offered, noted many false opinions which had begun to be of great strength, and afterwards ordered them to be collected together in order that in so great a conflux of errors Catholics might have something which they might follow without stumbling.
From these decisions of the popes it is clearly to be understood that the origin of public power is to be sought from God himself and not from the multitude; that free play for sedition is repugnant to reason; that it is a crime for private individuals and a crime for States to make no account of the duties of religion, or to treat different kinds of religion in the same way; that the uncontrolled power of thinking and publicly proclaiming one's thoughts has no place among the rights of citizens, and cannot in any way be reckoned among those things which are worthy of favor or defense. Similarly it ought to be understood that the Church is a society, no less than the State itself, perfect in kind and right, and that those who exercise sovereignty ought not to act so as to compel the Church to be their slave or subject, or suffer her to have less than liberty to transact her own affairs, or detract aught from the other rights which have been conferred upon her by Jesus Christ.

That in matters, however, of mixed jurisdiction, it is in the highest degree in accordance with nature and also with the counsels of God—not that one power should secede from the other, still less come into conflict, but that that harmony and concord should be preserved which is most akin to the proximate cause and end of both societies.

These, then, are the things taught by the Catholic Church concerning the constitution and government of States. Concerning these sayings and decrees, if a man will only judge dispassionately, no form
of government is, per se, condemned so long as it has nothing repugnant to Catholic doctrine, and is able, if wisely and justly administered, to preserve the State in the best condition. Nor is it, per se, to be condemned whether the people have a greater or less share in the government; for at certain times and with the guarantee of certain laws, such participation may appertain, not only to the usefulness, but even to the duty of the citizens. Moreover, there is no just cause why any one should condemn the Church as being too restricted in gentleness, or inimical to that liberty which is natural and legitimate. In truth, though the Church judges it not lawful that the various kinds of divine worship should have the same right as the true religion, still it does not therefore condemn those governors of States who, for the sake of acquiring some great good, or preventing some great ill, patiently bear with manners and customs so that each kind of religion has its place in the State. Indeed, the Church is wont diligently to take heed that no one be compelled against his will to embrace the Catholic

non potest homo nisi volens. 381

Simili ratione nec potest Ecclesia libertatem probare eam, quae fastidium gignat sanctissimarum Dei legum,debitamque potestati legitima obedientiam exuat. Est enim licentia verius, quam libertas rectissimeque ab Augustino libertas perditionis, 383 a Petro Apostolo velamen malitiae 384 appellatur:

For a similar reason the Church cannot approve of that liberty which generates a contempt of the most sacred laws of God and puts away the obedience due to legitimate power. For this is license rather than liberty, and is most correctly called by Augustin "the liberty of perdition;" 386 by the Apostle Peter,

382 Tract. xxvi., in Joan. n. 2.
381 Tract. xxvi., in Joan. n. 2.
383 Epist. cv. ad Donatistas, cap. ii. n. 9.
386 Epist. cv. ad Donatistas, cap. ii. n. 9.
384 1 Peter ii. 16.
immo, cum sit præter rationem, vera servitus est: qui, enim, facit peccatum, servus est peccati. 385 Contra illa germana est atque expetenda libertas quae, si privatim spectetur, erroribus et cupiditatibus teterrimis dominis hominem servire non sinit: si publice, civibus sapienter praest, facultatem augendorum commodorum large ministrat: remque publicam ab alieno arbitrio defendit.—Atqui honestam hanc et homine dignam libertatem, Ecclesia probat omnium maxime, eamque ut tuaretur in populis firmam atque integram eniti et contendere nunquam destitit.

Re vera quae res in civitate plurimum ad communem salutem possunt: quae sunt contra licentiam

principum populo male consulentium utiliter institute: quæ summam, rempublicam vetant in municipalem, vel domesticae rem importunius invadere: quæ valent ad decus, ad personam hominis, ad æquabilitatem juris in singulis civibus conservandam, earum rerum omnium Ecclesiam Catholicam vel inventricem, vel auspicem, vel custodem semper fuisse superiorum atatum monumenta testantur.

Sibi igitur perpetuo consentiens, si ex altera parte libertatem respuit immodicam que et privatis et populis in licentiam vel in servitutem cadit, ex altera volens et libens amplectitur res meliores, quas dies afferat, si "a cloak for malice."387 indeed, since it is contrary to reason, it is a true servitude, for "Whosoever committeth sin is the servant of sin."388 On the other hand, that is the genuine and desirable liberty which, if it be considered in relation to the individual, suffers not men to be the slaves of errors and evil desires, the worst of masters; and, in relation to the State, presides wisely over the citizens, greatly facilitates the increase of public advantages, and defends the public interest from alien rule. This blameless liberty, worthy of man, the Church approves above all, and has never ceased striving and contending to keep sound and whole among the people.

In very truth whatever things in the State chiefly avail for the common safety; whatever have been usefully instituted against the license of princes who have not their people's good at heart; whatever forbid the intervention of the supreme authority in municipal or domestic affairs; whatever avail to preserve the dignity of man and his personal rights, or to maintain the equality of rights in individual citizens, of all these things the monuments of former ages declare the Catholic Church to have been either the author, the promoter, or the perpetual guardian.

Ever therefore consistent with herself, if on the one hand she rejects immoderate liberty, which both in the case of individuals and peoples results in license or in servitude; on the other she willingly and with pleasure

387 1 Peter ii. 16.
385 John viii. 34.
388 John viii. 34.
Embraces those happier circumstances which the age brings if they truly contain the prosperity of this life, which is, as it were, a stage in the journey to that other which is to endure everlastingly.

Therefore when men say that the Church views with disfavor all modern statecraft, and repudiates without distinction all modern progress, it is an empty and contemptible calumny. She does, indeed, repudiate the madness of opinion; she reprobes the wicked plans of sedition, and especially that habit of mind in which the beginnings of a voluntary departure from God are visible; but since every true thing must necessarily proceed from God, whatever of truth is by search attained, the Church acknowledges as a certain token of the divine mind. And since there is no truth in the world which can take away belief in the doctrines divinely handed down and many things which confirm it, and since every finding of truth may impel man to the knowledge or praise of God himself, therefore whatever may happen to extend the range of knowledge, the Church will always willingly and joyfully accept; and she will, as is her wont in the case of other studies, steadily encourage and promote those also which are concerned with the investigation of nature. If the mind finds anything new in them, the Church offers no opposition; she fights, not against the search after more things for the grace and convenience of life—nay, a very foe to inertness and sloth, she earnestly wishes that the talents of men should, by being cultivated and exercised, bear still richer fruits; she offers inducements to every sort of art and craft, and directing by her own innate
worth all the pursuits of these things to virtue and salvation, she strives to save man's own intelligence and industry from turning him away from God and the good things of heaven.

But these things, although full of reasonableness and foresight, are not so well approved of in these days, when States not only refuse to defer to the laws of Christian wisdom, but seem even to wish to depart each day farther from them.

Nevertheless, because truth brought to light is wont of its own accord to spread widely, and by degrees to pervade the minds of men, we, therefore, moved by the consciousness of our exalted and most sacred office, that is our apostolic commission to all nations, speak the truth freely as we ought to speak: not that we have no perception of the spirit of the times, or that we think the honest and useful improvements of our age are to be repudiated, but because we would wish the highways of public affairs to be safer from attacks, and their foundations more stable, and that without detriment to the true freedom of the peoples; for amongst men the mother and best guardian of liberty is truth: "The truth shall make you free."  

Therefore at so critical a juncture of events, Catholic men, if, as it behooves them, they will listen to us,

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389 John viii. 32.
390 John viii. 32.
will easily see what are their own and each other's duties in matters of opinion as well as of action. And as regards opinion, it is necessary both to hold all things whatsoever the Roman pontiffs have delivered, or shall hereafter deliver, with firm grasp and clear apprehension, and also as often as occasion demands openly to profess the same. And, to give an instance, concerning those things which are called recently acquired liberties, it is proper to stand by the judgment of the Apostolic See, and for every one to hold what she holds. Take care lest any man be deceived by the honest outward appearance of these things; and think of the beginnings from which they are sprung; and by what desires they are sustained and fed in divers places. It is now sufficiently known by experience what they produce in the State; for in many a place they have borne fruit, over which wise and good men justly grieve.

If there were in any place a State, either actual or hypothetical, that wantonly and tyrannically waged war upon the Christian name, and if such a modern kind of State as we are speaking of were compared with it, it is possible that this might be considered more tolerable; yet the principles upon which it rests are absolutely such that, of themselves, they ought to be approved by no men.

Now the field of human conduct may lie either in private and domestic or in public affairs. In private life the first duty is to conform one's life and manners to the precepts of the Gospel, and not to refuse if Christian virtue requires of us to bear something more difficult than usual. Moreover, individuals are
Ecclesiam sic diligere, ut communem matrem: ejusque et jura salva velle: conarique ut ab iis in quos quisque aliquid auctoritate potest, pari pietate colatur atque ametur.

Illud etiam publicæ salutis interest, ad rerum urbanarum administrationem conferre sapienter operam: in eaquestudere maxime et efficere, ut adolescentibus ad religionem, ad probos mores informandis ea ratione, quae aequum est Christianis, publice consultum sit: quibus ex rebus magnopere pendet singularum salus civitatum.

Item Catholicorum hominum operam ex hoc tanquam angustiore campo longius excurrere, ipsamque summam rempublicam complecti,

generatim utile est atque honestum. Generatim eo dicimus quia hæc præcepta nostra gentes universas attingunt. Ceterim potest alicubi accidere, ut, maximis justissimisque de causis, rempublicam capessere, in muneribusque politis versari, nequaquam expediat. Sed generatim, ut diximus, nullam velle rerum publicarum partem attingere tam esset in vitio, quam nihil ad communem utilitatem afferre studii, nihil opera: eo vel magis quod Catholici homines ipsius, quam profitentur admonitione doctrine, ad rem integre et ex fide gerendam impelluntur. Contra ipsis otiosis, facile habenas accepturi suntii quorum opiniones spem salutis haud sane magnam afferant. Idque esset etiam cum pernicie conjunctam Christiani nominis: propter ea quod plurimum possent qui male essent in Ecclesiam animati: minimum qui bene.

bound to love the Church as their common mother; to keep her laws obediently; to give her the service of due honor, and wish her rights respected, and endeavor to have her fostered and beloved with like piety by those over whom they may exercise authority.

It is also of great importance to the public welfare diligently and wisely to give attention to education and culture; to bestow careful attention upon them, and to take effectual care that public provision be made for the training of youth in religion and morality, as Christians are bound to provide; for upon these things depend very much the welfare of every State.

And further, to speak generally, it is useful and honorable for the attention of Catholic men to pass beyond this narrower field, and to embrace every branch of public administration. Generally, we say, because these our precepts reach unto all the nations. But it may happen in some particular place, for the most urgent and just reasons, that it is by no means expedient to engage in public affairs, or to take an active part in political functions. But generally, as we have said, to wish to take no part in public affairs would be wrong in proportion as it contributed neither thought nor work to the common weal; and the more so on this account, because Catholic men are bound by the admonitions of the doctrine which they profess, to do what has to be done with integrity and with faith. If, on the contrary, they are idle, those whose opinions assuredly do not give any great hope of safety will easily get possession of the reins of government. This would be attended with danger to the Christian name, because they
who are badly disposed towards the Church
would become most powerful; and those least
powerful who are well disposed.

Wherefore it is evident there is just cause
for Catholics to undertake the conduct of
public affairs; for they do not assume these
responsibilities in order to approve of what is
not lawful in the methods of government at
this time; but in

order that they may turn these very methods,
as far as may be, to the unmixed and true
public good, holding this purpose in their
minds, to infuse into all the veins of the
commonwealth the most healthy sap and
blood as it were—the wisdom and virtue of
the Catholic religion.

Such was the course adopted in the first
ages of the Church. For the ways and
aspirations of the heathen were as widely
divergent as possible from the ways and
aspirations of the Gospel; yet Christians were
seen to be incorrupt in the midst of
superstition, and always true to themselves,
entering with spirit every walk in life which
was open to them. Models of fidelity to their
princes, obedient, where lawful, to the
sovereign power, they exhibited the wonderful
splendor of holiness everywhere; they sought
the good of their neighbor, and to call others
to the wisdom of Christ; bravely prepared to
renounce public life, and even to die, if it was
impossible for them to retain their offices, or
magistracies, or commands with unsullied
virtue.

And thus Christian customs soon found
their way, not only into private houses, but
in curiam, in ipsam regiam invexere. "Hesterni sumus, et vestra omnia implevimus, into the camp, the senate, and even the imperial palace. "We are of yesterday

urbes, insulas, castella, municipia, conciliaacula, castra ipsa, tribus, decurias, palatium, senatum, forum,"391 ita ut fides Christiana, cum evangelium publice profiteri lege licuit, non in cunis vagiens, sed adulta et jam satis firma in magna civitatum parte apparuit.

and we have filled all that you have, cities, great tenements, military stations, municipalities, councils, the very camps, the rank and file of the army, the officerships, the palace, the senate, the forum,"392 so that the Christian faith, as soon as it was lawful to profess the Gospel publicly, was manifest at once in a great part of the empire, no longer as a babe crying in its cradle, but grown up to robust manhood.

Now in these times it is desirable to renew these examples of our forefathers. Catholics indeed, as many as are worthy of the name, must before all things be, and be willing to be seen to be, most loving sons of the Church; whatsoever is inconsistent with this good report, they must without hesitation reject; they must use popular institutions as far as honestly can be to the advantage of truth and justice; they must take care that liberty of action shall not transgress the bounds ordained by the law of nature and God; and so work that the whole of public life shall be transformed into what we have called a Christian image and likeness.

The means to these ends can scarcely be laid down upon one uniform plan, since they must suit places and times very different from each other. Nevertheless, in the first place, let concord of wills be preserved and unity of

391 Tertull. Apol. n. 17.
392 Tertull. Apol. n. 17.
voluntatum concordia, quaerendaque agendorum similitudo. Atque optime utrumque impetrabitur, si prescripta Sedis Apostolicae legem vitae singuli putent, atque Episcopis obtemperent, quos Spiritus Sanctus posuit regere Ecclesiam Dei. 393

Defensio quidem Catholici nominis necessario postulat ut in profitendis doctrinis, quae ab Ecclesia traduntur una sit omnium sententia, et summa constantia, et hac ex parte cavendum ne quis opinionibus falsis aut ullo modo conniveat, aut mollius resistat, quam veritas patiat. De ipsis quae sunt opinabilia, licebit cum moderatione studioque indaganda veritatis disputare, procul tamen suspicionibus injuriosis, criminationibusque mutuis.—Quam ob rem ne animorum conjunctio criminandi terneritate dirimatur, sic intelligant universi: integritatem professionis Catholicae consistere nequaquam posse cum opinionibus ad naturalismum vel rationalismum accedentibus, quarum summa est tollere funditus instituta Christiana, hominisque stabilire in societate principatum posthabito Deo.

The defence of the Catholic name, indeed, of necessity demands that in the profession of doctrines which are handed down by the Church the opinion of all shall be one, and their constancy perfect, and under this head care must be taken that no one connives in any degree at false opinions or resists with less vigor than truth requires. Concerning those things which are matters of opinion, it will be lawful to hold different views with moderation and with a desire of investigating the truth, without injurious suspicions and mutual incriminations. For which purpose, lest unity of spirit be broken by temerity of accusation, let all understand that integrity of the Catholic profession can by no means be reconciled with any opinions approaching naturalism or rationalism, whose sum total is the uprooting of Christian institutions altogether, and the establishment of the supremacy of man upon the dethronement of God.

Pariter non licere aliam officii formam privatim sequi, aliam publice, ita scilicet ut Ecclesiae auctoritas in vita privata observetur, in publica respuatur. Hoc enim esset honesta et turpia conjungere, hominemque secum facere digladiantem, cum contra debeat sibi aim be maintained. And each will be best attained if all consider the admonitions of the Apostolic See a law of conduct, and obey the bishops whom "the Holy Spirit has placed to rule the Church of God." 394

Likewise it is unlawful to follow one line of duty in private and another in public, so that the authority of the Church shall be observed in private, and spurned in public. For this would be to join together things honest and disgraceful, and to make a man play a game of fence with himself, when on
the contrary he ought always to be consistent, and never in any the least thing or any rank of life decline from Christian virtue.

But if it be a question of principles merely political, concerning the best form of government, of civil regulations of one kind or another, concerning these things, of course, there is room for disagreement without harm. Those whose piety, therefore, is known on other accounts, and whose minds are ready to accept the decrees of the Apostolic See, justice will not allow to be reproached because they differ on these subjects; and much greater is the injury if they are charged with having violated the Catholic faith, or being of doubtful orthodoxy—a thing we have had to deplore more than once.

And let all hold this precept absolutely who are wont to commit their thoughts to writing, especially journalists and writers for the press. In this contention for the highest things no room should be left for intestine conflicts or the greed of parties, but let all, uniting together, seek the common object of all, the preservation of religion and the commonwealth. If, therefore, there have been dissensions, let them be obliterated in willing forgetfulness; if there has been anything rash, anything injurious, to whomsoever this fault belongs let reparation be made by mutual charity, and especially by obedience to the Apostolic See.

In this way Catholics will obtain two things that are most excellent: one that they will make themselves helps to the Church in...
propagandaque sapientia Christiana: alteram ut beneficio maximo afficiant societatem civilem, cujus malorum doctrinarum cupiditatumque caussa, magnopere periclitatur salus.

Hæc quidem, Venerabiles Fratres, habuimus, quæ universis Catholici orbis gentibus traderemus de civitatum constitutione Christiana, officiisque civium singularum.

Ceterum implorare summis precibus

But it behooves us to implore with most earnest prayers the protection of Heaven, and to beseech almighty God, whose alone it is to enlighten the minds of men and move their wills, himself to bring these our longing and efforts for his glory and for man's salvation to the issue that we hope for. As a pledge of the divine favors, and in witness of our paternal benevolence to you, Venerable Brethren, to the clergy, and to all the people committed to your faith and vigilance, we lovingly bestow in the Lord the apostolic benediction.

Datum Romæ apud S. Petrum die 1 novembris anno MDCCCLXXXV, pontificatus nostri anno octavo.

Given in Rome, at St. Peter's, on the first day of November, in the year of our Lord MDCCCLXXXV, of our pontificate the eight.

LEO PP. XIII.

NOTE.

The Encyclical of 1888.

In a more recent Encyclical, "Libertas præstantissimum naturæ donum," issued June 20, 1888, Leo XIII.—one of the wisest, most moderate, and most liberal popes of modern times—reiterates the
same doctrine on civil government, liberty, and the relation of Church and State, even more strongly
than in the bull of 1885. He begins by praising liberty as the most excellent gift of nature, which
belongs only to intellectual or rational beings, but he makes true liberty to consist in submission
to the will of God, as expressed in an infallible Church with an infallible head. He severely condemns
what he calls the modern liberties (1) of worship, (2) of speech and of the press, (3) of teaching,
and (4) of conscience, because they tacitly assume the absence of truth as the law of our reason,
and of authority as the law of our will. He first misstates the liberal theory, which he seems to know
only in the form of infidel radicalism, and then denounces it.
In the same document the pope incidentally calls the separation of Church and State "a pernicious
maxim." And he concludes: "From what has been said, it follows that it is in no way lawful to
demand to defend, or to grant, promiscuous freedom of thought, of speech, of writing, or of religion,
as if they were so many rights which nature had given to man."
Cardinal Manning, in a preface to the English translation of this Encyclical, fully approves of its
sentiments, and predicts that "the pontificate of Leo XIII. will be known in history as the time when,
upon a world torn and tossed by anti-Christian and anti-social revolutions, the abundant seeds of
divine truths sown broadcast revived the conscience of Christendom." He also predicts that the two
Encyclical letters of 1885 and 1888 "will be recorded as the pronouncements which have vindicated
the political order of society from confusion, and the liberty of men from the license of liberalism."
But we venture to say that Pope Pius IX. (by the Syllabus of 1864) and Pope Leo XIII. (by these
two Encyclicals) have seriously injured the cause of the Roman Church by placing her in open
antagonism to the irresistible progress of history, which is a progress of liberty. By declaring
the separation of Church and State "a pernicious maxim," Leo XIII. has unwisely as well as unjustly
condemned the Constitution of the United States, which makes such separation the law of the land,
not from indifference or hostility to religion, but from respect for religion, and which secures to
the Roman Catholic Church a greater amount of liberty and prosperity than she enjoys in Italy or
Spain or Austria or France or Mexico or Brazil. American Roman Catholics generally are well
satisfied with the freedom they enjoy. The highest American dignitary of that Church, Cardinal
Gibbons, of Baltimore, who attended the centennial celebration of the Constitution at Philadelphia,
September, 1887, said in his letter of acceptance: "The Constitution of the United States is worthy
of being written in letters of gold. It is a charter by which the liberties of sixty millions of people
are secured, and by which, under Providence, the temporal happiness of countless millions yet
unborn will be perpetuated."
The crowning feature of the American Constitution is contained in the First Amendment, which
forbids Congress to establish any Church as a state religion, and to prohibit the free exercise of
religion. This is the magna charta of religious liberty within the jurisdiction of the United States.

APPENDIX II.
Facsimiles of the Oldest Manuscripts of the Athanasian Creed and the Apostles' Creed.

We present here a reproduction, on a small scale, of the Athanasian Creed and the Apostles' Creed from the Utrecht Psalter, which was brought prominently to light in 1873, in connection with the Anglican controversy on the Athanasian Creed, and photographed in London, 1875. See Vol. I. p. 37, note, and Vol. II., pp. 66–71. It is the oldest copy known of these important documents. Between the two is a rude picture of the last judgment, which could not be well reproduced, and is unnecessary for our purpose.

The Athanasian Creed.

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<td>ethmoestexsubstrunt</td>
<td>omnipotentis:</td>
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<td>tiamatrisinsaeculo</td>
<td>indeventurusuid care</td>
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<tr>
<td>patresunusfiliusnon</td>
<td>natus;</td>
<td>vivosetmortuos;</td>
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The Apostles’ Creed.

Apostolorum patrem omnipotentem
Credidimus ex eis passus subponit
In unam hanc sanctam
Ecclesiam catholica
Sed una
Imitatur
Fideliter crede in
Resurrectionem
Sed ad Dexteram et in
Sanctum
Salutem

APPENDIX III.

The Bull of Boniface VIII, Unam Sanctam, Nov. 18, 1302.
[Since the proclamation of the dogma of papal infallibility, 1870, deliverances issuing from the Vatican on biblical and theological subjects have assumed an importance, not definitely assigned to them previously by the canons of the Roman Church. Boniface's bull was called forth by the appeals against the exactions of Philip IV. on French ecclesiastical property for his wars against England. In reprisal, Philip had the pope seized by French troops and imprisoned at Anagni. See Schaff: *Ch. Hist.*, V., Part I., pp. 15–29. The bull asserts (1) the supreme authority of the pope over the whole church; (2) the supremacy of the spiritual over the temporal power; (3) obedience to the Roman pontiff as the necessary condition of salvation. The translation is based upon the Latin text of W. Römer, *Die Bulle unam sanctam*, Schaffhausen, 1889. See also the text in Mirbt, p. 210.]

Boniface, Bishop, Servant of the servants of God. For perpetual remembrance. Urged on by our faith, we are compelled to believe and hold that there is One Holy Catholic and Apostolic Church and we firmly believe and clearly profess that outside of her there is neither salvation nor remission of sins as the bridegroom declares in the Canticles, my dove, my undefiled is one; she is the only one of her mother, the chosen one of her that bare her. And she represents the mystical body of Christ whose head is Christ and God the head of Christ. In her there is one Lord, one faith, one baptism. For, in the time of the flood there was the single ark of Noah which prefigures the one Church, and was finished according to the measurement of one cubit and had one Noah for pilot and captain, and outside of it every living creature on the earth, as we read, was destroyed. And this Church we revere as the only one even as the Lord said to the prophet, Deliver my soul from the sword, my darling from the power of the dog. Ps. xxii, 20. He prayed for his life that is for himself, head and body. And this body, that is the Church, he called one—unicam—on account of the one bridegroom; and the oneness of the faith, the sacraments and the love in the Church. She is that seamless shirt of the Lord which was not rent but was allotted by the casting of lots. Therefore, this one and only Church has one head and not two heads,—for had she two heads, she would be a monster—that is, Christ and Christ's vicar, Peter and Peter's successor. For the Lord said to Peter himself, Feed my sheep. 'My,' he said (using the plural) that is all, not individuals, these and those; and by this he is understood to have committed to him all the sheep—oves universas. When, therefore, either the Greeks or others say that they were not committed to the care of Peter and his successors, they must confess that they are not of Christ's sheep, even as the Lord says in John, There is one fold and one shepherd, John x, 10.

That in this Church and within her power are the two swords, we are taught in the Gospels, namely, the spiritual sword and the temporal sword. For when the Apostle said, Lo here—that is in the Church—are two swords the Lord did not reply to the Apostles, It is too much, but It is enough. For, certainly, he who denies that the temporal sword is in Peter's power, listens badly to the Lord's words Put up thy sword into its sheath. Matthew xxvi, 52. Therefore, both are in the power of the Church, namely, the spiritual sword and the temporal sword,—the latter to be used for the Church, the former by the Church; the former by the hand of the priest, the latter by the hand of princes and kings, but at the nod and instance of the priest. The one sword must of necessity be subject to the other, and the temporal power to the spiritual power. For the Apostle said, There is no power but of God and the powers that be are ordained of God, Romans xiii, 1, but not ordained except as sword is subjected to sword and so the inferior is brought by the other to the highest end. For, according to St. Dionysius, it is a divine law that the lowest things are made by mediocre things to attain to the highest. Therefore, it is not according to the order of the universe that all things in an equal way and directly should reach their end, but the lowest through the mediocre and the lower
through the higher; and, that the spiritual power excels the earthly power in dignity and worth, we will the more clearly acknowledge in the proportion that the spiritual is higher than the temporal. This we perceive quite distinctly from the donation of the tithe and the functions of benediction and sanctification, from the mode in which power itself is received and the government of things themselves. Truth being the witness, the spiritual power has the function of establishing the temporal power and sitting in judgment on it if it should prove not to be good. And to the Church, and the Church's power, Jeremiah's prophecy, i, 9, applies: See I have set thee this day over the nations and the kingdoms to pluck up and to break down, to destroy and to overthrow, to build and to plant. And, if the earthly power deviates from the right path, it is judged by the spiritual power, but if a minor spiritual power deviate from the right path, the minor is judged by the superior power, but if the supreme power [the papacy or the Church] deviate, it can be judged not by man but by God only. And so the Apostle testifies, He which is spiritual judges all things but he himself is judged of no man, I Cor., ii, 15. But this authority, although it is given to a man and exercised by a man, is not a human power, nay, much rather a divine power given by the divine lips to Peter, to Peter himself and to his successors in Christ, whom Peter confessed when the Rock was established—petra firmata—when the Lord said unto him, Whosoever thou shalt bind, etc., Matt., xvi, 19. Whoever, therefore, resists this power ordained by God, resists God's ordinance, unless perchance he imagines two principles to exist, as did Manicheus, a thing which we pronounce false and heretical because, as Moses testified, 'God created the heaven and the earth not in the beginnings, but "in the beginning".'

Further, we declare, say, define and pronounce it to be altogether necessary for salvation for every human creature that he be subject to the Roman pontiff.397

APPENDIX IV.

Leo XIII.'s Apostolicae Curae, on Anglican Orders, Sept. 13, 1896.

[It would seem as if the infallibility of this deliverance was not fairly open to question, as it concerns one of the sacraments of the Roman Church. Certainly papal language could scarcely be more vigorous and positive. See Leo's Works, Bruges ed., VI., 198–210; Roman ed., VI., 258–73; Mirbt, 491; Denzinger, 529; Trans. in Wynne: The Great Encyl., Letters of Leo XIII., N.Y., 1903; Answer of the Abpp. of England to the Apostol. Letter of Pope Leo XIII., London, 1877.

This papal deliverance pronounced Anglican orders invalid. Leo XIII., as the document states, appointed a commission of eight, with a cardinal at its head and including the historian Duchesne, to investigate the validity of Anglican orders. The members, so the rumor went, were, at the time

397 The Roman Catholic historian, Funk, Kirchengeschl. Abhandlungen, I. 483–89, seeks to confine the application of the last words to princes and kings. But Hergenröther-Kirsch, Hefele-Knöpfler and other R. C. historians give to them their natural meaning. The passage of Jeremiah, 'See, I have this day set thee over the nations and over the kingdoms to root out and to pull down,' etc., was used at least eight times by Gregory VII. to prove the supremacy of the spiritual over the temporal power. Clement VII. applied it to himself in writing to Henry VIII. Pius V. used it in his letter deposing Elizabeth, as did also Bellarmine and, as late as 1910, Pius X.
of its appointment, equally divided on the question, but by study in the Vatican archives reached
a unanimous decision. Leo's bull declares that Anglican ordination was 'vitiated at its origin' and
'under Edward VI. the true sacrament of orders as instituted by Christ lapsed.' This judgment, so
the decision continues, had been given by Julius III. and Paul IV. in their dealings with the English
Church during Mary Tudor's reign, as also later in the case of John Clement Gordon, Bishop of
Galloway, who, passing over to Rome, was ordered by Clement XI., 1704, to be 'ordained to all
orders from the beginning and unconditionally.' Moreover, the vitiated origin is evident from the
'animus of the Edwardean Ordinal against the Catholic Church. It is defective both in form and
intention—the two equally essential to sacred orders.' The words 'Receive ye the Holy Ghost' were
not followed in the Ordinal by the further words 'for the office of priest or bishop.' Additions made
subsequently, 1662, were not sufficient to correct the alleged vitiated origin. Leo's sentence was
announced in the following words:

Itaque omnibus pontificum decessorum in
hac ipsa causa decretis usque quaque
assentientes eaque plenissime confirmantes
ac veluti renovantes auctoritate nostra, motu
proprio, certa scientia, pronunciamus el
declaramus, ordinationes ritu anglicano actas,
irritas prorsus fuisse et esse, omninoque
nullas.

Strictly adhering in this matter to all the
decrees of deceased pontiffs and most fully
confirming them and of ourselves, as it were,
reasserting them, we do of our own motion
and with certain knowledge pronounce and
declare ordinations performed according to
the Anglican rite to have been and to be null
and wholly void.

Then, after announcing the joy with which English clergymen returning to 'the bosom of the Catholic
Church' would be welcomed, the pontiff further declared that his decision 'is and shall be perpetually
valid and in force,' and observed 'without exception in law and otherwise.' Two months later, writing
to Richard, Cardinal-archbishop of Paris, Leo repeated himself when he pronounced the decision
'permanent, authoritative and irrevocable—perpetuo firmam, ratum et irre vocabilem.'

The Archbishops of Canterbury and York, Doctors Temple and Maclagan, in their reply addressed to 'the bishops of the
Catholic Church' called for the documents on which the papal decision had been based, adduced the references in the Edwardean
Ordinal to the sacrifice of thanksgiving and praise and the sacrifice on the cross, and laid stress on changes which the Roman
rite itself had in the course of time undergone. To the humiliation of the larger part of the Protestant world, the reply, while
parrying Leo's statements, laid no emphasis on the spiritual call to the ministry nor intimated the essential connection of the
Anglican Church with the Reformation of the sixteenth century. Dr. C. A. Briggs,
Theol. Symbol., pp. 14, 226, 234; Church
Unity, p. 121, reporting an audience he had with Pius X., represented Pius as having stated that 'Leo's decision was not a doctrinal
but a disciplinary decision and cannot be classed as infallible and symbolical' and that Pius assured him 'in a private interview
that Leo's decision does not belong to the catalogue of infallible decisions.' Dr. Briggs went on to say that 'Pius is certainly
correct.' It is possible that the American professor misunderstood the language of the pontiff or put upon it an interpretation the
pontiff did not intend. He has Roman Catholic writers on Canon Law against him. Leitner, Handbuch d. kathol. Kirchenrechts,
p. 127, pronounces Leo's decision final, 'eine endgültige Entscheidung. Der Grund der Ungültigkeit ist der defectus formae et
intentions. '—The cause of the invalidity is the defect in form and intention. It brings to a close an extensive and prolonged
discussion.' So also Straub, de ecclesia, I, 325, and Eichmann, Handbuch d. kathol. Kirchenrechts, p. 295.
APPENDIX V.

Americanism and Modernism Condemned.

The movement in the Roman Catholic Church, known by the names 'Americanism' and 'Modernism,' received a severe blow in encyclicals issued by Leo XIII.—see Leo's Works, Bruges ed., vii, 223–33. Denzinger, 530–32,—and Pius X. An official stamp was placed by these utterances on mediæval conditions as a state to which society and the Church of these modern times should return as to a model. Freedom of scholarly investigation and expression in religious matters was greatly limited if not forbidden.

'Americanism,' advocated by Father Isaac T. Hecker of the Paulist Fathers, New York City, and brought to Leo's attention in the Italian translation of Elliott's Life of Hecker, proposed a modified accommodation of certain Roman Catholic doctrinal statements and practices to modern Germanic and Anglo-Saxon views. The movement was denounced by the pontiff in a letter addressed to Cardinal Gibbons, January 22, 1899, as a defiance of the Church and the Apostolic see, whose function, so Leo declared, it is to define infallibly truth and error. He rebuked it as presumption 'for an individual to pretend to define what truth is.' Forthwith, in a public address, Abp. Ireland, who with Bishop Keane and other leading Catholics had approved the movement, withdrew his approval, declaring that when the Roman pontiff speaks all good Catholics submit. Since Leo's encyclical was issued, nothing has been heard of 'Americanism' in the United States. January 13, 1897, Leo had shown his estimate of modern biblical studies by pronouncing genuine I John v, 7, 'There are three that bear witness in heaven, the Father, the Son and the Holy Spirit,' a passage not found in the early manuscripts of the New Testament.

'Modernism,' a more liberal movement, has been advocated by scholars in Roman Catholic Europe and calls for the utilization of the results of modern biblical and historical study in a restatement of certain dogmas, such as the dates and authorship of the biblical books, the origin of the seven sacraments, the divine foundation of the Roman primacy and other non-Apostolic institutions. In three encyclicals, 1907–1910, Pius X. made a vehement protest against the movement, threatening its supporters with the severest Church penalties, and outlawing freedom of thought and biblical scholarship so far as they are in any wise opposed to traditional Church views. In 1908, he had a medal struck off representing the Roman pontiff as a sort of St. George, destroying the many-headed hydra of the new heresy.

In the first deliverance, lamentabili, July 3, 1907—called the new Syllabus—Pius in sixty-five propositions denounced the movement as 'changing Christianity into something like free Protestantism.' In pascendi gregis, September 8, 1907, he reprobed 'the Modernists for daring to follow in the footsteps of Martin Luther' and for 'setting aside supernatural revelation for subjective opinions drawn from the religious consciousness, as they call it.' In sacrorum antistitum, September 1, 1910, the pontiff stigmatized them as a most crafty set, vaferrium hominum genus, forbade their writings being read and prescribed the oath, which follows, to be signed by all priests and

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399 One of the closing clauses of Leo's letter runs, 'The Church is one by unity of doctrine as also by unity of government and at the same time Catholic; and, because God ordained her centre and foundation to be in the Chair of St. Peter, she is legally called Roman.'
Roman Catholic teachers, giving assent to Pius's two previous encyclicals and especially in so far as they concern 'what they call the history of dogma.'

The fulminations were met differently by the supporters of the movement. Minocchi in Italy, as also Houtin and Duchesne in France, modified or recalled the free statements they had made in their writings. Loisy of Paris, distinguished for his biblical and historical studies, the eminent Church historians Schnitzer and Koch in Germany, and the brilliant English Jesuit, Tyrrell, persisted and were excommunicated. By papal order a movement to erect a monument to Professor Schell of Würzburg, one of the first advocates of the new method, was stopped. The erection of the monument had already been supported with subscriptions by the Archbishop of Bamberg and the Bishop of Passau.

In full agreement with the maledictions of Leo and Pius have been the extravagant honors paid by recent pontiffs to the teachings and method of Thomas Aquinas, who died, 1274, a time when no one dreamed of biblical criticism and modern archaeological discoveries. Thomas was elevated by Leo to the place of patron of Catholic schools and pronounced 'the safest guide in philosophy in the battle of faith and reason against unbelief and scepticism.' More recently Pius XI., June 29, 1923, on the 600th anniversary of Thomas's canonization, crowned him the chief teacher outside the Apostolic group.

Protestantism also came in for hard blows from Leo and Pius X. By Leo modern Protestant missions and missionaries in heathen lands were denounced. In his Borromeo encyclical of May 10, 1910, Pius repeated the old blast against 'the would-be reformers of the sixteenth century as having prepared the way for the revolutions of modern times' and characterized them as enemies of the cross—*inimici crucis Christi*—who 'mind earthly things and whose god is their belly.'

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**APPENDIX VI.**

**Pius X.'s Oath Against Modernism—*juris jurandi formula.***

[The original, which occurs in Pius X.'s encyclical, *sacrorum antistitum*, Sept. 1, 1910, is found in *Acta ap. sedis* for 1910, II., 655 sqq.; Mirbt, 515–17; Denzinger, 599 sqq.; Ayrinhac, Pres. St. Patrick's Sem., Menlo Park, Cal.: *General Code of the New Canon Law*, N.Y., 1923, 90–95. The oath was 'explicitly' reaffirmed by the Holy Office, March 22, 1918, as obligatory for Roman Catholic priests and teachers in addition to Pius IV.'s *professio catholicae fidei*—until otherwise decreed by papal authority.]

I firmly embrace and accept all and singly those articles which have been defined, set forth and declared by the Church's inerrant teaching-authority and especially those heads of doctrines which directly conflict with the errors of this age. And, 1., I confess that God, the beginning and end of all things, can with certainty be known and proved to be by the natural light of reason from those things which are made, that is by the visible works of creation, even as a cause may be certainly proved from its effects. 2. I accept and acknowledge the external arguments of revelation, that is the divine facts especially miracles and prophecy, and I also accept the most sure proofs of the divine origin of the Christian religion and hold that they are pre-eminently adapted to the intelligence...
of all ages and men and, in particular, of this age. 3. And with firm faith, I equally believe that the Church, the guardian and teacher of the revealed Word, was directly founded by the real and historical Christ himself, as he dwelt with us, and that she was built upon Peter, the prince of the Apostolic hierarchy and his successors forever. 4. I sincerely receive the teaching of the faith as it has been handed down to us from the Apostles and orthodox Fathers and handed down in the same sense and meaning; and furthermore, I utterly reject the heretical fiction—commentum—of the evolution of dogmas according to which they change from one meaning to another and a meaning contradictory to that meaning which the Church before had given; and equally do I condemn that entire error according to which philosophical discovery suffices, although the divine deposit was given to Christ's bride and given to be faithfully guarded by her, or according to which it [the teaching] is little by little transformed in meaning by the creations of the human consciousness and man's effort and brought to perfection in the future by an indefinite progression. 5. I most surely hold and sincerely declare that faith is not a blind realization of religion drawn out of the darkness of the subconscience, morally enlightened by the influence of the heart and the inflexions of the will, but that it is an honest assent by the intellect, given to truth accepted through hearing of the ear by which we believe as true those things which have been revealed and confirmed by a personal God, our Creator and Lord, and on the basis of the authority of God, who in the highest sense is trustworthy.

Likewise,—and this is equally important—I submit myself reverently and with my whole mind to all the condemnations, declarations and commands contained in the encyclical pascendi and the decree lamentabili, especially in regard to that which they call the history of dogmas—historiam dogmatum. I also reprobate the error of those who assert that the faith offered by the Church may by any possibility conflict with history; and the error that it is not possible to harmonize, in the sense in which they are now understood, the Catholic dogmas with the origins of the Christian religion which are the more trustworthy.—I condemn and reject the opinions of those who say that the more learned Christians may represent at one and the same time two persons, the one a believer the other a historian, as if it were possible to hold on as an historian to things which are contradictory to the faith of the believer or lay down premises according to which it follows that dogmas are either false or dubious, just so they be not openly set aside.—Equally, do I reprobate that principle of judging the holy Scriptures and interpreting them, which, in defiance of the Church's tradition, the analogy of faith and the rules of the Apostolic see, suits itself to the comments of rationalists and, scarcely less lawlessly than rashly, accepts textual criticism as the one only and supreme rule.—Further, I reject the theory of those who hold that the teacher in the department of historic theology as well as the writer on its subjects must place opinion above the principle of the supernatural origin of Catholic tradition and the promise of divine aid in the preservation of all truth and, further, that the writings of the individual Fathers must be explained by the principles of science alone apart from any sacred authority and by the same free judgment that any profane document is studied or investigated.—Finally, I profess myself most averse to the error of the Modernists who hold that in sacred tradition there is not a divine element; or—what is far worse,—who reason in a pantheistic sense, so that nothing is left but the bare and naked historic occurrence like unto other occurrences of history which are left to men to carry on in subsequent periods by their industry, shrewdness and genius the teaching—scholam—begun by Christ and his Apostles. And I do most firmly hold to the faith of the Fathers and will continue so to do to the last breath of life, the faith concerning the unfailing charism of the truth which now inheres, has inherited
and will always continue to inhere in the episcopal succession from the Apostles; that nothing is to be regarded as better or more opportune which the culture of this age or that age can suggest and that nothing is at any time to be otherwise believed or otherwise understood as the absolute and immutable truth preached from the beginning by the Apostles. To all these things I promise to hold faithfully, sincerely, and wholly and I promise to keep them inviolably, never departing from them in teaching or by any words or writings. Thus I promise and swear, so help me God and these holy Gospels of God.

APPENDIX VII.

Pius XI.'s Encyclical on Church Union, Mortalium animos, Jan. 6, 1928.

[Pius XI.'s bull was intended to be the papal ultimatum on federation between the Protestant and Roman Catholic communions or their organic union. It explicitly reaffirms the distinctive dogmas which were fully developed in the Middle Ages and justified the split of Western Christendom in the sixteenth century. It repudiates the idea that there can be dealings between parts of the Christian family—so called—as between equals, insists that submission to the pope as Christ's vicar is the only method which can be tolerated by the Roman body, and demands from Protestants unconditional surrender and a confession of repentance for the so-called revolt from the 'Holy Father in Rome.' If they return, they must return as prodigal children. Such submission is the condition of being 'in the Church' and 'whosoever,' so the pronouncement runs, 'is outside the Catholic Church [meaning the R. C. Ch.] is a stranger to the hope of life and salvation.' The occasion of Pius's deliverance was the effort to bring the Church of England and the Roman Church into some accord, made in 'the conversations' held in Malines, Belgium, from 1921 to 1925 between Dr. Armitage Robinson, Bishops Frere and Gore, Dr. Kidd, and Lord Halifax, Anglicans, and Cardinal Mercier, and the invitation given to the Roman pontiff to join in the Christian conference in Lausanne, 1927. Card. Mercier died June 23, 1926. The temper of the Anglo-Catholics towards the conversations was shown by the message sent by a largely attended conference held in Albert Hall, July 13, 1923, through its chairman, the Bishop of Zanzibar, conveying 'the greetings of 16,000 Anglo-Catholics assembled in congress to the Holy Father, humbly praying that the day of peace may quickly break.' When, 1924, Cardinal Mercier in a letter to his clergy set forth the nature of the conversations, loud protests were made in England, and the Archbishop of Canterbury publicly stated, 1924, that 'the group' attending the meetings in Malines had 'no official standing. He had received the Anglican members and had proposed Drs. Gore and Kidd for the group, but had gone no further.' The conferences, he stated, were 'informal and private conversations with nothing of the nature of negotiations,' and that one of the first steps in the direction of the end proposed was to call for 'a repudiation of the Declaration against Anglican orders.' See London Times, February 7, 1924; The Conversations at Malines, 1921–25, Oxford, 1928; H. Wilson, Life of Cardinal Mercier, London, 1928, 391 pp.—Bell: Documents on Christian Unity, II., 32–64.

After referring to the extraordinary efforts being made among the nations to establish peace and fraternal relations among themselves, the document notes that 'a similar result was being aimed at
by some in those matters which concern the New Law promulgated by Christ, our Lord,' large conventions being held to promote this object in which 'both infidels of every kind and true Christians—Christifideles—and even those who have fallen away from Christ or who with obstinacy deny his divine nature join in agreement.' Such movements, the pontiff declared, may in no wise be approved by Catholics, based as they are on the false notion that all religions are more or less worthy. Catholics, in favoring such movements, abandon the divinely revealed religion, being easily deceived with the idea that by their actions outward good may come, inasmuch as the question concerned is unity among Christians. From this point the 'Encyclical Letter of our Most Holy Lord Pius XI. by divine Providence Pope' goes on:

Is it not proper, so it is often repeated, yea even consonant with duty, that all who invoke Christ's name should abstain from mutual criminations and at last be joined in mutual love? Who would dare to say that he loves Christ who desires not to carry out with all his strength the wishes of him who begged his Father that his disciples might be one—John xvii, 21? And did not the same Christ will that his disciples should be stamped and distinguished from the rest by this that they love one another—'By this shall all men know that ye are my disciples, if ye have love one for another,' John xiii, 35. Indeed, they add that all Christians should be as 'one,' for if they were, they would be much more efficient in driving out the pest of irreligion which like a cancer daily creeps on and on and becomes more and more widely spread, weakening the Gospel. These things and others that class—genus—of men, who are called pan-Christians, continually and boastfully assert and these men unfortunately, far from being quite few and scattered, have grown to be veritable troops and have grouped themselves into societies widely diffused which, for the most part, are controlled by non-Catholics although among themselves they hold various opinions in the things of the faith. This movement is so actively promoted as in many places to win for itself the assent of the citizens and even to ensnare the minds of very many Catholics with the hope of bringing about such a union as might appear to be agreeable to the wish of Holy Mother Church who has nothing more fully at heart than to call back her erring sons and lead them to her bosom. However, in reality there lies hidden beneath these enticements and charms of words the gravest error, an error by which the very foundation of the Catholic faith is torn asunder.

Therefore, admonished by the obligation—conscientia—of our apostolic office, not to let the flock of the Lord be misled by pernicious fallacies, We invoke, Venerable Brethren, your zeal in guarding against this evil, for We are sure that by your writings and words the people will most easily get to know and understand those principles and considerations which we are about to lay down and from which Catholics will learn what they are to think and how to act when the question arises concerning those undertakings—inceptis—which look towards the coalescence in one body of all those who are properly called Christians.

We were created by God, the Creator of all things, in order that we might know and serve Him so that our Author has the full right to be served by us. God might have prescribed for man's government the law of nature alone which at creation He imprinted in man's soul and commanded additions to

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400 The Original in Ada sed. s., XX., 1–9. Other trans. in Cath. Hist. Rev., July. 1928; Bell: Documents, I., 32–44. The capitalizations are as in the original.
that same law by His ordinary providence, but He preferred to offer precepts for us to obey, and as time went on, that is from the beginnings of the human race to the advent and preaching of Jesus Christ, He himself taught man duties which a rational creature owes to him, the Creator,—'At sundry times and in divers manners, God, who spoke in time past unto the Fathers in the prophets, hath in these last days spoken unto us in His Son.' Heb. i, 1. &gt;From this it follows that there can be no true religion, other than that which is founded on the revealed Word of God; which revelation, as begun at the beginning and continued under the Old Law, Christ Jesus himself under the New Law perfected. Now, if God has spoken (and it is historically certain that He has truly spoken), there is no one who does not see that it is man's duty to believe absolutely God's revelation and to obey implicitly His commands. And, that we might rightly do both, for the glory of God and our own salvation, the only begotten Son of God founded his Church on earth. Further, We believe that those who call themselves Christians can do no other than believe that a Church—the one Church—was established by Christ; but, if it is further asked what must of necessity be its nature according to the will of its Author, there all do not agree. A large number of these, for example, deny that the Church of Christ must be visible and manifest, at least to such a degree that it appear as one body of the faithful, agreeing in one and the same doctrine under one teaching authority—magisterium—and government; on the contrary, they understand a visible Church as nothing else than a Federation—fœdus—composed of various communities of Christians, even though they hold different doctrines, which may even be in conflict one with the other. But Christ our Lord instituted his Church as a perfect society, with external qualities and perceptible to the senses which should carry on to later time the work of saving the human race, under the leadership of one head,—Matt, xvi, 18; Luke xxii, 32; John xxi, 15–17—with the authority of teaching by word of mouth,—Matt, xvi, 15—and by the ministry of the sacraments, the fonts of heavenly grace,—John iii, 5; vi, 48–50; xx, 22. Cp. Matt, xvi, 18, etc. For which reason he asserted, by way of comparison, the similarity of the Church to a kingdom, a house, a sheepfold, and a flock—Cp. Matt, xvi, 18; John x, 16; xxi, 15–17. And the Church, after being so wonderfully instituted by its Founder and his Apostles,—who were the leaders in propagating it,—when they were being removed by death, could not be entirely extinguished and cease to be, for to it was given the commandment to lead all men without distinction of time or place to eternal salvation: Going, therefore, teach ye all nations, Matt, xxviii, 19. In the continual carrying-out of this task, will any element of strength and efficiency be wanting to the Church, when Christ himself is perpetually present with us, as he solemnly promised, Behold I am with you all days, even to the consummation of the world—Matt, xxviii, 20? It follows, then, that the Church of Christ not only exists today and has always existed, but is also exactly the same as it was in the Apostolic Age, unless we chose to say,—which God forbid,—either that Christ our Lord could not effect his purpose, or that he erred when he asserted that the gates of hell should never prevail against her. Matt, xvi, 18.

And, at this place, it seems opportune to explain and to remove that false opinion on which the whole case seems to hang and from which also that multiple action and combination—actio et conspiratio multiplex—of the non-Catholics seem to proceed which, as We have said, are designed

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401 Adspectabilem et conspicuam. Leo XIII., June 29, 1896, put the idea of the visibility of Christ's kingdom and its identity with the Roman Church thus: 'As he willed that his kingdom should be manifest—conspicuum—Christ was obliged to appoint a vice-regent on earth in the person of Peter. He likewise determined that the authority given him for the salvation of mankind should in perpetuity pass to Peter's successors.'
to bring about the union of Christian churches into one society. For, it is to be noted, that the
originators of this purpose—consilii—are forever accustomed to adduce Christ and his words: That
they all may be one. And there shall be one fold and one shepherd, John xvii, 21; x, 16, wishing
to get from these words that they signify a desire and prayer of Christ Jesus which up to this time
have not been fulfilled. For they are of the mind that the unity of faith and government—a note of
the one true Church of Christ—has heretofore hardly ever existed and does not exist today; and
that it is to be wished for and perchance some day will by a common bent of wills be secured but
that in the meantime it is to be held as an ideal. They add that the Church of herself or by her very
nature is divided into parts, that is, made up of a number of churches or separate communities which
up to this have been distinct and which, although they have in common some articles of doctrine,
are nevertheless at discord in regard to the rest. And, they are of the mind that each one of them
properly enjoys the same rights and that, at best, the Church was unique and one from the time of
the Apostles down to the ecumenical councils. Therefore, so they say, controversies and ancient
differences of opinion, which to this day have divided the Christian name, should be renounced
and set aside and some common rule of belief concerning the other doctrines be wrought out and
laid down so that in the profession of that faith, they will not only know themselves to be brothers
but feel themselves such; and, that the many separate churches or associations—communitates—if
joined as it were in one universal federation—fœdus—would then be in a condition to oppose
vigorously and fruitfully the advances of irreligion. These things, Venerable Brethren, are what is
said by them in common. There are indeed, some who affirm and acknowledge that Protestantism,
as they call it, with much lack of consideration discarded certain articles of faith and a number of
external rites of worship which are most pleasing and useful and which, on the other hand, to this
day the Roman Church retains. But they go on to declare that this very Church showed herself rash
in corrupting the original religion by adding certain doctrines not only foreign to the Gospel but
repugnant to it and offering them to be believed. As the chief of these, they enumerate the jurisdiction
of the Primacy appointed to Peter and his successors in the Roman See. Likewise, in their
number,—although the number is not so large,—there are those who grant to the Roman Pontiff
either a Primacy of honor and jurisdiction of a certain authority—potestatem—which, however,
they assert comes not by divine right—a jure divino—but from a certain consent of the faithful.
And others there are who even go so far as to wish the Pontiff himself to preside over their
varicolored meetings—conventibus. And, further, although many non-Catholics may be found who
preach loudly fraternal communion in Christ Jesus, you will find that none of them have reached
down to the thought of subjecting themselves to the Vicar of Jesus Christ and obeying him either
as teacher or ruler. At the same time, they affirm, that on common terms, that is freely as equals
the league—pactem—so vigorously entered into, they would not recede from those opinions which heretofore have been the cause that
they have strayed and wandered outside Christ's only sheepfold—unicum ovile.
These things being as they are, it is evident that the Apostolic See can have no part in their meetings
by any league—pactum—nor is it lawful for Catholics by any league to support such undertakings
and give them aid. For, if they should do so, they would be giving countenance to a false Christian
religion, quite alien to the one Church of Christ. Shall We suffer,—what would indeed be
iniquitous—the truth, and that truth divinely revealed, to be drawn out by agreements? For here
the question is one of defending revealed truth. Jesus Christ sent the Apostles into the whole world
to imbue all nations with the Gospel faith and, lest they should err, he willed beforehand that they
should be taught by the Holy Ghost—John xvi, 13. Has then this doctrine of the Apostles completely
vanished away, or at times been corrupted in the Church whose ruler and guardian, God Himself
is with us? If our Redeemer plainly taught that His Gospel was to hold not only during the times
of the Apostles, but also to after ages, is it possible that the object of faith should in the process of
time become so obscure and uncertain that it would be necessary today to tolerate opinions which
are even contrary one to the other? If this were true, we should have also to say that the coming of
the Holy Ghost on the Apostles and the perpetual indwelling of the same Spirit in the Church, yea
the preaching of Jesus Christ itself a number of centuries ago, lost all their efficacy and use—to
affirm which would be blasphemy. But the Only-begotten Son of God, when he commanded his
representatives to teach all nations, bound all men to give credence to whatever was made known
to them by the witnesses preordained by God, Acts x, 21, and he also confirmed his command with
this sanction: He that believeth and is baptized shall be saved; but he that believeth not shall be
condemned, Mk. xvi, 18. These two commands of Christ, which must be certainly fulfilled, the
one, namely, to teach and the other to believe unto the reception of salvation, cannot be understood,
unless the Church proposes a complete and easily understood teaching and is immune, when it thus
teaches, from all danger of erring. In this matter, those also turn aside from the right path, who
think that while the deposit of truth does indeed exist, it must be sought with such laborious trouble
and with such daily study and reasonings that a man's term of life would hardly suffice to find it
out and grasp it; as if the most merciful God has so spoken through the prophets and His
only-begotten Son that only a few, and those stricken in years, could learn what He had revealed
through them, and not that He might inculcate that doctrine of faith and morals, by which man is
to be guided through the whole course of his moral life.

These *pan-Christians* who turn their minds to uniting churches,—*consociandas ecclesias*—seem
indeed, to be pursuing the noblest plans in promoting love among all Christians; nevertheless, how
shall it happen that this love inures to the injury of the faith? Certainly, no one is ignorant that John
himself, the Apostle of love, who seems to reveal in his Gospel the secrets of the most Sacred Heart
of Jesus, and never ceased to impress on the memories of his followers the new commandment
'Love one another,' altogether forbade any intercourse with those who professed a partial and corrupt
version of Christ's teaching. If any man come to you and bring not this doctrine, receive him not
into the house nor say to him: God speed you, II John x. For which reason, since love is based on
a complete and sincere faith, as its foundation, the disciples of Christ must be bound together by
one faith as the principal bond. Who then can conceive any Christian Federation—*fœdus*—members
of which retain each his own opinions and private judgment, yea in matters which concern the
object of faith, even though their opinions be repugnant to the opinions of the rest? And by what
sort of league—*pacto*—We ask, can men who go off into opposing opinions, belong to one and
the same Federation of the faithful? For example, those who affirm, and those who deny that sacred
Tradition is a true font of divine Revelation; those who hold that an ecclesiastical hierarchy, made
up of bishops, priests and ministers, has been divinely constituted, and those who assert that it has
been brought in little by little through the conditions of the time; those who adore Christ really
present in the Most Holy Eucharist by that marvellous conversion of the bread and wine, called
transubstantiation and adore him really as present and those who affirm that Christ is present only
by faith, or symbolically and virtually in the Sacrament; those who in the Eucharist recognize the
nature both of a sacrament and of a sacrifice, and those who say that it is nothing more than the
memorial or (commemoration of the Lord's Supper; those who believe it to be good and useful to
invoke by prayer the Saints reigning with Christ, especially Mary the Mother of God, and to venerate
their images, and those urge that such worship is not to be employed since it is contrary to the
honour due to Jesus Christ, 'the one mediator of God and men.' I Tim. ii, 5. How so great a
discrepancy of opinions can make the way clear to effect the unity of the Church, We know not;
since that unity can not arise except from one teaching authority, one law of belief and one faith
of Christians. But, We do know that from this, it is an easy step to the neglect of religion or
indifferentism and to modernism, as they call it. For those who are unhappily infected with these
errors hold that dogmatic truth is not absolute but relative, that is, it adapts itself to the varying
necessities of time and place and to the varying tendencies of the mind, since it is not contained in
immutable revelation but is of such a nature that it accommodates itself to the life of men. Besides
this, in connection with things which must be believed, it is nowise lawful to use that distinction
which some have seen fit to introduce between fundamental and non-fundamental articles of faith,
as they call them, as if the one are to be accepted by all while the other may be left free to the assent
of the faithful. For the supernatural virtue of faith has a formal cause, namely the authority of God
the revealer, and this authority admits of no such distinction. For this reason all who are truly
Christ's believe, for example, the Conception of the Mother of God without stain of original sin
with the same faith as they believe the mystery of the August Trinity and, likewise, the Incarnation
of the Lord no otherwise than they believe the infallible teaching authority of the Roman Pontiff,
according to the sense in which it was defined by the Ecumenical Council of the Vatican. Are such
truths not equally certain or not equally to be believed, because the Church has solemnly sanctioned
and defined them, some in one age and some in another, yea, even in those times immediately
before our own? Has not God revealed them all? For the teaching authority of the Church, which
in the divine plan was constituted on earth in order that revealed doctrines might remain intact for
ever and that they might be brought easily and safely to the knowledge of men, as that authority is
exercised daily by the Roman Pontiff and the Bishops in communion with him and has for its
office—in case it is necessary to resist more vigorously the errors and attacks of heretics or explain
more clearly and deeply the articles of the sacred doctrine and impress them upon the minds of the
faithful—to proceed at the proper times to make definitions either by solemn rites or decrees.
However, in the use of this extraordinary teaching authority—magisterium—nothing newly
discovered is introduced nor is anything new added to the sum of those truths which are at least
implicitly—saltem implicite—contained in the deposit of Revelation, divinely handed down to the
Church, but those things are declared which perhaps had seemed to many obscure or those things
ordered to be held which by some had been regarded as matter of controversy.
Therefore, Venerable Brethren, it is evident why this Apostolic See has never allowed its own to
take part in the meetings of non-Catholics, for the union of Christians can hardly be promoted
otherwise than by promoting the return of the dissidents to Christ's one true Church, inasmuch as
in the past they unhappily revolted—descivere—from her, yea Christ's one true Church,—We
say,—which is clearly manifest—conspicuum—to all and by the will of her Author will so remain
forever as He himself instituted it for our common salvation. For during the lapse of the centuries
Christ's mystical Bride has never been contaminated nor can she be contaminated, as was said by
Cyprian, 'Christ's Bride can never be adulterated; she is incorrupt and modest. She knows one
dwelling and in chaste modesty guards the sanctity of one bedchamber,' de cath. eccl. unitate, 6.
And the same holy Martyr with good reason marvelled greatly that any one could possibly believe
that 'this unity, proceeding from the divine foundation and knit together by the heavenly sacraments might be rent in the church and torn apart by divorce through wills in collision.' For, since Christ's mystical body, that is the Church, is one being compacted together and conjoined, Eph. iv, 16, as is for example the physical body, I Cor. xii, 12, one speaks indiscreetly and foolishly who says that the mystical body can be made up of disjoined and scattered members. Whosoever, therefore, is not integrally connected with it—copulatur—is not a member of it nor is He joined with Christ, the head. Cp. Eph. v, 30; i, 22.

And, indeed, in this one Church of Christ there is no one and no one will continue to be except that, by giving his obedience, he acknowledges and accepts the authority and power of Peter and his legitimate successors. Did the ancestors of those who are ensnared in the errors of Photius and the modernists—novatorum—obey the Bishop of Rome, the supreme Pastor of souls? Alas, the sons left the paternal house but it did not on that account fall to pieces and perish, for it was upheld by God's perpetual and guardian care. Therefore, let them return to the common Father who forgetting the unjust injuries done to the Apostolic See, will accept them most affectionately. For if, as they continually are saying, they wish to be with Us and with ours, why do they not hasten to enter the Church, 'the mother and teacher of all Christ's faithful,'—Later. Counc. IV, c 5. Let them also hear Lactantius crying out, 'The Catholic Church is that alone which preserves the true worship. This is the font of truth, the house of the Faith, this the temple of God. If any one enter not therein or if any one go out therefrom, he is a stranger to the hope of life and salvation—a spe vitæ ac salutis alienus. No one should deceive himself with obstinate disputings. For here it is a question of life and salvation which are hopelessly lost unless they are dealt with advisedly and carefully.'—Div. Instt. lv, 30 11–12.

Let, therefore, the separated children draw nigh to the Apostolic See, set up in the City which Peter and Paul, the Princes of the Apostles, consecrated with their blood; to that See, We say, which is 'the root and matrix of the Catholic Church,' S. Cyprian, ep. 48 ad Cor., not with the purpose and the hope that 'the Church of the living God, the pillar and ground of the truth,' I Tim. iii, 15, will cast away the integrity of the faith and tolerate their errors, but, on the contrary, that they submit themselves to its teaching and government. Would that it were Our happy lot to do that which so many of Our predecessors could not do, namely, embrace with fatherly affection those whose lamentable separation from Us We now bewail. Would that God Our Saviour, 'Who will have all men to be saved and to come to the knowledge of the truth,' I Tim. ii, 4, would hear Us when We humbly beg that He would deign to recall to the Unity of the Church all who stray. In this most important undertaking We ask and wish that others should ask the interceder, Blessed Mary the Virgin, Mother of divine grace, Victor over all heresies and Help of Christians, that she may implore for Us the speedy coming of the much hoped for day, when all men shall hear the voice of her divine Son—'careful to keep the unity of the Spirit in the bond of peace,' Eph. iv, 3.

You, Venerable Brethren, understand how much this question is on Our mind and We desire that Our children should also know it, not only those who belong to the Catholic world, but also those who are separated from Us. If these latter will humbly beg light from heaven, there is no doubt but that they will recognize the one true Church of Jesus Christ and will, at last, enter it and be united with Us in perfect love. Awaiting this event and as a sign of divine function and a pledge of Our paternal good will, We impart most affectionately to you, Venerable Brethren, and to your clergy and people, the apostolic benediction.
Given at Rome, at Saint Peter's, on the 6th day of January, on the Feast of the Epiphany of Jesus Christ Our Lord in the year 1928 and the sixth year of Our Pontificate.  

NOTE.

Pius XI. and the Russian Christians.

An urgent appeal was made by Pius XI., dated February 2, 1930, calling for prayer and relief for the oppressed Christians under the Soviet government. The document lacks, as it would seem, the marks commonly, if not always, regarded as essential for a papal utterance to be infallible. Nevertheless, the attitude taken by the Roman pontiff in the critical religious crisis in Russia and the claims he makes for the Roman Church render the document of more than usual importance. After referring to Benedict XV.'s interest in the people of Russia and the commission on the Russian conditions which he had himself appointed, Pius appealed to the Russian government "to respect conscience, the freedom of worship and the goods of the Church." Again setting forth acts of "terrible persecution" going on to the extent of a formal demand on the part of the Soviet government that the people proceed to "apostasy and the hatred of God," he announced a "mass of expiation, propitiation and reparation in the basilica of St. Peter over the tomb of the Prince of the Apostles for Our most beloved Russian people—Nostro dilettissimo popolo russo." He called upon the Russians to return "to the one fold of Our one Saviour and Liberator, the Lord Jesus Christ," commended them anew to "the sweet thaumaturge of Lisieux, St. Thérèse of the Child Jesus," and implored further on their behalf the help of "the most holy and immaculate Virgin Mary, Mother of God, her most chaste spouse and patron of the Church Universal, St. Joseph, and the special protectors of the Russians, St. John the Baptist, St. Nicholas, St. Basil, St. Chrysostom and Saints Cyril and Methodius."

On the day appointed, March 19, 1930, which was the Feast of St. Joseph, the pontiff officiated at mass in the midst of an overflowing throng. A handbill, distributed to the worshippers and spectators as they passed from the portico of St. Peter's to the body of the church, contained on the one side the text of the papal appeal and the prayer to St. Thérèse which the pope had issued, with the promise of 300 days of indulgence for all repeating it for a month. Calling upon the saint to help "our brother Russians, the victims of a long and cruel persecution," the prayer further besought her to bring about "the return, of the noble people to the one fold which Christ's most beloved heart intrusted to the care of St. Peter alone and his successors, that they might at last have the joy, in communion with the Catholic Church, of praising the Father, Son and Holy Ghost."

On the reverse side of the handbill under the caption, "The Catholic Church and Russian 'Orthodoxy'—La Chiesa cattolica e la 'orthodossia' russa," it was affirmed that, while the National Russian Church "pretends to call itself orthodox, it is heterodox, the only orthodox Church being the Catholic Apostolic Roman Church."

402 In his scarcely less important encyclical on the 'Christian Education of Youth' issued in Italian, Dec. 31, 1929, Pius XI. claimed as the Church's supreme right the authority to lay down the rules of education and conduct education. He also forbade anew training in mixed schools and also the coeducation of the sexes.
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• ἀγάπη
• ἀγαθὴν συνείδησιν· ἦν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐναυάγησαν· καὶ ἀλλαχοῦ (ἀ. Τιμ. γ´. θ´.)· ἔχοντες τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.
• ἀδιαιρέτως
• ἀδιαιρέτως, ἀχωρίστως
• ἀκάθιστον
• ἀκάθιστον
• ἀκατάληπτος
• ἀκατάληπτος
• ἀληθῶς ἀνέλαβε σῶμα· ὁ Λόγος
• ἀληθῶς ἐδιώχθη ἐπὶ Ποντίου Πιλάτου,
• ἀληθῶς [δε, καὶ οὐ δοκήσει] ἐσταυρώθη καὶ ἀπέθανεν ... ἀληθινή λατρεία ἡ πρέπει μόνῃ τῇ θείᾳ φύσει
• ἀληθινοῦς· καὶ η ἁμαρτίας Παρθένος θεοτόκος ἐγνωρίζετο· καθὼς ἥ Ἐλισάβετ εἶπε (Λουκ. ἀ. μγ´) πρὸς αὐτὴν· καὶ πόθεν μοι τούτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; Ἀκόμη εἶναι ἀναστάσεως τε νεκρῶν,
• ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ.
• ἀλλὰ καὶ συγχωρεῖν δυνάμενον· ἀλλὰ τελεὶως ἐνανθρωπήσαντα,
• ἀναβάντα εἰς τοὺς οὐρανοὺς καὶ καθήμενον ἐν δεξιᾷ τοῦ πατρός,
• ἀναστάντα τῇ τρίτῃ ἡμέρᾳ,
αὐτὸν ὑποπεσεῖν ἁμαρτίαις, ἢ καὶ αὐτῇ ἐξομομώσει τῆς πίστεως. Θέλων γὰρ ἐπιστρέψαι πρὸς κύριον ἀναλαμβάνει τὴν ἣν ἀπώλεσεν υἱοθεσίαν διὰ τοῦ μυστηρίου τῆς μετανοίας.

• ἀπὸ πάντων ὁμοῦ τῶν ἀγίων ἐπισκόπων
• ἀπὸ τοῦ πατρός
• ἀπαθοῦς τῆς θεότητος μενούσης
• ἀπερίγραπτον, γνώστην πάντων, τῶν τε κρυπτῶν καὶ φανερῶν. Καὶ διὰ νὰ τὸ εἰπῶ συντόμως, ἐξω ἀπ᾿ ἐκεῖνα τὰ προσωπικά ἰδιώματα, ὅπου εἴπαμεν, τὸ ἀγέννητον, ή τὸ Πατὴρ, καὶ αἰτίαν εἶναι· τὸ γεννητὸν, ή τὸ Υἱὸς, καὶ λόγος σεσαρκωμένος, τὸ ἐκπορευτὸν ἢ Πνεῦμα ἁγίον· ὅ, τι πρᾶγμα λέγεται περὶ Θεοῦ, ὅλα εἶναι ἰδιώματα τῆς θείας οὐσίας κοινὰ ὁμοίως καὶ τῶν τριῶν προσώπων χωρὶς τινὸς διαφοράς.

• ἀπολογία
• ἀρχή
• ἀρχαῖ
• ἀσπασμὸς καὶ τιμητικὴ προσκύνησις
• ἀσυγχύτως
• ἀτρέπτως
• ἁγίαν ἐκκλησίαν, ἁγιότης ἁγιασμοῦ χορηγός
• ἁμαρτήματος· διὰ τῆς τρίτης καταδύσεως εἰς τὸ ὕδωρ, λέγοντος τοῦ ἱερέως τὰ λόγια τοῦτα· εἰς τὸ ὄνομα τοῦ Πατρὸς, ἀμήν· καὶ τοῦ Υἱοῦ, ἀμήν· καὶ τοῦ ἅγιου Πνεύματος, ἀμήν. (Ὁ ἀνάδοχος ὀφείλει προφέρειν τὸ ἀμήν.) Καὶ μετὰ τὴν ἀναγέννησιν ἐξ ὕδατος καὶ Πνεύματος γίνεται ἡ διαλλαγὴ τοῦ ἀνθρώπου μὲ τὸν Θεόν, καὶ συγχωρεῖται ἡ ἕσοδος εἰς τὴν βασιλείαν τῶν οὐρανῶν, κατὰ τὰ λόγια τοῦ Σωτῆρος ἡμῶν (Ἰωαν. τʹ. έ.), λέγοντος· ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. Τοῦτο τὸ μυστήριον μίαν φορὰν λαμβανόμενον δὲν διδέται δεύτερον· μόνοις ἑκείνος ὅπου βαπτίζει νὰ πιστεύῃ ὀρθοδόξως ἕνα ἔθνος τρισυπόστατον, καὶ νὰ εἰπεν ἀκριβῶς καὶ ἀπαραλλάκτως τὰ προῤῥηθέντα λόγια· εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἅγιου Πνεύματος ἀμήν, κατὰ τὴν γνώμην τῆς καθολικῆς καὶ ὀρθοδόξου ἐκκλησίας.

• ἄκρως ἀγαθοῦ Θεοῦ φύσεως καὶ ἐνεργείας ἐξεστηκέ
• ἄλλη μυστηριώδης. Τῆς πνευματικῆς ἱερωσύνης ὅλοι οἱ χριστιανοὶ οἱ ὁρθόδοξοι μετέχουσιν, καθὼς (ά. Πετρ. βʹ. θʹ.) διδάσκει Πέτρος ὁ Ἀπόστολος, λέγων· ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἡμῶν, λαὸς εἰς περιποίησιν· καὶ ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς. Καὶ κατὰ τὴν τοιαύτην ἱερωσύνην γίνονται καὶ προσφοραὶ τοιαῦται· ἤγουν προσευχαὶ, εὐχαριστίαι, νεκρώσεις τοῦ σώματος, παραδόσεις εἰς μαρτύριον διὰ τὸν Χριστὸν, καὶ ἀλλὰ ὁμοία· πρὸς τὰ ὅποια παρακινώντας λέγει.
(ά. Πετρ. βʹ. ε.) ὁ Ἀπόστολος Πέτρος· καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, ὁίκος πνευματικός,
ιεράτευμα ἁγιοῦ, καὶ αὐτοὶ αὐτοὶ λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς,
καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ· καὶ
Ῥωμ. ιβʹ. ά., ὁ Παῦλος· παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστῆσαι
tά σώματα ὑμῶν ζωίσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν.

• ἀμετρός
• ἄπειρος
• ἄφεσιν ἀμαρτιῶν
• ἄφεσιν ἁμαρτιῶν,

• ἄγιον ἅγιον ἐκπορεύεται ἐκ μόνου τοῦ Πατρὸς, ὡς πηγῆς καὶ ἀρχῆς τῆς θεότητος · διὰ τὸ ὁποῖον ὁ αὐτὸς
Σωτὴρ μᾶς διδάσκει (Ἰωαν. ιέ. κςʹ.) λέγων · ὅταν ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ
tοῦ Πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται. Τὴν διδασκαλίαν ταύτην
τὴν ἐρμηνεύει ὁ ἱερὸς Ἀθανάσιος εἰς τὸ σύμβολόν του· τὸ Πνεῦμα τὸ ἅγιον
ἀπὸ τοῦ Πατρὸς, οὐ πεποιημένον, οὔτε δεδημιουργημένον, οὔτε γεγεννημένον· ἀλλ᾿ ἐκπορευτόν. Ὁ Θεὸς (ὁ αὐτὸς
Ἀθανάς. ἐν ταῖς ἱεραῖς ἐρωτήσεσι. δʹ.) καὶ Πατὴρ, αὐτὸς μόνος ἐστὶν αἴτιος τοῖς δυσὶ καὶ ἀγέννητος·
ὁ δὲ Υἱὸς ἐκ μόνου τοῦ Πατρὸς αἰτιατὸς, καὶ γεννητὸς· καὶ αὐτὸ τὸ Πνεῦμα ἐκ μόνου τοῦ Πατρὸς
αἰτιατὸν καὶ ἐκπορευτὸν, διὰ δὲ τοῦ Υἱοῦ ἐν τῷ κόσμῳ ἀποστελλόμενον. Καὶ ὁ θεολόγος Γρηγόριος
(λόγ. έ. περὶ θεολογίας) οὕτω φησί· τὸ Πνεῦμα τὸ ἅγιον, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ὃ καθ᾿
ὅσον μὲν ἐκεῖθεν ἐκπορεύεται, οὐ κτίσμα · καθ᾿ ὅσον δὲ οὐ γεννητὸν, οὐχ Υἱὸς · καθ᾿ ὅσον δὲ
ἀγεννήτου καὶ γεννητοῦ μέσον, Θεός. Περὶ τούτου εἴρηται πλατύτερον εἰς τὸ πρῶτον ἄρθρον ·
φθάνει λοιπὸν τῶρα νὰ κρατοῦμεν βέβαιον καὶ νὰ πιστεύωμεν ἐκεῖνο, ὅπου ὁ Χριστὸς μᾶς ἐδίδαξε,
καὶ ἡ ἀνατολικὴ ἐκκλησία ἡ καθολικὴ καὶ ὀρθόδοξος πιστεύει, καὶ ὡμολόγησεν εἰς τὴν δευτέραν
οἰκουμενικὴν σύνοδο

• ἀγίον πνεῦμα
• Ἄκ. Πῶς οἱ πονηροὶ ἄγγελοι ἐπλασθήκασιν ἀπὸ τὸν Θεὸν καλοί, διατὶ ὅ, τι ἐποίησεν ὁ Θεὸς, καλὸν
τὸ ἐποίησε. Μὰ ἐκεῖνοι μὲ τὴν ίδιν τους θέλησιν ἐγενήκασι κακοί, καθὼς μαρτυρᾷ ὁ Κύριος
ἡμῶν, διὰ τὸν ἄρχοντά τους λέγων (Ἰωαν. ή. μδʹ.)· ἐκεῖνος ἀνθρωποκτόνος ᾖν ἀπʿ ἀρχῆς· καὶ ἐν
τῇ ἀληθείᾳ οὐχ ἕστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ· ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων
λαλεῖ, ὅτι ψεύστης ἐστι, καὶ ὁ πατὴρ αὐτοῦ. Τοῦτοι εἶναι οἱ ἀρχηγοὶ πάσης πονηρίας, βλάσφημοι
τῆς θείας μεγαλειότητος, ἀπατεῶνες τῶν ἀνθρωπίνων ψυχῶν, καὶ αὐτοὶ, καὶ τὰ ὄργανά των.
Καθ

• Ἀλλὰ καὶ τὸ τὴν θείαν θέλησιν αἰτίαν εἶναι τῶν κατακρινομένων οὕτως ἁπλῶς καὶ ἀναιτίως,
ποίαν οὐκ ἔχει μανίαν; ποίαν οὐκ ἔπιρετε κατὰ τοῦ θεοῦ συκοφαντίαν; καὶ ποίαν εἰς τὸ ψύχος
οὐ λαλεῖ ἀδικίαν καὶ βλασφημίαν; ἡμεῖς δὲ οὕτως τὴν θείαν ὑπόστασιν προσκύνησεν, καὶ τοῖς βεβήλοις
γενομένοις σκεύεσι διὰ μοχθηρὰν αὐτῶν προαίρεσιν καὶ ἀμετανόητον καρδίαν, ὡς δίκαιον,
παραχωρεῖν τὴν κατάκρισιν ὁμολογοῦμεν. Κολάσεως δ᾿ αἰωνίου, ὠμότητός τε καὶ ἀσπλαγχνίας
καὶ μισανθρωπίας

• Ἀλλὰ καλῶς λέγεται τινι τῶν πατέρων, οὐ ῥᾴδιον, αἱρετικὸν ἄνδρα συνετὸν εὑρεῖν. Καταλιπόντες
γὰρ οὗτοι τὴν ἐκκλησίαν, ἐγκατελείφθησαν ὑπὸ τοῦ ἅγιου πνεύματος καὶ οὐκ ἔμεινεν ἐν αὐτοῖς
σύνεσιν οὗτε φῶς ἀλλὰ σκότος καὶ πωρωσις. Εἰ γὰρ μὴ τοιαύτα πεπόνθασιν, οὐκ ἄν
Ἀλλὰ περὶ μὲν τούτων ἀπάντων εἴρηται πλατύτερον καὶ σαφέστερον τῇ ὀρθοδόξῳ λεγομένῃ τῆς ἀνατολικῆς ἐκκλησίας ὁμολογίᾳ· Γεωργίῳ Χίῳ τῷ Κορεσίῳ ἐν τοῖς περὶ μυστηρίων καὶ προορισμοῦ καὶ χάριτος καὶ τοῦ ἐφ᾿ ἡμῖν, καὶ πρεσβειας καὶ προσκυνήσεως εἰκόνων, καὶ ἐν τῇ πονηθείσῃ αὐτῷ ἀντιῤῥήσει κατὰ τῆς ἐν Φλανδρίᾳ ποτὲ τῶν αἱρετικῶν ἀθεμίτου συνόδου καὶ ἐν ἄλλοις πολλοῖς· Γαβριὴλ Πελοποννησίῳ τῷ μητροπολίτῃ Φιλαδελφίας καὶ Γρε

Ἀλυσιτελὲς δὲ καὶ τὸ· ἀδύνατον τῇ ἐκκλησίᾳ βρωμάτων τινῶν ἀποχὰς καὶ νηστείας διατάτει ἄνευ βίας καὶ τυραννίδος. Ἡ γὰρ ἐκκλησία πρὸς νέκρωσιν τῆς σαρκὸς καὶ ὅλως τῶν παθῶν, μάλα καλῶς ποιοῦσα, διατάτει ἐπιμελῶς τὴν προσευχὴν καὶ τὴν νηστείαν, ἧς ἐρασταὶ καὶ τύποι γεγόνασι οἱ ἅγιοι πάντες, δἰ ὦν—τῇ ἄνωθεν χάριτι καθαιρόμενος ὁ ἀντίδικος ἡμῖν διάβολος σὺν τοῖς στρατεύσι καὶ ταῖς δυνάμεσι αὐτοῦ—ῥᾳδίως τελειοῦται ὁ προκείμενο τοῖς εὐσεβέσι δρόμος. Ταῦτα οὖν σκεπτομένη ἡ ἄσπιλος ἁπανταχοῦ ἐκκλησία οὐ βιάζει οὐδὲ τυραννεῖ· ἀλλὰ παρακαλεῖ, νουθετεῖ, διδάσκει τὰ τῆς γραφῆς καὶ πείθει τῇ δυνάμει τοῦ πνεύματος.

Ἀνάμεσα εἰς τὰ εἰρημένα ἐπεθύμουν νὰ ἔμαθα περὶ τῆς ψυχῆς τοῦ Ἀπὸ τουτο τὸ ἄρθρον τῆς πίστεως τί ἄλλο μανθάνομεν περὶ Θεοῦ καὶ τῶν κτισμάτων; Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν · Ἀπ. Ἑπτά, διὰ τὰ ὁποία λέγει ἡ Γραφὴ εἰς τὴν Ἀποκάλυψιν (Κεφ. δʹ. έ.)· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου· αἳ εἰσὶ τὰ ἐπτὰ πνεύματα τοῦ Θεοῦ. Ταῦτα λοιπὸν τὰ χαρίσματα τοῦ Πνεύματος ἢ μᾶλλον εἰπεῖν αὐτὸ τὸ Πνεῦμα ἦτον εἰς τὸν Χριστὸν πλουσιότερα καὶ τελειότερα, ἢ κατ᾿ ἄνθρωπον, ὡς λέγει ὁ Προφήτης (Ἠσ. ιά. βʹ.)· καὶ ἀναπαύσεται ἐπ᾿ αὐτὸ πνεῦμα Κυρίου· πνεῦμα σοφίας καὶ συνέσεως· πνεῦμα βουλῆς καὶ ἰσχύος· πνεῦμα γνώσεως καὶ εὐσεβείας· καὶ ἐμπλήσει αὐτὸν πνεύμα φόβου Θεοῦ. Τοῦτο βεβαιώνει ὁ εὐαγγελιστὴς Ιωάννης (Κεφ. ά. ιδʹ.) λέγωντας· καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς, πλήρης χάριτος καὶ ἀληθείας. Καὶ ἐκ τοῦ Ἕξ πράγματα διδάσκει· πρῶτον πῶς κατ᾿ ἐκείνην τὴν ἀληθινὴν ἀνθρωπότητα, ὅπου ἐπηρεάστη τὴν παρθένον Μαρίαν ὁ Λόγος, κατ᾿ ἐκείνην ἔπαθεν εἰς τὸν σταυρόν διὰ ἡμᾶς, κυρίως καὶ ἀληθῶς· καὶ ἀπέθανεν ἀληθῶς· τὸ ὁποῖο τοῦτο εἶναι φανερὸν ἀπὸ τὴν ἁγίαν Γραφήν, ὅπου Phl. Schaff, Creeds of Christendom, with a History and Critical notes.

Volume II. The History of Creeds.
(Λουκ. κγʹ. μςʹ.) λέγει· καὶ φωνή μεγάλη ο Ἰησοῦς εἴπε· Πάτερ, εἰς χεῖρας σου παρατίθημι τὸ πνεῦμά μου· καὶ ταῦτα εἰπών, ἐξέπνευσε· Καὶ τὰ τίμια αἷμα ἀληθῶς δἰ ἡμᾶς ἐξέχεε, καὶ μετ’ αὐτὸ μᾶς ἐξηγούμεθα· ὁ Άποστολος· προορίσας ἡμᾶς εἰς ὀρθείαν γνωρίζῃ τὸν Χριστόν· ὡς λέγει (Ἐφ. ά. έ. καὶ ζʹ.) ὁ Ἀπόστολος· προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ, ἐν τῷ ἐξεστίσας τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ.

• Ἡ ἀγία Γραφὴ φανερῶς διδάσκει, πῶς εἶναι μονογενὴς ὁ Υἱὸς τοῦ Θεοῦ (Ἰωαν. ά. ιδʹ.) λέγουσαν· εἴδαμεν τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός· καὶ κατωτέρω (ςιχ. ιή.)· Υἱὸς, ὁ ὢν ὁ μονογενὴς, εἰς τὸν κόλπον τοῦ Πατρός. Καὶ λέγεται μονογενὴς, διατὶ ἕνας μόνος εἶναι ὁ κατ᾿ οὐσίαν Υἱὸς τοῦ Θεοῦ οἱ δὲ λοιποὶ, ὅσοι ὀνομάζουνται Υἱοὶ Θεοῦ, ἔχουσιν τὸ ὄνομα τοῦτο κατὰ χάριν καὶ θετικῶς, μὰ ὄχι φυσικῶς, ὡς πάντες οἱ πιστοὶ καὶ ἐκλεκτοί τοῦ Θεοῦ. Καὶ ἡ χάρις τούτη τῆς υἱοθεσίας διὰ μέσου τοῦ Χριστοῦ χαρίζεται,

• Ἡ ἁγία εὐχαριστία, ἤγουν τὸ σῶμα καὶ αἷμα τοῦ Κυρίου ἡμὼν Ἰησοῦ Χριστοῦ, ὑποκάτω εἰς τὴν θεωρίαν τοῦ ἄρτου καὶ τοῦ οἴνου, εἰς τὸ

• Ἡ ἰσχὺς, διατὶ φυλάττοντες πᾶσαν σταθερότητα καὶ ἀνδρείαν εἰς τὴν πίστιν, πρέπει νὰ ἀντιστέκωμεν εἰς ὅλους τοὺς πειρασμούς. Περὶ ταύτης ἡ Γραφὴ (ά. Κορ, ιςʹ. ιγʹ.) λέγει· γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε· καὶ ἀλλαχοῦ (Ἐφ. ςʹ. ιδʹ.)· στῆτε οὖν περιζωσάμενοι τὴν ὀσφύν ὑμῶν ἐν ἀληθεία, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης· καὶ ὑποδυσάμενοι τοὺς

• Ἡ ἱερωσύνη περικρατεῖ εἰς τὴν ἑαυτήν τῆς ὅλους τοὺς βαθμούς· μὲ ὅλον τοῦτο πρέπει κατὰ τὴν τάξιν νὰ δίδονται· οἷον ἀναγνώστης, ψάλτης, λαμπαδάριος, ὑποδιάκονος, διάκονος, διὰ τὰ ὅποια πλατύτερον διαλαμβάνουσιν τὰ ἀρχιερευτικὰ εὐχελόγια, λεγόμενα τακτικά. Εἰς τὸν παρόντα τόπον φθάνει μόνον νὰ εἰποῦμεν πρὸς διδασκαλίαν τῆς ὀρθοδόξου ὁμολογίας, πῶς ὁ ἐπίσκοπος πρέπει νὰ φανερώνῃ, εἰς κάθα βαθμὸν ὅπου χειροτονᾷ, τὸ ἔργον ὅπου τοῦ ἐγχειρίζει, ή τὴν θείαν ἱερουργίαν, ή τὴν Εὐαγγελίου ἀνάγνωσιν, ή νὰ φέρῃ τὰ ἱερὰ σκεύη, ή τὸν κόσμον τῆς ἐκκλησίας, διατὶ πᾶσα τάξις ἔχει τὸ ἴδιόν της σημάδιον, μὲ τὸ ὁποῖον καθ᾿ ἕνας διαφέρει ἀπὸ τὸν ἄλλον· καὶ πρέπει ὁ ἐπίσκοπος νὰ τὸ διερμηνεύῃ.

• Ἡ ἱερωσύνη, ἡ ὁποῖα εἶναι δύο λογιῶν, ἄλλη τούτῳ κατὰ τὴν τάξιν πρέπει νὰ δίδονται· οἷον ἀναγνώστης, ψάλτης, λαμπαδάριος, ὑποδιάκονος, διάκονος, διὰ τὰ ὅποια πλατύτερον διαλαμβάνουσιν τὰ ἀρχιερευτικὰ εὐχελόγια, λεγόμενα τακτικά. Εἰς τὸν παρόντα τόπον φθάνει μόνον νὰ εἰποῦμεν πρὸς διδασκαλίαν τῆς ὀρθοδόξου ὁμολογίας, πῶς ὁ ἐπίσκοπος πρέπει νὰ φυλάττῃ ὁ Χριστιανὸς κάθα χρόνον τὰς τέσσαρας νηστείας· πρώτην, τὴν πρὸ τῆς Χριστοῦ γεννήσεως· ἡ ὁποία ἀρχίζει ἀπὸ τὰς ιέ. τοῦ Νοεμβρίου· δευτέραν τὴν μεγάλην τεσσαρακοστήν, τὴν ὁποίαν ὁ Χριστὸς ἔκαμε· καθὼς (Ματθ. δʹ. βʹ.) λέγει ἡ Γραφή· καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασε· τρίτην τῶν ἁγίων Ἀποστόλων, τὴν ὁποίαν ἀρχίζει
ὃφελιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. Καὶ βέβαια εὐσεβείς εἰκεῖνοι λέγονται, οἱ ὁποῖοι κάμοντες συνεχείς προσευχὰς πρὸς τὸν Θεόν φεύγουσιν ὅλαις ταῖς ἀσεβείαις καὶ ἁμαρτίαις. Ἡ εὐσέβεια λέγω ἡ μὴ φαινομένη, ἡ ὁποία εἶναι τῶν Φαρισαίων ἀλλ᾿ ἡ ἀληθινὴ καὶ ἐγκάρδιος· ἵνα μὴ καὶ περὶ αὐτῆς (Ματθ. ιέ. ή.) εἴπει ὁ Κύριος· οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόῤῥω ἀπέχει ἀπ᾿ ἐμοῦ· καὶ πάλιν (Ματθ. κγʹ. κςʹ.)· Φαρισαίε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.

• Ἀπ. Ἡ ψυχὴ (Δαμ. ὁμιλ. εἰς τὸ ἅγιον σάββατον.) τοῦ Χριστοῦ, ἔστωντας καὶ νὰ χωρισθῇ ἀπὸ τὸ σῶμα, ἦτον πάντοτε ἐσμιμένη μὲ τὴν θεότητα, καὶ μὲ τὴν θεότητα ἐκατέβηκεν εἰς τὸν ᾅδην· καλὰ καὶ εἰς τὸν τόπον τοῦτον νὰ μὴν ἔχωμεν κἂν μίαν ἐνθύμησιν δἰ αὐτὸ. Μόνον τὸ ἔχομεν βέβαιον ἀπὸ ὅλους τοὺς ἐκκλησιαστικοὺς ὕμνους, ὅπου πραγματεύονται δἰ αὐτὸ· πῶς ὁ Χριστὸς νὰ ἐκατέβηκεν εἰς τὸν ᾅδην μὲ τὴν ψυχὴν καὶ μὲ τὴν θεότητα· καὶ πλέον χοριστᾷ μὲ τὸ τροπάριον ἐκεῖνο τῆς ἐκκλησίας, ὅπου λέγει· “ἐν τάφῳ σωματικῶς, ἐν ᾅδου δὲ μετὰ ψυχῆς ὡς Θεὸς, ἐν παραδείσῳ δὲ μετὰ λῃστοῦ, καὶ ἐν θρόνῳ ὑπῆρχες, Χριστὲ, μετὰ Πατρὸς καὶ Πνεύματος πάντα πληρῶν ὁ ἀπερίγραπτος.” Καὶ ἀπὸ τὸν ᾅδην ἐλύτρωσε τὰς ψυχὰς τῶν ἁγίων προπατόρων καὶ ἄλλα· καὶ τὰς ἔβαλεν εἰς τὸν παράδεισον· μαζὶ μὲ τοὺς ὁποίους συνεισήγαγε καὶ τὸν λῃστήν, ὅπου ἐπίστευεν εἰς τῷ σταυρῷ εἰς αὐτόν.

• Ἀπ. Ὁ Θεὸς ἠξεύρει ἀφ᾿ ἑαυτοῦ του πάντα τὰ ἀπόκρυφα καὶ τὰ βαθέα τῶν ἀνθρώπων καὶ τῶν ἀγγέλων· ὃς καὶ πρὸ κτίσεως κόσμου, καθὼς ἡ Γραφὴ (Σειρ. κγʹ. κθʹ.) λέγει· ὀφθαλμοὶ Κυρίου μυριοπλασίως ἡλίου φωτεινότεροι, ἐπιβλέποντες πάσας ὁδοὺς ἀνθρώπων, καὶ κατανοοῦντες εἰς ἀπόκρυφα μέρη· καὶ ἀλλαχοῦ (Σειρ. μβʹ. ιθʹ. κʹ.)· ἔγνω ὁ Κύριος πᾶσαν εἴδησιν, καὶ ἐνέβλεψεν εἰς σημεῖον αἰῶνος, ἀπαγγέλλων τὰ παρεληλυθότα, καὶ ἐπεσόμενα, καὶ ἀποκαλύπτων ἴχνη ἀποκρύφων· καὶ ὁ Ἰωάννης εἰς τὴν Ἀποκάλυψιν (κεφ. βʹ. κγʹ.)· Ἐγὼ εἰμί ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. Μὰ οἱ ἄγγελοι καὶ οἱ ἄνθρωποι ἂν ἠξεύρουσι
Ἀπ. Ὁ φόβος τοῦ Θεοῦ, ὁ ὁποίος πρέπει νὰ εἶναι ὡς ἂν ἐκεῖνος, ὅπου ἔχουσι τὰ παιδία πρὸς τοὺς πατέρας

Ἀπ. Ὁμολογῶ ἐν τὸ βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν.

Ἀπ. Ὅχι ὡς ἂν τάχα ἡ οὐρανὸς ἢ Σιὼν ἢ ἄλλος τόπος νὰ περιορίζῃ τὴν ἄφθονο καὶ ἀσώματον θεότητα, διατὶ ὁ Θεὸς ἔχει κἂν ἕνα τόπον, μὰ εἶναι τόπος αὐτοῦ ἑαυτοῦ. Μὰ διατὶ ἐνεργεῖ εἰς αὐτοὺς τοὺς τόπους περισσότερα, καὶ φαίνονται φανερῶτερα καὶ συνεχέστερον αἰν ἐνεργείᾳ του καὶ ἥ χάρις του, διὰ τῶτο λέγεται νὰ κατάκικα εἰς αὐτοὺς. Ὁ ἄν διὰ τοὺς οὐρανοὺς (ὡς λέγει ὁ ἱερὸς Δαμασκηνὸς Βιβ. αʹ. κεφ. ιςʹ.), ἐν αὐτοῖς γὰρ εἰσὶν οἱ ποιοῦντες τὸ θέλημα αὐτοῦ ἄγγελοι, καὶ ἀεὶ δοξάζοντες αὐτὸν· ἐν τῇ γῆν· ἐν αὐτῇ γὰρ διὰ σαρκὸς τοῖς ἀνθρώποις συνανεστράφη· ἀγάθων, ὡς ἂν εἰς αἰτίαν καὶ ἀρχήν. Καὶ ὅ, τι κακὸν εἶναι, τοῦτο ἤξευρε πῶς εἶναι ξένον καὶ μακρὰν ἀπ᾿ ἐκεῖνον, ὄχι κατὰ τὸν τόπον, μὰ κατὰ τὴν φύσιν· περὶ δὲ κτίσεως, καθ᾿ ὅσον ἀπ᾿ ἐκεῖνον ἐπλάσθη τὸν ἀγαθὸν, εἶναι καὶ αὐτὴ ἀγαθή· μὰ μὲ τούτην τὴν διαίρεσιν ὅταν ἡ λογικὴ καὶ αὐτεξούσιος κτίσις ἀποστατήσῃ ἀπὸ τὸν Θεὸν, εἶναι κακή· ὄχι διὰ τὰ παράλογα τῆς ἐργα. Μὰ ἡ ἄλογος κτίσις, ὅπου δὲν ἔχει αὐτεξούσιον, εἶναι καλὴ μὲ κάθε τρόπον εἰς τὴν φύσιν της.

Αἱ ἐντολαὶ τῆς ἐκκλησίας αἱ μᾶλλον ἐξαίρετοι εἶναι ἐννέα. Τὸ πρῶτον εἶναι, νὰ προσεύχεται καθ᾿ ἕνας εἰς τὸν Θεὸν μὲ συντριβὴν καὶ κατάνυξιν τῆς καρδίας· καὶ νὰ μυεῖται μὲ ταῖς τελεταῖς τῆς ἐκκλησίας εἰς κάθα κυριακὴν καὶ εἰς ταῖς ἑορτάσιμαι ἡμέραις· ἤγουν ἀκούωνται τὸν ὄρθρον, τὴν λειτουργίαν, τὸν ἑσπερινον, καὶ διδαχήν· διατὶ λέγει (Λουκ. ιή. ά.) ἡ Γραφή· δεῖ πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν· καὶ ἀλλαχοῦ (Ἐφ. ςʹ. ιή.)· διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι· καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων. Καὶ ἀλλαχοῦ λέγει (ά. Θεσσ. έ. ιζʹ.) ὁ ίδιος Παῦλος· ἀδιαλείπτως προσεύχεσθε.

Αἱ ψυχαὶ τῶν ἀνθρώπων ἐκείνων, ὅπου μισεύουσιν ἀπὸ τὸν κόσμον τοῦτον εὑρισκόμενα εἰς τὴν χάριν τοῦ Θεοῦ μὲ μετάνοιαν τῶν ἰδίων ἁμαρτημάτων, ἔχουσι τόπος τὰς χεῖρας τοῦ Θεοῦ· διατὶ οὕτω λέγει (Σοφ. γʹ. ά.) ἡ ἁγία Γραφή· δικαίων ψυχαὶ ἐν χειρὶ Θεοῦ, καὶ οὐ μὴ ἅψηται αὐτῶν βάσανος. Ἀκόμι ὀνομάζεται ὁ τόπος αὐτῶν παράδεισος· καθὼς ὁ Χριστὸς ὁ Κύριος ἡμῶν (Λουκ. κγʹ. μγʹ.) εἶπεν εἰς τὸν σταυρὸν ἀπάνω πρὸς τὸν λῃστήν· ἁμὴν λέγω σοι, σήμερον μὲτ᾿ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. Κράζεται καὶ κόλπος τοῦ Ἀβραὰμ, κατὰ τὸ (Λουκ. ιςʹ. κβʹ.) γεγραμμένον· ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ἀπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραὰμ. Καὶ βασιλεία τῶν οὐρανῶν, κατὰ τὸν λόγον τοῦ Κυρίου (Ματθ. ή. ιά.) λέγοντος· Δὲν εἶναι ἀνάγκη· διατὶ ὁ Θεὸς εἶναι ἕνας εἰς τὴν φύσιν καὶ τὴν οὐσίαν, μὰ τρισυπόστατος, καθὼς εἶναι φανερὸν ἀπὸ τὴν διδασκαλίαν αὐτοῦ τοῦ Σωτῆρος ἡμῶν, ὁποῦ εἶπεν πρὸς τοὺς Ἀποστόλους του (Ματθ. κή. ιθʹ.)· πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη· βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἅγιου Πνεύματος. Ἀπὸ τὰ ὁποία λόγια φανερώνεται, πῶς εἰς τὴν μίαν Θεότητα νὰ εἶναι τρία πρόσωπα, ὁ Πατὴρ, ὁ Υἱός, τὸ Πνεῦμα τὸ ἄγιον, Πατὴρ ὁ ὁποῖος πρὸ αἰώνων γεννᾷ τὸν υἱὸν ἀπὸ τὴν ἰδίαν τοῦ οὐσίαν, καὶ τὸ ἅγιον Πνεῦμα προῆσθεν. Υἱὸς ἐκ Πατρὸς γεννηθεὶς πρὸ αἰώνων ὁμοούσιος αὐτῷ· Πνεῦμα ἄγιον ἀπ´ αἰῶνος ἐκπορευόμενον.
ἐκ Πατρὸς, ὁμοούσιον τῷ Πατρὶ καὶ τῷ υἱῷ· τοῦτο ἑρμηνεύων ὁ θεῖος Δαμασκηνὸς λέγει ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ ἅγιον, εἰς μίαν αἰτίαν, τὸν Πατέρα, ἀναφέρονται. Καὶ ἄλλαχοι (κεφ. ἑν.) ὁ αὐτός· ὁ υἱὸς ἐκ τοῦ Πατρὸς ἔστι μὲ τρόπον γεννήσεως· τὸ Πνεῦμα τὸ ἅγιον καὶ αὐτὸ ἐκ τοῦ Πατρὸς εἶναι, μὰ ὧν μὲ τρόπον γεννήσεως, ἀλλ’ ἐκπορεύσεως. Καὶ ὁ θεολόγος Βενετίου Ευστάθιος λέγει τά λόγια τοῦ Ἀποστόλου τῶν Προς Ρωμαίους (κεφ. ἑν. λςʹ.), ὅτι ἐξ αὐτοῦ, καὶ δι αὐτοῦ, καὶ εἰς αὐτὸν, τά πάντα, λέγει

• Ἀπ. Δύο λογίων εἶναι αἱ γραφαὶ· κάποιαις τοῦ παλαιοῦ νόμου καὶ κάποιαις τοῦ νέου. Αἱ πρῶται ἐπροείπασι, πῶς ὁ Χριστὸς μέλλει νὰ ἔλθῃ, καὶ μὲ τίνα τρόπον εἶχε νὰ σώσῃ τὸ γένος τῶν ἀνθρώπων, ἤγουν μὲ τὸ νὰ πάθῃ, νὰ λάβῃ θάνατον, καὶ νὰ ἀνασταθῇ ἀπὸ τοὺς νεκροὺς. Καὶ ἀλλαχοῦ (κεφ. ἑν.) ὁ αὐτός· ὁ υἱὸς ἐκ τοῦ Πατρὸς ἔστι μὲ τρόπον γεννήσεως· τὸ Πνεῦμα τὸ ἅγιον καὶ αὐτὸ ἐκ τοῦ Πατρὸς εἶναι, μὰ ὧν μὲ τρόπον γεννήσεως, ἀλλ’ ἐκπορεύσεως. Καὶ ὁ θεολόγος Γρηγόριος εἰς τὰ λόγια τοῦ Ἀποστόλου τὰ πρὸς Ῥωμαίους (κεφ. ἑν. λςʹ.), ὅτι ἐξ αὐτοῦ, καὶ δι αὐτοῦ, καὶ εἰς αὐτὸν, τά πάντα, λέγει

• Ἀπ. Δύο λογίων εἶναι ἡ κατάστασις τῆς ἀκακίας εἴτουν ἀθωότητος (κατὰ τὸν ἅγιον Βασίλειον εἰς τὴν ἀρχὴν τῶν Παροιμίων). Ἡ πρώτη εἶναι μία προαιρετικὴ ἀλλοτρίωσις ἀπὸ τὰς ἁμαρτίαις, ἤγουν ὅταν λείπῃ ὁ ἄνθρωπος μὲ τὴν ἰδίαν τοῦ προαιρετικῆς απὸ τὰ ἁμαρτήματα, διὰ τὴν γυμνασίαν, ὃς ἔχει, καὶ μακρὰν συνήθειαν εἰς τὰ κακά. Ἡ δεύτερα εἶναι ἡ ἄγνοια καὶ ἡ ἀπειρία τοῦ κακοῦ, ἤγουν ὅταν δὲν γνώριζῃ, οὔτε ἐδοκίμασε καθόλου τὸ κακὸν ἢ διὰ τὴν ἡλικίαν του, ἢ δἰ ἄλλαις αἰτίαις. Καὶ κατὰ τὸν δεύτερον τοῦτον τρόπον ἦτον εἰς τὸν Ἀδὰμ ἡ ἀθωότης καὶ ἡ ἀκακία, πρὶν ἁμάρτῃ, κατὰ πᾶσαν τελειότητα καὶ δικαιοσύνην τὸν Θεού, εἰς τὴν διάνοιαν περικλείεται πᾶσα ἐπιστήμη, καὶ εἰς τὴν ἃθωσιν πᾶσα ἀρχή. Διατὶ γνωρίζωντας ὁ Ἀδὰμ τὸν Θεὸν καλώτατα (καθ’ ὅσον εἰς τὸν καιρὸν ἐκεῖνον τοῦ ἦτον συγκεχωρημένον, καθ’ ὅσον ἐπρέπε) μὲ τοῦτο, ὁποῦ εἰς τὸν Θεόν ἐγνώριζε τὸν Θεόν, εἰς τὸν Κόσμον ἐγνώριζεν ἀνάμεσα εἰς τὰ ἄλλα, ὁποῦ ἐφέλθηκασιν εἰς τὸν Ἀδὰμ ἄλλα

• Ἀπ. Δύο πράγματα ἑρμηνεύει· πρῶτον, πῶς ὁ Υἱὸς τοῦ Θεοῦ ὁ Ἰησοῦς Χριστὸς εἶναι Θεὸς ἀΐδιος, γεγεννημένος ἀπὸ τὴν ίδιαν φύσιν τοῦ Πατρὸς, ὁμότιμος καὶ ὁμόδοξος τῷ Πατρί· ὡς αὐτὸς (Ἰωαν. ἱζʹ. έ.) περὶ ἑαυτοῦ εἶπε· καὶ νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι πάντα· ἐκεῖνος Ἧστερα, ἀφ᾿ οὗ μισεύσουσιν ἀπὸ τὸν κόσμον, δὲν στέκουσιν εἰς ἕνα καὶ τὸν αὐτὸν βαθμὸν τῆς μακαριότητος κατὰ τὴν Χριστοῦ διδασκαλίαν, ὅπου (Ἰωαν. ιδʹ. βʹ.) λέγει· ἐν τῇ οἰκίᾳ τοῦ Πατρός μου μοναὶ πολλαί εἰσι· καὶ ἀλλαχοῦ (Λουκ. ζʹ. μζʹ.) ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ
πολλαὶ, ὅτι ἡγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἁγαπᾷ. Ὅμοιως καὶ ὁ Ἀπόστολος (Ῥωμ. ζ’. ς’) λέγει, ἵνα ἀποδώσῃ ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

• Ἀπ. Διατι γεννᾶται εἰς αὐτὸν εὐσέβεια, φύλαξις ἀπὸ τὴν ἀμαρτίαν, φόβος πρὸς τὸν Θεόν, φόβος τῆς

• Ἀπ. Διατι καλὰ καὶ ἡ ἐκκλησία νὰ ἔναι κτίσμα, ἀπὸ ἀνθρώπου συστεμένη, ἀλλὰ ἔχει κεφαλήν αὐτὸν τὸν Χριστόν τὸν ἀληθινὸν Θεόν, τὸ Πνεῦμα τὸ ἀγίον, ὅπου τὴν διδάσκει κάθα Χριστιανὸν νὰ ἐνθυμᾶται πάντοτε τέσσαρα πράγματα· τὸν θάνατον τὴν τελευταίαν κρίσιν, τὴν κόλασιν τοῦ ᾅδου, καὶ τὴν βασιλείαν τῶν οὐρανῶν τὴν αἰώνιον.

• Ἀπ. Διατι τὸ ἀρθρὸν τοῦτο κάμει ἐνθύμησιν τοῦ σταυροῦ τοῦ Χριστοῦ, εἰς τὸ ὁποῖον ἀπάνω ἀπέθανεν ὁ Χριστός, καὶ ἐδίδει ἀφορμὴν

• Ἀπ. Διατι κάθα Χριστιανὸν νὰ ἐνθυμᾶται πάντοτε τέσσαρα πράγματα· τὸν θάνατον τὴν τελευταίαν κρίσιν, τὴν κόλασιν τοῦ ᾅδου, καὶ τὴν βασιλείαν τῶν οὐρανῶν τὴν αἰώνιον.

• Ἀπ. Διατι πῶς τὸ Πνεῦμα τὸ ἀγίον εἶναι εὐρετὴς τῆς ἁγίας Γραφῆς, τόσον τῆς παλαιᾶς ὅσον καὶ τῆς νέας, καὶ αὐτὸ τὴν ὡμίλησε μὲ τὸ μέσον πολλῶν συνεργῶν. Διὰ τοῦτο καθὼς ἡ Γραφὴ τῆς παλαιᾶς διαθήκης τέτοιας λογῆς καὶ τῆς νέας εἶναι διδασκαλία τοῦ ἀγίου Πνεύματος. Καὶ διὰ τὴν ἀφορμὴν τούτην εἰς ὅλας

• Ἀπ. Διατι τὴν ἀδιάψευστον ἀνάστασιν τῶν ἀνθρώπων σωμάτων, τόσον τῶν ἀγαθῶν ὡς καὶ τῶν κακῶν, ὅπου μᾶς ἔδωκε μετὰ τὸν θάνατον τὴν κοιλίαν τῆς Παρθένου, ὅπου (Ἰωάν. ο. κ.) λέγει· ὅτι πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς τοῦ Υἱοῦ τοῦ Θεοῦ καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. Τὰ δὲ σώματα θέλουσιν εἶναι τὰ αὐτὰ, καθὼς (Ἰωάβ. ιθʹ. κέ.) λέγει ὁ Ἰώβ· οἶδα γὰρ, ὅτι ἀένναός ἐστιν ὁ ἐκλύειν μὲ μέλλων ἐπὶ γῆς· παρὰ γὰρ Κύριον ταῦτα μοι συνετελέσθη· ἃ ἐγὼ ἑμαυτῷ συνεπίσταμαι· ἃ ὁ ὀφθαλμός μου ἐώρακε, καὶ οὐκ ἂλλος, πάντα δὲ μοι συντετέλεσται ἐν κόλπῳ. Πλὴν τὸ σῶμα τοῦτο, ὁποῖο λέγομεν ὅτι θέλει εἶναι τὸ αὐτὸ, ἀλλὰ θέλει εἶναι ἄφθαρτον

• Ἀπ. Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν.

• Ἀπ. Εἰς τὰς τρεῖς θεολογικὰς ἀρετὰς· ἤγουν εἰς τὴν πίστιν· εἰς τὴν ἐλπίδα· καὶ εἰς τὴν ἀγάπην· κατὰ τὰς ὁποίας θέλουμεν μερίσειν καὶ τὰ τρία μέρη τῆς Ὁμολογίας, ὥστε εἰς τὸ πρῶτον νὰ ἁγιασθῆται τὸ καθαρόν τοῦ Θεοῦ ἐξ οὐρανοῦ καταβὰς ὁ ἄνωθεν Παρθένος Παναγίας ἀπὸ τὰ καθαράτα τῆς αὐτής

• Ἀπ. Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφὰς.

• Ἀπ. Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεξὶς εἰς τὸν Πατρός.
Ἀπ. Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτὸς, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρὶ, δἰ οὗ Απ. Καὶ εἰς τὸ Πνεῦμα, τὸ ἅγιον, τὸ κύρον, τὸ ζωοποιὸν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον· τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμεν, καὶ συνδοξαζόμεν, τὸ λαλῆσαν διὰ τῶν Προφητῶν. Απ. Καὶ ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκροὺς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος. Απ. Καθὼς η ψυχὴ μὲ τὸ κορμίον μαζὶ τὰ ἀγαθὰ ἐνεργοῦσιν διὰ τὸν αἰώνιον μισθὸν· τέτοιας λογῆς καὶ ἡ ψυχὴ μὲ τὸ κορμίον μαζὶ θέλουσιν ἔχειν τὴν εὐφροσύνην καὶ τὴν ἀγαλλίασιν. Μὰ οὔ διαιρετῶ· διατὶ δὲν θέλει εἶναι ἄλλη ἡ χαρὰ τῆς ψυχῆς καὶ ἄλλη τοῦ σώματος, ἐπειδὴ τὸ σῶμα θέλει εἶναι δεδοξασμένον, ἀθάνατον, ἄφθαρτον ἀνενδεές βρώσεως καὶ πόσεως, ὁμοίως πνεύματι κατὰ τὴν Γραφὴν (Ματθ. κβʹ. λʹ.) τὴν λέγουσαν· ἐν γὰρ τῇ ἀμαστάσει οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται, ἀλλὰ ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσίν. Τὸ σῶμα θέλει εἶναι δεδοξασμένον, ἀθάνατον, ἄφθαρτον ἀνενδεές βρώσεως καὶ πόσεως, ὁμοίως πνεύματι κατὰ τὴν Γραφὴν (ά. Κορ. ιέ, ωβʹ.) τὴν λέγουσαν· οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησόμεθα· δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. Η δὲ χαρὰ καὶ ἡ ἀγαλλίασις δὲν θέλει εἶναι ἄλλη παρὰ ἡ θεωρία τῆς μακαρίας Τριάδος καὶ ὁ πνευματικὸς χορὸς Απ. Καθὼς ὁ Θεὸς εἶναι ἀκατάληπτος, ἔτζη καὶ τὰ ἰδιώρατα του εἶναι ἀκατάληπτα. Μὰ ὅσον ἡμποροῦμεν ἡμεῖς νὰ συνάξωμεν ἀπὸ τὴν ἁγίαν Γραφὴν καὶ ἀπὸ τοὺς διδασκάλους τῆς ἐκκλησίας, τόσον ἔχομεν ἐξουσίαν, καὶ νὰ νοοῦμεν, καὶ νὰ λέγωμεν. Καὶ διὰ τοῦτο πρέπει νὰ ἠξεύρωμεν, πῶς τὰ θεία ἰδιώματα ἄλλα εἶναι προσωπικά καὶ ἄλλα ουσιώδη. Απ. Καθὼς ὅλοι οἱ ἄνθρωποι ἦσαν εἰς τὴν κατάστασιν τῆς ἁμαρτίας εἰς τὸν Ἀδὰμ, τέτοιας λογῆς καὶ ἀφ᾿ οὗ ἔσφαλεν, ὅλοι ἔσφαλαν εἰς αὐτὸν, καὶ ἔμειναν εἰς τὴν κατάστασιν τῆς ἁμαρτίας. Διὰ τοῦτο μὴν εἰς τὴν ἁμαρτίαν ὑπόκεινται, μὰ καὶ εἰς τὴν τιμωρίαν διὰ τὴν ἁμαρτίαν. Ἡ ὁποία τιμωρία γνωρίζεται μὲ τούτην τὴν ἀπόφασιν τοῦ Θεοῦ (Γεν. βʹ. ιζʹ.)· ᾗδ᾿ ἂν ἡμέρᾳ φάγητε ἀπ᾿ αὐτοῦ, θανάτῳ ἀποθανεῖσθε. Τὸ αὐτὸ καὶ ὁ Ἀπόστολος (Ῥωμ. έ. ιβʹ.) ἀναφέρνοντας.
συμφωνήσουσι με τὸν Ἑωσφόρον, νὰ ἐναντιωθοῦσι τοῦ Θεοῦ. Καὶ διὰ τούτο πέρνοντες ταύτην
tὴν χάριν δὲν ἠμποροῦσι ποτὲ νὰ σφάλουσι,

• Απ. Καρποὺς τοῦ ἁγίου Πνεύματος ἢ σημάδια τῆς θείας χάριτος ὁ Ἀπόστολος Παῦλος ἀπαριθμεῖ
ἐννέα λέγων (Γαλ. έ. κβʹ.) οὕτως· ὁ δὲ καρπὸς τοῦ Πνεύματός ἔστιν ἀγάπη, χαρὰ, εἰρήνη,
μακροθυμία, χρηστότης, ἀγαθοσύνη, πίστις, πράστης, ἐγκράτεια. Μὰ πρέπει νὰ πιστεύωμεν, πῶς
καὶ αὐτά

• Απ. Μὲ οὐδὲ κἂν μίαν ὁμοιότητα εἶναι δυνατὸν νὰ φανερωθῇ τελείως τὸ πρᾶγμα τοῦτο, καὶ νὰ
παραστῇ εἰς τὸν νοῦν μας φανερῶς· μὰ πρέπει νὰ πιστεύωμεν, πῶς καὶ αἱ

• Απ. Μὲ τὴν δεξιὰ χεῖρα πρέπει νὰ κάμνῃς τὸν σταυρὸν βάνωτας εἰς τὸ μέτοπόν σου τὰ τρία
μεγάλα δάκτυλα· καὶ νὰ λέγῃς· εἰς τὸ ὄνομα τοῦ Πατρός. Καὶ τότε καταβάζεις τὸ χέρι εἰς τὴν
θώρακα μὲ τὸ ἴδιον σχῆμα καὶ λέγεις καὶ τοῦ Υἱοῦ. Καὶ ἀπ᾿ ἐκεῖ εἰς τὸν δεξιὸν βραχίονα λέγοντας·
καὶ τοῦ ἁγίου Πνεύματος, παγένωντας ἕως εἰς τὸν ἀριστερόν. Καὶ ἀφ᾿ οὗ σημειώσῃς τὸν ἑαυτόν
σου μὲ τὸ ἅγιον τοῦτο σημεῖον τοῦ σταυροῦ, πρέπει νὰ τελειώσῃς μὲ τὸν λόγον τοῦτον· ἀμήν ἢ
καὶ ὅτα

• Απ. Νὰ ἐξομολογούμεθα τὰς ἁμαρτίας μας τέσσαρες φοραῖς τὸν χρόνον ἔμπροσθεν τοῦ ἱερέως
tοῦ νομίμως καὶ ὀρθοδόξως κεχειροτονημένου· οἱ δὲ προκόπτοντες εἰς τὴν εὐσέβειαν καὶ
eὐλάβειαν ἃς ἐξομολογοῦνται κάθα μῆνα· οἱ δὲ ἁπλούστεροι χρεωστοῦσι κἂν ἀπὸ μίαν φορὰν
τὸν χρόνον νὰ κάμουσιν ἐξομολόγησιν τῶν ἁμαρτιῶν των, καὶ τοῦτο νὰ γίνεται εἰς τὸν καιρὸν
tῆς ἁγίας τεσσαρακοστῆς. Εἰς δὲ τοὺς ἀṙῥώστους τοῦτο πρέπει, νὰ εἶναι ἡ πρώτη ἔννοια, νὰ
cαθαρίσουσι τὸ γοργώτερον τὴν συνείδησίν των μὲ τὴν ἐξομολόγησιν,

• Απ. Νὰ μὴ διαβάζονται τὰ βιβλία τῶν αἱρετικῶν, μήτε νὰ ἀκούεται ἡ βλάσφημος διδασκαλία
tων ἀπ᾿ ἐκείνου, ὅπου δὲν εἶναι γεγυμνασμένοι εἰς τὴν ἁγίαν Γραφὴν καὶ εἰς ταῖς ἐπιστήμαις·
mήτε νὰ διαλέγουνται μετ᾿ αὐτοὺς, μήτε νὰ συναναστρέφουνται· κατὰ τὸν μελῳδὸν Προφήτη
tὸν (Ψαλ. ά. ά.) λέγοντα· μακάριος ἀνὴρ, ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν, καὶ ἐν ὁδῷ
ἁμαρτωλῶν οὐκ ἔστη· καὶ ἀλλαχοῦ προστάσει ἡ Γραφὴ (Τίτ. γʹ. ί.) λέγουσα· αἱρετικὸν ἄνθρωπον
μετὰ πρώτην καὶ δευτέραν νουθεσίαν παραιτοῦ.

• Απ. Νὰ μὴν ἀποτολμῶσιν οἱ κοσμικοὶ, νὰ πέρνουσι βιαίως τὰ καλὰ καὶ στεκούμενα τῆς ἐκκλησίας,
kαὶ νὰ τὰ μεταχειρίζονται εἰς ἰδίαις τως χρείαις. Οἱ δὲ πνευματικοὶ προεστῶτες χρεωστοῦσι νὰ
προμηθεύουνται ἀπὸ τὰ καλὰ τῆς ἐκκλησίας τὰ στολίσματα καὶ ὅσα ἄλλα εἶναι ἀναγκαῖα εἰς τὴν
ἐκκλησίαν· ἀκόμι τὴν ζωοτροφίαν καὶ ἐνδύματα ἐκείνων, ὅπου ὑπηρετοῦσι τὴν ἐκκλησίαν· καὶ
τῶν πτωχῶν, καὶ τῶν ξένων· κατὰ τὴν διδασκαλίαν τῆς Γραφῆς ὅπου (Πρᾶξ. ιά. δθʹ.) λέγει· τῶν
dὲ μαθητῶν καθὼς ηὐπορεῖτο τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν
ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. Ὅ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς
Βαρνάβα καὶ Σαύλου. Ἀκόμι δὲν εἶναι δίκαιον

• Απ. Νὰ νὴν γίνουνται γάμοι εἰς ταῖς ἡμέραις, ὅπου κωλύει ἡ ἐκκλησία. Ἀκόμι νὰ μὴν εἶναι
παρόντες οἱ ὀρθόδοξοι Χριστιανοὶ εἰς τὰ ἀπηγορευμένα παιγνίδια καὶ θέατρα· μὴτε νὰ
ἀκολουθοῦσιν εἰς τὰ ἤθη τὰ βάρβαρα, μὰ νὰ ἐγκρατεύωνται ἀπ᾿ αὐτὰ ὅσον εἶναι δυνατὸν.

• Απ. Νὰ παρακαλοῦμεν τὸν πανάγαθον Θεὸν διὰ πᾶσαν κατάστασιν τῶν ἀνθρώπων· πρῶτον μὲν
dιὰ τοὺς πνευματικοὺς, ἤγουν διὰ τὸν παναγιώτατον Πατριάρχην, διὰ τὸν Μητροπολίτην, καὶ

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Ἐπίσκοπον τῆς ἐπαρχίας καὶ διὰ τὸν κλήρον ὅλον· ἔπειτα διὰ τὸν βασιλέα, διὰ τὸν θρόνον, διὰ τὸν κλῆρον, διὰ τὸν θρόνον τῆς ἐντολῆς, διὰ τὸν κλῆρον καὶ τῆς ἐντολῆς. ἐπετείς διὰ τὸν βασιλέα, διὰ τὸν ἡγεμόνα, διὰ τῆς θεότητος, διὰ τῆς ἀπόκρυφης ἀλήθειας, ὡς ὑπηρέτας Χριστοῦ καὶ αὐτούς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. Καὶ (ἀ. Κορ. τ' ἢβ')· ἀρετὴν ἔχωμεν δὲ ὑμῖν, ἀδελφοί, νοεῖν τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προειδοποιεῖν τοὺς ἐπαρχήν, καὶ νουθετοῦν τοὺς ἐπαρχήν, καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. Καὶ (ἀ. Κορ. θ' ἢγ')· εἰς ἄλλον τόπον· οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι

Ἀπ. Νὰ τιμῶσαι τοὺς μικτοὺς μὲ τὴν προφανείαν, ὡς δοῦλοι τοῦ Θεοῦ καὶ μεσιτεῖοι, ὡς ὑπηρέται Χριστοῦ καὶ ἀναγνώσται· ἐκεῖνοι ὕστερα ἀναγκαίον ἐν τῇ θρησκείᾳ. Καὶ (ἀ. Θεσσ. έ. ιβ')· ἀρετὴν ἔχωμεν δὲ ὑμῖν, ἀδελφοί, νοεῖν τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προειδοποιεῖν τοὺς ἐπαρχήν, καὶ νουθετοῦν τοὺς ἐπαρχήν, καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. Καὶ (ἀ. Κορ. θ' ἢγ')· εἰς ἄλλον τόπον· οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι

Ἀπ. Νὰ τίθ᾽ ὑμῖν αὐτοῦς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. Καὶ (ἀ. Κορ. θ' ἢγ')· εἰς ἄλλον τόπον· οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι

Ἀπ. Οἱ ἄγγελοι εἶναι πνεύματα, πεποίθηκεν οὐδὲ οὐκ ἔσται δηλαδὴ κἂν μία πρόσκαιρος κόλασις καθαρτικὴ τῶν ψυχῶν, ὕστερα ἀπὸ τὸν θάνατον· μάλιστα ἡ γνώμη τοῦ Ὠριγένου διὰ τοῦτο κατεκρίθη ὑπὸ τῆς Ἐκκλησίας εἰς τὴν δευτέραν Σύνοδον τὴν ἐν Κωνσταντινουπόλει. Εἰς τὸν τόπον τούτον τούτων· οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι

Ἀπ. Οὐσιώδη ἰδιώματα τοῦ Θεοῦ εἶναι ἐκεῖνα, ὡς ὑπηρέται Χριστοῦ καὶ ἀναγνώσται· ἐκεῖνοι ὕστερα ἀναγκαίον ἐν τῇ ἑκκλησίᾳ. Διὰ τὸ πρόσταγμα τοῦτο ἡ Γραφὴ (ά. Κορ. δ' ἢα')· ἐπικρίθη ὑπὸ τῆς Ἐκκλησίας εἰς τὴν δευτέραν Σύνοδον τῇ πρὸς τὸν Θεόν· 'οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέται Χριστοῦ καὶ ἀναγνώσται· ἐκεῖνοι ὑστερῶν ἀναγκαίον ἐν τῇ ἑκκλησίᾳ

Ἀπ. Πίστις ἐστὶ (κατὰ τὸν μακάριον Παῦλον Ἑβρ. ιά. ά.)· ἐπικρίθηκε ὑπὸ τῆς Ἐκκλησίας εἰς τὴν μέσην αἰῶνα· ἐπικρίθη τοῦ Θεοῦ εἰς τὴν ἑκκλησίαν, καὶ (ἀ. Κορ. ἢβ')· ἐπικρίθη ὑπὸ τῆς Ἐκκλησίας εἰς τὴν δευτέραν Σύνοδον τῇ πρὸς τὸν Θεόν· 'οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέται Χριστοῦ καὶ ἀναγνώσται· ἐκεῖνοι ὕστερα ἀναγκαίον ἐν τῇ ἑκκλησίᾳ.
Ἰησοῦν Χριστὸν μὲ τὸ μέσον τῶν ἀποστόλων τού εἰς τὴν ἐκκλησίαν, καὶ αἱ οἰκουμενικαὶ σύνοδοι
tά ἑρμηνεύουσαν καὶ τὰ ἑδοκίμασαν, καὶ νὰ πιστεύῃ εἰς αὐτὰ καθὼς προστάσσει

• Ἀπ. Πῶς ἀναμαρτήτως ἔπαθε διὰ τὰς ἡμῶν ἁμαρτίας· καθὼς λέγει ὁ Ἀπόστολος Πέτρος (ά. ἐπιστ. ἀ. ιή.) εἰδότες ὅτι οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ. Ἀκόμι καὶ ὁ

• Ἀπ. Πῶς ἄλλο θεμέλιον δὲν εἶναι τῆς ἐκκλησίας παρὰ μόνον ὁ Χριστὸς, κατὰ τὸν Ἀπόστολον (ά. Κορ. γʹ. ιαʹ.) τὸν λέγοντα· θεμέλιον γὰρ οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενο, ὃς ἐστιν Ἰησοῦς ὁ Χριστός. Καὶ ἂν κἂν μίαν φορὰν λέγονται καὶ οἱ Ἀπόστολοι καὶ οἱ Προφῆται θεμέλια τῆς πίστεως καὶ τῆς ἐκκλησίας, ὡς ἂν ὅταν (Ἀποκ. κά. ιδʹ.) λέγῃ ὁ Ἰωάννης, πῶς ἡ μεγάλη πόλις ἡ Ἱερουσαλήμ εἶχε τεῖχος εἰς δώδεκα θεμέλια κτισμένον, καὶ ἐν αὐτοῖς ἦσαν ὀνόματα τῶν δώδεκα Ἀποστόλων τοῦ Ἀρνίου· καὶ ὁ Παῦλος (Ἐφ. βʹ. κʹ.) λέγει, πῶς εἴμεσθαν ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν Ἀποστόλων καὶ Προφητῶν· τοῦτο πρέπει νὰ γροικᾶται

• Ἀπ. Πῶς ὁ Θεὸς ἀπὸ τὸ μὴ εἶναι

• Ἀπ. Πῶς ὁ Χριστὸς ἔπαθεν εἰς τὸν σταυρὸν κατὰ τὴν σάρκα, καὶ ὄχι κατὰ τὴν θεότητα· διατὶ ἡ θεότης δὲν ἔπασχε, μήτε ἐκαρφώνετο εἰς τὸν σταυρὸν, μήτε ἐμτυσμοὺς ἢ κολαφισμοὺς ἐδέχετο, μήτε ἀπέθνησε· καὶ ὅσον πῶς μὲ μόνην τὴν σάρκα ἔπασχεν, ὁ Ἀπόστολος (Κολ. ά. κβʹ.) τὸ φανερώνει λέγωντας· νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστῆσαι ἡμᾶς ἁγίους καὶ ἀμώμους, καὶ ἀνεγκλήτου κατενώπιον αὑτοῦ. Ἀλλὰ μὴν ἡ θεότης ὡς ἂν ἒλαβε τὴν ἀνθρωπότητα, ποτὲ δὲν ἐχωρίσθηκεν ἀπ᾿ αὐτήν· οὔτε (Δαμασκ. ὁμιλ. εἰς τὸ ά. σάββ. ἅγιον ut 70), εἰς τὸν καιρὸν τοῦ πάθους ἢ τοῦ θανάτου εἰς τὸν σταυρὸν, οὔτε μετὰ τὸν θάνατον· καλᾷ καὶ ἡ ψυχὴ νὰ ἐχωρίσθηκεν ἀπὸ

• Ἀπ. Πῶς ὁ θάνατος τοῦ Χριστοῦ νὰ ἦτον μὲ διαφορώτερον τρόπον παρὰ ὅπου ἦτον τῶν ἄλλων ὅλων ἁμαρτιῶν, διὰ ταῖς ἀφορμαῖς τούταις· πρῶτον διὰ τὸ βάρος τῶν ἁμαρτιῶν μας, καθὼς λέγει ὁ Προφήτης (Ἑσ. νγʹ. δʹ.) περὶ αὐτοῦ· οὗτος τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὁδυνᾶται· καὶ ἡμεῖς ἐλογισάμεθα, αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ ὑπὸ Θεοῦ καὶ ἐν κακώσει· αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν, καὶ μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν. Καὶ άλλος Προφήτης (Θρῆν. ά. ιβʹ.) ὡς ἐκ προσώπου τοῦ Χριστοῦ· οἱ πρὸς ὑμᾶς πάντες παραπορευόμενοι ὁδὸν, ἐπιστρέψατε, καὶ ἴδετε, εἰ ἔστιν ἄλγος κατὰ τὸ ἄλγος μου, ὃ ἐγενήθη μοι. Δεύτερον, διατὶ εἰς τὸν σταυρὸν ἀπάνω ἐπλήρου τὴν ἱερωσύνην, ἑαυτὸν προσενέγκας τῷ Θεῷ καὶ Πατρὶ εἰς ἀπολύτρωσιν τοῦ γένους τῶν ἀν

• Ἀπ. Πῶς εἰς τὴν ἡμέραν καθ᾽ ἕνας κατὰ τὰ ἔργα του θέλει λάβει τελείαν καὶ αἰωνίαν πληρωμήν·

• Ἀπ. Πῶς εἰς τὸν μέλλοντα αἰῶνα θέλει ἔλθῃ ἡ εὐλογία τοῦ Θεοῦ εἰς τοὺς ἐκλεκτούς του καὶ ἡ αἰώνιος ζωὴ μὲ χαραῖς καὶ εὐφροσύναις πνευματικαῖς, ὁποῦ ποτὲ δὲν θέλουσιν τέλος, καθὼς ἡ Γραφὴ (ά. Κορ. βʹ. θʹ.) μαρτυρᾷ λέγουσα· ἃ ὀφθαλμὸς οὐκ εἶδε καὶ οὖς οὐκ ἠκούσε ἡμιλητὴς ὑπὸ Θεοῦ καὶ Πατρὶ ποτὲ τοῦ Θεοῦ.
ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτὸν. Ὡςαύτως καὶ εἰς ἄλλον τόπον (Ῥωμ. ιδ’. ιζ’.) λέγει· οὐ γάρ ἔστιν ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις.

• Απ. Πῶς μετὰ τὴν ἐσχάτην κρίσιν ἄλλοι θέλουσιν εἶναι εἰς μεγαλητέρην κόλασιν, καὶ ἄλλοι εἰς μικράν, αἰωνίως· κατὰ τὸ εἰρημένον (Λουκ. ιβ’. μζ’.) εἰς τὴν Γραφήν· ὡστέ καθὼς καὶ ἄλλον τόπον (Ῥωμ. ιδ’. ιζ’) λέγει· οὐ γὰρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις.

• Απ. Πῶς τοῦ Χριστοῦ ἡ ἐνανθρώπησις ἐγίνηκε μὲ τὴν συνεργίαν τοῦ ἁγίου Πνεύματος· ὥστε καθὼς ἡ Παρθένος πρὶν τῆς συλλήψεως (Ἑσ. ζ’. ιδ’) ἦτον Παρθένος, οὕτω καὶ εἰς τὴν σύλληψιν καὶ ὕστερα ἀπὸ τὴν σύλληψιν ἔμεινε παρθένος, καὶ εἰς αὐτὸν τὸν τόκον· διατὶ ἀπὸ αὐτὴν ἐγεννήθηκε, φυλάξας ἀλώβητον τῆς παρθενίας της τὴν σφραγίδα· ὥστε καὶ ὕστερα ἀπὸ τὴν γέννησιν εἰς αἰῶνας ἀτελευτήτου εἶναι παρθένος.

• Απ. Περὶ τῆς ταφῆς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· πῶς καταπῶς ἔπαθε κυρίως καὶ ἀληθῶς εἰς τὸν σταυρὸν ἀπάνω· οὕτως καὶ ἀπέθανεν ἀληθῶς καὶ ἀληθῶς ἐτάφη εἰς τόπον ἐπίσημον. Καὶ τοῦτο ἒγινεν ὄχι χωρὶς αἰτίαν, μὰ διὰ νὰ μὴν ὑποπτεύεται τινὰς ὕστερον περὶ τῆς ἀληθοῦς αὐτοῦ ἐκ νεκρῶν ἀναστάσεως. Διατὶ ἂν ἤθελε ταφῇ εἰς κἂν ἕνα τόπον ἀπόκρυφον, καὶ καθὼς τὸ λέγουσιν, ἐν παραβύστῳ, ἐθέλασιν ἔχειν ἀφορμὴν οἱ Ἰουδαῖοι, νὰ διασύρουσι τὸν Χριστοῦ. Πρὸς μεγαλήτερην λοιπὸν

• Απ. Περὶ τούτου ὁ ἴδιος Θεοφύλακτος διδάσκει εἰς τὸ ιβ’. κεφ. ςιχ. έ. τοῦ Λουκᾶ, ἐξηγῶντας τὸν λόγον τοῦ Χριστοῦ, ὅπου εἶπεν· φοβήθητε τὸν ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· γράφει δὲ οὕτως· ὅρα γὰρ, ὅτι οὐκ εἶπε, φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι βάλλοντα εἰς τὴν γέενναν, ἀλλ᾿ ἐξουσίαν ἔχοντα βαλεῖν· οὐ γὰρ πάντως οἱ ἀποθνήσκοντες ἁμαρτωλοὶ βάλλονται εἰς τὴν γέενναν· ἀλλ᾿ ἐν τῇ ἐξουσίᾳ κεῖται τοῦτο τοῦ Θεοῦ· ὥστε καὶ τὸ συγχωρεῖν. Τοῦτο δὲ λέγω διὰ τὰς ἐπὶ τοῖς κεκοιμημένοις γινομένας προσφορὰς καὶ τὰς διαδόσεις· αἳ οὐ μικρὰ συντελοῦσι τοῖς καὶ ἐν ἁμαρτίαις βαρείαις ἀποθανοῦσι. Οὐ πάντως οὖν μετὰ τὸ ἀποκτεῖναι βάλλει εἰς τὴν γέεννον· ἀλλ᾿ ἐξουσίαν ἔχει βαλεῖν. Μὴ τοίνυν ἐλλείψωμεν ἡμεῖς σπουδάζοντες δἰ ἐλεημοσυνῶν καὶ πρεσβειῶν ἐξιλεοῦσθαι τὸν ἐξουσίαν μὲν ἔχοντα βαλεῖν, οὐ πάντως δὲ τῇ ἐξουσίᾳ ταύτῃ χώμενον,

• Απ. Πρέπει νὰ ἐξετάζουμε τὰ πρόσωπα, ὅπου μέλλουσι νὰ ἀναβοῦσιν εἰς τὸ τοιοῦτο μυστήριον, νὰ ἔχουν τρία πράγματα· πρῶτον καλὴν καὶ καθαρὰν συνείδησιν, ἀπέχοντες μακρὰν ἀπὸ τὰ ἁμαρτήματα ἐκεῖνα, ὅπου ἐμποδίζουσι τὴν ἱερωσύνην. Δεύτερον, νὰ ἔχουσιν καὶ ἐπιστήμην καὶ σοφίαν, τόσον εἰς τὴν οἰκονομίαν τῶν θείων μυστηρίων, ὡς καὶ εἰς τὴν οἰκοδομὴν τοῦ κοινοῦ λαοῦ μὲ ταῖς διδαχαῖς των. Καὶ τρίτον, νὰ ἔχουσι ὅλα των τὰ μέλη γερὰ, ὡς καὶ τὸν τούτον τοιούτον μυστήριον αὐτούτου. Οὐ πάντως οὖν μετὰ τὸ ἀποκτεῖναι βάλειν, μὴ τοίνυν ἐλλείψωμεν ἡμεῖς σπουδάζοντες δἰ ἐλεημοσυνῶν καὶ πρεσβειῶν ἐξιλεοῦσθαι τὸν ἐξουσίαν μὲν ἔχοντα βαλεῖν, οὐ πάντως δὲ τῇ ἐξουσίᾳ ταύτῃ χώμενον,
ἐσται σοι Κύριος φῶς αἰώνιον, καὶ ὁ Θεός δόξα σου. Οὐ γὰρ δύσεται ὁ ἡλίος σοι, καὶ ἡ σελήνη σοι ὁὐκ ἐκλείψει. ἔσται σοι Κύριος φῶς αἰώνιον. Οὐ γὰρ δὺσεται ὁ ἥλιος σοι, καὶ ἡ σελήνη σοι οὐκ ἐκλείψει· ἔσται γὰρ σοι Κύριος φῶς αἰώνιον. Καὶ τοῦτο τὸ φῶς εἰς τὸν τόπον τοῦτον γροικᾶται διὰ τὸ ἄκτιστον, καθὼς εἶναι φανερόν ἀπὸ τὰ λόγια τοῦ παρόντος ἄρθρου, όπου λέγει· Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα. Ἀλλὰ τὸ κτιστὸν ἐκ τοῦ μηδαμῆ μηδαμῶς ἐκτίσθη, μὰ τὸ γεννητὸν φῶς, εἴτεν ὁ Υἱὸς, εἶναι ἀπὸ τὴν οὐσίαν τοῦ Πατρός· διὰ τὸ ὁποῖον λέγει ὁ Ἀπόστολος (Ἑβρ. ά. γʹ.) οὕτως· ὃς ὢν ἀπαφήγασαι εἰς τὰ Θεῖα· διατὶ ἡ πρόνοια ἀναφέρεται εἰς τὰ κτιστὰ πράγματα, μά ἡ πρόγνωσι καὶ ὁ προορισμὸς εἶναι εἰς τὸν Θεόν, πρὶν παρὰ νὰ γενοῦσιν ὅλα τὰ κτίσματα, καλᾷ καὶ μὲ διαφορετικὸν τρόπον. Ἡ πρόγνωσι εἶναι μία γνῶσις τῶν μελλόντων, χωρὶς περιορισμὸν τῶν εἰδῶν, ἤγου χωρὶς νὰ διορίζῃ τὶ καὶ τὶ νὰ γένῃ. Ὁ δὲ Ἀπ. Πρῶτον διὰ νὰ εἶναι σημάδια τῶν ἀληθινῶν υἱῶν τοῦ Θεοῦ, ἤγου τῆς ἔκκλησίας τῆς ὀρθοδόξου, τῆς καθολικῆς καὶ ἀποστολικῆς· διατὶ ὅποιος χρᾶται τὰ μυστήρια τοῦτα καθὼς πρέπει, εἶναι εἰς τὴν ἐκκλησίαν τοῦ Θεοῦ ἀληθινὸν καὶ γνήσιον μέλος της κατὰ χάριν υἱὸς Θεοῦ. Δεύτερον, διὰ νὰ ἔχωμεν ἀσφαλὲς σημεῖον, τῆς εἰς Θεὸν ἡμῶν πίστεως, ἔστωται καὶ νὰ εἰμεθαν βέβαιοι μὲ τὴν πίστιν, καὶ μετὰ καλὰ ἔργα, νὰ σωθοῦμεν εἰς τὴν αἰώνιον ζωήν. Τρίτον, διὰ νὰ ἔχωμεν ἰατρικὰ ἀναμφίβολα, νὰ διώχνωμεν ταῖς ἀσθενείς τῶν ἁμαρτιῶν μας.

Ἀπ. Πρῶτον ζητεῖται νὰ γίνεται ἀπὸ τὸν ἀνωτάτω ἐπίσκοπον τὸ μύρον τοῦτο. Δεύτερον, νὰ ἔχῃ τὴν πρέπουμένη τοῦ ὕλην, ἤγου τὸ Ἀπ. Πρῶτον πρέπει νὰ προσέχωμεν, ὥστε ὁ μετανοῶν νὰ εἶναι χριστιανὸς πίστεως ὀρθοδόξου καὶ καθολικῆς· διατὶ ἡ μετάνοια χωρὶς τὴν ἀληθινὴν πίστιν δὲν εἶναι μετάνοια, οὔτε εἰς τὸν Θεὸν εὐπρόσδεκτος. Δεύτερον, νὰ ἐξετάζωμεν, ὥστε ὁ πνευματικὸς, ὁποῦ δέχεται τοὺς λογισμοὺς τῶν μετανοοῦντων χριστιανῶν, νὰ εἶναι ὀρθόδοξος, διατὶ ὁ αἱρετικὸς καὶ ὁ ἀποστάτης δὲν ἔχει δύναμιν τοῦ λύειν τὰς ἁμαρτίας. Τρίτον εἶναι ἀναγκαῖον νὰ ἔχῃ συντριβὴν καρδίας Ἦπειρος με τὰ ἀκόλουθα τοῦ μυστηρίου, καὶ ἄνθρωπος μὲ τὴν πίστιν, καὶ τρίτον, εἰς τὸν καιρὸν τοῦ χρίσματος νὰ διαβάζεται ἡ εὐχὴ ἐκείνη, εἰς τὴν ὁποίαν ἑρμηνεύεται τὸ μυστήριον τοῦτο ἡ δύναμις.
ἀρτός σίτινος ἔνζημος, ὅσον δυνατὸν καθαρός, καὶ οἶνος ἄμικτος ἀπὸ κάθα λογῆς ἄλλο ὑγρόν, καὶ εἰλικρινῆς εἰς ἑαυτόν. Καὶ εἰς τὴν προσκομιδὴν ἐγχεῖται καὶ ὕδωρ πρὸς πλήρωσιν τῆς Γραφῆς (Ἰωαν. ιθʼ. λδʹ.) τῆς λεγούσης, ὅτι εἷς τῶν στρατιωτῶν λόγχῃ τὴν πλευρὰν αὐτοῦ ἔνυξε, καὶ εὐθὺς ἔξηλθεν αἷμα καὶ ὑδωρ. Τέταρτον πρέπει, νὰ ἔχῃ ὁ ἱερεὺς τοιαύτην γνώμην εἰς τὸν καιρὸν, ὁποῦ ἁγιάζει τὰ δῶρα, πῶς αὐτὴ

• Ἀπ. Πρῶτον, ὅπου ἄνθρωπος μὲ τὸν γάμον ἐκκλίνει ἀπὸ κάθα κίνδυνον

• Ἀπ. Προσδοκῶ ἀνάστασιν νεκρῶν.

• Ἀπ. Σταυρωθέντα ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου και παθόντα καὶ ταφέντα.

• Ἀπ. Τὰ ἰδιώματα τοῦ Θεοῦ εἶναι ἀναρίθμητα. Μὰ τοῦτο, ὡς ἂν ὠφέλημα πρὸς τὴν σωτηρίαν φθάνουσι νὰ μᾶς, δέξιουσι, ποιάν γνώμην νὰ ἔχωμεν περὶ Θεοῦ. Διὰ τοῦτο ἀφήνωντας ἐσὺ τὰ ἄλλα, πίστευε σταθερῶς καὶ ἀμετακινήτως, πῶς εἶναι ἕνας Θεὸς ἐν τριάδι προσώπων, παντοδύναμος, πανταχοῦ παρὼν καὶ τὰ πάντα εἰδώς· ἀμετάβλητος εἰς τὴν φύσιν καὶ ἀΐδιος.

• Ἀπ. Τὰ διάφορα καὶ καρποὺς, ὁποῦ γεννοῦνται ἀπὸ τὸ μυστήριον τοῦτο, ὁ Ἀπόστολος Ἰάκωβος τοὺς ἑρμηνεύει, λέγωντας ἄφεσιν ἁμαρτιῶν ἢ σωτηρίαν ψυχῆς, ἔπειτα ὑγείαν τοῦ σώματος. Καλὴ καὶ πάντοτε ἡ θεραπεία τοῦ σώματος νὰ μὴν γίνεται, ἀλλ᾿ ἡ ἄφεσις τῶν ἁμαρτιῶν τῆς

• Ἀπ. Τὰ προσωπικὰ ἰδιώματα εἰς τὰ θεῖα εἶναι ἐκεῖνα, μετὰ ὁποία τὰ

• Ἀπ. Τέσσαρα πράγματα διδάσκει τὸ ἄρθρον τοῦτο· πρῶτον πῶς μὲ τὸ ὁποῖον ἐπαθεὶν ἄληθως, καὶ ἀνέστη ἀπὸ τοὺς νεκροὺς,

• Ἀπ. Τέσσαρα πράγματα· πρῶτον πῶς ἡ ἐκκλησία εἶναι μία, ἁγία, καθολικὴ κατὰ τὴν διδασκαλίαν τοῦ Ἀποστόλου (βʹ. Κορ. ιά. βʹ.) λέγοντος· ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ. Καὶ καθὼς ὁ Χριστὸς εἶναι ἕνας, τέτοιας λογῆς καὶ τὸν νυμφήν· ὡς δῆλον ἀπὸ τὸ δʹ. κεφαλ. τῆς πρὸς Ἐφεσίου (ςιχ. έ.) ἐπιστολῆς, ὅπου λέγει· εἷς Κύριος, μία πίστις, ἓν βάπτισμα, καὶ εἷς Θεὸς καὶ Πατὴρ πάντων.

• Ἀπ. Τέσσερα πράγματα διδάσκει. Πρῶτον πῶς ὁ Υἱὸς τοῦ Οεοῦ διὰ τὴν σωτηρίαν μας ἐκατέβηκεν ἀπὸ τοὺς οὐρανοὺς κατὰ τὴν ὑπόσχεσίν του εἰς τὴν γαστέρα τῆς καθαρωτάτης Παρθένου Μαρίας, καθὼς ὁ αὐτὸς λέγει (Ἰωαν. γʹ. ιγʹ.) περὶ ἑαυτοῦ· οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ Υἱὸς τοῦ ἀνθρώπου. Καὶ κατέβη ἀπὸ τὸν οὐρανόν, ὄχι διὰ νὰ ἀλλάξῃ τὸν τόπον· διατὶ ἔστωντας καὶ νὰ εἶναι Θεὸς πανταχοῦ εὑρίσκεται, καὶ ὅλα τὰ πράγματα πληροῖ· μὰ διατὶ οὕτως ἤρεσσεν εἰς τὴν μεγαλειότητά του, νὰ ταπεινώσῃ τὸν ἑαυτόν του, πέρνωντας τὴν ἀνθρωπότητα. Δεύτερον διδάσκει τὸ ἄρθρον τούτο, πῶς ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐπῆρεν ἀληθινὴν ἀνθρωπότητα, καὶ ὡς διατέλεσεν ἡ φαντασιώδης. Καὶ ἔστω τῶν ἀνθρώπων τῶν, ὅπως ἔκακον καὶ τὰ σώματα τὰ μὲν ἐν Χριστῷ, τὰ δὲ ἐν τῷ παθήσεως τῆς σωτηρίας.
τέλειος ἐγίνηκε μὲ ὅλα τοῦ τὰ μέρη καὶ μὲ ψυχὴν λογικὴν· ἐσμιμένα μὲ τὴν θεότητα (Δαμ. γ’. ἀ.). Καὶ κατὰ τὴν μίαν καὶ τὴν αὐτὴν ὑπόστασιν τοῦ Χριστοῦ (Ματθ. ιή. Ιζ’.) τὴν λέγουσαν· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. Καὶ πρὸς τούτοις ἡ ἐκκλησία ἔχει τὴν ἐξουσίαν τούτην, ὥστε μὲ τὰς συνόδους τὰς οἰκουμενικὰς νὰ δοκιμάζῃ τὰς Γραφὰς· νὰ κρίνῃ Πατριάρχας, Παπάδας, Ἐπισκόπους, νὰ τοὺς καθυποβάλῃ κατὰ τὰς Γραφὰς· νὰ καθυποβάλῃ κατὰ τὰς συνόδους τὰς οἰκουμενικὰς. Ἐπειδὴ εἶναι στήλη τῆς ἀληθείας καὶ θεμέλιος, κατὰ τὸν Ἀπόστολον (ά. Τιμ. γ’. ιέ’) λέγοντα· ἵνα εἰδῇς, πῶς δεῖ ἐν οἱκῳ Θεοῦ ἀναστρέφεσθαι· ἥτις ἐστιν ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας.

Ἀπ. Τὸ Ἰησοῦς σημαίνει Σωτὴρ, καθὼς ὁ ἀρχάγγελος ἡρμήνευσε, λέγων (Ματθ. ά. κά.) πρὸς τὸν Ἰωσήφ· τέξεται δὲ Υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν.

Ἀπ. Τὸ αὐτεξούσιον τοῦ ἀνθρώπου εἶναι μία θέλησις ἐλευθέρα καὶ ἀπολελυμένη. Καὶ γεννᾶται ἀπὸ τὸν λογαριασμὸν, εἴτε τὸ λογικὸν, εἰς τὸ νὰ ἐνεργᾷ τὸ ἀγαθὸν, ἢ τὸ κακόν· ἐπειδὴ τὰ λογικὰ κτίσματα πρέπει νὰ ἔχουσι φύσιν ἐξουσιαστικὴν, καὶ νὰ τὴν μεταχειρίζουνται ἐλευθέρως, ὡς ἕγοντας τὸν λόγον. Καὶ οὗτος ὁ λόγος, ὅταν ὁ ἄνθρωπος ἦτον εἰς τὴν κατάστασιν τῆς ἀθωότητος, ἤγον πρὶν ἁμάρτῃ, ἦτον ἀδιάφθορος εἰς τὴν τελειότητά του, καὶ διὰ τὴν ἁμαρτίαν ἐφθάρη. Μὰ ἡ θέλησις, καλὰ καὶ νὰ ἔμεινεν ἄβλαβης, εἰς τὸ νὰ ἐπιθυμᾷ τὸ καλὸν ἢ τὸ κακὸν· ἔγινεν μ’ ὅλον τοῦτο εἰς κάποιους πλέον ἐπιῤῥεπὴς καὶ κλίνει πρὸς τὸ κακὸν, καὶ εἰς ἄλλους πρὸς τὸ καλόν. Διὰ τὸ ὁποῖον μέγας Βασίλειος (Εἰς τὸν Ἠσ. ιδ’.) λέγει οὕτως· "ἀπὸ τὴν ἰδίαν του θέλησιν καὶ προαίρεσιν ὁ καθεὶς ἠμπορεῖ νὰ εἶναι ή σπέρμα ἅγιον, ἢ τὸ ἐναντίον. Ἄκουσον τοῦ Παύλου λέγοντος (ά. Κορ. δ’. ιε’.)· ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα· καὶ ἐκεῖνα τὰ λόγια, ὅπον (Ἰωαν. ά. ιβ’.) λέγει· ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν, τέκνα Θεοῦ γενέσθαι." Δείχνει ὁ ἅγιος τοῦτος διδάσκαλος, πῶς, καλὰ καὶ ἡ ἀνθρωπίνη θέλησις ἐβλάβη μὲ τὸ προπατορικὸ ἁμάρτημα.

Ἀπ. Τὸ βάπτισμα εἶναι μία ἔκπλυσις καὶ ἀναίρεσις τοῦ προπατορικοῦ.

Ἀπ. Τὸ δεύτερο μυστήριον εἶναι τὸ μύρον τοῦ χρίσματος· τὸ ὁποῖον ἤρχισεν ἀπὸ τὸν καιρὸν εἰς τοὺς Ἀποστόλους, σφραγίζοντας τοὺς μὲ τὴν θείαν τοῦ χάριν, διὰ νὰ κηρύττουσι σταθερῶς καὶ ἀδιαλείπτως τὴν πίστιν τοῦ Χριστοῦ. Καὶ τὴν βοήθειαν χρειάζονται καὶ οἱ βαπτιζόμενοι· καὶ καθὼς πάλαι τὸ Πνεῦμα τὸ ἅγιον ἐκατάβηκεν εἰς τοὺς Ἀποστόλους ἐν εἴδει πυρὸς καὶ ἔχυσεν εἰς αὐτοὺς τὰ χαρίσματά του· τέτοιας λογῆς καὶ τῶρα, ὅταν ὁ ἱερεὺς χρίει τὸν βαπτιζόμενον μὲ τὸ ἅγιον μύρον, χύνουνται ἀπάνω εἰς αὐτὸν τὰ.
Ἀπ. Τὸ πρῶτον εἶναι, ὅπου τὸ βρέφος μὲ τὸν ἀνάδοχόν του (ὁ ὁποῖος πρέπει νὰ εἶναι ὀρθόδοξος) ἔχει ἀνάγκην, νὰ ἀποταγῇ ἤγουν νὰ ἀρνηθῇ τὸν διάβολον καὶ σὲ όλα του τὰ ἔργα καὶ τὴν λατρείαν του καὶ πᾶσαν την πομπήν του. Μὰ ἂν ὁ βαπτιζόμενος Ἀπ. Τὸ πρῶτον κέρδος εἶναι· διά τὸν ἁμαρτίαν χάνομεν ἀθωότητα ἐκείνην, ὁποῦ ἀποκτήσαμεν εἰς τὸ ἅγιον βάπτισμα· τέτοιας λογῆς πάλιν ἐγγίζομεν εἰς αὐτὴν διὰ τῆς μετανοίας· καὶ καθὼς μὲ τὴν ἁμαρτίαν ὑστερούμεθα τῆς θείας χάριτος· τέτοιας λογῆς διὰ τῆς μετανοίας ταύτην πάλιν ἀποκτώμεθα. Καὶ καθὼς διὰ τὴν ἁμαρτίαν ἐρχόμεθα εἰς τὴν αἰχμαλωσίαν τοῦ διαβόλου· οὕτω διὰ τῆς μετανοίας ἐλευθερούμεθα ἀπ᾿ αὐτήν.

Ἀπ. Τὸ πρῶτον χάρισμα εἶναι ἡ σοφία· ἤγουν ἡ ἄνωθεν σοφία, διὰ τὴν ὁποίαν λέγει ὁ Ἀπόστολος (Ἰακ. γʹ. ιζʹ.)· ἡ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθὴς, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν· ἀδιάκριτος καὶ ἀνυπόκριτος. Εἰς τὴν σοφίαν τούτην ἐναντιοῦται ἡ σαρκικὴ σοφία κατὰ τὸν Ἀπόστολον τὸν (βʹ. Κορ. ά. ιβʹ.) λέγοντα· ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλὰ ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ. Ἐναντίον τῆς ὁποίας σαρκικῆς καὶ κοσμικῆς σοφίας λέγει ὁ ἴδιος Ἀπόστολος (ά. Κορ. ά. ιθʹ.), ἀναφέρωντας τὴν παλαιὰν Γραφήν (Ἑσ. κθʹ. ιδʹ. καὶ λγʹ. ιή.)· ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω· ποῦ Ἀπ. Τὸ σῶμα τὸ ἀνθρώπινον ἀπὸ τὸ σπέρμα τοῦ Ἀδὰμ καταβαίνει· μὰ ἡ ψυχὴ γίνεται ἀπὸ τὸν Θεὸν, καθὼς λέγει ἡ Γραφή (Ζαχ. ιβʹ. ά.)· ὁ Κύριος ἐκτείνων οὐρανὸν, καὶ θεμελιῶν γῆν, καὶ πλάσσων πνεῦμα ἀνθρώπου ἐν αὐτῷ. Καὶ ἀλλαχοῦ (Ἐκκλ. ιβʹ. ζʹ.)· καὶ ἐπιστρέψῃ ὁ χοῦς ἐπὶ τὴν γῆν, ὡς ἦν· καὶ τὸ πνεῦμα ἐπιστρέψῃ πρὸς τὸν Θεὸν, ὅσ ἔδωκεν αὐτό. Πρὸς τούτοις ἂν ἡ ψυχὴ ηθελεν εἶναι ἀπὸ τὸ σπέρμα τοῦ ἀνθρώπου, μαζὶ μὲ τὸ κορμὶ ἤθελε συναποθνήσκειν, καὶ ἤθελε διαλυθῆ εἰς χοῦν. Τοῦ ὁποίου τὸ ἐναντίον βλέπομεν εἰς τὴν Γραφήν, ἐκεῖ ὅπου ὁ Χριστὸς (Λουκ. κγʹ. μγʹ.), ὁμιλῶντας τοῦ λῃστοῦ εἰς τὸν σταυρὸν, εἶπεν· ἀμὴν λέγω σοι, σήμερον μετ᾿ ἐμοῦ ἔσῃ ἐν τῶ παραδείσῳ.
Ἀπ. Τὸν δἰ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου καὶ Μαρίας τὴν Παρθένον, καὶ ἐνανθρωπήσαντα. Ἀπ. Τοῦτο τὸ ἄρθρον τῆς πίστεως δύο τινα περιέχει, πρῶτον νὰ πιστεύῃ τις καὶ νὰ ὁμολογῇ (Δευτ. ς´. δ´.), πῶς εἶναι ἕνας Θεὸς ἐν τριάδι ἁγία δοξαζόμενος· καὶ πῶς εἰς τὴν θεότητα ἡ ἀρχὴ καὶ ἡ ῥίζα τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος εἶναι ὁ Πατήρ· δεύτερον διδάσκει, πῶς αὐτὸς ὁ ἐν τριάδι Θεὸς ἐποίησεν ἐκ τοῦ μὴ ὄντος πάντα τὰ ὁρατὰ καὶ ἀόρατα· καθὼς ὁ Ψαλμῳδὸς μαρτυρῶν λέγει (Ψαλ. λγ´. θ´.)· ὅτι αὐτὸς εἶπε, καὶ ἐγενήθησαν, αὐτὸς ἑνετείλατο καὶ ἐκτίσθησαν.

Ἀπ. Τοιαύτης τάξεως ἄνθρωποι δὲν εὑρίσκονται. Μὰ βέβαια πολλοὶ ἀπὸ τοὺς ἁμαρτωλοὺς ελευθερώνουνται ἀπὸ τῶν δεσμῶν τοῦ ᾅδου, ὄχι μὲ μετάνοιαν ἢ ἐξομολόγησιν ἐδικήν τους, καθὼς ἡ Γραφὴ (Ψαλ. ςʹ. έ.) λέγει· ἐν γὰρ τῷ ᾅδῃ τίς ἐξομολογήσεταί σοι; καθὼς ἡ Γραφὴ (Ψαλ. ριέ. ιζʹ.)· οὐχ οἱ νεκροὶ αἰνέσουσί σε, Κύριε, οὐδὲ πάντες οἱ καταβαίνοντες εἰς ᾅδου· ἀλλὰ μὲ τὰς εὐποιΐας τῶν ζώντων καὶ προσευχὰς ὑπὲρ αὐτῶν τῆς ἐκκλησίας, καὶ μὲ τὴν ἀναίμακτον μάλιστα θυσίαν, ὅπου καθ᾿ ἡμέραν προσφέρει ἡ ἐκκλησία.

Ἀπ. Τρία πράγματα· πρῶτον πῶς ὁ Χριστὸς μέλλει νὰ στρέψῃ διὰ νὰ κρίνῃ ζῶντας καὶ νεκροὺς, καθὼς ὁ ίδιος λέγει (Ματθ. κέ. λά.) διὰ λόγου του· ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὑτοῦ καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ᾿ αὐτοῦ. Καὶ θέλει ἐλθεῖ τόσον γοργά (Ματθ. κδʹ. κζʹ.), ὥσπερ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. Περὶ (εἰς τὸ αὐτὸ ςίχῳ λςʹ.) δὲ τῆς ἡμέρας τῆς παρουσίας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὔτε οἱ ἄγγελοι. Μ᾿ ὅλον τοῦτο προτήτερα μέλλει, νὰ γενοῦσι τὰ πράγματα τοῦτα· νὰ κηρυχθῇ τὸ Εὐαγγέλιον (εἰς τὸ αὐτὸ ςίχῳ ιδʹ. καὶ κά.) εἰς ὅλα τὰ ἔθνη, νὰ ἔλθῃ ὁ Ἀντίχρι

Ἀπ. Τρία πράγματα· πρῶτον πῶς τὸ Πνεῦμα τὸ ἅγιον εἶναι Θεὸς, ὁμοούσιος τῷ Πατρὶ καὶ τῷ Υἱῷ, τὸ ὁποίον εἶναι φανερὸν ἀπὸ τὰ λόγια τοῦ Ἀποστόλου (ά. Κορ. ιβʹ. δʹ.) λέγοντος· Διαιρέσεις δὲ χαρισμάτων

Ἀπ. Χωρὶς κἂν μίαν ἀμφιβολίαν

Ἀπ. (Συνοδ. α´.). Πιστεύω εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πὰντων καὶ ἀοράτων.

Ἂν ὁ Θεὸς ἐγνώριζε τὰ πάντα πρὶν τὰ κτίσῃ, τάχα καὶ ὅλα τὰ ἐπροώρισεν ὁμοίως καλὰ καὶ κακὰ, νὰ μὴ γίνουνται ἀλλοιῶς, παρα καθὼς γίνουνται;

Ὡς δὲ πρὸς σύστασιν καινοτομίας αὐτῶν παρὰ τῆς γραφῆς λαμβάνουσιν, οὐχ οὕτως

Ἄν ἴσως καὶ ὁ Θεὸς εἶναι ἕνας...
ἓνας ἀπὸ τοὺς ὀρθοδόξους χριστιανοὺς πρέπει μετ᾿ εὐλαβείας νὰ τὸν λέγῃ, ζητῶντα τὴν μεσιτείαν τῆς Παρθένου· πολλὰ γὰρ ἰσχύει δέησιν μητρὸς πρὸς εὐμένειαν Υἱοῦ. Καὶ ὁποῖος θέλει νὰ εἶναι πρὸς αὐτὴν εὐλαβής, ὃς διαβάζῃ τὸν ἀκάθιστον ὕμνον, καὶ τὰς παρακλήσεις, καὶ τοὺς λοιποὺς ὤμους τῆς ἐκκλησίας τοὺς πρὸς δόξαν αὐτῆς συνετέθεντας.

• ἐγκεντριζόμενος δὲ πρὸς τὸ κρεῖττον ὡς οἶοντε ἐκείνοις. Ἐκθειάζειν δὲ, ἀλλ᾿ οὐκ ἐξετάζειν ὀφείλομεν τὴν θείαν πρόνοιαν ἐν τοῖς ἀπόῤῥητοι καὶ μηδ᾿ ὅλως ἀποκαλυφθεῖσι κρίμασι. Τὰ μέντοι παρὰ τῇ θείᾳ γραφῇ παραδεδόμενα περὶ αὐτῆς, ὡς συντείνοντα πρὸς ζωὴν ἀιώνιον, δεῖν ἡμᾶς εὐγνωμόνως ἀνερευνᾷν καὶ ἐπομένως πρὸς τὰς πρώτας περὶ Θεοῦ ἐννοίαις ἀνενδοιάστως ἐκλαμβάνειν.

• ἐδικαίωθη ἐν πνεύματι
• ἐκ
• ἐκ δύο φύσεων
• ἐκ δύο φύσεων
• ἐκ νεκρῶν
• ἐκ πίστεως βεβαίως πιστεύσῃ

• ἐκ περιτομῆς λέγοντες, ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθε καὶ συνέφαγες αὐτοῖς; Εἰς τοὺς τούς ὅπου ἐπέκριθε ὁ Πέτρος ἐκ τῆς ἡμᾶς δυνατός κωλύσαι τὸν Θεόν; ἀκούσαντες δὲ ταῦτα ἢσύχασαν καὶ ἐδόξαζον τὸν Θεὸν λέγοντες· ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν. Καὶ κατωτέρω (ςίχῳ κβʹ.)· ἠκούσθη ὁ λόγος εἰς τὰ ᾦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας. Καὶ ἀλλαχοῦ (Πρᾶξ. ιέ. βʹ.)· ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς Ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλήμ περὶ τοῦ ζητήματος τούτου (στίχῳ κβʹ.). Τότε ἐδοξείσθη τοῖς Ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντίοχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, μετὰ τοιαύτης γραφῆς· ἐδοξείσθη τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν, μηδὲν πλέον ὑμῖν βάρος πλὴν τῶν ἐπάναγκων τῶν ὑμῶν. Ἐκ ὑμῶν ἐκ τῶν Αποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖσθαι ἕως Ἀντιοχείας. Καὶ ἀλλαχοῦ (Πρᾶξ, ιςʹ. δʹ.)· ἔταξαν ἀναβάσθαι διαφανῶς καὶ εἰσῆλθον εἰς Ζύρας ἐν Ἱεροσολύμοις· διαφανῶς καὶ ταῖς πρώταις περὶ Θεοῦ ἐννοίαις ἀνενδοιάστως ἐκλαμβάνειν.
ἐκ τοῦ Υἱοῦ δὲ τὸ Πνεῦμα οὐ λέγομεν, Πνεῦμα δὲ Υἱοῦ ὀνομάζομεν.

ἐκηρύχθη ἐν ἔθνεσιν,

ἐκπόρευσις

ἐκπορεύεται

ἐν

ἐν ψ ψευδάς,

ἐν ψ ψευδάς τὸ Πνεῦμα τὸ ἁγιασμένον ἐστίν, ἐκπορεύεται ἐν ᾦ περὶ Πίστεως.

ἐν ᾧ τὸ Πνεῦμα τὸ ἁγιασμένον ἐστίν, ἐπίσκεψις ἁγίων τόπων, αἱ γονυκλισίαι καὶ τὰ ὅμοια, ὁποῦ θέλουσι φανεῖν εἰς τὴν κρίσιν τοῦ πνευματικοῦ. Πλὴν ἐκεῖνος, ὁποῦ μισεύων ἀπὸ τὴν ἐξομολόγησιν, πρέπει νὰ λογιάζῃ εἰς τὸν ἄνθρωπον, νὰ φύγῃ ὅλως διόλου τὸ ἁμαρτάνειν, μὲ ὅλον τὸν ἐργασμόν τούτου, κατὰ τὴν συνείδησιν ὁποῦ ἔχει.

ἡ ἑβδομὰς, καὶ ἡ ἑβδομὰς μετὰ τὴν πεντηκοστὴν, καὶ ἡ προφωνήσις, καὶ ἡ τυρινή. Τὰ ὁποῖα χρεωστεῖ κάθα Χριστιανὸς ὀρθόδοξος νὰ φυλάττῃ.
• ἐκάτερον καὶ αἱ προμηνύουσαι καὶ τελειοῦσαι ῥῆσις τὸ βάπτισμα τὴν τελείαν ὑπαινίττουσι κάθαρσιν. Τοῦτο αὐτὸ καὶ αὐτά τὰ τοῦ βαπτίσματος ὀνόματα περιστῶσι. Εἰ γὰρ βάπτισμα διὰ πνεύματος καὶ πυρὸς, δῆλον ὅτι καὶ τελεία πᾶσιν ἡ κάθαρσις· τὸ γὰρ πνεῦμα τελείως καθαίρει.

• ἐκάμε τὰ πάντα μὲ τὸ πρόσταγμά του, καὶ εἰς τὸ ὅστερον ἔπλασε τὸν ἄνθρωπον, καὶ τὸν ἔκαμεν αὐθέντην ἀπάνω εἰς ὄλην τὴν κτίσιν, ὁποῦ εἶναι ὑποκάτω τοῦ οὐρανοῦ, λέγωντας (Γεν. ά, κςʹ.)· ποιήσωμεν ἄνθρωπον κατ’ εἰκόνα ἡμετέραν καὶ καθ’ ὁμοίωσιν· καὶ ἀρχέτωσαν τῶν ἰχθυῶν τῆς θαλάσσης, τῶν πετεινῶν τοῦ οὐρανοῦ, τῶν κτηνῶν, καὶ πάσης τῆς γῆς. Τὸ αὐτὸ λέγει καὶ ὁ ἱερὸς Ψάλτης (Ψαλ. ή. ςʹ.)· κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου· πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ, πρόβατα καὶ βόας ἁπάσας, ἔτι δὲ καὶ τὰ κτήνη τοῦ πεδίου· τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ τοὺς ἰχθύας τῆς θαλάσσης, τὰ διαπορευόμενα τρίβους θαλασσῶν, καὶ ἀνώτερω· ἠλάττωσας αὐτὸν βραχύ τι παῤ ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν. Μὰ διατὶ δὲν ἐφύλαξεν ὁ ἄνθρωπος τὴν ἐντολὴν τοῦ Θεοῦ εἰς τὸν παράδεισον, ὅταν ἦτον ἀθῶος, μὰ ἀπὸ τὸν ἀπηγορευμένον καρπὸν ἐπίασε καὶ ἔφαγε· διὰ τοῦτο ἐστερήθηκεν ἀπὸ τὴν ἀζίαν του καὶ ἀπὸ τὴν κατάστασιν, ὁποῦ εἶχεν εἰς τὸν καιρὸν τῆς ἀθωότητός του. Καὶ διωχθεὶς ἀπὸ τὸν παράδεισον τοιοῦτος ἐγίνεν, δ. τι λογῆς τὸν περιγράφει ὁ Προφήτης (Ψαλ. μθʹ. κʹ.) λέγωντας· ἄνθρωπος ἐν ἔκδοσις ἀκριβὴς τῆς ὀρθοδόξου πίστεως ἔκθεσις πίστεως κατὰ ἀποκάλυψιν Γρηγορίου ἐπισκόπου Νεοκαισαρείας.

• ἔλαιον, τὸ βάλσαμον καὶ τὰ λοιπὰ μυρίσματα. Τρίτον ζητεῖται, ὅτι παρευθὺς μετὰ τὸ βάπτισμα νὰ χρίῃ ὁ ἱερεὺς τὸν βαπτιζόμενον εἰς τὰ διωρισμένα μέλη, ἐπιλέγων τὰ λόγια ἐκεῖνα· σφραγὶς δωρεᾶς Πνεύματος ἁγίου, ἀμήν. Ἀπὸ τὸ μυστήριον γενοῦνται οἱ καρποὶ τούτων. Πρῶτον, διατὶ καθὼς με τὸ βάπτισμα ἀναγεννώμεθα· τέτοιας λογῆς, μὲ τὸ ἅγιον μύρον γενόμεθα μέτοχοι τοῦ ἁγίου Πνεύματος, βεβαιωθέντες εἰς τὴν πίστιν τοῦ Κυρίου, καὶ αὐξάνομεν εἰς τὴν θείαν χάριν κατὰ τὸν Ἀπόστολον (Τιτ. γʹ. έ.) τὸν λέγοντα, ὅτι ἔσωσεν ἡμᾶς κατὰ τὸν αὐτοῦ ἔλεον διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου, οὐ ἐξέχεεν ἐφʹ ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν. Δεύτερον, διατὶ μὲ τὴν δύναμιν τοῦ ἁγίου Πνεύματος οὕτως εἴμεσθεν βέβαιοι καὶ στερεοὶ, ὁποῦ δὲν ἠμπορεῖ νὰ βλάψῃ καθόλου ὁ νοητὸς ἐχθρὸς τὴν ψυχήν μας. Τοῦτο τὸ μυστήριον δὲν δίδοται δεύτερον παρὰ εἰς ἐκείνους, ὁποῦ θέλουσιν ἐπιστρέψειν ἀπὸ τὴν ἄρνησιν τοῦ ὀνόματος τοῦ Χριστοῦ.

• ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ’ ἁρχῆς κόσμου ἕως τοῦ νῦν, οὐδ᾿ οὐ μὴ γένηται. Διὰ τὴν κρίσιν τούτην φανερῶν ὁμιλεῖ λέγων (βʹ. Τιμ. δʹ. ά.) ὁ Ἀπόστολος διαμαρτύρουμαι οὐν ἐγὼ ἐνώπιον τοῦ Θεοῦ καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν ζώντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ.
• ἔφαγεν τε καὶ ἐπιειν [アルバム],
• ένα ... σαρκωθέντα ἡμετέρας ... τὸ διὰ προφητῶν κεκηρυχὸς
• ἕνα καὶ τὸν αὐτὸν Χριστόν, ὑιόν, κύριον, μονογενῆ, ἐκ δύο φύσεων [ἐν δύο φύσεσιν]
• ἐπεὶ δὲ καὶ τὸν αὐτὸν πρὸς τὸν Χριστόν, ὑιόν, κύριον, μονογενῆ, ἐκ δύο φύσεων [ἐν δύο φύσεσιν]
• ἐπεὶ δὲ καὶ τὸν αὐτὸν πρὸς τὸν Χριστόν, ὑιόν, κύριον, μονογενῆ, ἐκ δύο φύσεων [ἐν δύο φύσεσιν]
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Philip Schaff
Creeds of Christendom, with a History and Critical notes.
Volume II. The History of Creeds.
Ἐρώτησις ρςʹ.
• Ἐρώτησις ςʹ.
• Ἐρωτητέον οὖν αὐτοὺς, τίνας φασίν εἶναι τὰς τῶν μοναχῶν προσευχὰς· καὶ ἐι μὲν τοὺς μοναχοὺς 
φαίνει εἴ αὐτῶν τίνα φανερὸν ἀλλόκοτα πεποιηκέναι καὶ ἀπάρχοντα, τῇ ὑποθέσει τῶν Ἑρωδέων ἤ 
θρησκείας, καὶ αὐτοὶ εὐνοῦσκον καὶ τοὺς μοναχοὺς οὐ μόνον οὐ μοναχοὺς ἀλλ᾽ οὐδὲ Ἑρωδέων 
μοναχοὺς φαίνει. Εἰ δὲ οἱ μοναχοὶ δηηοῦσαι εἰ τὴν δόξαν καὶ τὰ μυστήρια τοῦ Θεοῦ καὶ συνεχῶς 
καὶ ἀδιαλείπτως, καὶ ἐν παντὶ καιρῷ τὸ θεῖον, ὡς πάντως ἄνθρωπος, ὡμοίος καὶ δοξολογίαις 
καταγεράτοις, πῇ μὲν τὰ τῆς γραφῆς δηηοῦσαι
• Ἑπόμενοι τοῖς ἁγίοις πατράσιν ἕνα καὶ τὸν αὐτὸν ὁμολογεῖν υἱὸν τὸν κύριον ἡμῶν Ἰησοῦν 
Χριστὸν συμφώνως ἅπαντες ἐκδιδάσκομεν, τέλειον τὸν αὐτὸν ἐν θεότητι καὶ τέλειον τὸν αὐτὸν 
ἐν ἀνθρωπότητι, θεὸν ἀληθῶς καὶ ἄνθρωπον ἀληθῶς τὸν αὐτὸν, ἐκ ψυχῆς λογικῆς
• Ἐρμηνεία εἰς τὸ σύμβολον
• Ἐπεισε δὲ μοι θαυμάζειν, πῶς τὸ δεσποτικὸ σῶμα παρὰ τινι ἐκκλησίᾳ ἴδον κρεμάμενον οἱ 
αἱρετικοὶ ἔξω τοῦ βήματος, διὰ τὸ ἴσως σεσαθρῶσθαι τοὺς τοίχους τοῦ βήματος ὑπὸ τῆς 
παλαιότητος, κἀκτοῦ συμπεραίνουσι τὰ ἀσύστατα· τὸν δὲ Χριστὸν οὐκ εἶδον ὑπὸ τὸ ἡμικύκλιον 
τοῦ ἁγίου βήματος ἤστηκεν ὡς βρέφος ἐν τῷ δίσκῳ, ἵνα ὁρᾶσθαι τὸ σῶμα τοῦ Θεοῦ καὶ ἀἱματία 
τοῦ Κυρίου τοῦ σώματος καὶ αἵματος τοῦ Κυρίου—βλάσφημο γὰρ τοῦτο καὶ ἄθεον—ἀλλὰ 
ὥστε τὸν δυνατὸν ἀνθρώπῳ, ὡς δυνατὸν ἀνθρώπῳ ἀληθῶς τὸν αὐτὸν, ἐκ τῆς γραφῆς 
καὶ τῶν ἁγίων πατράσιν ἑνὸς καὶ τὸν αὐτὸν ὁμολογεῖν υἱὸν τὸν κύριον ἡμῶν Ἰησοῦν 
Χριστὸν συμφώνως ἅπαντες ἐκδιδάσκομεν, τέλειον τὸν αὐτὸν ἐν θεότητι καὶ τέλειον τὸν αὐτὸν 
ἐν ἀνθρωπότητι, θεὸν ἀληθῶς καὶ ἄνθρωπον ἀληθῶς τὸν αὐτὸν, ἐκ ψυχῆς λογικῆς
• Ἐρμηνεία εἰς τὸ σύμβολον
• Ἐτι ἐν ἑκάστῳ μέρει καὶ τμήματι ἐλαχίστῳ τοῦ μεταβληθέντος ἄρτου καὶ οἴνου οὐκ εἶναι μέρος 
tοῦ σώματος καὶ αἵματος τοῦ κυρίου—βλάσφημο γὰρ τοῦτο καὶ ἄθεον—ἀλλὰ 
πᾶν ὅλους τοῦ σώματος καὶ αἵματος τοῦ κυρίου τῷ τοῦ ἐν πάσαις τοῖς κατὰ μέρος τῶν 
πιστῶν ἐκκλησίαις καὶ τῷ τοῦτον ἐν πάσαις τοῖς ἐκκλησίαις καὶ τῷ πάντως ἐν πάσαις τοῖς 
πιστῶν ἐκκλησίαις.
• Ἐτι καὶ πρὸ τῆς χρήσεως εὕθως μετὰ τὸν ἁγιασμὸν καὶ μετὰ τὴν χρήσιν τὸ φυλαττόμενον ἐν ταῖς ἱεραῖς θήκαις πρὸς μετάληψιν τῶν ἀποδημῆσαι μιᾷ ἓν τοῦ κρίου σῶμα, καὶ κατὰ μηδὲν διαφέρειν ἐάντου, ὡστε πρὸ τῆς χρήσεως

• Ἐτι μὴ γίνεσθαι ὑπὸ τίνος ἄλλου τὸ τῆς ἱερᾶς εὐχαριστία τοῦτο μυστήριον, εἰ μὴ μονον ἕπειτα ἡ ἅγια καὶ ἐνδυμασία ἔστειλε τις ἡ τῆς καθολικῆς ἐκκλησίας καὶ περὶ τοῦ μυστηρίου τούτου δόξα καὶ ἀληθῆς ὁμολογία καὶ ἀρχαιοτάτη

• Ἐτι κατὰ τὸν ἁγιασμὸν τοῦ ἄρτου καὶ τοῦ οἴνου οὐκ ἔτι μένειν τὴν οὐσίαν τοῦ ἄρτου καὶ τοῦ οἴνου, ἀλλ᾿ αὐτὸ τὸ σῶμα καὶ τὸ αἷμα τοῦ κυρίου εἴδει καὶ τύπῳ, ταὐτὸ εἰπεῖν, ὑπὸ τοῖς τοῦ ἄρτου συμβεβηκόσι.

• Ἐτι τέμνεσθαι μὲν καὶ διαιρεῖσθαι εἴτε χέρσιν εἴτε καὶ ὁδοῦσι τὸ σωμα καὶ τὸ αἷμα τοῦ κυρίου κατὰ συμβεβηκὸς μέντοι ἤτοι κατὰ τὰ συμβεβηκότα τοῦ ἄρτου καὶ τοῦ οἴνου, καθ᾿ ἃ καὶ ὁρατὰ καὶ ἁπτὰ εἷναι ὁμολογοῦνται, καθ᾿ ἑαυτὰ δὲ μένειν ἄτημα πάντη καὶ ἀδιαίρετα. Ὅθεν καὶ ἡ καθολικὴ ἐκκλησία φῆσι· Μερίζεται καὶ διαμερίζεται ὁ μελιζομενος καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος καὶ οὐδέποτε δαπανώμενος, ἀλλὰ τούς μετέχοντα—δηλονότι ἀξίως—ἁγιάζων.

• Ἐτι τῇ μετουσίωσις λέξει οὐ τὸν τρόπον πιστεύομεν δηλοῦσθαι, καθ᾿ ὃν ὁ ἄρτος καὶ ὁ οἶνος μεταποιοῦνται εἰς τὸ σῶμα καὶ τὸ αἷμα τοῦ κυρίου,—τοῦτο γὰρ ἄληπτον πάντη καὶ ἀδύνατο πλὴν αὐτοῦ τοῦ Θεοῦ, καὶ τοῖς πιστεύουσι ἀμάθειαν ἅμα καὶ ἀσέβειαν ἐπιφέρει—ἀλλ᾿ ὅτι ὁ ἄρτος καὶ ὁ οἶνος μετὰ τὸν ἁγιασμὸν οὐ τυπικῶς οὐδ᾿ εἰκονικῶς, οὐδὲ χάριτι ὑπερβαλλούσῃ, οὐδὲ τῇ κοινωνίᾳ ή τῇ παρουσίᾳ τῆς θεότητος μόνης τοῦ μονογενοῦς μεταβάλεται εἰς τὸ σῶμα καὶ αἷμα τοῦ Χριστοῦ κατά τινα τροπὴν ή ἀλλοίωσιν μεταποιεῖται, ἀλλ᾿ ἀληθῶς καὶ πραγματικῶς καὶ οὐσιωδῶς γίνεται ὁ μὲν ἄρτος αὐτὸ τοῦ κυρίου σῶμα, ὁ δ᾿ οἴνος αὐτὸ τοῦ κυρίου αἷμα, ὡς εἴρηται ἀνωτέρω.

• Ἐχει δ᾿ αὐτὴν πίστιν καὶ ἐλπίδα καὶ διαμονὴν καὶ τήρησιν τῶν ἐντολῶν καὶ κατὰ πρῶτον λόγον αἴτησιν τῶν οὐρανίων· πολλοὺς δ᾿ ἔχει τοὺς καρποὺς, οὓς περιττὸν ἐγκαταλέγειν· γίνεσθαι δὲ συνεχῶς, ἐπιτελεῖσθαι δὲ ὀρθίῳ καὶ γονυκλίτῳ σχήματι. Τοσαύτη δὲ ἥπερ αὐτῆς ὠφέλεια, ὥστε καὶ ψυχῆς τροφὴν καὶ ζωὴν ὁμολογεῖσθαι. Συνάγεται καὶ ταῦτα πάντα ἐκ τῆς θείας γραφῆς, ὥστε ἐὰν τις τούτων ἀπόδειξιν αἰτεῖ, ὅμοιος ἄφρονι, ἢ τυφλῷ περὶ τοῦ ἡλιακοῦ φωτὸς ὥρᾳ μεσημβρίας καὶ αἰθρίας ἀμφισβητοῦντι.

• ἡ ἐκκλησία μετὰ μίαν ἑβδομάδα τῆς ἑορτῆς τῆς ἁγίας πεντηκοστῆς· καὶ λέγεται τῶν Ἀποστόλων διὰ τὴν ἀφορμὴν τούτην· διατὶ εἰς τὸν καιρὸν ἐκείνον οἱ Ἀπόστολοι ἐνηστεύασι, πεμπόμενοι εἰς τὸ κήρυγμα τοῦ Εὐαγγελίου· καθὼς φαίνεται εἰς τὰς Πρᾶξεις αὐτῶν, ὅπου (κεφ. ιγʹ. γʹ.) λέγει· τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν. Ἡ τετάρτη νηστεία γίνεται πρὸ τῆς ἑορτῆς τῆς κοιμήσεως τῆς ὑπεραγίας Θεοτόκου καὶ ἀειπαρθένου Μαρίας· ἡ ὁποία ἀρχίζει ἀπὸ τὴν πρώτην τοῦ Λὐγούστου μηνὸς, καὶ τελειώνει τῇ ιή. τοῦ αὐτοῦ μηνός. Ἀκόμι πρέπει νὰ φυλάττετε καὶ ἡ νηστεία τῆς τετράδης καὶ τῆς παρασκευῆς· μὰ ὄχι τοῦ Σαββάτου καὶ τῆς Κυριακῆς, κατὰ τὸν ζςʹ. κανόνα τῶν ἁγίων Ἀποστόλων, ἔξω ἀπὸ τὸ μέγα σάββατο. Ἀκόμι ἐπαρέδωκεν ἡ ἐκκλησία νὰ νηστεύωμεν καὶ τῇ ιδʹ. τοῦ Σεπτεμβρίου μηνὸς κατὰ τὴν ὕψωσιν τοῦ σταυροῦ· διατὶ κάμνομεν τὴν ἐνθύμησιν τοῦ πάθους τοῦ Κυρίου Ἰησοῦ Χριστοῦ, διαβάζοντες...
τὰ Ἑὐαγγέλια τοῦ πάθους αὐτοῦ. Καὶ τῇ κ’ τοῦ Ἀὐγούστου, διὰ νὰ τιμήσωμεν τὴν ἀποτομὴν τοῦ προδρόμου μὲ νηστείαν. Ἐξὼ ἀπὸ τοῦτο μᾶς ἐπαρέδωκε, νὰ μὴ νηστεύωμεν εἰς κάποιαις ἡμέραις διατεταγμέναι· ὡς ἂν εἶναι ἀπὸ τὴν ἡμέραν τῆς γεννήσεως τοῦ Χριστοῦ ἕως τῶν ἁγίων ἑορτῶν· καὶ θλὶ η διακαινίσιμος

• ἡ ἐκκλησία, καὶ αὐτὰ ἐκ Πνεύματος ἁγίου μὲ τὴν ἐξουσίαν, προστάσσει, νὰ δοξάζωμεν πολλὰ συνεχῶς τὴν παρθένον μὲ τὸν χαιρετισμὸν εἰς τὸν καιρὸν τῆς προσευχῆς.

• ἡ δύναμις τῆς παραδόσεως μία καὶ ἡ αὐτή

• ἡ ὁμοορθοτοίς τοῦ δόξαν τοῦ ἀληθινοῦ σώματος καὶ άτομα τοῦ Χριστοῦ δια τῆς ἐνεργείας τοῦ ἁγίου Πνεύματος, ὡς ἂν εἶναι ἀπὸ τὴν ἡμέραν τῆς γεννήσεως τοῦ Χριστοῦ ἕως τῶν ἁγίων ἑορτῶν· καὶ ἡ ἐκκλησία, καὶ αὐτὰ ἐκ Πνεύματος ἁγίου εἶναι· καὶ αὐτὴ ἡ ἐκκλησία μὲ τὴν ἐξουσίαν, ὅπου ἔχει, προστάσσει, νὰ δοξάζωμεν πολλὰ συνεχῶς τὴν παρθένον μὲ τὸν χαιρετισμὸν εἰς τὸν καιρὸν τῆς προσευχῆς.

• Πρὸς τὸν Χριστὸν κύριον, τὸν θεὸν, τὸν σωτήρα, κατὰ τὴν ἔννοιαν τῆς παραδόσεως, ἔχει ἀκόμι εἰς τὸν σταυρὸν ἐτελείωνε τὴν μεσιτείαν ἀνάμεσον Θεοῦ καί ἀνθρώπων· καὶ δἰ αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν· εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ· καὶ ἀλλαχοῦ (Κολ. β´. ιδ´)· ἐξαλείψας τὸ καθ᾽ ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ.
ἀδίκους καὶ ἀνόμους καὶ βλασφήμους τῶν ἄνθρωπων εἰς τὸ αἰώνιον πῦρ πέμψῃ· τοῖς δὲ δικαίοις, καὶ ὁσίοις, καὶ τὰς ἐντολὰς αὐτοῦ τετηρηκόσι καὶ ἐν τῇ ἀγάπῃ αὐτοῦ διαμεμενηκόσι, τοῖς ἄρ’ ἀρχῆς, τοῖς δὲ ἐκ μετανοίας, ἵθελε· ἄργον γερανήν ποία βιβλία καλεῖς;

• ὁ Θεὸς νὰ μὴν θεωρῇ τὰς ἐλεημοσύνας μας, ἢ νὰ μὴ γροικῇ ταῖς προσευχαῖς μας, μὰ διατὶ ἐκεῖνοι μεσιτεύουσι διὰ μᾶς. Καὶ εἰς τὸν παλαιὸν νόμον, πρὶν δοθῇ ὁ νόμος τοῦ Μωϋσέως, ἐδιδάσκασι οἱ ἄγγελοι τὸν νόμον, καὶ τὴν θέλησιν τοῦ Θεοῦ εἰς τοὺς προπάτοράς μας, καὶ τοὺς ἐδείχνασι τὴν ὁδὸν τῆς σωτηρίας· καθὼς τὸ μαρτυρᾷ ὁ ἱερὸς Διονύσιος. Καὶ ὕστερον, ἀφ’ οὗ ἐδόθηκεν ὁ νόμος, ἐδιδάσκασιν ὁδήγωντας) τοὺς εἰς τὸ ἀγαθόν. Καὶ τοῦτο ἡ Γραφὴ τὸ σημαδεύει λέγουσα, πῶς οἱ ἄγγελοι ἐφαίνοντο εἰς τοὺς προφήτας, καὶ τοὺς ἐπρολέγασι τὰ μέλλοντα, ὡς ἂν εἰς τὸν Ἰωσὴφ, ὁποῦ ἔδωκεν ὁ ἄγγελος λόγον, νὰ προσέχῃ ἀπὸ τὴν ἀπόφασιν τοῦ Ἡρώδου, εἰπών (Ματ. β´. ιγ´)· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ, ἕως ἂν εἴπω σοι, μέλλει γὰρ Ἠρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. Ἀκόμι καὶ ὅταν

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Creeds of Christendom, with a History and Critical notes.
Volume II. The History of Creeds.

Philip Schaff
ἐφοβεῖτο, νὰ δουλεύῃ τῆς παρθένου (Ματθ. ἁ. κ´.), ὁ ἄγγελος τοῦ Κυρίου τὸν ἐθάῤῥυνε, καὶ τὸν ἐδίδαξεν. Ἀποκαλύπτουσιν ἀκόμι τὰς θείας ἐνεργείας, καθὼς εἰς τὸν καιρὸν τῆς γεννήσεως Χριστοῦ ἀπεκάλυψαν (Λουκ. β´) εἰς τους ποιμένας, ὅτι ὁ Χριστὸς ἐγεννήθηκεν εἰς τὴν Βηθλεέμ. Καὶ μὲ τὸ πρόσταγμα τοῦ Θεοῦ, παραστέκοντας τοπικῶς κάθα ἀνθρώπου, μᾶς ἐλευθερώνουσιν ἀπὸ κάθα κίνδυνον, καὶ διώκουσι τὸ ἐχθρὸν.

ὁ αὐτὸς Θεός, ὁ αὐτὸς Κύρεος, ὁ αὐτὸς βασιλεύς·

ὁ γὰρ Λόγος σάρξ ἐγένετο,

ὁ θεός μου, ὁ θεός μου, εἰς τί ἐγκατέλιπές με

ὁ μετανοῶν καὶ λύπην διὰ τὰ ἁμαρτήματός μου πεπιστευκότων ἢ ἔρχεται εἰς τὴν σωτηρίαν ὁ Ἰησοῦς ἐν σαρκί ἐληλυθότα ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα

ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν ·

ὁμοούσιον τῷ Πατρί,

ὁμοούσιον τῷ Πάτρι, ὃς καὶ ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν [καὶ ἀνέστη διὰ τριῶν ἡμερῶν], ὃς ἀληθῶς ἐγεννήθη ὃς καὶ ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν [καὶ ἀνέστη διὰ τριῶν ἡμερῶν], ὃς ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν [καὶ ἀνέστη διὰ τριῶν ἡμερῶν], ὃς ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν [καὶ ἀνέστη διὰ τριῶν ἡμερῶν], ὃς ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν [καὶ ἀνέστη διὰ τριῶν ἡμερῶν], ὃς ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν [καὶ ἀνέστη διὰ τριῶν ἡμερῶν], ὃς ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν [καὶ ἀνέστη διὰ τριῶν ἡμερῶν], ὃς ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν [καὶ ἀνέστη διὰ τριῶν ἡμερῶν], ὃς ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν [καὶ ἀνέστη διὰ τριῶν ἡμερῶν], ὃς ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν [καὶ ἀνέστη διὰ τριῶν ἡμερῶν]
ὅθεν ἔρχεται κρίνειν ζώντας καὶ νεκρούς· ὅθεν καὶ τὴν τῆς καθολικῆς ἐκκλησίας μαρτυρίαν ὑπὸ ἠτοκού τῆς ἡ θεία γραφὴ εἶναι πιστεύομεν.

ὅρος τῆς ἐν Χαλκηδόνι τετάρτης Συνόδου

ὅτι ἐστὶ Πνεῦμα ἅγιον,

Ὀ ἄνθρωπος ὁ χριστιανὸς ὁ ὀρθόδοξος καὶ καθολικὸς τί χρεωστεῖ να φυλάττῃ, διὰ να κληρονομήσῃ τὴν ζωὴν τὴν αἰώνιον;

Ὀρθόδοξος ὁμολογία τῆς πίστεως τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀνατολικῆς.

Ὁ ἄνθρωπος τοιγαροῦν πρὸ τῆς ἀναγεννήσεως δύναται φύσει κλίνειν πρὸς τὸ καλὸ καὶ αἱρεῖσθαι καὶ ἐργάζεσθαι τῷ ἐκκλησίας χρίσματι καὶ ἁγίῳ. Ἀναγεννηθεὶς δὲ ἵνα ποιηθῇ τὸ πνευματικὸν καλὸν—σωτηρίας γάρ ὅταν παρατίθεται τῷ πιστῷ ἡ ἀλήθεια τῆς θείας γραφῆς, ὡστε ἄνθρωπος καὶ ἀναγεννηθεὶς τῇ ἀλήθειᾳ να κλίνῃ πρὸς τὸ καλὸ καὶ αἱρεῖται καὶ ἐργάζεται τῷ πνευματικῷ καλῷ. Ἅγιος ὁμολογεῖν τῷ πνεύματι τῆς θείας γραφῆς καὶ τῷ πνεύματι τῆς ἡγίασμα ἡμῶν καὶ τῇ ἰδιότητι τῆς ἀναγέννησις. Ὁ τῆς ἐκκλησίας καὶ τῆς ἀναγέννησις καὶ τῆς θείας γραφῆς ἅγιον πνεῦμα.
Ὅρος ιςʹ.
Ὅρος ςʹ.
Ὅρος ϑʹ.
Ὅς [Θεὸς] ἐφανερώθη ἐν σαρκί,
Ὅτι δὲ ἀλληλοδιαδόχως τὸ τῆς ἐπισκοπικῆς μέγα μυστήριον καὶ ἀξίωμα δίδοται μέχρις ἡμῶν,
φανερόν. Ὁ γὰρ κύριος εἰπών εἶναι μεθ᾿ ἡμῶν εἰς τὸν αἰῶνα, εἰ καὶ κατ᾿ ἄλλους τρόπους χάριτος
καὶ θείων εὐεργετημάτων ἃστι μεθ᾿ ἡμῶν, ἀλλὰ ὁν κυριωτέρῳ τρόπῳ διά τῆς ἐπισκοπικῆς
τελεταρχίας οἰκείουται ἡμᾶς καὶ σύνεστιν ἡμῖν, καὶ διὰ τῶν ἱερῶν μυστηρίων ἐν
Ὅτι δὲ διαφέρει τὸ ἐπισκοπικὸν ἀξίωμα τοῦ ἁπλῶς ἱερέως, δῆλον. Ὁ γὰρ ἱερεὺς χειροτονεῖται
ὑπὸ τοῦ ἐπισκόπου, ἐπίσκοπος δὲ οὐ χειροτονεῖται ὑπὸ ἱερέως, ἀλλὰ ὑπὸ δύο οὐκ ἀρχιερέων,
ὡς ὁ ἀποστολικὸς βούλεται κανών. Καὶ ὁ μὲν ἱερεὺς ἐκλέγεται ὑπὸ τοῦ ἐπισκόπου,  ὅ δὲ ἀρχιερεύς
ὅτι δὲ ἀναγεννηθεῖν ἐπὶ τῶν ἱερών εἰς ὑπερθυμικῆς, ὁ ἱερεύς μὲν ἐκλεγείται ὑπὸ τοῦ ἰερευνίου,  ἀλλὰ
Ὅτι τὸ τοῦ ἐπισκόπου ἀξίωμα οὕτως ἐστὶν ἐν τῇ ἐκκλησίᾳ, ἀναγκαῖον, ὅτι χωρὶς αὐτοῦ μὴ
dύνασθαι μήτε ἐκκλησίαν μήτε Χριστιανόν τινα ἢ εἶναι ἢ ὅλως λέγεσθαι. Αὐτός γὰρ ὡς
ἁμαρτίας καὶ χωρὶς τοῦ βαπτίσματος οὐ δύναται τυχεῖν τῆς ἀφέσεως· ὅπερ ὁ κύριος δεικνύων οὐκ ἔφη μερικῶς ἀλλὰ καθόλου· ὅστις οὐ μὴ γεννηθῇ, ὃ ταῦτα ἐστὶ τῷ· πάντας τοὺς μετὰ τὴν ἔλευσιν τοῦ σωτῆρος Χριστοῦ εἰσελευσομένους ἐν τῇ βασιλείᾳ
tῶν οὐρανῶν δεῖ ἀναγεννηθῆναι. Εἰ δὲ τὰ νήπια ἄνθρωποι, δεῖται σωτηρίας·
ὑποκάτω.
ὡς λέγει (Ἰωαν. ά. ιβʹ.) ἡ Γραφή· ὅσοι ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι.
ὤφθη ἀγγέλοις,
Ὥστε τοῖς ἀναγεννηθεῖσιν, εἰ καὶ γνώριμος ἡ περὶ τριάδος πίστος καὶ ἡ τοῦ υἱοῦ τοῦ Θεοῦ
ἐνανθρώπησις, τὰ πάθη, ἡ ἀνάστασις, ἡ εἰς οὐρανοὺς ἄνοδος, ὁ περὶ τῆς παλιγγενεσίας καὶ κρίσεως
λόγος, ὃν ὁ οὐρανοῦ Χριστοῦ, χρίει τοὺς βαπτιζομένους τῷ ἁγίῳ μύρῳ, στεφανοῖ τοὺς κατὰ νόμον
γαμοῦντας εὐσεβεῖς, εὐχεῖται ὑπὲρ τῶν ἀσθενῶν καὶ ἀληθείας ἐπιγνώσεως
ὑπόστασις
ἀδύνατον πάσιν, εἰδέναι καὶ ἃ τὸ πνεῦμα τὸ ἅγιον μόνοις τοῖς ἐγγεγυμνασμένοις ἐπὶ σοφία καὶ ἁγιότητι φανεροῖ.

• ἀλλὰ εἰς ἑαυτὸν σάρκα ἀναπλάσαντα εἰς μίαν ἁγίαν ἑνότητα,

• ἀρχή

• ἀ. ηʹ.)· ὁ Θεὸς ἡμῶν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ, πάντα ὅσα ἠθέλησεν ἐποίησεν. Ἡμπόρει νὰ κάμῃ μυριάδας κόσμων, ὡς ἂν τοῦτον, μὰ δὲν ἠθέλησεν. Ἔπειτα πρέπει νὰ γροικᾶται τὸ παντοδύναμον τοῦ Θεοῦ, πῶς εἶναι εἰς τὴν τελειότητα, μακρὰν ἀπὸ πᾶσαν, ἀτελειότητα ή ἀδυναμίαν, ὡς δῆλον μὲ παράδειγμα. Ὁ Θεὸς δὲν ἠμπορεῖ νὰ εἶναι κακός, ἢ νὰ ἁμάρτῃ ἢ ψεύσασθαι ἑαυτὸν, ἢ ἀρνήσασθαι, διατὶ τοῦτο εἶναι ἀτελειότητον πρᾶγμα. Καὶ ἂν ὁ Θεὸς ἤθελεν εἶναι κακός, ἢ νὰ ἔσφαλλεν, ἢ νὰ ἠρνεῖτο τὸν ἑαυτὸ του, δὲν ἤθελεν εἶναι παντοδύναμος. Διατὶ τοῦτα ἀφ᾿ ἑαυτοῦ τως εἶναι σημάδια τῶν ἀτελῶν πραγμάτων. Εἶναι λοιπὸν ὁ Θεὸς παντοδύναμος κατὰ τὴν θέλησιν καὶ τελειοτάτην του ἀγαθότητα, καθὼς τὸν ἐξυμνᾷ ὁ μελῳδὸς Προφήτης (Ψαλ. οή.)

• Άπ. Διδάσκει πῶς τὸ Πνεῦμα τὸ Ῥαββὶ, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ,

• τὸ τὰς οἰκονομίας Πατρός τε καὶ Υἱοῦ σκηνοβατοῦν καθ᾽ ἑκάστην γενεὰν ἐν τοῖς ἀνθρώποις,

• Βαπτίζομαι καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τουτέστι τὸν Παράκλητον, τὸ ἐνεργῆσαν ἐν πᾶσιν τοῖς ἀπ᾽ αἰῶνος ἁγίοις, ἥστερον δὲ ἀποσταλὲν καὶ τοῖς ἀποστόλοις παρὰ τοῦ Πατρὸς, κατὰ τὴν ἐπαγγελίαν τοῦ Σωτῆρος ἡμῶν, Κυρίου Ἰησοῦ Χριστοῦ, καὶ μετὰ τοὺς ἀπόστολους δὲ πᾶσι τοῖς πιστεύουσιν ἐν τῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ· εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς βασιλείαν οὐρανῶν, καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος.

Γίνεται δὲ τὸ βάπτισμα δἰ ὕλης μὲν ὕδατος καθαροῦ καὶ οὐδένος ἑτέρου ὑγροῦ. Ἀποτελεῖται δὲ διὰ μόνου τοῦ ἱερέως καὶ ἀνάγκην ἀπροφάσιστον ἔχει γίνεσθαι καὶ δἰ ἑτέρου ἀνθρώπου, πλὴν ὀρθοδόξου καὶ σκοπὸν ἔχοντο τὸν ἀρμόδιον τῷ θείῳ βαπτίσματι. Ἀποτελέσματα δὲ τοῦ βαπτίσματος, συνελόντι φάναι, πρῶτον ἡ ἄφεσις τοῦ προπατορικοῦ πλημμελήματος καὶ ὅσων ἁμαρτιῶν πεπραχὼς ἦν ὁ βάπτισθείς. Δεύτερον ῥύεται ἐκεῖνον τῆς ἀϊδίου ποινῆς, ἥτινες ἥν ἠπεκείτο, εἴτε διὰ τὸ ἄρχέγονον ἁμάρτημα εἴτε διὰ ἑγκατάστασις ναοῦ ἡμῶν ὁ θεὸς παρακάταστην. Τρίτον δίδωσιν αὐτοῖς τὴν ἀθανασίαν· δικαίων γὰρ αὐτοὺς τῶν προημαρτημένων ναοὺς Θεοῦ ἀποκαθίστησιν. Οὐκ ἔστι δὴ εἰπεῖν, μὴ λύεσθαι διὰ τοῦ βαπτίσματος πάσας τὰς ὁπωσοῦν πρὸ τοῦ βαπτίσματος ὁμολογεῖ τοῖς πιστεύουσιν μὲν, οὐκ ἰσχύειν δέ. Τοῦτο γὰρ ἁμαρτίας πεπραχὼς ἔφαρσεν, καὶ ἕτετεν δὶ τῷ θείῳ βαπτίσματι. Ἄκομα ἐφορθίζεται, καὶ ὡς μὴ ὡσαντὶς ἡ ἁμαρτία ἀφανίζεται, καὶ ὡς μὴ ὡσαντὶς ἡ ἁμαρτία ἀφανίζεται.
τίνες τῶν πτωχῶν ἱερέων ἔχουσι τὸ δεσποτικὸν σῶμα ἐν σκεύεσι ξυλίνοις, οὐκ ἀρνούμεθα· καὶ γὰρ ὁ Χριστὸς οὐχ ὑπὸ λίθων καὶ μαρμάρων τιμᾶται, ἀλλὰ διάνοιαν ὑγιῆ καὶ καρδίαν καθαρὰν αἰτεῖ παρ ἡμῶν.

• Διὰ ποῖον τέλος τὰ μυστήρια διετάχθησαν;
• Διὰ τίνα αἰτίαν ὁ Υἱὸς τοῦ Θεοῦ ὀνομάζεται μονογενής;
• Διὰ τοῦτο εὐλὸγως ἠμποροῦμεν νὰ εἰποῦμεν ἀπὸ τὰ καθ᾿ ἡμᾶς, πῶς εἰς τὸν Θεόν πρῶτον εἶναι εἰς τὴν τάξιν ἡ πρόγνωσι, δεύτερον τὸ προορισμὸν, ἐπείτα μετὰ τὴν κτίσιν ἀκολουθεῖ ἡ πρόνοια τῶν κτισμάτων.
• Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμεθα
• Διατὶ λέγομεν πῶς πιστεύομεν εἰς τὴν ἐκκλησίαν, ὅπου εἶναι κτίσμα, ὁφείλοντες εἰς μόνον τὸν Θεόν πιστεύειν;
• Διατὶ τὸ κορμίν του ἔμεινε εἰς τὸν σταυρὸν, ἡ δὲ ψυχή του ὡς πνεῦμα ἀθάνατον ἐπῆγε ματὶ μὲ τὸν Χριστὸν εἰς τὸν παράδεισον. Μὰ ἂν ἤθελεν εἶναι ἀπὸ τὸ σπέρμα, μαζὶ μὲ τὸ κορμὶ ἤθελεν ἀποθάνῃ εἰς τὸν σταυρὸν. Ἔπειτα δὲ πῶς ἐθέλασιν ἠμπορέσει νὰ ἀληθεύσουσι τὰ λόγια τοῦ Κυρίου ἡμῶν, ὅπου εἶπεν· οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ (Ματθ. κβʹ. λαʹ.) λέγοντος· ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ· οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν ἀλλὰ ζώντων. Τὸ ὁποῖον πρέπει νὰ γροικᾶται ὄχι διὰ τὸ σῶμα, ἀλλὰ διὰ τὴν ψυχήν· διατὶ τὰ σώματα τῶν νεκρῶν εἰς χοῦν ἀνελύθησαν· μὰ ἂν ἤθελεν εἶναι καὶ αὐτὴ ἀπὸ τὸ ἴδιον σπέρμα, μαζὶ ἐθέλασι συναποθνήσκειν. Καὶ δίδοται ἀπὸ τὸν Θεόν ἡ ψυχή, ἀφ᾿ οὗ ὀργανίσθηκε καὶ γένη ἐπιτήδειον εἰς τὴν ὑποδοχήν της· καὶ ὅταν δίδοται εἰς αὐτὸ, χύνεται εἰς ὅλον τὸ κορμὶ, ως ἂν τὸ πῦρ εἰς τὸ ἀναμμένον σίδερον. Μὰ μὲ πλέον ἐξαίρετον λόγον εὑρίσκεται εἰς τὴν κεφαλὴν καὶ εἰς τὴν καρδίαν.

• Διατί εἰς τὸ πρῶτον ἄρθρον τῆς πίστεως, ἀφήνοντες τὰ ἰδιώματα, ἐβάλασι μόνον τὸ, παντοκράτορα;
• Διατί χρεωστεῖ ὁ χριστιανὸς νὰ πιστεύῃ πρῶτον, καὶ ὕστερα νὰ κάμῃ τὰ καλὰ ἔργα;
• Δοσίθεος ἐλέῳ Θεοῦ Πατριάρχης Ἰεροσολυμῶν τοῖς ἐρωτῶσι καὶ πυνθανομένοις περὶ τῆς πίστεως καὶ θρησκείας τῶν Γραικῶν ἤτοι τῆς ἀνατολικῆς ἐκκλησίας, πῶς δηλονότι περὶ τῆς ὀρθοδόξου πίστεως φρονεῖ, ἐν ὀνόματι κοινῶς τῶν ὑποκειμένων τῷ καθ᾿ ἡμᾶς ἀποστολικῷ θρόνῳ Χριστιανῶν ἁπάντων καὶ τῶν ἐπιδημούντων τῇ ἁγίᾳ ταύτῃ καὶ μεγάλῃ πόλει Ἱερουσαλήμ ὀρθοδόξων προσκυνητῶν (οἷς πᾶσα ἐν τοῖς περὶ πίστεως ἡ καθολικὴ ἐκκλησία συνάδει) ἐκδίδωσι σύντομον ὁμολογίαν ταύτην εἰς μαρτύριον πρὸς Θεοῦ πρὸς ἀνθρώπων εἰλικρινεῖ συνειδήσει, οὐδεμιᾶς ἄνευ προσποιήσεως.

• Δοσίθεος ἐλέῳ Θεοῦ πατριάρχης τῆς ἁγίας Ἱερουσαλήμ καὶ πάσης Παλαιστίνης ἀποφαίνεται καὶ ὁμολογῶ, ταύτην εἶναι τὴν πίστιν τῆς ἀνατολικῆς ἐκκλησίας.

• Εἰ δὲ τινὲς εἰδωλολατρεῖν ἡμᾶς, ἁγίους καὶ εἰκόν
• Εἰ δὲ τὴν θείαν γραφὴν κοινῶς παρὰ πάντων τῶν Χριστιανῶν ἀναγινώσκεσθαι;
Εἰ οὖν τὰ τῶν μοναχῶν ἐστὶ τὰ τῶν ἀποστόλων καὶ προφητῶν, δὸς δ′ εἰπεῖν καὶ τῶν ἁγίων πατέρων καὶ τῶν προπατόρων αὐτοῦ τοῦ Χριστοῦ: δὴ λέγω ὅτι αἱ τῶν μοναχῶν εὐχαὶ καρποὶ εἰσὶ τοῦ τῶν χαρισμάτων δοτῆρος ἁγίου πνεύματος.

Εἰ σαφὴς ἦν ἡ θεία γραφὴ πᾶσι τοῖς ἀναγινώκουσι Χριστιανοῖς, οὐκ ἂν ὁ κύριος ἐρευνᾷν ταύτην τοῖς βουλομένοι σωτηρίας τυχεῖν ἐπέτρεπε· καὶ τὸ χάρισμα τῆς διδασκαλίας ματαίως τῷ Παύλῳ ἐλέγετο τεθῆναι ὑπὸ τοῦ Θεοῦ τῇ ἐκκλησίᾳ· καὶ ὁ Πέτρος οὐκ ἂν περὶ τῶν τοῦ Παύλου ἐπιστολῶν ἔχειν τινὰ δυσνόητα ἔλεγε. Δῆλον οἶν, ὡς πολὺ τὸ βάθος ἔχειν τὴν γραφὴν καὶ τὸ μέγεθος τῶν ἐννοιῶν καὶ δεῖσθαι ἐπιστημόνων καὶ θείων ἀνδρῶν πρὸς ἔρευναν καὶ ἀληθῆ κατάληψιν καὶ γνώσιν ὀρθήν καὶ συνῳδὸν τῇ πάσῃ γραφῇ καὶ τῷ δημιουργῷ ταύτης ἁγίῳ πνεύματι.

Εἰ σαφής ἐστιν ἡ γραφὴ πᾶσι τοῖς ἀναγινώσκουσι Χριστιανοῖς;
ἐν οὐρανοῖς. Ἀκόμι προσφέρουσιν εἰς τὴν θείαν μεγαλειότητα τὰς προσευχὰς καὶ ἐλεημοσύνας μας, καὶ τὰς λοιπὰς ἀγαθοεργίας· ὥστε διατιμᾶται τὰ εἰς τὴν γῆς ἐξαιριστικῶς.

Καὶ ἂν λέγῃς, πῶς εἶναι ἵδιον τοῦ Θεοῦ μόνου, τὸ εἰδέναι πάντα, τὰ κρύφια δηλαδή καὶ φανερά, πῶς καὶ οἱ ἄνθρωποι, οἱ προφῆται, καὶ οἱ ἀγγέλοι τὰ ζεύχαιροι;

Καὶ ἐν πνεύμα ἅγιον ἔγινον ἐκ τοῦ Θεοῦ.

Καὶ ἂν εἶναι ὁ Θεὸς ἀπερίγραπτος καὶ πανταχοῦ πάρεστι, πῶς λέγεται, ὅτι ἐν οὐρανοῖς κατοικεῖ, καὶ εἰς ἄλλους τινὰς τόπους τῆς γῆς ἐξαιρετωτέρως;

Καὶ ἂν εἶναι ἰδίωμα τοῦ Θεοῦ μόνου, τὸ εἰδέναι πάντα, τὰ κρύφια δηλαδή καὶ φανερά, πῶς καὶ οἱ ἄνθρωποι, οἱ προφῆται, καὶ οἱ ἀγγέλοι τὰ ζεύχαιροι;

Καὶ ἐν πνεύμα ἅγιον ἐκ πάντων τῶν ἀγγέλων, ὥστε εἶναι εἰς βεβαιαί καὶ τὰς κατάστασις αὐτοπροσωπικά εἰς τὸν προορισμόν ἐν ἀκίνδυνον κατάστασιν εἰς τὸν προορισμόν ἐπειδή δὲν ἔχουσιν.
καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον,
καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ εἰς παράκλησιν καὶ ἁγιασμὸν καὶ τελείωσιν τοῖς πιστεύουσιν διδόμενον, καθώς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς διετάζατο τοῖς μαθηταῖς, λέγων· πορευθέντες μαθητεύσατε πάντα τὰ έθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος· δηλονότι πατρὸς ἀληθῶς πατρὸς ὄντος, υἱοῦ δὲ ἀληθῶς υἱὸν ὄντος, τοῦ δὲ ἁγίου πνεύματος ἁληθῶς πνεύματος ὄντος, τῶν ὀνομάτων υἱός ἀληθῶς υἱόν ὑπὸ ἄρχον κειμένων, ἀλλὰ σημαίνοντων ἀκριβῶς τὴν οἰκείαν ἑκάστου τῶν ὀνομαζομένων ύπόστασιν καὶ τάξιν καὶ δόξαν· ὡς εἶναι τῇ μὲν ὑποστάσει τρία, τῇ δὲ συμφωνίᾳ ἕν.
καὶ εἰς τὸν Κύριον Ἰησοῦν τὸν Χριστὸν, τὸν μονογενῆ αὐτοῦ Υἱὸν, τὸν πρωτότοκον πάσης κτίσεως, τὸν πρὸ αἰώνων εὐδοκίᾳ τοῦ Πατρὸς γεννηθέντα, διὸ κτισθέντα· τὰ πάντα ἐγένετο τὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς, ὁρατὰ τε καὶ ἀόρατα· τὸν ἐπ᾽ ἐσχάτων ἡμερῶν κατελθόντα ἐξ οὐρανῶν, καὶ σάρκα ἀναλαβόντα, καὶ ἐκ τῆς ἁγίας παρθένου Μαρίας γεννηθέντα, καὶ πολιτευσάμενον ὡς οἰκείαν ἑκάστου τῶν ὀνομαζομένων ύπόστασιν καὶ τάξιν καὶ δόξαν· 
καθὼς διὰ τῆς ἁμαρτίας αἰσχύνη καὶ φόβος εἰσέρχεται εἰς τὴν συνείδησίν μας· τέτοιας λογῆς διὰ τῆς μετανοίας ἐπιστρέφει εἰς ἡμᾶς εἰρήνη καὶ θάῤῥος τοιοῦτον, ὡς ἂν ἔχουσι τὰ τέκνα πρὸς τοὺς πατέρας των.
καὶ ταῦτα μὲν περὶ τῶν κεφαλαίων καὶ ἐρωτήσεων Κυρίλλου. Οἱ δὲ αἱρετικοὶ καὶ τὴν προσευχὴν τῶν εὐσεβῶν πρὸς τὸν Θεόν κακίζουσιν, ἔπειτα οὐκ οἴδαμεν, ὅπως αὐτὴν μόνων τῶν μοναχῶν κατηγοροῦσι. Τὴν προσευχὴν τοίνυν ἡμεῖς ὁμιλίαν μετὰ Θεοῦ καὶ πρεπόντων ἀγαθῶν αἴτησιν, παῤ οὗ λαβεῖν ἐλπίζομεν, ἀνάβασίν τε νοῦ πρὸς Θεὸν καὶ εὐσεβῆ πρὸς Θεὸν ἀπευθυνομένη διάθεσιν, ζήτησιν τῶν ἀνωτέρω, ψυχῆς ἁγίας βοήθημα, λατρείαν τῷ Θεῷ κεχαρισμένην, σημεῖον μετανοίας καὶ βεβαίας ἐλπίδος οἴδαμεν· γίνεσθαι δὲ ἢ νῷ μόνῳ ἢ νοΐ.
καὶ τοὺς ἁγίους καὶ τὰς ἁγίας εἰκόνας προσκυνοῦμεν, ὃν εἴρηται τρόπον, καὶ ἱστοροῦμεν ταύτας εἰς καλλωπισμὸν τῶν ναῶν, καὶ ἵνapos; ὦσι βιβλία τῶν ἀμαθῶν καὶ πρὸς μίμησιν τῶν ἀρετῶν τῶν ἁγίων καὶ ἀνάμνησιν καὶ ἔρ
• Οἱ δ᾽ αἱρετικοί, βουλόμενοι μηδὲν ὧν Χριστὸς ἐπέτρεψε ἀπαρὰθραυστον ἐᾶσαι, καὶ ταύτης καθήψαντο. Αἰσχυνόμενοι δ᾽ οὕτω φανερῶς ἀσεβεῖν τεῶς μὲν περὶ προσευχῆς, ἁπλῶς μὴ γίνεσθαι οὐ κωλύουσι, ταῖς τῶν μοναχῶν εὐχαῖς ταράττονται· ὅπερ καὶ αὐτὸ ποιοῦσιν, ἵνα τοῖς ἁπλοϊκοῖς μῖσος κατὰ τῶν μοναχῶν θῶσι πρὸς τὸ μὴ ὅλως ἀνέχεσθαι τούτους τυχὸς ὡς βεβήλους καὶ νεωτεριστὰς ὁρᾷν, μὴ ὅτιγε ἀνέχεσθαι τὰ τῆς εὐσεβοῦς καὶ ὀρθοδόξου πίστεως δόγματα διδάσκεσθαι παῤ αὐτῶν. Σοφὸς γὰρ ὁ ἀντίδικος περὶ τὸ κακὸν καὶ ἀγχίνους περὶ τὰ μάταια· ὅθεν καὶ τοῖς ὁπαδοῖς αὐτοῦ—οἷοι οἱ αἱρετικοὶ οὗτοι μάλιστα—οὐκ ἔστι τοσοῦτον εὐσεβεῖν, ὅσον περισπούδαστον τὸ ἀείποτε ἐκτραχηλιάζειν ἐπὶ βάθει κακῶν καὶ ἐκρήγνυσθαι ἐς τόπους, οὓς οὐκ ἐπισκοπεῖ κύριος.

• Οὓς δὲ προφέρουσι τῶν ἁγίων ως λέγοντας, μὴ ἐξὸν προσκυνεῖν τὰς εἰκόνας· ἡμῖν μᾶλλον βοηθεῖν ἐκείνους ἡγούμεθα, ἐπεὶ ἐκεῖνοι ἀγωνιστικῶς διαλεγόμενοι καὶ κατὰ τῶν λατρευτικῶς προσκυνούντων τὰς ἁγίας εἰκόνας καὶ κατὰ τῶν φερόντων εἰς τὰς ἐκκλησίας τὰς εἰκόνας τῶν τεθνηκότων συγγενῶν ἐφέροντο καὶ ἀναθέματι τοὺς οὕτω ποιοῦντας καθυποβάλλουσιν, οὐ κατὰ τῆς ὀρθῆς προσκυνήσεως τῶν τε ἁγίων καὶ ἁγίων εἰκόνως καὶ τοῦ τιμίου σταυροῦ καὶ τῶν λοιπῶν, ὧν εἴρηται, ὅπου μάλιστα καὶ ἀπὸ τοῦ καιροῦ τῶν ἀποστόλων εἶναι τὰς ἁγίας εἰκόνας ἐν τῇ ἐκκλησίᾳ καὶ προσκυνεῖσθαι παρὰ τῶν πιστῶν πλεῖστοι ὅσοι καὶ ἱστοροῦσι καὶ κηρύττουσι, μεθ᾽ ὧν καὶ μεθ᾽ οὓς ἡ ἁγία οἰκουμενικὴ ἐβδόμη.

• Οὔτε οὖν κτιστόν τι ἢ δοῦλον ἐν τῇ τριάδι, οὄτε ἐπείσακτον, Latin version: subintroductum

• Οὔ. Τὴν πᾶσαν γὰρ γραφὴν θεόπνευστον καὶ ὠφέλιμον οἴδαμεν, καὶ οὕτω τὸ ἀναγκαῖον ἔχουσαν μεθ᾽ ἑαυτῆς, ὥστε χωρὶς αὐτῆς ἀδύνατον ὁπωσοῦν εὐσεβεῖν. Οὐ μὴν καὶ ὑπὸ πάντων ἀναγινώσκεσθαι ταύτην ἀλλ᾿ ὑπὸ μόνον τῶν μετὰ τῆς πρεπούσης ἐρεύνης τοῖς βάθεσιν ἐγκυπτόντων τοῦ πνεύματος καὶ εἰδότων, οἷς τρόποις ἡ θεία γραφὴ ἐρευνᾶται καὶ διδάσκεται καὶ ὅλως ἀναγινώσκεται. Τοῖς δὲ μὴ γεγυμνασμένοις καὶ ἀδιαφόρως ἢ μόνον κατὰ τὸ
• Pívós prépē tò vò proókoumen díà tò púr tò kathartríon;
• Pívós prépē tò vò proókoumen díà tòn vò chartrí kon tòúv;
• Pívós chrwostotoumen và sèmienwómësethan mè tò sèmeion tòu timiòv kai zwpòiòu stauròv;
• Panotokrátorá
• Patèr ... díà tò Lógou probbolèus èkfrantrórikò Pwneúmato;
• Peisomvèn bèsvia kai eìc tò Pwneúmà tòu theòw,
• Perí ìs vòsin ouìvō (’Ebr. é. í.) o’ Apòstolos’ prosoagwronètheis òpò tòu Theòu árrkierèvs kàtà tìn tàzì Mëlchisèdekèn’ o àöttò állassh (’Ebr. θ’. íd.’) káleì tòu Xristòn ierèa, diáòi pròsòferèn èaútvò tòu Theòw kai Patrí, kai légèi’ òc dìà Pwneúmatoì aùwiniò èaútvò pròsòfegkevn àmvmò wò tò Theò’ kai kátwòtèrò’ o Xristòs àpax pròsònèxhè eìc tò pòllòv ànènègekhè amàrtiàs. ’H
• Perí tòwv àgivòv eìkòvòv kai tìs pròskunèshèswò wò àgivòv pívòs òféilòmen fròvèn;
• Pístuñvòmen ouì dìà písteòwv àplòswv mónı̀sì dìkaiounvòw tòv ènthròpov àllà dìà písteòs kai èneproumènêvò dìà tìs àgáptèw, tàvòtò èipèvn, dìà tìs písteòs kai tòwv èrgròv. Tò dè tòv pìstìn xèiòs èrgròv àpòprolhròvdàs àntiilamvànevdòs tìs èn Xristò w dìkaiòsòvòs kai pròsòptènvò mìvèi eìs swstìsì, pòròw pàsòs eùsòvìas giwòskòmen. Óuòw gár ènnòoumènì hè pìstès pásvò èfàrmosèthèi kai, oùv èn èithè o’ miì swcòvìesò, òpèr àntikrò fevèdòs èsthì. Tòuñàntìwò dè màllòv pístuñvòmen, òh òu tìs písteòs ènàfrorìkèn àllà tòvò èn èvòw ènv hììtì pìstìn dìà tòwv èrgròv dìkaiòvòv hììsì parà Xristòw. ’Ènnòoumèn dè tò èrgrà oò màrturòs tìs èn hèmétèròn klèìsèn èpìbevaiòvntàs, àllà kàpòvè kàvbè èautòvò òntàs, dì òw hè pístès laòvbàvì tò èmìpràkton kai kàvbè èautòvò àξìa dìà tòs theèvòs èpàngèlèias tòu komìdàsòòtì èkàstòwv tòwv pìstìwv tò dìà tòwv sówòmatòs àuòù èppàrghèvè, èh t’àngòthò èittè kàkòn ìhìvòntì.
• Pístuñvòmen àkoloulèvòs tòi èuàngèlèvò kai àpòstòlikè pràradòsè eìc ènhè theòn pàtrèa pàntokrátòra, tòwv ènhè òlwòv deìmvòughòv te kai pòistèhì kai pròvònòthì.
• Pístuñvòmen ùpò tòwv àgivòv pìneúmatoì dìdàskevòtì tìn kathòlikhè èkkìslèshì. Àuòù gár èstìth o’ àlèshès paràklitòs, òh pèmpèi parà tòu pàtròs o’ Xristòs tòu dìdàskèvì tìn àlèshèvì kai tò sòkòsò èpò tòwv pìstòwv diànòaìs àpòdòìkèvì. ’H tòwv àgivòv pìneúmatoì èmòsì dìdàshè ouì àmèswòs àllà dìà tòwv àgivòw pàtèròw kai kàsthgémòwòv tìs kathòlikhè èkkìslèshìs kàtayglàzèì tìn èkkìslèshìsìs, òh gár èh pàsà gràfìh èstìth te kai lègètì ègòwòs tòwv àgivòv pìneúmatoìs, òh àti àmèswòs èpò àuòtvò èlalàshì, àllì èstìth èpò àuòtvò dìà tòwv àpòstòlòw kai pròòftòòw èòntòw kai èìì èkkìslèshì dìdàskètìs mév èpò tòwv èwàrickhò pìneúmatoìs àllà dìà mèswò tòwv ègivòw pàtèròw kai dìdàskàlòw (èwn kànovò ài cókòmèvìv kai àììì òwòłòghèntìs sùvòdòv èìì gár tòtò pàùvòmì mòrìàkìs légèvì), kai dìà tòtò èìì èìì mònòv pépeòìshè, àllà kai èììì kai bèvìòì ànàmìvìbòlwès èììì òwòłòghèmòì, tìn kathòlikhè èkkìslèshìs àðìwòtvò èmàrtìsèi hè èlwòs plànèòìòì èìì hè pòtò tò fevèdòs àntì tìs àlèshèshìs èkàléì. Tò gár pànàgìvìn pìneúò àéîpòtò ènèghèì dìà tòwv pìstòw dìakòvòòòw ègivòw pàtèròw kai kàsthgémòwòv páshòs òpòsìòshòì plànòsììì tìn èkkìslèshìs àpàllàtìtì.
• Pístuñvòmen eìc ènhè THEON PÀTERA pàntokrátòra, pòistèhì èììì vòùvò kai ùììì, àðratòw te pàntìtvò kai àðratòtvòw.
• Pístuñvòmen eìc ènhè THEON PÀTERA pàntokrátòra, pàntìtvò àðratòtvò te kai àðratòtvò pòistèhì.
Πιστεύομεν εἰς ἕνα Θεόν ἀληθῆ, παντοκράτορα καὶ ἀόριστον, πατέρα, υἱὸν καὶ ἁγίον πνεῦμα·
τατέρα ἀγέννητον, υἱὸν γεννητὸν ἐκ τοῦ πατρὸς πρὸ αἰώνων, ὁμοούσιον αὐτῷ, πνεῦμα ἅγιον ἐν τοῦ πατρὸς ἐκπορευόμενον, πατρὶ καὶ υἱῷ ὄμοιον. Ταύτας
Πιστεύομεν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, παντοκράτορα, πατέρα, υἱὸν καὶ ἁγίον πνεῦμα.
Πιστεύομεν εἰς ἕνα θεόν πατέρα παντοκράτορα,
Πιστεύομεν μέλη τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας,
Πιστεύομεν τὰ εὐαγγελικά μυστήρια ἐν τῇ ἐκκλησίᾳ εἶναι, κἀκεῖνα εἶναι ἑπτά. Ἐλάττονα γὰρ ἢ μείζονα ἀριθμὸν μυστηρίων ἐν τῇ ἐκκλησίᾳ οὐκ ἔχομεν· ἐπειδὴ ὁ παρὰ τὸν ἑπτὰ τῶν μυστηρίων ἀριθμὸς αἱρετικῆς φρενοβλαβείας ἐστὶν ἀποκύημα. Ὁ δὲ τῶν ἑπτὰ παρὰ τοῦ ἱεροῦ ἐυαγγελίου νομοθετεῖται καὶ συνάγεται, ὡς καὶ τὰ λοιπὰ τῶς
Πιστεύομεν τὰς τῶν κεκοιμημένων ψυχὰς εἶναι ἢ ἐν ἀνέσει ἢ ἐν ὀδύνῃ, καθ᾿ ὅ, τι ἕκαστος ἔπαραξεν·—χωριζομένας γὰρ ἀπὸ τῶν
Πιστεύομεν τὴν θείαν καὶ ἰερὰν γραφὴν εἶναι θεοδίδακτον, καὶ διὰ τοῦτο ταύτην ἀδιστάκτως πιστεύειν ὀφείλομεν, οὐκ ἄλλως μέντοι ἢ ὡς ἡ καθολικὴ ἐκκλησία ταύτην ἡρηήνευσε καὶ παρέδωκεν.
Πιστεύομεν τὸ ἅγιον βάπτισμα, τὸ διαταγὲν μὲν παρὰ τοῦ κυρίου, γινόμενον δὲ ἐν ὧν ὁ κύριος φησιν· ὃσιος ὡς μὴ γεννηθῇ ἐξ ὦδασ τοις, και οὐ μὴ ἐνσέλθῃ εἰς τὴν βασιλείαν τῶν οὐρανῶν. Και διὰ τούτο ἐστιν ἀναγκαίον και τοῖς νησίοις, ἐπεὶδή κάκεινα

Πιστεύομεν τὸ πανάγιον μυστήριον τῆς ἱερᾶς εὐχαριστίας, ὅπερ ἀνωτέρω κατὰ τάξιν τέταρτον ἐθέμεθα, ἐκεῖνο εἶναι, ὅπερ ὁ κύριος παρέδωκε τῇ νυκτὶ, ᾗ παρεδίδου ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Λαβὼν γὰρ ἄρτον καὶ εὐλογήσας εἴρηκε· λάβετε· φάγετε· τοῦτό ἐστι τὸ σῶμα μου. Καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας εἴρηκε· πίετε ἐξ αὐτοῦ πάντες, τοῦτό ἐστι τὸ αἷμα μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Πιστεύομεν τὸν ἄκρως ἀγαθὸν θεὸν ἐξ ἀϊδίου οὓς ἐξελέξατο εἰς δόξαν προορίσαι, οὓς δ᾿ αὖ ἀπεδοκίμασεν εἰς κατάκρισιν παραχωρῆσαι· οὐχ ὅτι δὲ τούτους οὕτως ἠβουλήθη δικαιῶσαι, τούτους δ᾿ ἀναιτίως παραχωρῆσαι καὶ κατακρῖναι. Ἀνοίκειον γὰρ τοῦτο τῷ πατρὶ τῶν ὅλων καὶ ἀπροσωπολείπτῃ καὶ θέλοντι πάντας ἀνθρώπους σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, Θεῷ· ἀλλ᾿ ὅτι τούτους μὲν προεῖδεν καλῶς τῷ αὐτεξουσίῳ χρησομένους, τούτους

Πιστεύομεν τὸν υἱὸν τοῦ Θεοῦ Ιησοῦν Χριστὸν μόνον μεσίτην γεγονέναι, καὶ δόντα ἑαυτὸν λύτρον περὶ πάντων τὴν καταλλαγήν διὰ τοῦ ἰδίου αἵματος πεποιηκέναι ἀνάμεσον Θεοῦ καὶ ἀνθρώπων, καὶ αὐτὸν κηδόμενον τῶν ἰδίων εἶναι παράκλητον

Πιστεύομεν τὸν πρῶτον ἄνθρωπον κτισθέντα παρὰ Θεοῦ ἐν παραδίσῳ πεπτωκέναι, ὅτε καὶ παριδὼν τὴν θείαν ἐντολὴν τῇ τοῦ ὄφεως ἀπατηλῇ συμβουλῇ ἐπειθάρχησε· κἀντεῦθεν ἀναβλύσαι τὴν προπατορικὴν ἁμαρτίαν τῇ διαδοχῇ, ὥστε μηδένα κατὰ σάρκα γεννᾶσθαι, ὃς τὸ φορτίον οὐκ ἐπιφέρει τοῦτο καὶ τοὺς καρποὺς αὐτῇς οὐκ αἰσθάνεται ἐν τῷ νῦν αἰῶνι. Καρποὺς δέ φαμεν καὶ φορτίον οὐ τὴν ἁμαρτίαν, οἷον ἀσέβειαν, βλασφημίαν, φόνον, παιδεραστείαν, μοιχείαν, πορνείαν, ἔχθος, καὶ ἐὰν τι ἄλλον ὑπὸ μοχθηρᾶς προαίρεσεως ἐναντίον τῇ θείᾳ θελήσει γίνεται, οὐχ ὑπὸ φύσεως· πολλοὶ γὰρ τῶν τε προπατόρων καὶ προφητῶν καὶ ἔτεροι μυρίοι ὅσοι τῶν ἐν τῇ σκιᾷ καὶ τῇ ἀληθείᾳ, ὃ τε θεῖος πρόδρομος καὶ κατ᾿ ἐξαίρετον λόγον ἡ τοῦ Θεοῦ Λόγου μητὴρ

Πιστεύομεν τὸ τρισυπόστατον θεὸν, τὸν πατέρα, τὸν υἱὸν, καὶ τὸ ἅγιον πνεῦμα, εἰς ΘΕΟΝ ΠΑΤΕΡΑ, παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς.
• Πνεῦμα τὸ ἅγιον ἐκ τοῦ Πατρὸς διὰ τοῦ Υἱοῦ καὶ Λόγου πρὶν.

• Ποία ἦτον ἡ κατάστασις τῆς ἀνθρωπίνης ἀθωότητος, εἴτεν καθαρότητος καὶ ἀναμαρτησίας του;

• Ποία εἶναι ἡ ἑβδόμη ἐντολὴ τῆς ἐκκλησίας;

• Ποία εἶναι τὸ ἐνδέκατον ἄρθρον τῆς πίστεως;

• Ποιοί εἶναι οἱ καρποὶ τοῦ μυστηρίου τοῦτος;

• Ποία εἶναι τὰ ἰδιώματα τοῦ Ἁγίου Πνεύματος;

• Ποία εἶναι τὰ πρώτον χάρισμα τοῦ Ἁγίου Πνεύματος;

• Ποία εἶναι τὰ οὐσιώδη ἰδιώματα τοῦ Θεοῦ;

• Ποία εἶναι τὰ πρῶτα ἀρχήματα τῆς ἐκκλησίας;
Ποίος τόπος εἶναι ἰδίᾳ διωρισμένος εἰς ταῖς ψυχαῖς ἐκείνων, ὅπου ἀποθνήσκουσιν εἰς τὴν χάριν τοῦ Θεοῦ;
Ποίου εἶναι τὸ ἕκτον ἄρθρον τῆς πίστεως;
Ποίου εἶναι τὸ τέταρτον ἄρθρον τῆς πίστεως;
Πρὶν τῆς ἱερωσύνης εἶναι τάχα ἄλλας τάξεις, ὅπου δίδονται;
Πρὸς τούτοις προσκυνοῦμεν καὶ τιμῶμεν τὸ ξύλον τοῦ τιμίου τοῦ ζωοποιοῦ σταυροῦ, ἐν ᾧ ὁ σωτήρ ἡμῶν τὸ κοσμοσωτήριον εἰργάσατο πάθος, καὶ τὸν τύπον τοῦ ζωοποιοῦ σταυροῦ, τὴν ἐν Βηθλεὲμ φάτνην, δἰ ἧς τῆς ἀλογίας ἐῤῥύσθημεν, τὸν τόπον τοῦ κρανίου, τὸν ζωηφόρον τάφον καὶ τὰ λοιπὰ ἅγια προσκυνήματα· τά τε ἱερὰ εὐαγγέλια καὶ τὰ ἱερὰ σκεύη, δἰ ὧν ἡ ἀναίμακτος ἐπιτελεῖται θυσία. Μνήμαις τε ἐτησίοις καὶ δημοσίοις ἑορταῖς καὶ θείους ἱδρύμασι καὶ ἀναθέμασι τοὺς ἁγίους γεγαίρομεν καὶ τιμῶμεν.
Πρῶτον μέρος
Προστίθησι δὲ τοῖς εἰρημένοις καὶ τις ἀνθρωπίσκος ὁ ἐν Καρεντονίᾳ προειρημένος, φαμὲν, Κλαύδιος καὶ ἕτερα τινα καθ᾿ ἡμῶν γελοῖα καὶ μηδενὸς λόγου ἄξια· ἀλλ᾿ ἡμεῖς καὶ τὰ εἰρημένα αὐτῷ μύθους ἡγούμεθα καὶ τοῦτον αὐτὸν τερατοποιον καὶ πάντη ἀμαθῆ γνωρίζομεν. Καὶ μετὰ Φώτιον γὰρ μύριοι ὅσοι καὶ γεγόνασι καὶ εἰσιν ἐπὶ σοφίᾳ καὶ θεολογίᾳ καὶ ἁγιότητι παρὰ τῇ ἀνατολικῇ ἐκκλησίᾳ διαφέροντες τῇ δυνάμει τοῦ πνεύματος.
Σὺ εἶ ὁ ἅγιος τοῦ θεοῦ
Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος
Σύγκειται δὲ τὰ μυστήρια ἐκ τοῦ φυσικοῦ καὶ ὑπερφυοῦς· οὐκ εἰσὶ δὲ ψιλὰ σημεῖα τῶν ἐπαγγελιῶν τοῦ Θεοῦ. Οὕτω γὰρ οὐκ ἂν διενήνοχε τῆς περιτομῆς, οὗ τί ἀθλιώτερον; Ὁμολογοῦμεν δ᾿ αὐτὰ εἶναι ὄργανα δραστικὰ τοῖς μυουμένοις χάριτος ἐξ ἀνάγκης. Ἀποπτύομεν δὲ ὡς ἀλλότριον τῆς Χριστιανικῆς διδασκαλίας τὸ τὴν ἀκεραιότητα τῶν μυστηρίων ἀπαιτεῖν τὴν χρῆσιν τοῦ γηΐνου πράγματος· ἀντίκειται γὰρ τῷ μυστηρίῳ τῆς προσφορᾶς, ὃ ῥήματι ὑπαρκτικῷ νομοθετηθὲν καὶ τῇ ἐπικλήσει τοῦ ἁγίου πνεύματος ἁγιασθὲν τελειοῦται τῇ ὑπάρξει τοῦ σημαινομένου, τοῦ σωματος δηλαδὴ καὶ
Σιωπάτωσαν τοίνυν οἱ κενόφωνοι καὶ νεωτερισταὶ αἱρτικοὶ καὶ μὴ ἐπιχειρείτωσαν ἔκ τε τῆς γραφῆς καὶ τῶν πατέρων καθ᾿ ἡμῶν κλέπτοντες σεσοφισμένως εἰς σύστασιν τοῦ ψεύδους, ὡς πεποιήκασι πάντες οἱ ἀπ᾿ αἰῶνος ἀποστάται καὶ αἱρετικοὶ, καὶ λεγέτωσαν ἓν καὶ μόνον, ὅτι προφασιζόμενοι προφάσεις ἐν ἁμαρτίαις προῄρηνται λαλεῖν ἄδικα κατὰ τοῦ Θεοῦ καὶ βλάσφημα κατὰ τῶν ἁγίων.
Στοιχοῦντες τῷ κανόνι τῆς καθολικῆς ἐκκλησίας ἱερὰν γραφὴν καλοῦμεν ἐκεῖνα πάντα, ἅπερ ὁ Κύριλλος ὑπὸ τῆς ἐν Λαοδικείᾳ συνόδου ερανισάμενος ἀριθμεῖ καὶ πρὸς τούτοις ἀπὸ συνέτως καὶ ἀμαθῶς εἴτ᾿ οὖν ἐθελοκακούργως ἀπόκρυφα κατωνόμασε· τὴν Σοφίαν δηλαδὴ τοῦ Σολομῶντος, τὴν Ἰουδήθ, τὸν Τωβίαν, τὴν Ἱστορίαν τοῦ δράκοντος, τὴν Ἱστορίαν τῆς Σωσάννης, τοὺς Μακκαβαίους καὶ τὴν Σοφίαν τοῦ Σειρὰχ. Ἡμεῖς γὰρ μετὰ τῶν άλλων τῆς θείας γραφῆς γνησίων βιβλίων καὶ ταῦτα γνήσια τῆς γραφῆς μέρη κρίνομεν, ὅτι ἡ παραδόσασα ἀρχαία συνήθεια καὶ μάλιστα ἡ καθολικὴ ἐκκλησία γνήσια εἶναι τὰ τε ἱερὰ εὐαγγέλια καὶ τὰ γεγονότα τῆς γραφῆς καὶ ταῦτα εἶναι τῆς θείας γραφῆς μέρη ἀναφορικά παρέδωκε, καὶ τούτων ἡ ἀρνησις ἐστὶν ἀθέτησις. Εἰ δὲ που δοκεῖ μὴ ἄει πάντα ὑπὸ πάντων συγκαταριθμεῖσθαι, οὐδὲν ἤτον ὅμως καὶ ταῦτα παρά τις συνόδων καὶ πολλῶν ὅσων τῆς καθολικῆς ἐκκλησίας παλαιοτάτων τε καὶ
ἐγκρίτων θεολόγων ἀριθμεῖται καὶ συγκαταριθμεῖται τῇ πάσῃ γραφῇ ἡ πάντα καὶ ημεῖς κανονικὰ βιβλία κρίνομεν, καὶ ταύτα τὴν ἱερὰν γράφῃν εἶναι ὑμολογοῦμεν.

Συνίστησι δὲ τὰ προειρημένα καὶ ὁ παρὰ τῶν αἱρετικῶν λόγος. Νεστορίται μὲν μετὰ ἔτη τῆς σωτηρίας υκῆ, Ἀρμήνιοί τε καὶ Κόπται καὶ Σύροι καὶ ἐτί Αἰθίοπες οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν χειμερινὸ τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, οὓς καὶ Καμπεσίους οἱ ὑπὸ τὸν ἰσημερινὸ κατὰ τὸν ἀνατολικὸν τροπικὸν οἰκοῦντες, ο.Designer: Philip Schaff

Creeds of Christendom, with a History and Critical notes.
Volume II. The History of Creeds.
Τί διδάσκει τρίτον τοῦτο τὸ ἄρθρον τῆς Πίστεως;

Τί διδάσκει τρίτον τοῦτο τὸ ἄρθρον;

Τί διδάσκεται τέταρτον εἰς τοῦτο τὸ ἄρθρον τῆς πίστεως;

Τί διδάσκεται τέταρτον εἰς τοῦτο τὸ ἄρθρον τῆς πίστεως;

Τί διδασκαλία εὑρίσκεται εἰς τὸν χαιρετισμὸν τοῦτον;

Τί διδασκαλίαν μᾶς διδάσκει τὸ ἄρθρον τοῦτο τῆς πίστεως;

Τί εἶναι τὸ ἔκτον, ὅπου πραγματεύεται καὶ διδάσκει τὸ ἄρθρον τοῦτο;

Τί εἶναι τὸ αὐτοξούσιον;

Τί εἶναι τὸ πρῶτον μυστήριον τοῦ βαπτίσματος;

Τί κέρδος ἔχει θ' ἄνθρωπος ἀπὸ τὴν ἐνθύμησιν τῶν τεσσάρων τούτων πραγμάτων;

Τί μᾶς ἐρμηνεύει τὸ ἄρθρον τῆς πίστεως;

Τί μᾶς διδάσκει τοῦτο τὸ μυστήριον τοῦτο;

Τί πρέπει νὰ βλέπωμεν εἰς τὸ μυστήριον τοῦτο;

Τί πρέπει νὰ βεωρητὰς εἰς τὸ μυστήριον τοῦτο;

Τί πρέπει νὰ φυλάττεται εἰς τὸ μυστήριον τοῦτο;

Τί πρέπει νὰ φυλάττεται εἰς τὸ μυστήριον τοῦτο;

Τί σημαίνουσι τὰ δύο ταῦτα λόγια, φῶς ἐκ φωτός;

Τίνα γνώμην πρέπει νὰ ἔχων περὶ Θεοῦ;

Τίνα γνώμην πρέπει νὰ ἔχωμεν μὲν κακοὺς ἀγγέλους;

Τίνα γνώμην πρέπει νὰ ἔχωμεν διὰ τὸν θεὸν προορίζειν ἢ κατακρίνειν μηδαμῶς εἰς τὰ ἔργα ἀποβλέποντα τῶν προοριζομένων ἢ κατακρινομένων, βέβηλον καὶ ἀνόσιον οἴδαμεν. Ἐμάχετο γὰρ οὕτως ἡ γραφὴ πρὸς ἑαυτὴν, διὰ τῶν ἔργων τῷ πιστῷ διδάσκουσα

Τὸ δὲ τῆς βεβαιώσεως, ταῦται εἰπεῖν, τοῦ ἄνγιου μόρου καὶ ἄγιον χρίσματος, διὰ τοῦ· ὁμιλεῖ τῆς διδασκαλίας τοῦ Θεοῦ, ὡς κεῖται ἐν τῷ ἔργῳ καὶ τῷ καθολικῷ ποιμηναῖον εἰς τὸ ἐκκλησίαν τῆς Πίστεως τῆς Χριστοῦ Ἰησοῦ Χριστοῦ.
ὑπὲρ ἡμῶν δεομένους τῷ τῶν ὅλων Θεῷ. Τιμῶμεν δὲ τούτους διττῶς· καθ’ ἕνα μὲν τρόπον τὴν μητέρα τοῦ Θεοῦ Λόγου, ὃν καὶ ἡπερδουλικόν φαμεν. Εἰ γὰρ καὶ ὡς ἀληθῶς δούλη ἡ θεοτόκος τοῦ μόνου Θεοῦ, ἀλλὰ καὶ μήτηρ, ὡς τὸν ἑνὰ τῆς Τριάδος γεννήσασα σαρκικῶς, διὸ καὶ ἀσυγκριτῶς ὑπέρεχειν υμνεῖται πάντων ἀγγέλων τε καὶ ἁγίων, ὅθεν καὶ ὑπερδουλικὴν αὐτῇ ἀπονέμομεν τὴν προσκύνησιν.

• Ταὐτὸ εἶναι τάχα εἰς τὰ Θεῖα, πρόγνωσις, προορισμὸς καὶ πρόνοια;

• Ταύτην οὖν ἔχοντες τὴν πίστιν (καὶ ἐξ ἀρχῆς καὶ μέχρι τέλους ἐχοντες) ἐνώπιον τοῦ θεοῦ καὶ τοῦ Χριστοῦ πᾶσαν αἱρετικὴν κακοδοξίαν ἀναθεματίζομεν. Καὶ εἴ τις παρὰ τὴν ὑγιῆ τῶν γραφῶν ὀρθὴν πίστιν διδάσκει, λέγων, ἢ χρόνον ἢ καιρὸν ἢ αἰῶνα ἢ εἶναι ἢ γεγονέναι πρὸ τοῦ γεννηθῆναι

• Ταῦτα ἐκ τῶν πολλῶν ὀλίγα εἰς καθαίρεσιν τοῦ ψεύδους τῶν ἀντικειμένων, ὅπερ ἐπενόησαν κατὰ τῆς ἀνατολικῆς ἐκκλησίας, προβαλλόμενοι μέσον τῆς ἐπιφορᾶς τοῦ ψεύδους τὰ ἀσύστατα καὶ ἄθεα κεφάλαια τοῦ λεγομένου Κυρίλλου. Εἴησαν δὲ οὐκ εἰς σημεῖον ἀντιλεγόμενον τοῖς ὡς ἀληθῶς ἀδίκως ἡμᾶς διασύρουσιν

• Τι διδάσκει τὸ άρθρον τοῦτο τῆς τίστεως;

• Τοὺς δὲ λέγοντας, ἦν ποτὲ ὅτε οὐκ ἦν, καὶ πρὶν γεννηθῆναι οὐκ ἦν, ἢ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας, φάσκοντας εἶναι ῥευστὸ

• Τοὺς δὲ λέγοντας, ὅτι ἦν ποτὲ ὅτε οὐκ ἦν ὁ Υἱὸς ἢ τὸ Πνεῦμα τὸ Ἅγιον, ἢ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας, φάσκοντας εἶναι τρεπτὸν ἢ ἀλλοιωτὸν τὸν Υἱὸν τοῦ Θεοῦ ἢ τὸ Ἅγιον Πνεῦμα, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἡ ἀποστολικὴ ἐκκλησία, ἡ μήτηρ ὑμῶν τε καὶ ἡμῶν. Καὶ παλὶν ἀναθεματίζομεν τοὺς μὴ ὁμολογοῦντας ἀνάστασιν νεκρῶν, καὶ πάσας τὰς αἱρέσεις τὰς μὴ ἐκ ταύτης τῆς ὀρθῆς πίστεως οὔσας.

• Τοὺς δὲ συμφθαρέντας θανασίμοις πλημμελήσι καὶ μὴ ἐν ἀπογνώσει ἀποδημήσαντας ἀλλὰ μετανοήσαντας μὲν, ἔτι περιόντας ἐν τῷ μετὰ σῶματος βίῳ, μὴ ποιήσαντας δὲ οὐδοτιοῦν καρπὸν μετανοίας—ἐκχέαι δάκρυα δηλονότι καὶ γονυπετῆσαι ἐν γρηγορήσει προσευχῶν, θλιβῆναι, πτωχοὺς παραμυθῆσαι, καὶ τέως ἐν ἔργοις τὴν πρὸς τὸν Θεὸν καὶ τὸν

• Τοῦτο ἐν τῇ ἱερουργίᾳ πιστεύομεν παρεῖναι τὸν κύριον Ιησοῦν Χριστὸν οὐ τυπικῶς, οὐδὲν εἰκονικῶς, οὐδὲν χάριτι ὑπερβαλλούσῃ, ὡς ἐν τοῖς λοιποῖς μυστηρίοις, οὐδὲν κατὰ μόνην παρουσίαν, καθώς τινες τῶν πατέρων εἰρήκασι περὶ τοῦ βαπτίσματος, οὐδὲν κατὰ ἀναρτισμὸν, ὥστε ἑνοῦσθαι τὴν θεότητα τοῦ λόγου τῷ προκειμένῳ

• Τούτων ἕκαστον εἶναι καὶ ὑπάρχειν πιστεύοντες, πατέρα ἀληθῶς πατέρα καὶ υἱὸν ἀληθῶς υἱὸν καὶ πνεῦμα ἄγιον ἀληθῶς πνεῦμα ἄγιον, καθὼς καὶ ὁ κύριος ἡμῶν ἀποστέλλων εἰς τὸ κήρυγμα τοὺς ἑαυτοῦ μαθητὰς εἶπε· πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.

• Τοῦτο καὶ Παύλῳ συμβέβηκεν· ἔχομεν γάρ, φησι, τὸν θησαυρὸν ἐν ὀστρακίνοις σκεύεσιν. Ὅπου δ᾿ αἱ κατὰ μέρος ἐκκλησίαι δύνανται, ὥσπερ τυχὸν παῤ ἡμῖν ἐν Ἱεροσολύμοις

• Υἱοῦ δὲ Πνεύμα οὐχ ὡς ἐξ αὐτοῦ, ἀλλ᾿ ὡς δἰ αὐτοῦ ἐκ τοῦ Πατρὸς ἐκπορευόμενον.

• Φῶς ἐκ Φωτὸς,
Χριστόν· καθάπερ ἄνωθεν οἱ προφῆται περὶ αὐτοῦ καὶ αὐτὸς ἡμᾶς ὁ κύριος Ἰησοῦς Χριστὸς ἐξεπαίδευσε καὶ τὸ τῶν πατέρων ἡμῖν καραδέδωκε σύμβολον.

Χριστιανικὴ κατ᾿ ἔκτασιν κατήχησις τῆς ὀρϑοδόξου, καϑολικῆς καὶ ἀνατοικῆς ἐκκλησίας.

Χριστοῦ, εἰς ποῖον τόπον νὰ εὑρίσκετο ὑστερὰ ἀπὸ τὸν θάνατόν του πρὶν τῆς ἀναστάσεως;

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αἱρετικοῖς, ἀλλ᾿ εἰς σημεῖον πιστευόμενον ἢτοι εἰς διόρθωσιν τῶν καινοτομηθέντων αὐτοῖς καὶ ἐπιστροφὴν αὐτῶν πρὸς τὴν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν.

αἵματος τοῦ Χριστοῦ. Καὶ προηγεῖται ἡ τούτου τελείωσις ἀναγκαίως τῆς χρήσεως. Εἰ γὰρ πρὸ τῆς χρήσεως μὴ ἦν τέλειον, οὐκ ὁ κακῶς χρώμενος κρῖμα ἑαυτῷ ἤσθιε καὶ ἔπινεν· ἐπεὶ ψιλοῦ ἄρτου καὶ οἴνου ἦν μετεσχηκώς. Νῦν δ᾿ ἀναξίως μετέχων κρῖμα ἑαυτῷ ἐσθίει καὶ πίνει· ὥστε οὐκ ἐν τῇ χρήσει ἀλλὰ καὶ πρὸ τῆς χρήσεως ἔχει τὸ τῆς εὐχαρίας

αὐτῶν· μὰ ὅχι ἐκεῖνοι νὰ πάσχουσι κἂν μίαν κόλασιν, καὶ μετ᾿ αὐτὴν νὰ καθαρίζων.

αὐτῶν· μὰ ὅχι ἐκεῖνοι νὰ πάσχουσι κἂν μίαν κόλασιν, καὶ μετ᾿ αὐτὴν νὰ καθαρίζων.

αὐτῶν· μὰ ὅχι ἐκεῖνοι νὰ πάσχουσι κἂν μίαν κόλασιν, καὶ μετ᾿ αὐτὴν νὰ καθαρίζων.

αὐτῶν· μὰ ὅχι ἐκεῖνοι νὰ πάσχουσι κἂν μίαν κόλασιν, καὶ μετ᾿ αὐτὴν νὰ καθαρίζων.

αὐτῶν· μὰ ὅχι ἐκεῖνοι νὰ πάσχουσι κἂν μίαν κόλασιν, καὶ μετ᾿ αὐτὴν νὰ καθαρίζων.

αὐτῶν· μὰ ὅχι ἐκεῖνοι νὰ πάσχουσι κἂν μίαν κόλασιν, καὶ μετ᾿ αὐτὴν νὰ καθαρίζων.

αὐτῶν· μὰ ὅχι ἐκεῖνοι νὰ πάσχουσι κἂν μίαν κόλασιν, καὶ μετ᾿ αὐτὴν νὰ καθαρίζων.
προσκυνήσεις Θεοῦ ἀλλοτρίους, εἴτ’ οὖν μὴ εἰδωλολατρήσῃς. Οὕτω γὰρ καὶ ἡ παρὰ τοῦ καιροῦ τῶν ἀποστόλων ἐπικρατήσασα συνήθεια τῇ ἐκκλησίᾳ τοῦ προσκυνεῖσθαι σχετικῶς τὰς ἀγίας εἰκόνας καὶ ἡ μόνῳ τῷ Θεῷ λατρεια διασωθεί καὶ ὁ Θεὸς οὐκ ἐναντίως λέγων ἑαυτῷ φανείη.

Εἰ γὰρ ἠ γραφή φησιν· οὐ ποιήσεις οὐδὲ προσκυνήσεις, τίνα τρόπον ὕστερον ὁ Θεὸς τὸ μὲν ποιῆσαι ὁμοιώματα συγκεχώρηκε, τὸ δὲ προσκυνῆσαι οὔ, οὐκ ἔχομεν συνορᾀν. Ὅθεν, περὶ μόνης τῆς εἰδωλολατρείας οὔσης τῆς ἐντολῆς, εὑρίσκομεν καὶ ὄφεος καὶ λέοντας καὶ βόας καὶ Χερουβὶμ γεγονότα καὶ εἴδη εἴτ’ οὖν ὁμοιώματα, ἐν οἷς οἱ ἄγγελοι, ἐφαίνοντο προσκυνηθέντα.

• αἱ καθίσαντα ἐκ δεξιῶν τοῦ πατρὸς,
• βαπτίζομαι
• βαπτισμῶν διδαχῆς,
• βαπτιστὴς Ἰωάννης μαρτυρᾷ, πῶς ἔστωντας καὶ νὰ εἶναι ἀθῶος ὁ Ἰησοῦς καὶ ἀναμάρτητος ἔπαθε διὰ τὰς ἁμαρτίας μας· διὸ (Ἰωαν. ά. κθʹ.) λέγει· ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων βδελυττόμενος ὁ ἄνθρωπος. ᾠκονόμησεν ἡ πρόνοια τοῦ Θεοῦ, καὶ δίδως τὴν σάρκα τὴν ἰδίαν καὶ τὸ αἷμα εἰς βρῶσιν καὶ πόσιν τοῖς πιστοῖς, ὑποκάτω εἰς τὸ ἔνδυμα τοῦ ἄρτου καὶ τοῦ οἴνου. Περὶ τούτου οἱ Γρηγόριος Νύσσης καὶ ὁ ἱερὸς Δαμασκηνὸς εἰς πλάτος διαλέγονται. Ἡ δὲ κοινωνία τοῦ μυστηρίου τούτου πρέπει νὰ γίνεται καὶ κατὰ τὰ δύο εἴδη τοῦ ἄρτου καὶ τοῦ οἴνου, τόσον ἀπὸ τοὺς πνευματικοὺς, διὸ καὶ ἀπὸ τοὺς κοσμικούς· ἐπειδή ὁ Χριστὸς, δὲν ἐκβάζωντας κἂν ἕνα, οὕτω προσέταξε (Ἰωαν. ςʹ. νγʹ.) λέγων· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν αἰώνιον ἐν ἑαυτοῖς. Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἂγὼ ἐν αὐτῷ. Διατὶ καὶ οἱ ἅγιοι Ἀπόστολοι κατὰ τὸν τρόπον, ὅπου τὸ ἐπαραλάβασιν ἀπὸ τὸν Χριστὸν, οὕτω καὶ τὸ ἐπαραδίδασιν εἰς κοινωνίαν κοσμικῶν τε καὶ ἱερωμένων, καὶ εἰς τὰ δύο εἴδη· καθὼς (ά. Κορ. ιά. κβʹ.) γράφει πρὸς Κορινθίου ὁ Παῦλος ὁ Ἀπόστολος λέγων· ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὁ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς Χριστὸς ἐν τῇ νυκτὶ ᾗ παρεδίδοτο ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε καὶ εἶπε· λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ῥωσύς καὶ τὸ ποτήριον.

• βεβαίως, νὰ διορθώσῃ τὴν ζωήν του εἰς τὸ μέλλον, καὶ μὲ ἐπιθυμίαν, νὰ τελειώσῃ εἰς τὴν ἐμὴν ἀνάμνησιν. Ῥωσύς καὶ τὸ ποτήριον.

• γεννηθέντα ἐκ Θεοῦ Πατρὸς μονογενῆ,
• γεννηθέντα, οὐ ποιηθέντα,
• γλώσσας συγχέωμεν ἐκεῖ, ἵνα μὴ ἀκούσωσιν τὴν φωνὴν τοῦ πλησίου· τὸ αὐτὸ καὶ ὁ Προφήτης λέγων ἐδήλωσεν (Ησ. ζ. γ.·)· καὶ ἐκέκραγεν ἑτερος (ἲγγελος) πρὸς τὸν ἑτερον, καὶ ἔλεγον· Ἅγιος, ἅγιος, ἅγιος, Κύριος Σαββαὼθ, πλήρης πάσα ἡ γῆ τῆς δόξης αὐτοῦ· καὶ ὁ Ἱεροψάλτης ἔφηδε (Ψαλ. λβʹ. ςʹ.)· τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Πνεύματι τοῦ στόματος αὐτῶν· περὶ οὗ φησὶ πλατύτερον καὶ ἡ ἁγία Γραφὴ καὶ οἱ διδάσκαλοι τῆς Ἐκκλησίας.

• γνωρίζειν
• γνωριζόμενον· οὐδαμοῦ τῆς τῶν φύσεων διαφορᾶς ἀνῃρημένης διὰ τὴν ἕνωσιν, σωζομένης δὲ μᾶλλον τῆς ἰδιότητος ἑκατέρας φύσεως καὶ εἰς ἓν πρόσωπο καὶ μίαν ὑπὸστασιν συντρεχούσης, οὐκ εἰς δύο πρόσωπα μεριζόμενον ή διαιρούμενον, ἀλλὰ ἕνα καὶ τὸν αὐτὸν υἱὸν καὶ μονογενῆ, θεόν λόγον, κύριον Ἡρίσουν
• γράμμα ἢ κατ᾽ ἄλλον τινὰ τρόπον ἀλλότριον τῆς εὐσεβείας τὰ τῆς γραφῆς ἐκλαμβάνουσιν, ἡ καθολικὴ ἐκκλησία, διὰ τῆς πείρας τὴν βλαβὴν ἐγνωκυῖα, οὐ θεμιτὴν τὴν ἀνάγνωσιν εἶναι ἐντέλλεται. Ὅστε παντὶ εὐσεβεῖ ἐπιτέτραφθαι μὲν ἀκούειν τὰ τῆς γραφῆς, ὅταν πιστεύῃ τῇ καρδίᾳ εἰς δικαιοσύνην, ὁμολογῇ δὲ τῷ στόματι εἰς σωτηρίαν· ἀναγινώσκειν δὲ ἔνια τῆς γραφῆς μέρη καὶ μάλιστα τῆς παλαιᾶς ἀπηγορεύεται τῶν εἰρημένων αἰτίων καὶ τῶν ὁμοίων τούτοις ἑνεκα. Καὶ ἐστιν ἴσον παραγγέλλειν τοῖς ἀγυμνάστοις μὴ ἀναγινώσκειν ὡσαύτως τὴν πᾶσαν ἱερὰν γραφὴν, καὶ τοῖς βρέφεσιν ἐντέλλεσθαι, μὴ ἅπτεσθαι στερεᾶς τροφῆς.

• γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ, ζητῶν τίνα καταπίῃ. Μὲ ὅλον τοῦτο, πρέπει νὰ ἠξεύρωμεν, πῶς οἱ δαίμονες δὲν ἠμποροῦσι νὰ μεταχειρισθοῦσι τὴν δύναμίν τους εἰς κἂν ἕνα ἄνθρωπον ή καὶ ἄλλο κτίσμα, χωρὶς νὰ συγχωρήσῃ ὁ Θεός. Καὶ τούτου μάρτυς ἡ Γραφὴ λέγουσα· καὶ παρεκάλουν αὐτὸν οἱ δαίμονες, λέγοντες (Ματθ. ή. λά.)· εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. Καὶ εἶπεν αὐτοῖς· ὑπάγετε. Ἀκόμι καὶ τοῦτο πρέπει καθ᾿ ἕνας νὰ ἠξεύρῃ, τῶς δὲν ἠμποροῦσι νὰ ἀναγκάσουσι τὸν ἄνθρωπον εἰς τὸ νὰ ἁμάρτῃ· μόνον μὲ πειρασμὸν τὸν ἐξαπατοῦσι. Διατὶ ὁ ἄνθρωπος εἶναι αὐτεξούσιος, καὶ εἰς τὸ αὐτεξούσιον μήτε ὁ ἴδιος Θεὸς φέρνει κἂν μίαν βίαν ή ἀνάγκην. Καὶ ἔστωντας νὰ εἶναι κατακεκριμένοι εἰς τὸν αἰῶνα, οὐδέποτε γίνονται δεκτικοὶ τῆς θείας χάριτος, κατὰ τὸ εἰρημένον (Ματθ. κέ. μά.)· πορεύεσθε ἀπ᾿ ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

• δι ὧν ἄνθρωπος ἐγένετο ὁ Υἱὸς τοῦ Θεοῦ·
• δι αὐτὴν ἀπὸ τους ζῶντας, ἐκεῖνα τὴν ϕωλεύσι πολλότατα, καὶ ἀπὸ τὰ δεσμὰ τοῦ ᾅδου τὴν ἔλευθερούσι.
• δι οὗ καὶ ἐγένετο τά πάντα·
• δι οὗ τά πάντα ἐγένετο·
• δι οὗ τά πάντα ἐγένετο, τὰ τέν τοὺς οὐρανοὺς καὶ τὰ ἐν τῇ γῆ·
• δι οὗ τά πάντα ἐγένετο, τὰ τέν τοὺς οὐρανοὺς καὶ τὰ ἐπὶ τῆς γῆς,
• δι οὗ τά πάντα (ἐγένετο), τὸν γεννηθέντα πρὸ τῶν αἰώνων ἐκ τὸν πατρός, θεον ἐκ θεοῦ, ὅλον εξ ὅλου
• δι οὗ τά πάντα,
• δι οὗ τά πάντα,
δἰ οὗ τὰ παντὰ ἐγένετο, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐν τῇ γῇ, ὁρατά τε καὶ ἀόρατα · δὲ κακῶς, προορίσαι ἢ κατακρίναι. Ἐννοοῦμεν δὲ τῆν χρῆσιν τοῦ αὐτεξουσίου οὕτως, ὥστε τῆς θείας καὶ φωτιστικῆς χάριτος, ἣν καὶ προκαταρκτικὴ προσαγορεύομεν, οἶον φῶς τοῖς ἐν σκότει παρὰ τῆς θείας ἀγαθότητος πᾶσι χορηγουμένης, τοῖς βουλομένοις ὑπεῖξαι ταύτῃ, καὶ γὰρ οὐ τοὺς μὴ θέλοντας ἀλλὰ τοὺς θέλοντας ὑπεῖξαι· καὶ συγκατατεθῆναι, ἐν οἷς ἐκείνη ἐντέλλεται, πρὸς σωτηρίαν οὖσιν ἀναγκαιοτάτοι, δωρεῖσθαι ἑπομένως καὶ ἰδικὴ χάριν, ἥτις συνεργοῦσα καὶ ἐνδυναμοῦσα καὶ ἐμμόνους πρὸς τὴν τοῦ θεοῦ ἀγάπην, ταὐτὸν εἰπεῖν, πρὸς ἃ θεὸς θέλει ἡμᾶς ἐργάζεσθαι ἀγαθὰ, ἃ καὶ ἡ προκαταρκτικὴ χάρις προσενετείλατο, ἀποτελοῦσα, δικαιοὶ καὶ προωρισμένους ποιεῖ.

δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δἰ ἐαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλοσύνης ἐν ὕψηλοις. Ὁμοίως καὶ αὐτὸς περὶ ἑαυτοῦ (Ἰωαν. ή. ιβʹ.) λέγει· ἐγὼ εἰμί τὸ φῶς τοῦ κόσμου, ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλformance τὸ φῶς τῆς ζωῆς. Λέγεται διὰ τοὺς ζῶντας καὶ τεθνηκότας κοινῶς ὅλους, καθὼς καὶ ὁ Χριστὸς ἀπέθανε δἰ αὐτοὺς. Καὶ ὅτι δὲν ἐλευθερώνουνται ἀφ᾿ ἑαυτῶν των αἱ τοιαύται ψυχαὶ, λέγει ὁ Θεοφύλακτος εἰς τὸ κατὰ Λουκᾶν ςʹ. κεφ. ἑρμηνεύων τὸν λόγον τοῦ Χριστοῦ, ὅπου εἶπεν, ὅτι ἔχει ἐξουσίαν ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· ὥστε λέγεται, ὅτι ἐπὶ τῆς γῆς ἀφίενται αἱ ἁμαρτίαι· ἕως οὗ γὰρ ἐσμὲν ἐπὶ τῆς γῆς, δυνάμεθα ἐξαλεῖψαι τὰς ἁμαρτίας ἡμῶν· μεθ᾿ ὃ μέντοι τῆς γῆς ἀπαναστῶμεν, οὐκ ἔτι ἡμεῖς αὐτοὶ δυνάμεθα δἰ ἐξομολογήσεως ἐξαλεῖψαι τὰς ἁμαρτίας ἡμῶν· ἀποκέκλεισται γὰρ ἡ θύρα. Καὶ εἰς τὸ κβʹ. τοῦ Ματθαίου ἑρμηνεύων τὸ· δήσαντες αὐτοῦ χεῖρας καὶ πόδας, ἀντὶ τῶν πρακτικῶν τῆς ψυχῆς δυνάμεων, λέγει· ἐν τῷ αἰῶνι μὲν γὰρ τῷ ἐνεστῶτι ἔστι πράξαι καὶ ἐνεργῆσαι τὶ, ἐν δὲ τῷ μέλλοντι δεσμοῦνται πᾶσαι αἱ πρακτικαὶ δυνάμεις τῆς ψυχῆς· καὶ οὐκ ἔστι ποιῆσαι τι ἀγαθὸν εἰς ἀντισήκωσιν τῶν ἁμαρτιῶν. Καὶ εἰς τὸ κέ. τοῦ αὐτοῦ εὐαγγελίου· μεταμελείας γὰρ καὶ ἐργασίας καιρὸς οὐκ ἔστι μετὰ τὴν ἐνθένδε ἀποβίωσιν. Ἀπὸ τὰ ὁποῖα λόγια γίνεται φανερὸν πῶς ὕστερα ἀπὸ τὸν θάνατον ἡ ψυχὴ δὲν ἠμπορεῖ νὰ ἐλευθερωθῇ ἢ νὰ μετανοήσῃ· καὶ νὰ κάμῃ τίποτε ἔργον, ὅπου νὰ λυτρωθῇ ἀπὸ τὸν δεσμὸν τοῦ ᾅδου, μόνον αἱ θείαι λειτουργίαι, αἱ προσευχαὶ καὶ ἐλεημοσύναι, ὅπου γίνονται διὰ τοῦ Λόγου αὐτοῦ ἐξ αὐτοῦ τὸ Πνεῦμα αὐτοῦ ἐκπορευόμενον. Καὶ εἰς τὸ κέ. τοῦ αὐτοῦ εὐαγγελίου· μεταμελείας γὰρ καὶ ἐργασίας καιρὸς οὐκ ἔστι μετὰ τὴν ἐνθένδε ἀποβίωσιν. Ἀπὸ τὰ ὁποῖα λόγια γί

• διά τοῦ λόγου αὐτοῦ ἐξ αὐτοῦ τὸ Πνεῦμα αὐτοῦ ἐκπορευομένου.

• διὰ τοῦτο, νὰ ἐνθυμοῦμεν καὶ ἡμεῖς τοῦ σταυροῦ· διὰ τὸν ὁποῖον τέτοιας λογῆς ὁμιλεῖ (Γαλ. ζ'. Ἰδʹ.) ὁ Ἀπόστολος Παύλος· ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· διὰ τὸν ὁποῖον τέτοιας λογῆς ὁμιλεῖ.
τὴν σωτηρίαν τὴν ἐδικήν μας καὶ διὰ τὴν ἐξολόθρευσιν τῆς δαιμονικῆς δυνάμεως, δὲν ἡμπορεῖ νὰ στέκεται παρῶν, μὴτε νὰ ὑποφέρῃ τὴν δύναμιν τοῦ σταυροῦ· μὰ φεύγει ἀπὸ μᾶς καὶ πλέον δὲν πειράζει, καὶ μάλιστα διατὶ τότε ἔχουμε συνήθειν, νὰ ἐπικαλούμεθα τὸ ὄνομα τοῦ Χριστοῦ. Διὰ τοῦτο χρεωστοῦμεν νὰ κάμνωμεν τὸν σταυρόν μας πολλὰ συχνιᾷ, διατὶ καὶ ἄλλοι ἀκούσουσι τὴν ἀπόφασιν ταύτην (Ματθ. κέ. λδʹ.)· δεῦτε οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. Καὶ ἄλλοι ἀκούσουσι τὴν ἀπόφασιν ταύτην (ςιχ. μά.)· πορεύεσθε ἀπ᾿ ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ὅπου (Μαρ. θʹ. μδʹ. μή.) ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

• διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν.

• διετάχθη τοῖς Ἀποστόλοις ἀπὸ τὸν Χριστὸν, καὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν αὐτῶν μέχρι τῆς σήμερον γίνεται ἡ χειροτονία· διαδεξαμένων τῶν ἐπισκόπων αὐτοὺς πρὸς διάδοσιν τῶν θείων μυστηρίων καὶ διακονίαν τῆς σωτηρίας τῶν ἀνθρώπων, καθὼς (ά Κορ. δʹ. ά.) εἶπεν ὁ Ἀπόστολος· οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ, καὶ οἰκονόμους μυστηρίων Θεοῦ. Εἰς τὴν οἰκονομίαν τούτην δύο πράγματα περιέχονται· πρῶτον ἡ δύναμις καὶ ἡ ἐξουσία τοῦ λύειν τὰς τῶν ἀνθρώπων ἁμαρτίας· διατὶ πρὸς αὐτὴν (Ματθ. ιή. ιή.) εἴρηται· ὅσα ἂν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τῷ οὐρανῷ. Δεύτερον ἡ ἐξουσία καὶ ἡ δύναμις τοῦ διδάσκειν, ἡ ὁποία μετὰ λόγων ἐπετίθουν τὰς χεῖρας ἐπ᾿ αὐτοὺς, καὶ ἐλάμβανον Πνεῦμα ἅγιον· ὁμοίως (κεφ. ιγʹ. βʹ.) ἔστωντας ἐκεῖνοι νὰ λειτουργοῦσιν, ἤγουν νὰ προσφέρουσι τὴν ἀναίμακτον θυσίαν πρὸς τὸν Θεὸν καὶ νὰ νηστεύουσιν.

• εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν ·

• εἰς μίαν συνενώσαντα ἐαυτοῦ ἁγίαν τε καὶ θεότητα.
• εἰς τὴν ἀγίαν ἐκκλησίαν· διατὶ ἐκεῖ μὲ ξεχωριστὸν τρόπον ἡ χάρις του δίδεται εἰς τοὺς πιστοὺς, καὶ ἡ δόξα του καταγγέλλεται· ὁμοίως καὶ κάθα τόπος, εἰς τὸν ὑπάρξιν νὰ φαίνεται μὲ κἂν ἕνα τρόπον ἡ χάρις τοῦ Θεοῦ, λέγεται τόπος αὐτοῦ.

• εἰς τὸ ὄνομα τοῦ πατρὸς

• εἰς τὸ ὄνομα τοῦ Υἱοῦ

• εἰς τὸν ᾅδην

• εἰς τὸν ἀνάγнатον

• εἰς τὸν ισωτροφοῦν τὸν κοσμικὸν πρόσωπον ἀνδρὸς ή γυναικὸς, μεταχειριζόμενον τὴν πρεπουμένην ὕλην, νερὸν ἀπλοῦν καὶ φυσικὸν, ἐπιφέρον καὶ τὰ ῥηθέντα λόγια· εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἅγιου Πνεῦματος· κάμωςσαν καὶ τὴν τρίτην
κατάδυσιν. Καὶ τὸ τοιοῦτον βάπτισμα τόσην δύναμιν ἔχει, ὅπου ἔστωτας καὶ νὰ μὴ δίδεται δεύτερον, εἶναι ἀναμφίβολος σφραγὶς τῆς σωτηρίας τῆς αἰωνίου. Καὶ ποῖος νὰ εἶναι ὁ καρπὸς τοῦ μυστήριου τοῦτο σικώνει ὅλα τὰ ἀμαρτήματα· εἰς μὲν τὰ βρέφη τὸ προπατορικόν, εἰς δὲ τοὺς
• θεὸν ἀληθινόν,
• θεὸν ἀληθινόν
• θεὸν ἐκ θεοῦ
• θεὸν ἐκ θεοῦ,
• θεὸν λόγον,
• θεὸν λόγον, δι' οὗ τὰ πάντα ἐγέντο
• θεόν
• θεός
• θελήματα
• θεστόκος
• γ. ἵδ', λέγων· τίς θεὸς μέγας ὡς ὁ θεὸς ἡμῶν; σὺ εἶ ὁ ἡμῶν, ὁ ποιῶν θαυμάσια μόνος· ἐγνώρισας ἐν τοῖς λαοῖς τὴν δύναμιν
• κἂν μίαν φορὰν τὰ ἀπόκρυφα μέλλοντα, τὰ ἠξεύρουσιν ἐκ θείας ἀποκαλύψεως· ὡς καὶ θεὸν ἀληθινὸν Γραφή, λέγουσα (Δαν. β', κβ').· ὁ θεὸς ἀποκαλύπτει βαθείαν καὶ ἀπόκρυφα. Καθὼς ἀπεκάλυψεν εἰς τὸν Ἐλισσαῖον· ὡς μαρτυρᾷ ἡ Γραφή, λέγουσα (Δαν. β', κβ').· καὶ εἰς τὸν Πέτρον τὸν Ἀπόστολον, περὶ τοῦ Ανανίου καὶ Σαπφείρας (Πραξ. ε').. Και τοιαύτην ἐπιστήμην εἴχασιν ἀκόμη καὶ ὅλοι οἱ προφῆται.
• κάμῃς τὸν σταυρόν σου, ἠμπορεῖς νὰ λέγῃς· Κύριε Ἰησοῦ Χριστὲ, Υἱὲ τοῦ Θεοῦ, ἐλέησόν με τὸν ἁμαρτωλόν, ἀμήν.
• κύριον, καὶ ζωοποιῶν,
• καὶ ἀθάνατον ἐν τῇ ἀναστάσει, κατὰ τὸ εἰρημένον (ά. Κορ. ιέ. νά.) τῷ Παύλῳ· πάντες μὲν οὐ κοιμηθῆσομεν, πάντες δὲ ἀλλάζομεν κατὰ τὸ ἐσχάτην σάλπιγγι. Σαλπίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι καὶ οἱ ζῶσιν ἐν τῇ σωματικῇ ἀσθενείᾳ, κατὰ τὸ ἐσχάτην σάλπιγγι.
καὶ ἀνελθόντα εἰς τοὺς οὐρανούς,
καὶ ἀνελθόντα πρὸς τὸν πατέρα,
καὶ ἔδραίωμα τῆς ἀληθείας. Καὶ τὰ δόγματα καὶ διδάγματά της δὲν εἶναι ἀνθρώπινα ἀλλὰ θεῖα·
διὰ τοῦτο λέγοντες πῶς πιστεύομεν εἰς αὐτὴν, νοοῦμεν πῶς πιστεύομεν εἰς τὰ θεοπαράδοτα της
λόγια, καὶ θεόπνευστα δόγματα. Φησὶ γὰρ ἡ Γραφή· ὅτι ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν
οἱ ἁγιοὶ Θεοῦ ἄνθρωποι· καὶ ὁ Παῦλος (ά. Θεσσ. βʹ, ιγʹ.) φησίν· οὐ λόγον ἀνθρώπου ἐδέξασθε,
ἀλλὰ, καθὼς ἔστιν ἄληθες, λόγον Θεοῦ. Καὶ ἀπὸ τοῦτο κινοῦμεθα νὰ πιστεύωμεν ὄχι μόνον τὸ
ἱερὸν Εὐαγγέλιον, ὅπου ἐκείνη ἐδιάλεξε, περὶ οὗ ὁ Χριστὸς (Μαρκ. ά. ιέ.) διετάξατο εἰπών·
πιστεύετε ἐν τῷ Εὐαγγελίῳ, ἀλλὰ καὶ εἰς πάσας τὰς λοιπὰς γραφὰς καὶ συνοδικὰς διατάξεις.
καὶ ἐκ θεοῦ καὶ ἐκ παρθένου …
καὶ ἐκ τοῦ Υἱοῦ λαμβανόμενο
καὶ ἐκάθισεν ἐκ δεξιῶν αὐτοῦ,
καὶ ἐκύρωσε τὸ σύμβολον χωρὶς τῆς προσθήκης· καὶ ἐκ τοῦ Υἱοῦ. Καὶ ἐναντίον ἐκείνων, ὅπου
ἐπροσθέσασι τὸν λόγον τούτον καὶ ἐκ τοῦ Υἱοῦ, ἔκαμεν ἐπιτίμησιν, ὄχι μόνον ἡ ἀνατολικὴ
ἐκκλησία ἡ ὀρθόδοξος καὶ καθολικὴ, ἀλλὰ καὶ ἡ δυτικὴ τῆς Ῥώμης· τὸ ὁποῖον διαμαρτύρονται
δύο πίνακες ἀργυραῖς, εἰς τὰς ὁποίας ᾖτον γεγραμμένον τὸ ἱερὸν σύμβολον τῆς πίστεως Ἑλληνιστὶ
ἐς τὴν μίαν καὶ εἰς τὴν ἄλλην Λατινιστὶ, χωρὶς τὴν πρόσθεσιν τοῦτου τοῦ μέρους καὶ ἐκ τοῦ
Υἱοῦ· αἱ ὁποίαι μὲ πρόσταγμα τοῦ Πάπα Ῥώμης Λέοντος τρίτου ἐκρέμαντο εἰς τὴν ἐκκλησίαν τοῦ
ἁγίου Πέτρου, ἐν ἔτει Χριστοῦ ωθʹ. ὡς φησὶ βαρώνιος. Διὰ τοῦτο ὅποιος στέκεται σταθερὸς καὶ
βέβαιος εἰς τὴν πίστιν τούτην, ἔχει βεβαίαν ἐλπίδα τῆς σωτηρίας του, διατὶ δὲν παρεκκλίνει
καθόλου ἀπὸ τὴν κοινὴν γνώμην τῆς ἐκκλησίας.
καὶ ἐνανθρωπήσαντα
καὶ ἐρχόμενον ἐν δόξῃ,
καὶ ἡμεῖς δἰ αὐτοῦ.
καὶ ἥξοντα πάλιν ἐν δόξῃ κρίναι ζῶντας καὶ νεκρούς.
καὶ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. Ἐν ταῖς πρὸς αὐτὸν μέντοι ἐντεύξεσι καὶ αἰτήσεσιν εἶναι
πρεσβευτὰς τοὺς ἁγίους φαμὲν καὶ πρὸ πάντων τὴν πανάχραντον μητέρα αὐτοῦ τοῦ Θεοῦ Λόγου,
καὶ Μαρίας τῆς παρθένου
καὶ εἰς ἀνάστασιν νεκρῶν,
καὶ εἰς ἕν βάπτισμα μετανοίας,
καὶ εἰς ἑν τοῦ Θεοῦ καθαρισμὸς
καὶ εἰς ἑν τοῦ Θεοῦ ἁγίαν καθολικὴν ἐκκλησίαν,
καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, τὸν Υἱὸν τοῦ Θεοῦ,
καὶ εἰς Πνεῦμα ἅγιον,
καὶ εἰς ἕνα Υἱὸν τοῦ Θεοῦ, Ἰησοῦν Χριστὸν,
καὶ εἰς τὸν Υἱὸν τοῦ Θεοῦ, Ἰησοῦν Χριστὸν,
καὶ εἰς κάθησιν ἐν δεξιᾷ τοῦ Πατρὸς,
καὶ καταβὰν ἐπὶ τὸν Ἱορδάνην,
καὶ κηρύξαν ἐν τοῖς προφήταις,
καὶ κρίσιν δικαίαν ψυχῶν καὶ σωμάτων,
καὶ τὸν Πατέρα εἶναι ὁμοούσιον, ἔνα Θεὸν τῇ φύσει, περὶ οὗ ἀνέχετον, τὸν Ἱορδάνην ἔπεσεν ἐπὶ τὸν Ἱορδάνην, καὶ κηρύξαν ἐν τοῖς προφήταις, καὶ κρίσιν δικαίαν ψυχῶν καὶ σωμάτων, καὶ τὸν Πατέρα ἔπεσεν ἐπὶ τὸν Ἱορδάνην.
καὶ πάλιν ἐρχόμενον κρίναι ζῶντας καὶ νεκρούς,
καὶ πάλιν ἐρχόμενον μετὰ δόξης
καὶ πίστεως ἐπί θεόν,
καὶ παθόντα,
καὶ παθόντα, καὶ ταφέντα,
καὶ πιστεύομενον.
καὶ σώματος, ὁμοούσιον
καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένον, καὶ ἐνανθρωπησάντα·
καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς, πίστιν·
καὶ τὰς οἰκονομίας αὐτοῦ,
kαὶ τὴν ἐνανθρωπησαν ἐκ τῶν νεκρῶν,
καὶ τὴν ἐνανθρωπησαν ἐν τῇ τρίτῃ ἡμέρᾳ
καὶ τὴν κρίσιν
καὶ τὴν κρίσιν ἐν τῷ δικαίῳ, καὶ τῇ ἐγερσίᾳ
καὶ τῇ ἐγερσίᾳ, καὶ τῇ τρίτῃ ἡμέρᾳ
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ τῶν νεκρῶν,
καὶ τοῦ ἀγίου πνεύματος,
καὶ τοῦ υἱοῦ
καὶ τοῦ τρίτου δόγματος. Αὐτὸς γὰρ ὁ κύριος ὁ υἱὸς τοῦ θεοῦ, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ ἁγίου πνεύματος, καὶ τοῦ· ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται, παραδέδωκε. Καθῆλθεν εἰς ᾅδην μόνος καὶ τοῦτο διὰ τοῦτο εἰς τὴν θυσίαν ταύτην καὶ να κοινωνῇ τοῦ μυστηρίου τούτου, ἐλευθερώνεται δἰ αὐτοῦ ἀπὸ κάθα πειρασμόν καὶ κίνδυνον τοῦ διαβόλου· διά τοῦτο ἀποτολμᾷ ὁ

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Creeds of Christendom, with a History and Critical notes. Volume II. The History of Creeds.
ἐχθρός τῆς ψυχῆς, νὰ βλάψῃ ἐκεῖνον, ὅποι ἥξευρε πῶς ἔχει τὸν Χριστὸν μένοντα ἐν αὐτῷ. Ἡ ἐτοιμασία πρὸς τὴν μετάληψιν τῶν φρικτῶν μυστηρίων πρέπει νὰ γίνεται κατὰ τὴν τάξιν τῆς ἐκκλησίας ἡμῶν τῆς ὀρθοδόξου ἤγουν μὲ καθαρὰν ἐξομολόγησιν, νηστείαν τε καὶ κατάνυξιν καὶ διαλλαγὴν τελείαν μὲ ὅλους, καὶ μὲ ἄλλα τούτοις ὅμοια.

• κατὰ Μανιχαίων.

• κατὰ πρόγνωσιν προορισμὸς εἶναι διορισμὸς τῶν εἰδῶν· ἤγουν διορίζει καὶ τί μέλλει νὰ γένῃ, μὰ μόνον τὸ καλὸν, καὶ ὅτι τὸ κακὸν, Διατὶ ἂν ἔδειξε καὶ τὸ κακὸν, ἤθελεν εἶναι ἐναντίον εἰς τὴν φυσικὴν ἀγαθότητα τοῦ Θεοῦ.

• κατὰ τὰς γραφὰς ταύτας ὁ Χριστὸς ἐπρεπε, νὰ τὰ πληρώσῃ ὅλα. Κατὰ δὲ τὰς γραφὰς τοῦ νέου νόμου ἐβεβαιώθηκε, πῶς τὰ ἐπλήρωσε, καὶ πῶς τέτοιοι λόγοις ἧλθε, καθὼς γέραται περὶ αὐτοῦ· ὡς ὁ αὐτὸς λέγει (Μαρκ. ιδʹ. κά.) περὶ ἅπαντος· ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ. Καὶ ὅταν ἀναστὰ ἀπὸ τὴν θάνατον αὐτοῦ, ἐγήγερται ἐπάνω πεντακόσιοι ἀδελφοῖ.
ἁμαρτίαις ἐκίσσησέ με ἡ μήτηρ μου. Καὶ καλεῖται τὸ ἁμάρτημα τοῦτο προπατορικὸν, πρῶτον μὲν διατὶ προτήτερα ἀπ’ αὐτὸ ὁ ἄνθρωπος δὲν ἤθελε μολυνθῆ ἀπὸ κἂν ἕνα ἄλλο ἁμάρτημα. Καλὰ καὶ ὁ διάβολος νὰ ἦτον διεφθαρμένος μὲ τὴν ἁμαρτίαν του, ἀπὸ τοῦ ὅποιον τὴν παρακίνησιν καὶ εἰς τὸν ἁμάρτημα ἐβλάστησε τὸ λεγόμενον τοῦτο προπατορικὸν ἁμάρτημα, εἰς τὸ ὅποιον καὶ ὁ Ἀδὰμ, ὁποῦ τὸ ἐκαμεν, εἶναι ὑποκείμενον ἀπ’ αὐτὸν. Δεύτερον, διατὶ ὁ ἄνθρωπος δὲν συλλαμβάνεται παρὰ ἐν ἁμαρτίᾳ.

• λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθῆσον μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Διὰ τοῦτο ὅποιος ὀνομάσει τὸν τόπον τοῦτον ἕνα ὄνομα ἀπὸ ὅσα εἴπαμεν, δὲν σφάλει· μόνον νὰ γροικῇ, πῶς εἶναι αἱ ψυχαὶ εἰς τὴν χάριν τοῦ Θεοῦ καὶ εἰς τὴν οὐράνιον βασιλείαν· καθὼς οἱ ἐκκλησιαστικοὶ ὕμνοι ψάλουσιν, εἰς τὸν οὐρανὸν.

• λόγος ἄσαρκος
• λόγος ἔνσαρκος
• λαλοῦν ἐν ἁποστόλοις,
• λαμβάνον
• λαμβανόμενον
• λελυτρωμένος
• λοιπὸν πρέπει καὶ ὁλωνῶν νὰ προνοᾶται;
• λοιπαὶ ἀρεταὶ νὰ λέγωνται καρποὶ τοῦ ἁγίου Πνεύματος, ἐπειδὴ ἀπ’ αὐτὸ καταβαίνουσιν, καὶ αὐτὸ συνεργεῖ εἰς τὸ νὰ τελειώσει ἀπὸ τὸν ἄνθρωπον. Διὰ τοῦτο δὲν λέγει ὁ Παῦλος· κατὰ τῶν τοιούτων, ὡς ἂν ὅπου εἶναι, καὶ ἄλλα ὅμοια τούτων.

• μὲ τὸ ἴδιον ἀνέβη εἰς τοὺς οὐρανοὺς, καὶ ἐκάθισεν εἰς τὴν δεξιάν τοῦ Πατρὸς μὲ δόξαν καὶ αἶνον. Δεύτερον, πῶς ὡς ἄνθρωπος μόνος ἀνέβηκεν εἰς τὸν οὐρανὸν, διατὶ ὡς Θεὸς πάντοτε ἦτον εἰς τὸν οὐρανὸν, καὶ εἰς πάντα τόπον. Τρίτον διδάσκει, πῶς τὴν ἀνθρωπότητα, ὡς ἂν ἐπῇρε μίαν φορὰν ἀπὸ τὴν παρθένον Μαρίαν, ποτὲ δὲν τὴν ἐξαφῆκε· μὰ μετ᾿ αὐτὴν πάλιν θέλει νὰ κρίνῃ· καθὼς οἱ Ἀγγελοὶ εἴπασιν (Πραξ. ά. ιά.) εἰς τοὺς Ἀποστόλους· οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ᾿ ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. Τέταρτον διδάσκει, πῶς ὁ Χριστός, εἶναι μόνον εἰ τὸν οὐρανὸν, καὶ δὲν ἀνθρωπότητα, ἀλλὰ ἀγία εὐχαριστίαν ὁμοίως καὶ αὐτὸν τὸν Σωτῆρα μας Ἰησοῦν.
ἐξουσίαν τοῦ ἀνθρώπου. Καὶ εἰς μὲν τὸ καλὸν ἡ θεία χάρις συμβοηθᾷ· ἀλλὰ καὶ ἀπὸ τὸ πακὸν ἡ ἱδία γυρίζει τὸν ἀνθρωπον, χωρὶς νὰ ἀναγκάσῃ τὸ αὐτεξούσιον τοῦ ἀνθρώπου.

• μαζὶ μὲ τοὺς ἀγγέλους, καθὼς (ἀ. Κορ. ιγʹ. ιβʹ.) λέγει ὁ Ἀπόστολος· βλέπομεν γὰρ ἄρτι δἰ ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω, χωρὶς νὰ ἀναγκάσῃ τὸ αὐτεξούσιον τοῦ ἀνθρώπου.

• μεγάλους καὶ τὸ προπατορικόν καὶ τὸ προαιρετικόν. Δεύτερον ὁ ἄνθρωπος ἀνακαινίζεται καὶ ἀποκαθίσταται εἰς τὴν δικαίωσιν ἐκείνην, ὅπου εἶχεν, ὅταν ἦτον ἀθῶος καὶ ἀναμάρτητος· καθὼς μαρτυρᾷ (ἀ. Κορ. ςʹ. ιά) ὁ Ἀπόστολος, λέγων· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ᾿ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν. Ἐπειτά οἱ βαπτισθέντες γίνονται μέλη τοῦ σώματος τοῦ Χριστοῦ, καὶ τὸν Κύριον ἡμῶν ἐνδυόμεθα· διατὶ (Γαλ. γʹ. κζʹ.) λέγει ὁ Ἀπόστολος· ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

• μεγαλειότης τοῦ ἐγνωρίσθηκε μὲ τὴν ἁγίαν του διδασκαλίαν, μὲ τὴν ὁποίαν ἡρμήνευσε καὶ τὴν Θεότητά του, καὶ ὅσα ἦσαν ἀρκετά πρὸς τὴν ἀνθρωπίνην σωτηρίαν· καθὼς ὁ ίδιος εἶπεν (Ἰωαν. ιζʹ. κςʹ.)· ἐγνώρισα αὐτοῖς τὸ ὄνομά σου· καὶ ἀνωτέρω (ςιχ. ή.)· τὰ ῥήματα ἃ δέδωκάς μοιδέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν, ὅτι σύ με ἀπέστειλας. Τὸ δὲ προφητικὸν ἀξίωμα (ὅπου ἦτον ἡ τρίτη ὑπεροχὴ) τότε ὁ Χριστὸς τὸ ἔδεικνε, ὅταν ἐπρόλεγε τὰ μέλλοντα, ὄχι διά τινος ἀποκαλύψεως, ἀλλὰ ἀπὸ τῆς ἰδίας γνώσεως, ὡς Θεὸς ἀληθινὸς καὶ ἀνθρώπος.

• μετὰ τὴν ἀπόταξιν τοῦ Σατανᾶ

• μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις ἄν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. Τὴν τιμὴν, ὅπου πρέπει νὰ δί

• μετὰ τὸν ἁγιασμὸν γίνεται καὶ ἐστὶ ἕν καὶ τὸ αὐτὸ τῷ ἐν οὐρανοῖς. Ἕν γὰρ τὸ σῶμα τοῦ κυρίου ἐν πολλοῖς τόποις καὶ οὐ πολλὰ, καὶ διὰ τὸ τοῦ μυστήριον τοῦτο μάλιστα ἐστὶ καὶ λέγεται θαυμαστὸν καὶ μάλιστα τὸ καταλήπτων, οὐ σοφίσμασι σοφίας ἀνθρωπίνης, ὡς τὴν μάταιαν καὶ ἀνόητον ἐν τοῖς θείοις περιέργειαν ἀποσείεται ἡ εὐσεβὴς καὶ θεοπαράδοτος ἡμῶν θρησκεία.

• μετὰ τὸν ἁγιασμὸν, ἐν τῇ χρήσει καὶ μετὰ τὴν χρῆσιν, εἶναι κατὰ πάντα τὸ ἀληθὲς τοῦ κυρίου σῶμα.

• μετανοίας ἀπὸ νεκρῶν ἔργων,

• μονάδα ἐν τριάδι, καὶ τριάδα ἐν μονάδι προσκυνομένη

• μονογενὴς θεὸς

• μονογενὴς υἱός

• μονογενής
μυστήριον

νοῦν

νοῦς ὁ μόνον ἀνθρώπων, ἀλλὰ οὔτε ἅγιον ἡμῶν ἐρμηνεύεται, διὰ τούτο πρέπει νὰ εἰποῦμεν μαζὶ μὲ τὸν Ἀπόστολον (β. Κορ. 1. ε.)· λογισμοὺς καθαυτός, καὶ πάν ψυχομένου μεταφέροντος κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἴχυμαλωτίζοντες πάν νόημα εἰς τὴν ὑποκοίην τοῦ Χριστοῦ. Πιστεύομεν μεμελέοντας, διὰ τὸ θέου καὶ Πατήρ ὑπάρχον ἀπὸ αἰώνα, καὶ ἐπὶ αἰώνα, καὶ ἀνθρώπων κατευθύνεσθαι γεννῆται τὸν Υἱὸν καὶ προάγει τὸ Πνεῦμα τὸ ἁγιασμένον. Τοῦτο πρέπει νὰ εἰποῦμεν μαζὶ μὲ τὸν Ἀπόστολον (β. Κορ. 1. ε.)· λογισμοὺς καθαυτός, καὶ πάν ἀνθρώπων κατευθύνεσθαι γεννῆται τὸν Υἱὸν καὶ προάγει τὸ Πνεῦμα τὸ ἁγιασμένον. Τοῦτο πρέπει νὰ εἰποῦμεν μαζὶ μὲ τὸν Ἀπόστολον (β. Κορ. 1. ε.)· λογισμοὺς καθαυτός, καὶ πάν ἀνθρώπων κατευθύνεσθαι γεννῆται τὸν Υἱὸν καὶ προάγει τὸ Πνεῦμα τὸ ἁγιασμένον. Τοῦτο πρέπει νὰ εἰποῦμεν μαζὶ μὲ τὸν Ἀπόστολον (β. Κορ. 1. ε.)· λογισμοὺς καθαυτός, καὶ πάν ἀνθρώπων κατευθύνεσθαι γεννῆται τὸν Υἱὸν καὶ προάγει τὸ Πνεῦμα τὸ ἁγιασμένον.
μυστηρίων καὶ χαρισμάτων διὰ τοῦ ἁγίου πνεύματος, καὶ τὸ ἁγιον μύρον μονώτατος ἐπιτελεῖ.
Καὶ αἱ χειροτονίαι πάντων τῶν ἐν τῇ ἐκκλησίᾳ τάξεως καὶ βαθμῶν τούτου εἰσὶν ἱδαί· καὶ κατὰ πρῶτον καὶ ὑπέρτερον λόγον οὕτος δεσμεῖ καὶ λύει, καὶ Θεῷ ἡ κρίσις εὐαπόδεκτος, ὡς ὁ κύριος εἴρηκε. Καὶ τὸ ἱερὸν εὐαγγέλιον διδάσκει καὶ τῆς εὐσεβοῦς ὑπερμαχεῖ πίστεως καὶ τοὺς παρακούοντας ὡς ἐθνικοὺς καὶ τελώνας τῆς ἐκκλησίας ἀποδιΐστησι, καὶ τοὺς αἱρετικοὺς ἀφορισμῷ καὶ ἀναθέματι καθυποβάλλει, καὶ τὴν ψυχὴν αὑτοῦ τίθησι ὑπὲρ τῶν προβάτων. Ἐξ ὧν καταφανές ἔστιν, ἀναντιῤῥήτως διαφέρειν τὸν ἐπίσκοπον τοῦ ἁπλῶς ἱερέως καὶ πλὴν αὐτοῦ μὴ δυναμένους πάντας τοὺς ἐν τῷ κόσμῳ ἱερεῖς ἐκκλησίαν Θεοῦ ποιμάναι ἢ ὅλως κυβερνῆσαι.

• οὐσία
οὐτε εἰς τοὺς κοσμικοὺς, οὔτε εἰς τοὺς ἀρχιερεῖς, ὅπου ἀρχιερατεύουσιν εἰς κἂν μίαν ἐκκλησίαν, νὰ ἀποξενώνουσι τὰ ἄσπρα ἢ τὰ ἄλλα κινητά της πράγματα, ὅπου τῆς ἔρχονται, ἢ ἀπὸ πρεσβείας τινὸς ἢ δωρεᾶς· καὶ νὰ τὰ μεταχειρίζουνται εἰς ἰδιωτικαῖς τως χρείαις· διὰ νὰ μὴν πάθῃ βίαν καὶ ἀνατροπὴ ἡ γνώμη ἐκείνου ὅπου τὰ ἔδωκεν.

• οὕτως δὲ πιστεύομεν ἐν αὐτῷ,
οὗ τῆς βασιλείας οὐκ ἔσται τέλος ·
οὗ τῆς βασιλείας οὐκ ἔσται τέλος ·
οὗ τῆς βασιλείας οὐκ ἔσται τέλος ·
πάντα σύμφωνα ταῖς γραφαῖς ·
πέμψις πέρνωντας τὴν κατάστασιν τῆς ἁμαρτίας, ἐγίνηκε θνητός. Οὕτω γὰρ ἡ ἁγία Γραφὴ παραδίδωσι (Ῥωμ. ςʹ. κγʹ.), λέγουσα· τὰ ὀψώνια τῆς ἁμαρτίας θάνατος. Καὶ τότε παρευθὺς ἔχασε τὴν τελειότητα τοῦ λόγου καὶ τῆς γνώσεως· καὶ ἡ θέλησις ἔκλινε περισσότερον εἰς τὸ κακὸν παρὰ εἰς τὸ καλόν. Καὶ οὕτως ἡ κατάστασις τῆς ἀθωότητος καὶ ἀκακίας, ἐστωντας καὶ νὰ δοκιμάσῃ τὸ κακὸν, ἄλλαξεν εἰς κατάστασιν ἁμαρτίας, καὶ ὁ τέλειος ἄνθρωπος τόσον ἐταπεινώθηκεν, ὥστε νὰ λέγῃ μὲ τὸν Δαβὶδ (Ψαλ. κβʹ. ςʹ.)· ἐγὼ δὲ εἰμὶ σκώληξ, καὶ οὐκ ἄνθρωπος.

• πίστις ὁλόκηρος
πίστωσιν καὶ δόξαν τῆς ἐνδόξου τοῦ Χριστοῦ ἀναστάσεως ἐπαρακινηθήκασιν οἱ Ἰουδαῖοι, καὶ έδρασαν πρὸς Πιλάτον (Ματθ. κζʹ. ξδʹ.) λέγοντες· κέλευσον ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· καὶ αὐτὸς τοὺς ἀπεκρίθη· ἔχετε κουστωδίαν, ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευθέντες ἀσφαλισάντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας. Ἡ ὡτιοα κουστωδία τῶν Ἰουδαίων φανερώτατα ἐμαρτύρησε, πῶς ὁ Χριστὸς ἀνέστη ἀπὸ τοὺς νεκρούς· διατὶ εἰς τὸν καιρὸν ἐκείνον αὐτοῖς ἐφοβήθησαν, ὡς λέγει (Ματθ. κή. βʹ.) ἡ Γραφή· καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, κάθετο ἐπάνω αὐτοῦ. Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί. Οἵτινες ὕστερον ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς Ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα· καὶ διὰ τοῦτο ἡγέρθη γὰρ καθὼς εἶπε· δεῦτε, ἴδετε τὸν τόπον, ὅπου ἦστε· ἔγαντες· ἥγερθη γὰρ καθὼς εἶπε· δεῦτε, ἱδετε τὸν τόπον, ὅπου ἦστε· ἐκείτο τὸν τόπον, ὅπου ἦστε· ἔγαντες· ἥγερθη γὰρ καθὼς εἶπε· δεῦτε, ἱδετε τὸν τόπον, ὅπου ἦστε· ἔγαντες· ἥγερθη γὰρ καθὼς εἶπε· δεῦτε. Διὰ τούτην λοιπὸν τὴν ἀφορμὴν ὁ τάφος τοῦ Χριστοῦ ἀνέστη ἀπὸ τοὺς νεκρούς, καὶ ἐκεῖνοι τοὺς ἀπεκρίθησαν· ἐκεῖνοι τοὺς μαθηταίς αὐτοῦ, ὅτι ἤγερθη ἀπὸ τῶν νεκρῶν. Διὰ τούτην λοιπὸν τὴν ἀφορμὴν ὁ τάφος τοῦ Χριστοῦ ἀνέστη ἀπὸ τοὺς νεκρούς καὶ ἐκεῖνοι τοὺς μαθηταίς αὐτοῦ, ὅτι ἤγερθη ἀπὸ τῶν νεκρῶν.
πόδας ἐν ἑτοιμασίᾳ τοῦ Εὐαγγελίου τῆς εἰρήνης· ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως,
ἐν ῳ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· καὶ τὴν περικεφαλαίαν τοῦ
σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὧ ἐστι ῥῆμα Θεοῦ. Τὸ ἐναντίον τῆς ἰσχύος
εἶναι ὁ φόβος, περὶ οὗ λέγει ὁ Ψαλμῳδός (Ψαλ. ιδʹ. εʹ.)· ἐκεί ἐφοβήθησαν φόβον, οὐ οὐκ ἦν φόβος.
Καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς μᾶς προστάσει, νὰ μὴν ἔχωμεν τοιούτον φόβον (Λουκ. ιβʹ.
δʹ.) λέγων· μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων
περισσότερον τι ποιῆσαι.

πᾶσαν τὴν πολιτείαν· διὰ τὸ στρατόπεδον· ἐξαιρέτως δὲ δἰ ἐκείνου, ὧ ἀγαθοεργοῦσιν εἰς
ταῖς ἐκκλησίαις καὶ φροντίζουσι, νὰ αὐξήσουσι τὴν πίστιν καθολικὴν καὶ ὀρθόδοξον· κατὰ τὸν
Ἀπόστολον, ὧ ἐπειδῆ ἐφοβήθησαν φόβον, οὐκ ἦν φόβον. Καὶ ἀρχιερεῖς καί σχισματικοὶ, διὰ νὰ ἐπιστρέψουσι
εἰς τὴν ὀρθόδοξον πίστιν, πρὶν νὰ μισεύσουσιν ἀπὸ τὴν παροῦσα ζωήν.

πῶς εἶναι τόπος τῆς κατακρίσεως καὶ τῆς θείας ὀργῆς· εἰς τὸν ὁποῖον καταβαίνουσιν αἱ ψυχαὶ
ἐκείνων, ὧ ἀναγκασμένοι ἀπὸ τὸν Θεόν καὶ ἀπεγνωσμένοι. Μὰ τοῦτο εἶναι ἄξιον νὰ τὸ ἠξεύρῃ καθ᾿ ἕνας,
ἄκατος των δικαιών, καὶ μὴ ἐχόντων τῷ ποιῆσαι τὸν στέφανον πρὶν τῆς τελευταίας κρίσεως ή τοῦ
παθῶντα τὸν αὐτὸν ἐν σαρκί,

παντοκράτωρ
παράδοσις, ἣν οὐ δεῖ κολοβοῦσθαι κατ’ οὐδένα τρόπον ὑπὸ τῶν εὐσεβεῖν βουλομένων καὶ ἀποσειομένων τοὺς νεωτερισμοὺς καὶ τὰς βεβήλους τῶν αἰρετικῶν κενοφωνίας· ἀλλ’ ἀναγκαίως σώαν καὶ ἀδιάσειτον τηρεῖσθαι τὴν νομοθετηθεῖσαν παράδοσιν. Τοὺς γὰρ παραβαίνοντας ἀποποιεῖται καὶ ἀναθεματίζει ἡ καθολικὴ τοῦ Χριστοῦ ἐκκλησία.

παραδέδωκε σύμβολον

πατέρα

πατέρα παντοκράτορα·

πατρὶ καὶ ὑιῷ συν προσκυνούμενο καὶ συνδοξαζόμενο, τὸ λαλῆσαν διὰ τῶν προφητῶν· εἰς μίαν, ἁγίαν, καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογοῦμεν ἓν βάρτισμα εἰς ἄφεσιν ἁμαρτιῶν· προσδοκῶμεν ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰώνος. Ἀμὴν.

περιμένων ἕως ἄν τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑπὸ τοὺς πόδας αὐτοῦ

πηγὴ ἁγία

πηγῆς

πιστῶς

πιστῶς τε καὶ βεβαίως

πληρωμάτος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν· καὶ χάριν ἀντὶ χάριτος· διότι τὸ Πνεῦμα ἦτον εἰς αὐτὸν ὡς ομοούσιον αὐτῷ κατὰ τὴν θεότητα· καὶ ἔπλησεν αὐτὸν σοφίας καὶ χάριτος· κατὰ τὸ (Λουκ. βʹ. μʹ.) εἰρημένον· τὸ δὲ παιδίον ηὗξαν καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας,

καὶ χάρις Θεοῦ ἦν ἐπ’ αὐτό. Καὶ ταῦτα πάντα πρέπει νὰ γροικοῦνται κατὰ τὴν ἀνθρωπότητα.

πλησίον ἀγάπην ἐπιδεῖξαι, ἃ καὶ ἱκανοποίησιν καλῶς ἡ καθολικὴ ἐκκλησία ἀπ’ ἀρχῆς ὡνόμασε—τούτων καὶ αὐτῶν τὰς ψυχὰς ἀπέρχεσθαι εἰς ᾄδου καὶ ὑπομένει τῶν ἐνεκείμενοι ποιήσεων ποιήσεως ποιήσεως, ὡς ἐν συναισθήσει τῆς ἐκεῖθεν ἀπαλλαγῆς, ἐλευθεροῦσθαι δὲ ὑπὸ τῆς ἄκρας ἀγαθότητος διὰ τῆς δεήσεως τῶν ἱερέων καὶ εὐποιϊῶν, ἃ τῶν ἀποιχομένων ἐκείνων τοῖς συγγενεῖς· μεγάλα δυναμένης μάλιστα τῆς ἀναιμάτου θυσίας, ἣν ἕκαστος καὶ κοινῶς ἡ καθολικὴ καὶ ἀποστολικὴ ὁσημέραι ποιεῖ ἐκκλησία· ἐννοουμένου μέντοι καὶ τούτου τοῦ μὴ εἰδέναι ἡμᾶς δηλαδὴ τὸν καιρὸν τῆς ἀπαλλαγῆς. Ὅτι γὰρ γίνεται ἐλευθερία τῶν τοιούτων, ἀπὸ τῶν δεινῶν καὶ πρὸ τῆς κοινῆς ἀναστάσεως τε καὶ κρίσεως οἰδαμεν καὶ πιστεύομεν· πότε δὲ, ἀγνοοῦμεν.

πνεῦμα ἅγιον

πνευματικὴ ἱεροσυλία.

ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων·

πρὸς τὰ φανερώτατα ἀντιτείναιντο, ἐξ ᾧν ἐστὶ καὶ τὸ τῆς ἐπισκοπικῆς μέγα ὄντως μυστήριον ὑπὸ τῆς γραφῆς διδασκόμενον, ὑπὸ τε πάσης ἐκκλησιαστικῆς ἱστορίας καὶ συγγραφῆς συγγραφής συγγραφής, καὶ ὑπὸ τῆς καθολικῆς ἐκκλησίας ἀεὶ γινόμενόν τε καὶ ἀνομογινόμενον.
αἰώνων, κατὰ τὴν Γραφὴν τὴν λέγουσαν (Ψαλ. ρί. γ´)· ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε.
Τὸ, Πατὴρ λοιπὸν, καὶ τὸ, Υἱὸς, καὶ τὸ, Πνεῦμα τὸ ἅγιον· τὸ ἀγέννητον, καὶ τὸ γεννητὸν, καὶ τὸ ἐκπορευτὸν διαιρεῖ τὰ πρόσωπα ἐν τοῖς θείοις, μὰ ὁ χ ϑὴν οὐσίαν, ὅ ὅρτια ποτὲ δὲν διαιρείται εἰς ἐαυτὴν, μόνον χωρίζεται ἀπὸ τὴν κτίσιν. Τὸ δὲ ἔνα καὶ τὸ αὐτὸ πρόσωπον δὲν ἡμπορεῖ νὰ εἶναι γεννητοῦ μαζὶ καὶ ἀγεννήτου. Ὁμοίως πρέπει νὰ γροικοῦμεν καὶ διὰ τὸ Πνεῦμα τὸ ἅγιον, τὸ ὁποῖον ἐκπορεύεται ἀπὸ τὴν οὐσίαν καὶ φύσιν τοῦ Πατρὸς ἀνάρχως εἶτου αἰωνίως, καὶ εἶναι ὁμοούσιον μὲ τὸν Πατέρα καὶ τὸν Υἱόν. Μὰ διαιρεῖται ἀπὸ τὸν Πατέρα μὲ τὸ ἱδίωμα τὸ προσωπικὸν, διατὶ ἀπ᾿ ἐκεῖνον ἐκπορεύεται. Καὶ πάλιν ἀπὸ τὸν υἱὸν χωρίζεται, διατὶ δὲν εἶναι ἀπὸ τὸν Πατέρα μὲ τρόπον γεννήσεως, καθὼς εἶναι ὁ Υἱός, καὶ μὲ τρόπον ἐκπορεύσεως, ἐκ τοῦ αὐτοῦ Πατρός· καὶ εἶναι ὁμοούσιοι ἀλλήλοις καὶ ὁ Υἱός καὶ τὸ Πνεῦμα τὸ ἅγιον, διατὶ ἀπὸ τὴν αὐτὴν ἰδίαν φύσιν τοῦ Πατρὸς εἶναι καὶ τὰ δύο τούτα πρόσωπα·
• πρόσωπον
• προσδοκῶμεν ἀνάστασιν νεκρῶν,
• προσευχῆς τῆς Κυριακῆς, καὶ περὶ τῶν μακαρισμῶν, εἰς δὲ τὸ τρίτον, περὶ τῶν θείων ἐντολῶν,
• προσκομιδή
• προφωνήσιμον
• πρωτότοκον πάσης κτίσεως,
• σάρξ
• σοφὸς, ποῦ γραμματεὺς, ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου;
• σταυρωθέντα καὶ ταφέντα,
• σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου,
• συμφόνως ταῦτα κηρύσσει καὶ διδάσκει καὶ παραδίδωσιν, ὡς ἓν στόμα κικτημένη
• συνάφεια
• τὰ ζῶα, διὰ νὰ τοὺς δώσῃ ὄνομα. Καὶ τὰ ὄνομα, μὰ ἂν ἀπὸ τοῦ αἰῶνος τοῦ ζῶου νὰ γνωρίσῃ τὴν φύσιν τους, μόνον ἀπὸ τὸ νὰ μελετᾷ καὶ νὰ λογιάζῃ περὶ Θεοῦ, καὶ τὰς ἐκείνου χριστότητας. Περὶ δὲ τῆς θελήσεως,
• τὰς οἰκουμενικὰς συνόδους καὶ τοπικὰς, τὰς ὀρθοδόξους, ὅπου καὶ ἄν ἐγίνησαν, πίστευε πῶς ὃ, τι ἀποφασίσασιν οἱ ἅγιοι Πατέρες, νὰ εἶναι ἀπὸ τὸ ἁγίον Πνεῦμα· καθὼς εἶπαν οἱ Ἀπόστολοι
τὸν Πνεῦμα ἐκπορευόμενον καὶ πρόβλημα ἐκ Πατρὸς μὲν, Υἱοῦ δὲ, καὶ μὴ ἐξ Υἱοῦ, ὡς Πνεῦμα στόματος θεοῦ, Λόγου ἐξαγγελτικόν.
• τὸ Πνεῦμα τὸ ἅγιον· ἀφορίσατε δή μοι τὸν τε Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. Τότε νηστεύσαντες καὶ προσευχάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν· καὶ (ά. Τιμ. έ. κβʹ.) ὁ Παύλος· χεῖρας ταχέως μηδενὶ ἐπιτίθει. Μὲ τούτην λοιπὴν τὴν χειροτονίαν καὶ τὴν διαδοχὴν τὴν μηδέποτε διακοπεῖσαν ἔχουσιν τὴν δύναμιν τοῦ διδάσκειν τὰ σωτηριώδη δόγματα ἐκεῖνοι, ὡσεὶ μὴν ναὶ ἐν μία καὶ ἡ αὐτή. Μὰ ὅσοι δὲν ἐπέμφθησαν οὔτε ἐδιλέχθησαν εἰς αὐτὸ, δὲν πρέπει καθόλου νὰ τὸ ἐπιχειρίζουσι, κατὰ τὸ εἰρημένο (Ῥωμ. ιέ.) τῷ Παύλῳ· πῶς δὲ κηρύξωσιν, ἐὰν μὴ ἀποσταλῶσιν;

• τὸ δὲ Πνεῦμα τὸ ἅγιον ἐκφαντορικὴ τοῦ κρυφίου τῆς θεότητος δύναμις τοῦ Πατρὸς, ἐκ Πατρὸς μὲν δἰ Υἱοῦ ἐκπορευομένη.

• τὸ διὰ τῶν προφητῶν κεκηρυχὸς τὰς οἰκονομίας καὶ τὰς ἐλεύσεις [τὴν ἔλευσιν,

• τὸ κορμί· μὰ ἡ θεότης οὔτε ἀπὸ τὸ κορμὶ οὔτε ἀπὸ τὴν ψυχὴν ποτὲ ἐχωρίσθηκε. Διὰ τοῦτο καὶ εἰς καιρὸν τοῦ θανάτου ἡ ὑπόστασις τοῦ Χριστοῦ ἦτον μία καὶ ἡ αὐτή.

• τὸ κυρ. καὶ ζωοπ.

• τὸ κυρ. καὶ τὸ ζωοπ.

• τὸ λαλῆσαν ἐν νόμῳ,

• τὸ λαλῆσαν ἐν τοῖς προφήταις.

• τὸ λαλῆσαν διὰ τῶν προφητῶν ·

• τὸ μυστήριον. Δεύτερον ὁ ἱερεὺς, ὅπου νὰ εἶναι νομίμως κεχειροτονημένος ἢ ὁ ἐπίσκοπος. Τρίτον ἡ ἐπίκλησις τοῦ ἁγίου Πνεύματος, καὶ τὸ εἶδος τῶν λογίων, μετὰ ὁποῖα ὁ ἱερεὺς ἁγιάζει τὸ μυστήριον τῇ δυνάμει τοῦ ἁγίου Πνεύματος μὲ γνώμην ἀποφασισμένην τοῦ να τὸ ἀγιάσῃ.

• τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον,

• τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων,

• τὸν εὐσώζοντα καὶ σωτηριώδη δόγματα ἐκεῖνοι, ὡσεὶ μὴν ναὶ ἐν μία καὶ ἡ αὐτή. Μὰ ὅσοι δὲν ἐπέμφθησαν οὔτε ἐδιλέχθησαν εἰς αὐτὸ, δὲν πρέπει καθόλου νὰ τὸ ἐπιχειρίζουσι, κατὰ τὸ εἰρημένο (Ῥωμ. ιέ.) τῷ Παύλῳ· πῶς δὲ κηρύξωσιν, ἐὰν μὴ ἀποσταλῶσιν;

• τὸ σύν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον,
• τὸν πεποιηκότα τὸν οὐρανὸν, καὶ τὴν γῆν,
• τὸν σαρκωθέντα ὑπὲρ τῆς ζωτηρίας:
• τὸν σαρκωθέντα ὑπὲρ τῆς ζωτηρίας (ἄνθρωπος ἐγένετο)
• τὸν τοῦ θεοῦ λόγον,
• τὸν τοῦ θεοῦ λόγον
• τὸν τοῦ θεοῦ μονογενῆ
• τὸν τοῦ θεοῦ λόγον,
• τὸν τοῦ θεοῦ μονογενῆ
• τὸν τὸν οὐρανὸν, καὶ τὴν γῆν,
• τὸν σαρκωθέντα ὑπὲρ τῆς ζωτηρίας (ἄνθρωπος ἐγένετο)
• τὸν τοῦ θεοῦ λόγον,
• τὸν τοῦ θεοῦ μονογενῆ
• τὸν τὸν οὐρανὸν, καὶ τὴν γῆν,
• τὸν σαρκωθέντα ὑπὲρ τῆς ζωτηρίας (ἄνθρωπος ἐγένετο)
• τὸν τοῦ θεοῦ λόγον,
• τὸν τοῦ θεοῦ μονογενῆ

τὸ πάσαν ὁμολογίαν, καὶ προσευξάσθωσαν ἐπ᾿ αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος, κἂν ἁμαρτίας ἦ πεποιηκὼς, ἀφεθήσεται αὐτῷ.

• τῆς πορνείας καὶ ἀκρασίας· ἐπειδὴ ὁ γάμος ὁ τίμιος διετάχθηκεν ἐπὶ τούτου, διὰ νὰ σβήνῃ ἡ τῆς σαρκὸς ἐπιθυμία, καθὼς (ά. Κορ. ζʹ. βʹ.) λέγει ὁ Παῦλος· διὰ τῆς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναίκα ἐχέτω. Δεύτερον διὰ τιμᾶται ἡ παιδοποιΐα μὲ τὴν τιμίαν γέννησιν. Τρίτον, διὰ τοῦ ὁποῦ νὰ τύχῃ ἄλλου κινδύνου, ὁ ἄνδρας δίδει τὸν ἑαυτόν του πιστὸν σύντροφον εἰς τὴν γυναίκα, καὶ ἡ γυναίκα εἰς τὸν ἄνδρα, διὰ τὴν μεγάλην ἀγάπην καὶ δεσμὸν
τῆς φιλίας, ὁποῦ γεννᾶται ἀνάμεσὸν τῶν· διὰ τὸ ὁποῖον ἦ Γραφή (Γενεσ. β', κδ'). μαρτυρεῖ· ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθῆσαι τῇ ἱδίᾳ γυναικὶ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

• τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει
• τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει
• τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει
• τῇ παλαιᾷ περὶ αὐτοῦ εἰρημένα διὰ τῆς οἷον ἐπισφραγίσεως τοῦ· οὓς ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω, ὃν καὶ ὁ θεῖος ἀπόστολος μέγα ἐπικαλεῖ μυστήριον.
• τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἀπὸ τῶν νεκρῶν, ἀνελθόντα εἰς τοὺς οὐρανούς, καθεζόμενον ἐν δεξιᾷ θεοῦ πατρὸς παντοδυνάμου, ἐκαῖθεν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς.
• τῶν ψυχῶν ἡμῶν, ὁποῦ ἀπηνῶς τιμωρᾷ τὸν ἄνθρωπον, ὅταν καταλάβῃ πως ὁ Θεὸς τοῦ ἔδωκεν ἄδειαν. Καὶ πῶς ὁ ἄγγελος νά μᾶς φυλάττῃ, τὸ ἔχομεν φανερὸν ἀπὸ τοῦτο, ὁποῦ λέγει ἡ Γραφή, διὰ τὸν ἐλπίζοντα ἐπὶ Κύριον (Ψαλ. μά. ιά.)· ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου. Ἐπὶ χειρῶν ἀροῦσι σε, μὴ ποτε προσκόπῃς πρὸς λίθον τοῦ πόδα σου.
• τῷ πατρὶ κατὰ τὴν θεότητα, καὶ ὁμοούσιον
• τῳ κατὰ τὴν θεότητα, καὶ ὁμοούσιον
• ταύτην τὴν διδαχήν
• ταφεὶς καὶ ἀναστάς
• τελείως
• τελειότης
• τοῖς ἁγίους πατέρας· καὶ εἰς τὰ δύο ταῦτα ἡ πίστις εἶναι τεθεμελιωμένη. Καὶ δὲν εἶναι πρέπον, να στέκεται μόνον φυλαγμένη εἰς τὸ κρυπτὸν τῆς καρδίας, μὰ καὶ μὲ τὸ στόμα να κηρὺττεται ἡ αὐτή, καὶ να ὁμολογᾶται ἀφόβως καὶ ἀναμφιβόλως· καθὼς καὶ ὁ ἱερὸς Ψάλτης λέγει (Ψαλ. ρις´.ι´.β´.Κορ. δ´.ιγ´.)· ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν.
• τοῖς βρέφεσιν ἑτέρων πόδας ἐντίθησιν, ὅπως ἔρχονται· ἑτέρων παρδίας, ὅπως πιστεύωσι· ἑτέρων γλῶσσαν, ὅπως ἐπαγγέλλονται. Καὶ ἀλλαχοῦ· ἡ μήτηρ ἐκκλησία μερικὴν καρδίαν ἐκείνοις χαρίζεται.
• τοῦ ἐκ Μαρίας,
• τοῦ ἐκ γένους [γενομένου] Δαβίδ
• τοῦ αἰτοῦντος καὶ εὐχαριστιαν καὶ ἐπαγγελίαν τῆς μελλούσης πρὸς Θεὸν ὑποτάξεως.

• τοῦ κόσμου ὅλα τὰ πράγματα τὰ ἐπρογνώριζε, μὰ μόνα τὰ ἀγαθὰ ἐπροώρισε (ὡς λέγει ὁ ἱερὸς Δαμασκηνὸς Βιβ. β΄. κεφ. λ´.): διατὶ τὸ νὰ προώριζῃ τὰ κακὰ, εἶναι ἐναντίον εἰς τὴν θείαν ἀγαθότητα. Κακὸν δὲ νόμιζε μόνον τὴν ἁμαρτίαν· ἐπειδὴ οὐδένα κυρίως κακὸν εὑρίσκεται εἰς τὸν κόσμον, μόνον ἡ ἁμαρτία, ἡ ὁποία εἶναι ἡ παράβασις τοῦ θείου νόμου καὶ τῆς θείας θελήσεως (Δαμ. εἰς τὸ περὶ δύο θελήσεων τοῦ Χριστοῦ.). Τὰ δὲ ἐπίλοιπα, ὅπου ὁ Θεός μᾶς τιμωρᾷ διὰ τὰς ἁμαρτίας μας, οἷον θανατικὰ, πολέμοι, ἀσθένειαι καὶ τὰ ὅμοια, λέγονται κακὰ ὡς πρὸς ἡμᾶς (Βασίλ. ὁμιλ. θ´. ὅτι οὐκ αἴτιος τῶν κακῶν ὁ Θεός.), διατὶ μᾶς φέρουσιν ὀδύνας καὶ λύπας, ὅπου ἀποτρεπόμεθα. Μὰ εἰς τὸν Θεὸν δὲν εἶναι κακά· διατὶ ἔχουσι δύναμιν ἀγαθοῦ· ἐπειδή, τιμωρῶντας ἡμᾶς μετὰ αὐτὰ, μᾶς παρακινῶντας εἰς τὸ ἀγαθόν. Καὶ ὅταν λέγει ἡ Γραφὴ (Ἀμὼς γ´. ς´.)· εἰ ἔστι κακία ἐν πόλει, ἥν Κύριος οὐκ ἐποίησεν; ὀνομάζει τὴν δικαίαν παιδευσιν τοῦ Θεοῦ κακίαν. Ἀκόμι ἐκεῖνα μόνον ὁ Θεὸς προορίζει κατὰ τὴν σοφίαν καὶ δικαιοσύνην του, ὁποῦ δὲν στέκουνται εἰς τὴν ἐξουσίαν τὴν ἐδικήν μας νὰ γενοῦσι. Μὰ ἐκεῖνα τὰ ἀγαθὰ, ὅπου στέκουνται εἰς τὴν ἐξουσίαν νὰ γενοῦσι, τὰ προγνωρίζει, συντρέχων καὶ αὐτὸς κατὰ τὴν εὐδοκίαν του μὲ τὴν θέλησιν μας· τὸ ὁποῖον δὲν ἀνελεῖ τὴν φύσιν τοῦ αὐτεξουσίου.

• τοῦ πατρὸς
• τοῦτʻ ἐστίν ἐκ τῆς οὐσίας τοῦ πατρὸς
• τοῦτο, πῶς ἡ καθολικὴ ἐκκλησία δὲν πέρνει ὄνομα ἀπὸ κἂν ἕνα τόπον, ἂν εἶναι καὶ ὁ πλέον ἐξαίρετος· διατὶ αἱ τοπικαὶ ἐκκλησίαι εἶναι μερικαὶ· οἷον ἡ Ἐφεσίνη, ἡ ἐν Φιλαδελφείᾳ, ἡ ἐν Λαοδικείᾳ, ἡ ἐν Ἡροσολύμοις, ἡ ἐν Ῥώμῃ, ἡ ἐν Ἀλεξανδρείᾳ, καὶ αἱ λοιπαί. Μὰ ἀνάμεσα εἰς τούτας ταῖς ἐκκλησίαις ταῖς μερικαῖς ὁποῖα πρώτη ἐπλούτησε τὴν παρουσίαν τοῦ Χριστοῦ, καὶ ἐδέχθηκε τὴν αἰώνιον σωτηρίαν καὶ τὴν ἀφέσιν τῶν ἁμαρτιῶν· καὶ ἀπὸ τὴν ὁποίαν ἐπῇρεν ἀρχὴν ἡ κήρυξις τοῦ εὐαγγελίου εἰς ὅλον τὸν περίγειον κόσμον, ὡς μαρτυρᾷ ἡ Γραφὴ (Λουκ. κδ´. μζ´.) λέγουσα· οὕτως ἔδει παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι τῇ τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἀφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἰερουσαλήμ. Ὑμεῖς δὲ ἐστε μάρτυρες τούτων.
φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ᾽ ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον· ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος ὁμοίως τον Θεόν ἐξ ἀγάπης, ὅταν λέγει· οἱ φοβούμενοι τὸν Κύριον αἰνέσατε, δοξάσατε αὐτόν· φοβηθήτω δὴ ἀπ᾽ αὐτοῦ ὃποιος μὲ τὸν τοιούτον φόβον θέλει φοβᾶσθαι τὸν Θεόν, ἐκείνος φυλάττει τὰς ἐντολάς του κατὰ τὸ (Ἰωαν. ιδʹ. κγʹ.) εἰρημένον· ἀλλὰ τὸ τετλείωται ἐν τῇ ἀγάπῃ. Ἡ Γραφή· νὰ φοβοῦμε τὸν Θεὸν ἐξ ἀγάπης, ὅταν λέγει· οἱ φοβούμενοι τὸν Κύριον αἰνέσατε, δοξάσατε αὐτόν· φοβηθήτω δὴ ἀπ᾽ αὐτοῦ ὃποιος μὲ τὸν τοιούτον φόβον θέλει φοβᾶσθαι τὸν Θεόν, ἐκείνος φυλάττει τὰς ἐντολάς του κατὰ τὸ (Ἰωαν. ιδʹ. κγʹ.) εἰρημένον· ἀλλὰ τὸ τετλείωται ἐν τῇ ἀγάπῃ.

• τούτοις γεννηθέντα τελείως ἐκ τῆς ἁγίας Μαρίας τῆς ἀειπαρθένου διὰ πνεύματος ἁγίου, ἐνανθρωπήσαντα,
• τούτοις τέλειον
• τούτοί τοις ὑπόσει του Ἐνανθρωπίσας,

• τρία κεφάλεια
• τρόπον δὲν ἡμποροῦμεν νὰ διώκωμεν, παρὰ μὲ τὸν ἔφοβον τοῦ Ἐνανθρωπίσας, καὶ μὲ τὴν ἐπικλήσιν τοῦ Ἐνανθρωπίσας τοῦ Θεοῦ Χριστοῦ. Καὶ ὁ οὗτος ὁ Θεός ἐνανθρωπίσας, ἐνεργοῦντας τῇ χειρί του καὶ ἐν πάσῃ πράξει, διὰ τὸν θάνατον τοῦ Ἰσραήλ, ἀλλὰ καὶ ἐν ἀνθρώποις· ἡ γάτα· καὶ ἀπὸ φαγητά, πιστά, σκεύη καὶ τὰ λοιπά. Διὰ τοῦτο ἐνεργοῦν ἐν καθὼς ὁ θάνατος, εἰς τὸ ὁσπήτιον, εἰς τὸν δρόμον, ἡμέραν καὶ νύκτα, καὶ εἰς κάθα τόπον.

• τυρινή
• ψυχὴ ἄλογος
• ψυχὴ λογική
ψυχὴν καὶ σῶμα καὶ νοῦν καὶ πάντα, εἰ τί ἐστὶν ἄνθρωπος, χωρὶς ἁμαρτίας,
ψυχῆς πάντοτε εἰς τὸν μετανοοῦντα ἀκολουθή.
(εἷς γάρ ἐστὶν Κύριος Ἰησοῦς Χριστός καὶ οὐ δύο,
(λόγῳ εἰς Καισάριον τὸν ἀδελφόν·) πείθομαι σοφῶν λόγοις, ὅτι ψυχὴ πᾶσα καλὴ τε καὶ θεοφιλῆς,
ἐπειδὰν τοῦ συνδεδεμένου σώματος ἐνθένδε ἀπαλλαγῇ, εὕθυς ἐν συναισθήσει καὶ θεωρίᾳ τοῦ
μένοντος αὐτὴν καλοῦ γενομένη (ἀτέ τοῦ ἐπισκοπούντος ἀνακαθαρθέντος, ἢ ἀποτεθέντος, ἢ—οὐκ
οἶδ᾿ ὅ, τι καὶ λέγειν χρή) θαυμασίαν τινα ἡδονὴν ἦδεται καὶ ἀγάλλεται, καὶ ἴλεως χωρεῖ πρὸς
τὸν ἑαυτῆς δεσπότην, ῥώμης ὡσπερ τις δεσμωτήριον κακαὶ ἄνθρωπον τὸν ἐνταῦθα βίον ἀποφυγοῦσα· καὶ τὰς
περικειμένας ἀποσεισαμένη πέδας· ὑφ᾿ ὧν τὸ τῆς διανοίας πτερὸν καθείλκετο, καὶ οἶδ᾿ ἂν ἂν τῇ
(τὸν Κύριον ἡμῶν, διὶ οὐ τὰ πάντα)
[ἐκ παρθένου καὶ πνεύματος ἀγίου]
[Πιστεύουμεν] καὶ εἷς ἐν πνεύμα ἄγιον.
[Πιστεύω] εἷς ἐνα Θεόν Πατέρα
[καὶ τεσσαράκοντα ἡμέρας συνδιατρίψας τοῖς Ἀποστόλοις,]
[τοῦ υἱοῦ τοῦ Θεοῦ]
[πόρον τοῦ Πατρός, θεὸν ἐκ θεοῦ]

Index of Hebrew Words and Phrases
Index of Latin Words and Phrases

• Abusus vero, qui in his irrepserunt, et quorum occasione insigne hoc indulgentiarum nomen ab hæreticis blasphematur, emendatos et correctos
• Ac ratio quidem, fide illustrata,
• Accipe Spiritum Sanctum, aut per eam non imprimi characterem; vel eum, qui sacerdos semel fuit, laicum rursus fieri posse: anathema sit.
• Ad consummationem salutaris de justificatione doctrinæ, quæ in præcedenti proxima sessione uno omnium patrum consensu promulgata fuit; consentaneum visum est de sanctissimis ecclesiæ sacramentis agere, per quæ omnis vera justitia vel incipit, vel cœpta augetur, vel amissa reparatur. Propterea sacrosancta, œcumenica et generalis Tridentina synodus, in Spiritu Sancto legitime congregata, præsidentibus in ea eisdem
• Adversus etiam hominum quorundam callida ingenia, qui per dulces sermones et benedictiones seducunt corda innocentium, asserendum est, non modo infidelitate, per quam et ipsa fides amittitur, sed etiam quocumque alio mortalì peccato, quamvis non amittatur fides, acceptam justificationis gratiam amittit; divinæ legis doctrinam defendendo, quæ a regno Dei non solum infideles excludit, sed et fideles quoque, fornicarios, adulteros, molles, masculorum concubitores, fures, avaros, ebriosos, maledicos, rapaces, ceterosque omnes, qui letalæ committunt peccata, a quibus cum divinæ gratiæ
• Apud rudem vero plebem difficiliores ac subtiliores quæstiones, quææque ædificationem non faciunt,
• At vero cum hoc ipsa ætate, qua salutifera Apostolici muneric efficacia vel maxime requiritur, non pauci inveniantur, qui illius auctoritati obtrectant; necessarium omnino esse censemus, prærogativam, quam unigenitus Dei Filius cum summo pastorali officio conjungere dignatus est, solemniter asserere.
• Ceteros vero, qui ex superstitione, ignorantia, irreverentia, aut aliunde quomodocumque provenerunt, cum ob multiplices locorum et provinciarum, apud quas hi committuntur, corruptelas commode nequeant specialiter prohiberi; mandat omnibus episcopis, ut diligenter quisque hujusmodi abusus Ecclesiæ suo colligat, eosque in prima synodo provinciali referat; ut, aliorum quoque episcoporum sententia cognita, statim ad summum Romanum pontificem deferantur, cujus auctoritatem et prudentiam, quod universali Ecclesiæ expediet, statuat; ut ita sanctarum indulgentiarum munus pie, sancte et incorrupte omnibus fidelibus dispensetur.
• Ceterum hoc sacramentum multis rationibus a baptismo differre
• Ceterum implorare summis precibus
• Christi; ita ut nihil prorsus eos ab ingressu cœli remoretur. Manere autem in baptizatis concupiscientiam vel fomitem, hæc sancta synodus fatetur et sentit: quæ cum ad agonem relicta
sit, nescire non consentientibus, sed viriliter per Christi Iesu gratiam repugnantibus non valet: quinimmo qui legitime certaverit, coronabitur. Hanc concupiscentiam, quam aliquando apostolus peccatum appellat, sancta synodus declarat, ecclesiam catholicam nunquam intellexisse peccatum appellari, quod vere et proprie in renatis peccatum sit, sed quia ex peccato est et ad peccatum inclinat. Si quis autem contrarium senserit, anathema sit.

- Christus Iesum, Filium suum, et ante legem et legis tempore multis sanctis patribus declaratum ac promissum, cum venit beata illa plenitudo temporis, ad homines miserit, ut et Iudæos, qui sub lege erant, redimeret, et gentes, quem non sectabantur justitiam, justitiam apprehenderent, atque omnes adoptionem filiorum reciperent. Hunc proposuit Deus propitiator em per fidem in sanguine ipsius pro peccatis nostris, non solum autem pro nostris, sed etiam pro totius mundi.

- Christus Dominus multa et manifestissima miracula et prophetias ediderunt; et de Apostolis legitimus: Illi autem profecti prædicaverunt ubique, Domino cooperante et sermonem confirmante sequentibus signis. Et rursum scriptum est: Habemus firmiorem propheticum sermonem, cui bene facitis attendentes quasi lucernæ in caliginoso loco.

- Circa ministrum autem hujus sacramenti declarat sancta synodus, falsas esse et a veritate evangelii penitus alienas doctrinas omnes, quæ ad alios quosvis homines, præter episcopos et sacerdotes clavium ministerium pernicioso extendunt, putantes verba illa Domini: Quæcumque alligaveritis super terram, erunt alligata et in cœlo, et quæcumque solveritis

- Commune hoc quidem est sanctissimæ Eucharistiae cum ceteris sacramentis, symbolum esse rei sacræ, et invisibilis gratiæ formam visibilem; verum illud in ea excellens et singulare reperitur, quod reliqua sacramenta tunc primum sanctificandi vim habent, cum quis illis utitur: at in Eucharistia ipse sanctitatis auctor ante usum est. Nondum enim Eucharistiam de manu Domini susceperant, cum vere tamen ipse affirmaret corpus suum esse, quod præbebat.

- Constitutio Dogmatica Prima de Ecclesia Christi.

- Consuetudo asservandi in sacrario sanctam Eucharistiam adeo antiqua est, ut eam sæculum etiam Nicæni Concilii agnoverit. Porro deferri ipsam sacram Eucharistiam ad infirmos, et in hunc usum diligenter in ecclesiis conservari, praeterquam quod cum summa æquitate et ratione conjunctum est, tum multis in conciliis præceptum inventur et vetustissimo Catholicæ Ecclesiæ more est observatum.

- Contra illa germana est atque expetenda libertas quæ, si privatim spectetur, erroribus et cupiditatibus tesserimis dominis hominem servire non sinit: si publice, civilibus sapienter præest, facultatem augendorum commodorum large ministrat: remque publicam ab alieno arbitrio defendit.—Atqui honestam hanc et homine dignam libertatem, Ecclesia probat omnium maxime, eamque ut tueretur in populis firmam atque integram eniti et contendere nunquam destitit.

- Contra inanem hæreticorum fiduciam.

- Contritio, quæ primum locum inter dictos pœnitentis actus habet, animi dolor ac detestatio est de peccato comisso, cum proposito non peccandi de cetero. Fuit autem quovis tempore ad impetrandam veniam peccatorum hic contritionis motus necessarius, et in homine post baptismum lapso ita demum præparat ad remissionem peccatorum, si cum fiducia divinæ misericordiæ et voto præstandi reliqua conjunctus sit, quæ ad rite susciendum

- Credimus in unum

- Credo in

- Credo in unum
Credo in unum Deum Patrem omnipotentem, factorem cœli et terra, visibilium omnium et invisibilium; et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula; Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum, non factum, consubstantialem Patri, per quem omnia facta sunt: qui propter nos homines et propter nostram salutem descendit de cœlis, et incarnatas est de Spiritu Sancto ex Maria virgine, et homo factus est: crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est: et resurrexit tertia die secundum Scripturas, et ascendit in cœlum, sedet ad dexteram Patris, et iterum venturus est cum gloria iudicare vivos et mortuos; cuius regni non erit finis: et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et consAGRIGIFICATUR; qui locutus est per prophetas: et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum: et expecto resurrectionem mortuorum et vitam venturi sæculi. Amen.

Cum Catholica Ecclesia, Spiritu Sancto edocta ex sacris litteris et antiqua patrum traditione, in sacris conciliiiis et novissime in hoc œcumenica synodo docuerit, purgatorium esse, animasque ibi detentas, fidelium suffragiis, potissimum vero acceptabili altaris sacrificio, teneri, doceri et ubique praedicari diligenter studeant.

Cum Scripturæ testimonio, apostolica traditione et patrum unanimi consensu perspicuum sit, per sacram ordinationem, quæ verbis et signis exterioribus perficitur, gratiam conferri, dubitare nemo debet, ordinem esse vere et propriæ unum ex septem sanctæ Ecclesiæ sacramentis. Inquit enim apostolus: Admoneo te, ut resuscites gratiam Dei, quæ est in te, per impositionem manuum meæ. Non enim dedit nobis Deus spiritum timoris, sed virtutis et dilectionis et sobrietatis.

Cum autem divina res sit tam sancti sacerdotii ministerium, consentaneum fuit, quo dignius et majori cum veneratione exerceri posset, ut in Ecclesiæ ordinatissima dispositionem plures et diversi essent ministrorum ordinês, qui sacerdotio ex officio deservirent, ita distributi, ut, qui jam clericali tonsura insigniti essent, per minores ad maiores ascenderent. Nam non solum de sacerdotibus, sed et de diaconis sacræ litteræ apertam mentionem faciunt, et quæ maxime in illorum ordinatione attendenda sunt gravissimis verbis docent; et ab ipso Ecclesiæ initio sequentium ordinum nomina, atque uniuscujusque eorum propriæ ministeria, subdiaconi scilicet.

Cum igitur matrimonium in lege evangelica veteribus connubiis per Christum gratia præstet, merito inter novæ legis sacramenta adnumerandum, sancti patres nostri, concilia, et universals Ecclesiæ traditio semper docuerunt, adversus quam impii homines hujus sæculi insaniëntes non solum perperam de hoc venerabili sacramento senserunt, sed de more suo praetextu evangelii libertatem carnis introducentes, multa ab Ecclesiæ Catholicae sensu et ab apostolorum temporibus prohiba consuetudine aliena scripto et verbo assuerunt non sine magna Christi fidelium jactura; quorum temeritati sancta et universalsis synodus cupiensi occurrere, insigniores prædictorum schismaticorum haereses et errores, ne plures ad

Cum potestas conferendi indulgentias a Christo Ecclesiæ concessa sit, atque hujusmodi potestate divinitus sibi tradita antiquissimis etiam temporibus illa usa fuerit, sacrosancta synodus indulgentiarum usum, Christiano populo maxime salutarem et sacrorum conciliorum auctoritate probatum, in Ecclesia retinendum esse docet et præcipit, eosque anathemate damnat, qui aut inutiles esse assuerunt, vel eas concedendi in Ecclesia potestatem esse negant. In his tamen concedendi moderationem juxta veterem et probatam in Ecclesia consuetudinem adhiberi cupit, ne nímiæ facilite ecclesiastica disciplina enervetur.
•Cum vero Apostolus dicit, justificari hominem per fidem et gratis, ea verba in eo sensu intelligenda sunt, quem perpetuus ecclesiæ catholicae consensus tenuit et expressit: ut scilicet per fidem ideo justificari dicamur, quia fides est humanae salutis initium, fundamentum et radix omnis justificationis, sine qua impossibile est placere Deo et ad filiorum ejus consortium pervenire: gratis autem justificari ideo dicamur, quia nihil eorum, quæ, justificationem præcedunt, sive fides sive opera, ipsam justificationis gratiam promeretur: si enim gratia est, jam non ex operibus: alioquin, ut idem apostolus inquit, gratia jam non est gratia.

•Cumque natura hominum ea sit, ut non facile queat sine adminiculis exterioribus ad rerum divinarum meditationem sustolli, propterea pia mater Ecclesia ritus quosdam, ut scilicet quædam summissa voce, alia vero elatiore, in missa pronunciarentur, instituit. Cerimonias item, adhibuit, ut mysticas benedictiones, lumina, thymiamata, vestes, aliaque id genus multa ex apostolica disciplina et traditione, quo et majestas tanti sacrificii commendaretur, et mentes fidelium per hæc visibilia religionis et pietatis signa ad rerum altissimarum, quæ in hoc sacrificio latent, contemplationem excitarentur.

•Curent autem episcopi, ut fidelium vivorum suffragia, missarum scilicet sacrificia, orationes, eleemosynæ, aliaque pietatis opera, quæ a fidelibus pro aliis fidelibus defunctis fieri consueverunt, secundum Ecclesiæ instituta pie et devote fiant; et quæ pro illis ex testatorum fundationibus vel alia ratione debentur, non perfectorie, sed a sacerdotibus et Ecclesia ministris et aliis, qui hoc præstare tenentur, diligenter et accurate persolvantur.

•Datum Romæ in publica Sessione in Vaticana Basilica, solemniter celebrata, anno Incarnationis Dominicæ millesimo octingentesimo septuagesimo, die vigesima quarto, Aprilis. Pontificatus Nostri anno vigesimo quarto.


•De Apostolici Primatus in beato Petro institutione.
•De Deo rerum omnium Creatore.
•De Fide et Ratione.
•De Fide.
•De Revelatione.
•De Romani Pontificis infallibili magisterio.
•De acceptæ justificationis incremento.
•De aqua miscenda vino in calice offerendo.
•De canone missæ.
•De dispensatione et mysterio Adventus Christi.
•De ecclesiastica hierarchia et ordinatione.
•De excellens sanctissimæ Eucharistiae super reliqua sacramenta.
•De fructu justificationis, hoc est, de merito bonorum operum, deque ipsius meriti ratione.
•De institutione sacerdotii novæ legis.
•De institutione sacrosancti missæ sacrificii.
•De ipsis rebus, quæ sunt mixti juris, per se statuunt gubernatores rei civilis arbitrati suo, in
•De lapsis, et eorum reparatione.
•De missæ ceremoniis et ritibus.
•De missa in honorem sanctorum.
De missa, in qua solus sacerdos communicat.
De naturæ et legis ad justificandos homines imbecillitate.
De necessitate praeparationis ad justificationem in adultis, et unde sit.
De observatione mandatorum, deque illius necessitate et possibilitate.
De perpetuitate beati Petri in Romanis Pontificibus.
De perseverantiae munere.
De ratione institutionis sanctissimi hujus sacramenti.
De reali presentia Domini nostri Iesu Christi in sanctissimo Eucharistiae sacramento.
De recta sententia

De religione autem putare, nihil inter formas disparas et contrarias interesse, hunc plane habet exitum, nolle ullam probare judicio, nolle usu. Atqui istud ab atheismo, si nomine aliquid differt, re nihil differt. Quibus enim Deum esse persuasum est, ii, modo constare sibi, nec esse perabsurdi velint, necessario intelligunt, usitatas in cultu divino rationes, quarum tanta est differentiae maximisque etiam de rebus

De septem ordinibus.
De vi et ratione Primatus Romani Pontificis.

Declarat praeterea sancta synodus, pie et religiose admodum in Dei Ecclesiæ inductum fuisse hunc morem, ut singulis annis peculiari quodam et festo die præcelsum hoc et venerabile sacramentum singulari veneratione ac solemniter celebretur, utque in processionibus reverenter et honorifice illud per vias et loca publica circumferretur. Aequissimum est enim, sacros

Declarat praeterea, ipsius justificationis exordium in adultis a Dei per Christum Iesum præveniente gratia sumendum esse, hoc est, ab ejus vocatione, qua, nullis eorum existentibus meritis, vocantur; ut, qui per peccata a Deo aversi erant, per ejus excitantem atque adjuvantem gratiam ad convertendum se ad suam ipsorum justiticationem, eidem gratiae libere assentiendo et cooperando, disponantur: ita ut, tangente Deo cor hominis per Spiritus Sancti illuminationem, neque homo ipse nihil omnino agat, inspirationem illum recipiens, quippe qui illum et abjicere potest, neque tamen sine gratia Dei movere se ad justitiam coram illo libera sua voluntate possit. Unde in sacris litteris cum dicitur: Convertimini ad me, et ego convertar ad vos: libertatis nostræ admonemur. Cum respondemus: Converte nos, Domine, ad te, et convertemur: Dei nos gratia præveniri confitemur.

Declarat tamen haec ipsa sancta synodus, non esse suæ intentionis comprehendere in hoc decreto, ubi de peccato originali agitur, beatam et immaculatam virginem Mariam, Dei genitrice; sed observandas esse constitutiones felicis recordationis Sixti pæpæ IV. sub penis in eis constitutionibus contentis, quas innovat.

Decretum I.
Decretum II.
Decretum III.
Decretum IV.
Decretum IX.
Decretum V.
Decretum VI.
Decretum VII.
Decretum VIII.
Decretum X.
Decretum XI.
Decretum XII.
Decretum XIII.
Decretum XIV.
Decretum XV.
Decretum XVIII.

Dei Filius et generis humani Redemptor, Dominus Noster Jesus Christus, ad Patrem cœlestem rediturus, cum Ecclesia sua in terris militante omnibus diebus usque ad consummationem sæculi futurum se esse promisit. Quare dilecta sponsæ praesto esse, adsistere docenti, operanti benedicere, periclitanti opem ferre nullo unquam tempore destitit. Hæc vero salutaris ejus providentia, cum ex aliis beneficiis innumeris continenter apparuit, tum iis manifestissime comperta est fructibus, qui orbi Christiano e Conciliis œcumenicis, ac nominatim

Dei est, quia a Deo nobis infunditur per Christi meritum. Neque vero illud omittendum est, quod licet bonis operibus in sacris litteris usque adeo tribuatur, ut etiam qui uni ex minimis suis potum aquæ frigidæ dederit, promittat Christus eum non esse sua mercede cariturum, et apostolus testetur, id quod in præsenti est momentaneum et leve tribulationis nostra, supra modum in sublimitate æternum glorias pondus operari in nobis: absit tamen, ut Christianus homo in se ipso vel confidat vel glorietur, et non in Domino, cujus tanta est erga omnes homines bonitas, ut eorum velit esse merita, quà sunt ipsius dona. Et quia in multis offensibus omnes, unusquisque, sicut misericordiam et bonitatem, ita severitatem et judicium ante oculos habere debet, neque se ipsum aliquis, etiam si nihil sibi conscius fuerit, judicare; quoniam omnis hominin vita non humano judido examinanda et judicanda est, sed Dei illumabinat abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicumque a Deo, qui, ut scriptum

Dei respectu habito, unicus est veri et falsi, boni et mali arbiter, sibi ipsi est lex et naturalibus suis viribus ad hominum ac populorum bonum curandum sufficit.

Dei, sed traditiones hominum, doctrinam de gratia, et verum Dei cultum atque ipsum beneficium mortis Christi obscurantes: anathema sit.

Demum autem paterno affectu admonet sancta synodus, hortatur, rogat et obsecrat per viscera misericordiæ Dei nostri, ut omnes et singuli, qui Christiano nomine censentur, in hoc unitatis signo, in hoc vinculo caritatis, in hoc concordiæ symbolo jam tandem aliquando concurrant, memoresque tantæ majestatis, et tam eximii amoris Iesu Christi, Domini nostri, qui dilectam animam suam in nostræ salutis pretium et carnem suam nobis dedit ad manducandum, hæc sacra mysteria corporis et sanguinis ejus ea fidei constantia et firmitate ea animi devotione, ea pietate et cultu credant et venerantur, ut panem illum supersubstantialem frequentem suscipere possint, et is vere eis sit animæ vita et perpetua sanitas mentis, cujus vigore confortati, ex hujus miseræ peregrinationis itinere ad cœlestem patriam pervenire valeant, eundem panem angelorum, quem modo sub sacriss velaminibus edunt, absque ullo velamine masanducaturi.

Demum quoad satisfactionem, quæ ex omnibus pænitentiae, partibus, quemadmodum a patribus nostris Christiano populuo fuit perpetuo tempore commendata, ita una maxime nostra ætate summum pietatis praetex tantæ impugnatum ab ipsis, qui speciem pietatis habent, virtutem autem ejus abnegavunt: sancta synodus declarat, falsum omnino esse et a verbo Dei alienum, culpam a Domino nunquam remitti, qui univera etiam pena condonetur. Perspicua enim et illustria in sacris litteris exempla reperintur, quibus, præter divinam traditionem, hic error quam manifestissime revincitur. Sane et divinæ justitiae ratio exigere videtur, ut aliter ab eo in gratiam recipiantur, qui ante baptismum per ignorantiam deliquerint; aliter vero qui semel a peccati et daemonis servitute liberati, et accepto
Spiritus Sancti dono, scientes templum Dei violare et Spiritum Sanctum contristare non formidaverint. Et divinam elementiam decet, ne ita nobis absque ulla

- Denique eadem sancta synodus docet, parvulos usu rationis carentes nulla obligari necessitate ad sacramentalem Eucharistiae communionem, siquidem, per baptismi lavacrum regenerati et Christo incorporati, adeptam jam filiorum Dei gratiam in illa ætate amittere non possunt. Neque ideo tamen damnanda est antiquitas, si eum morem in quibudam locis ali quando servavit. Ut enim sanctissimi illi patres sui facti probabilem causam pro illius temporis ratione habuerunt, ita certe eos nulla salutis necessitate id fecisse sine controversia credendum est.

- Deo placere datum est.

- Descendit ad inferna

- Deus enim, sicut in rebus, quae sunt quæque cernuntur, causas genuit secundarias, in quibus perspicui aliqua ratione posset natura actioque divina, quæque ad eum finem, quo haec rerum spectat universitas, conducere: ita in societate civili voluit esse principatum, quem qui gererent, in imaginem quamdam divinæ in genus humanum potestatis divinæque providentiae referrent. Debet igitur imperium justum esse, neque herile, sed quasi paternum, quia Dei justissima in homines potestas est et cum paterna bonitate conjuncta: gerendum vero est ad utilitatem, civium, quia quia præsunt cæteris, hac una de causas præsunt, ut civitatis utilitatem tueantur. Neque ullo pacto committendum unius ut, vel paucorum commodo serviat civilis auctoritas, cum ad commune omnium bonum constituata sit. Quod si, qui præsunt, delabantur in dominatum injustum, si importunitate superbiae peccaverint, si male populo consularint,

- Disponuntur autem ad ipsam justitiam, dum excitati divina gratia et adjuti, fidem ex auditu concipientes, liberæ moventur in Deum, credentes vera esse, quae divinitus revelata et promissa sunt; atque illud in primis, a Deo justificari impium per gratiam ejus), per redemptionem, quae est in Christo Iesu: et, dum peccatores se esse intelligentes, a divinæ justitiae timore, quo utiliter concutiuntur, ad considerandum Dei misericordiam se convertendo, in spem eriguntur, fidentes Deum sibi propter Christum propitium fore; illumque, tamquam omnis justitiae fontem diligere incipient; ac propter eam moventur adversus peccata perodium aliquod et detestationem, hoc est, per eam penitentiam, quam ante baptismum agi oportet: denique dum proponunt suscipere baptismum inchoare novam vitam, et servare divina mandata. De hac dispositione scriptum est: Accedentem ad Deum oportet credere, quia est, et quod inquirentibus se remunerator sit: et, Confide, fili, remittuntur tibi peccata tua; et: Timor

- Docemus itaque et declaramus, juxta Evangelii testimonia primatum jurisdictionis in universam Dei Ecclesiam immediate et directe beato Petro Apostolo promissum atque collatum a Christo Domino fuisse. Unum enim Simonem, cui jam pridem dixerat: Tu vocaberis Cephas, postquam ille suam edidit confessionem inquiens: Tu es Christus, Filius Dei vivi, solennibus his verbis allocutus est Dominus: Beatus es, Simon Bar-Jona, quia caro et sanguis non revelavit tibi, sed Pater meus, qui in caelis est: et ego

- Docemus proinde et declaramus, Ecclesiam Romanam, disponente

- Docet praeterea sancta synodus, sacramenti poenitentiae formam, in qua præcipue ipsius vis sita est, in illis ministri verbis positam esse: Ego te absolve, etc. Quibus quidem de Ecclesiae sanctae more preces quædam laudabiler adjuunguntur; ad ipsius tamen formae essentiam nequaquam spectant, neque ad ipsius sacramenti administrationem sunt necessariae. Sunt autem quasi materia hujus sacramenti ipsius poenitentis actus, nempe contritio, confession, et satisfactio. Qui quatenus
in peñitente ad integritatem sacramenti, ad plenamque et perfectam peccatorum remissionem ex 
Dei institutione requirunt,

•Docet præterea, tantam esse divinæ munificentiae largitatem, ut non solum penis sponte a nobis 
pro vindicando peccato suscepitis, aut sacerdotis arbitrio pro mensura delicti impositis, sed etiam, 
quod maximum amoris argumentum est, temporalibus flagellis a Deo inflicitis et a nobis patienter 
toleratis apud Deum Patrem per Christum Iesum satisfacere valeamus.

•Doctrinam, quæ tenet, beatissimam Virginem Mariam in primo instanti suæ Conceptionis fuisset 
singulari omnipotentis Dei gratiae privilegio, intuitu meritorum Christi Jesu Salvatoris humani 
generis, ab omni originalis

•Domini expellit peccatum; et: Pœnitentiam agite, et baptizetur unusquisque vestrum in nomine 
Iesu Christi, in remissionem peccatorum vestrorum, et accipietis donum Spiritus Sancti; et: Euntes 
ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii et Spiritus Sancti, docentes 
eos servare quæcumque mandavi vobis; denique: Preparate corda vestra Domino.

•Domino, super omnes alias ordinariae potestatis obtinere principatum, et hanc Romani Pontificis 
jurisdictionis potestatem, quæ vere episcopalis est, immediatam esse: erga quam cujuscumque 
ritus et dignitatis pastores atque fideles, tam seorsum singuli quam simul omnes, officio hierarchiae 
subordinationis veræque obedientiæ obstringuntur, non solum in rebus, quæ ad fidem et mores, 
sed etiam in iis, quæ ad disciplinam et regimen Ecclesiæ per totum orbem diffusæ pertinent; ita 
ut, custodita cum Romano Pontifice tam communione, quam ejusdem fidei professionis unitate, 
Ecclesiæ Christi sit unus grex sub uno summo pastore. Hæc est Catholicæ veritatis doctrina, a qua 
deviare salva fide et salute nemo potest.

•Dositheus miseratione divina Patriarcha sanctæ Hierusalem et totius Palastinæ assero et confiteor, 
hanc esse fidem Ecclesiæ Orientalis.

•Duos vero articulos alias propositos nondum tamen excussos, videlicet: an rationes, quibus sancta 
Catholica Ecclesia adducta fuit, ut communicaret laicos etiam non celebrantes sacerdotes, 
sub una tantum panis specie, ita sint retinendæ, ut nulla ratione calicis usus cuquam sit 
permittendus; et: an, si honestis et Christianæ caritati consentaneis rationibus concedendus alicui 
vel nationi vel regno calicis usus videatur, sub aliquibus conditionibus concedendus sit, et quænam 
sint illæ, eadem

•ERRORES DE ECCLESIA EJUSQUE JURIBUS.

•ERRORES DE SOCIETATE CIVILI TUM IN SE, TUM IN SUIs AD ECCLESIAM 
RELATIONIBUS SPECTATA.

•ERRORS CONCERNING THE CHURCH AND HER RIGHTS.

•Eadem regula veritatis docet nos credere, post Patrem, etiam

•Eadem sancta mater Ecclesia tenet et docet, Deum, rerum omnium principium et finem, naturali 
humanæ rationis lumine e rebus creatis certo cognosci posse; invisibilia enim ipsius, a creatura 
mundi, per ea quæ facta sunt, intellecta, conspiciuntur: attamen placuisse ejus sapientiae et bonitati, 
alia, eaque supernaturali via se ipsum ac æterna voluntatis suæ decreta humano generi revelare, 
dicente Apostolo: Multifariam, multisque modis olim Deus loquens patribus in Prophetis: novissime, 
diebus istis locutus est nobis in Filio.

•Eadem sancti Ecclesiæ Patres rationum momentis tueri pro opportunitate studuerunt: romanique 
pontificis invicta animi constantia adversus oppugnatores indicare nunquam prætermiserunt.

•Earum nonnullas indicare sufficiat.

•Ecclesiæ potestas circa dispensationem sacramenti Eucharistiae.
• Ecclesiam a Domino nostro Jesu Christo plenam potestatem traditam esse.
• Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiæ, irreformabiles esse.
• Ecclesiam vero in suorum officiorum munere potestati civili velle esse subjectam, magna quidem injuria, magna temeritas est. Hoc facto perturbatur ordo, quia quæ naturalia sunt præponuntur iis quæ sunt supra naturam: tollitur aut certe magnopere minuitur frequentia bonorum, quibus, si nulla re impediretur, communem
• Ecclesiastica potestas suam
• Edita in Sessione Quarta Sacrosancti Œcumenici Concilii Vaticani.
• Ejusmodi de regenda civitate sententias ipsa naturalis ratio convincit, a veritate dissidere plurimum.—Quidquid enim potestatis usquam est, a Deo tanquam maximo augustissimoque fonte proficisci, ipsa natura testatur.
• Ejusmodi est, quam summatim attigimus, civilis hominum societatis christiana temperatio, et hæc non temere neque ad libidinem ficta, sed ex maximis ducta verissimisque principiis, quæ ipsa naturali ratione confirmantur.
• Eorum principiorum illud est maximum, omnes homines, quemadmodum genere naturae similis intellegunt, ita reapse esse in actione vitae inter se pares: unumquemque ita esse sui juris, ut nullo modo sit alterius auctoritati obnoxius: cogitare de re qualibet quæ velit, agere quod lubeat, libere posse: imperandi aliis
• Epilogus.
• Episcopum aliamque civitatem transferri.
• Ergo Salvator noster, discessurus ex hoc mundo ad Patrem, sacramentum hoc instituit, in quo divitias divini sui erga homines amoris velut effudit, memoriam faciens mirabilium suorum; et in illius sumptione colere nos sui memoriam præcepit, suamque annunciare mortem, donec ipse ad judicandum mundum veniat. Sumi autem voluit sacramentum hoc, tamquam spirituale animarum cibum, quo alantur, et confortentur viventes vita illius, qui dixit: Qui manuicat me, et ipse vivet propter me: et tamquam antidotum, quo liberemur a culpis quotidians, et a peccatis mortalibus præservemur. Pignus praeterea id esse voluit futuræ nostræ gloriæ, et perpetuæ felicitatis, adeoque symbolum unius illius corporis, cujus ipse caput existit, cuique nos, tamquam membra, arctissima fidei, spei et caritatis connexione adstrictos esse voluit, ut idipsum omnes diceremus, nec essent in nobis schismata.
• Ergo quod inquiunt Ecclesiam recentiori civitatem invidere disciplinæ, et quæcumque horum temporum ingenium peperit, omnia promiscue repudiare, inanis est et jejuna calumnia. Insaniam quidem repudiat opinionum: improbat nefaria seditionum studia illumque nominatim habitum animorum,
• Et cum sancta sancta administrari conveniat, sitque hoc omnium sanctissimum sacrificium, Ecclesia Catholica, ut digne reverenterque offerretur ac perciperetur, sacrum canones multis ante sæculis instituit, ita ab omni errore purum, ut nihil in eo contineatur, quod non maxime sanctitatem ac pietatem quamdam redoleat, mentesque offerentium in Deum erigat.
• Et in
• Et quamvis in honorem et memoriam sanctorum nonnullus interdum missas Ecclesia celebrare consueverit, non tamen illis sacrificium offerri docet, sed Deo soli, qui illos coronavit; unde nec sacerdos dicere solet: Oferro tibi sacrificium, Petre vel Paule; sed, Deo de illorum victorii gratias
agens, eorum patrocinia implorat, ut ipsi pro nobis intercedere dignentur in cœlis, quorum memoriam facimus in terris.

• Et quoniam divino Apostolici primatus jure Romanus Pontifex universæ Ecclesiæ præest,
• Et quoniam in divino hoc sacrificio, quod in missa peragitur, idem ille Christus continetur et incruente immolatur, qui in ara crucis semel se ipsum cruente obtulit, docet sancta synodus, sacrificium istud vere propitiatorium esse, per ipsumque fieri, ut, si cum vero corde et recta fide, cum metu et reverentia, contriti ac penitentes ad Deum accedamus, misericordiam consequamur et gratiam inveniamus in auxilio opportuno. Hujus quippe oblatione placatus Dominus gratiam et donum penitentiae concedens, crimina et peccata etiam ingentia dimittit. Una enim eademque est hostia, idem nunc offerens sacerdotum ministerio, qui se ipsum tunc in cruce obtulit, sola offrendi ratione diversa. Cujus quidem oblationis cruentæ, inquam, fructus per hanc incruentam uberrime percipientur, tantum abest, ut illi per hanc quovis modo derogetur. Quare non solum pro fidelium vivorum peccatis, penînis, satisfactionibus et aliis necessitatis, sed pro defunctis

• Et semper hæc fides in Ecclesia Dei fuit, statim post consecrationem verum Domini nostri corpus verumque ejus sanguinem sub panis et vini specie una cum ipsius anima et divinitate existere; sed corpus quidem sub specie panis et sanguinem sub vini specie ex vi verborum; ipsum autem corpus sub specie vini, et sanguinem sub specie panis, animamque sub utraque, vi naturalis illius connexionis et concomitantis, qua partes Christi Domini, qui jam ex mortuis resurrexit non amplius

• Etsi missa magnam contineat populi fidelis eruditionem; non tamen expedire visum est patribus, ut vulgari passim lingua celebraretur. Quamobrem, retento ubique cujusque Ecclesiæ antiquo et a sancta Romana Ecclesia, omnium ecclesiarum matre et magistra, probato ritu, ne oves Christi esuriant, neve parvuli panem petant et non sit qui frangat eis, mandat sancta synodus pastoribus et singulis curam animarum gerentibus, ut frequenter inter missarum celebrationem vel per se vel per alios ex iis, quæ in missa leguntur, aliquid exponant; atque inter cetera sanctissimi hujus sacrificii mysterium aliquod declarent, diebus præsertim dominicis et festis.

• Ex iis autem pontificum praescriptis illa omnino intelligi necesse est, ortum publicæ potestatis a Deo ipso, non a multitudine repeti oportere: seditionum licentiam cum ratione pugnare: officia

• Ex institutione sacramenti penitentiae jam explicata universa Ecclesia semper intellexit, institutam etiam esse a Domino integram peccatorum confessionem, et omnibus post baptismum lapis jure divino necessariam existere, quia Dominus noster Jesus Christus, et terris ascensurus ad cœlos, sacerdotes sui ipsius vicarios reliquit, tamquam præsides et judices, ad quos omnia mortalia crimina deferantur, in quæ Christi fideles ceciderint, quo, pro potestate clavium, remissionis aut retentionis peccatorum sententiam pronuncient. Constat enim, sacerdotes judicium hoc incognita causa exercere non potuisse, nec æquitatem quidem illos in peninis injunegendis servare potuisse, si in genere tumtaxat, et non potius in specie, ac sigillatim sua ipsi peccata declarassent. Ex his colligitur, oportere a penitentibus omnia peccata mortalia, quorum post diligentem sui discussionem conscientiam habent, in confessione recenseri, etiam si occultissima illa sint et tantum adversus duo ultima decalogi præcepta comissa, quæ nonnunquam animum

• Fabricatorem cæli et terræ

• Fuit aliquando tempus, cum evangelica philosophia gubernaret civitates: quo tempore Christianæ sapientiae vis illa et divina virtus in leges, instituta, mores populorum, in omnes reipublicæ ordinum rationesque penetraverat: cum religio per Jesum Christum instituta in eo, quo æquum erat, dignitatis gradu firmiter collocata, gratia principum legitimaque magistratuum tutela ubique floreret: cum sacerdotium atque imperium concordia et amica officiorum vicissitudo auspicato conjungeret.
Eoque modo composita civitas fructus tuit omni opinione majores, quorum viget memoria et vigebit innumerabilis rerum

• Gratiam vero, quæ naturalem illum amorem perficeret et indissolubilem
• Hæc est fides catholicæ: quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.
• Hæc porro supernaturalis revelatio, secundum universalis Ecclesie fideum, a sancta Tridentina Synodo declaratam, continetur in libris scriptis et sine scripto traditionibus, quæ ipsius Christi ore ab Apostolis accepta, aut ab ipsis Apostolis Spiritu Sancto dictante quasi per manus traditæ, ad nos usque pervenerunt. Qui quidem veteris et Novi Testamenti libri integri cum omnibus suis partibus, prout in ejusdem Concilii decreto recensentur, et in veteri vulgata latina editione habentur, pro sacris et canonicos susciendi sunt. Eos vero Ecclesia pro sacris et canonicos habet, non ideo, quod sola humana industria concinnati, sua deinde

• Hæc quidem sunt, quæ de constituendis temperandisque civitatibus

• Hæc quidem, Venerabiles Fratres, habuimus, quæ universis Catholici orbis gentibus traderemus de civitatum constitutione Christiana, officiisque civium singulorum.
• Hæc sacrosancta, œcumenica, et generalis tridentina synodus, in Spiritu sancto legitime congregata, in ea presidentibus eisdem tribus apostolicæ sedis legatis, magnitudinem rerum tractandarum considerans, presertim earum, quæ duobus illis capitibus, de extirpandis hæresibus, et moribus reformandis, continentur, quorum causa praecipue est congregata; agnoscens autem cum apostolo, non esse sibi colluctionem adversus carmen et sanguinem, sed adversus spiritualia neguitias in collestibus, cum eodem omnes et singulos in primis

• Hæc societas, quamvis ex hominibus constet non secus ac civilis communitas, tamen propter finem sibi constitutum, atque instrumenta quibis ad finem contendi, supernaturalis est et spiritualis; atque idcirco distinguishing ac differt a societate civili: et, quod plurimum interest, societas est genere et jure perfecta, cum adjuncta ad incolumatiem actionemque suam necessaria, voluntate beneficiisque conditoris sui, omnia in se et per se ipsa possideat. Sicut

• Hæc sunt, quæ de penitentiae et extrema unctionis sacramentis sancta hæ œcumenica synodus profetetur et docet atque omnibus Christi fidelibus creenda et tenenda proponit. Sequentes autem canones inviolabiliter servandos esse tradit, et asserentes contrarium perpetuo damnat et anathematizat.
• Hæc ut fidelius observentur, statuit sancta synodus, nemini licere ullo in loco vel ecclesia, etiam quomodolibet exempta, ullam insolitam ponere vel ponendam curare imaginem, nisi ab episcopo approbata fuerit; nulla etiam admittenda esse nova miracula, nec novas reliquias recipiendas, nisi eodem recognoscent et approbante episcopo, qui, simul atque de iis aliquid compertum habuerit, adhibitis in consilium theologis et aliis piis viris, ea faciat, quæ veritati et pietati consentanea judicaverit.

• Hæc igitur ratione justificatis hominibus, sive acceptam gratiam perpetuo conservaverint, sive amissam recuperaverint, proponenda sunt apostoli verba: Abundate in omni opere bono, scientes, quod labor vester non est inanis in Domino; non enim injustus est Deus, ut obliviscatur operis vestri et dilectionis, quam ostendistis in nomine ipsius; et: Nolite amittere confidentiam vestram, quæ magnam habet remunerationem. Atque ideo bene operantibus usque in finem, et in Deo sperantibus proponenda est vita æterna, et tanquam gratia filii Dei per Christum Iesum misericorditer promissa, et tanquam merces ex ipius Dei promissione bonis ipsorum operibus et mentis fideliter reddenda. Hæc est enim illa corona justitiae, quam post suum certamen et cursum repositam sibi esse aiebat apostolus, a justo
Hac porro impietate circumquaque grassante, infelicer contigit, ut plures etiam e Catholicæ Ecclesiæ filiis a via verae pietatis aberrarent, in isque, diminuitus paulatim veritatibus, sensus Catholicus attenuaretur. Variis enim ac peregrinis doctrinis abducti, naturam et gratiam, scientiam humanam et fidel divinam perperam commiscentes, genuinum sensum dogmatum, quem tenet ac docet sancta mater Ecclesia, depravare, integritatemque et sinceritatem fidei in periculum adducere comprientur.

Hac ratione constitutam civitatem, perspicuum est, omnino debere plurimis maximisque officiis, quæ ipsam jungunt Deo, religione publica satisfacere.—Natura et ratio, quæ jubet singulos sancte religioseque Deum colere, quod in ejus potestate sumus, et quod ab eo profecti ad eundem reverti debemus, eadem lege adstringit civilem communitatem. Homines enim communi societate conjuncti nihil sunt minus in Dei potestate, quam singuli; neque minorem quam singuli gratiam Deo societas debet, quo auctore coaluit, cujus nutu conservatur, cujus beneficio innumerabilem bonus, quibus affluat, copiam accepit. Quapropter sicut nemini licet sua adversus Deum officia negligere, officiumque est maximum amplecti et animo et moribus religionem, nec quam quisque maluerit, sed quam Deus jusserit, quamque certis minimeque dubitandis indicis unam ex omnibus veram esse constiterit: eodem modo civitates non possunt, citra scelus, gerere se tanquam si Deus omnino non esset, aut curam religionis velut alienam nilique profuturam abjicere,


Hanc dispositionem, seu præparationem justificatio ipsa consequitur, quæ non est sola peccatorum remissio, sed et sanctificatio et renovatio interioris hominis per voluntarium suspensionem gratiae et donorum, unde homo ex injusto fit justus, et ex inimico amicus, ut sit heres secundum spem vitæ, æternae.

Hanc regulam ab initio Evangelii decucurrisse, etiam ante priorum quosque hæreticos, ne dum ante Praxean hesternum, probabit tam ipsa posteritas omnium hæreticorum, quam ipsa novellitas Praxeæ hesterni.

Harum rerum adipiscendarum ratio constitui uno certoque modo haud commode potest cum debeat singulis locis temporibusque, quæ

Haud aliter actum in prims Ecclesiæ ætatis. Mores enim et studia ethnicorum quam longissime a studiis abhorreabant moribusque evangelicis: Christianos tamen cernere erat in media superstitione incorruptos semperque suæ similes animose, quacumque dare tur aditus, inferre sese. Fideles in exemplum principibus, obedientesque, quod fas esset, imperio legum, fundebant mirificum splendorem sanctitatis usqueaque, prodesse studebant fratibus, vocare ceteros ad sapientiam Christi, cedere tamen loco atque emori fortiter parati, si honores, si magistratus, si imperia retinere, incolumi virtute nequivissent.

Hic solus verus Deus bonitate sua et omnipotenti virtute non ad augendam suam beatitudinem, nec ad acquirendum, sed ad manifestandum perfectionem suam per bona, quæ creaturis impertitur, liberrimo consilio simul ab initio temporis utramque de nihil condidit creaturam, spiritualem et corporalem, angelicum videlicet et mundanam, ac deinde humanam quasi communem ex spiritu et corpore constitutam.

Hinc profecto illa nascuntur; exlex uniuscujusque conscientiæ judicium; liberrimæ de Deo colendo, de non colendo, sententiae infinita tum cogitandi, tum cogitata publicandi licentia.
His autem positis, quæ maxime probantur hoc tempore, fundamentis reipublicæ, facile appareat, quem in locum quamque iniquum compellatur Ecclesia. Nam ubi cum ejusmodi doctrinis actio rerum consentiat, nomini Catholico par cum societatibus ab eo alienis vel etiam inferior locus in civitate tribuitur: legum ecclesiasticarum nulla habetur ratio: Ecclesia, quæ jussu mandatoque Jesu Christi docere omnes gentes debet, publicam populi institutionem jubet nihil attingere.

Hoc autem vinculo duos tantummodo copulari et conjungi, Christus Dominus apertius docuit, cum postrema illa verba tamquam a Deo prolata referens dixit: Itaque jam non sunt duo, sed una caro; statimque ejusdem nexus firmitatem ab Adamo tanto ante pronuntiatam his verbis confirmavit: Quod ergo Deus conjunxit, homo non separat.

Hoc igitur veritatis et fidei nunquam deficientis charisma Petro ejusque in hac Cathedra successoribus divinitus collatum est, ut excelso suo munere in omnium saltem fungentur, ut universus Christi grex per eos ab erroris venenosa esca aversus, ælestis doctrinæ pabulo nutritetur,

Hoc quoque perpetuus Ecclesiæ Catholicæ consensus tenuit et tenet, duplicem esse ordinem cognitionis, non solum principio, sed objecto etiam distinctum: principio quidem, quia in altero naturali ratione, in altero fide divina cognoscimus; objecto autem, quia præter ea, ad quæ naturalis ratio pertingere potest, credenda nobis proponuntur mysteria in Deo abscondita, quæ, nisi revelata divinitus, innotescere non possunt. Quocirca Apostolus, qui a gentibus Deum per eos, quæ facta sunt, cognitum esse testatur, disserens tamen de gratia et veritate, quæ per Jesum Christum facta est, pronuntiat: Loquimur Dei sapientiam in mysterio, quæ abscondita est, quam prædestinavit Deus ante sæcula in gloriam nostram, quam nemo principum hujus sæculi cognovit: nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia scrutatur, etiam profunda Dei. Et ipse Unigenitus confitetur Patri, quia abscondit hæc a sapientibus et prudentibus, et revelavit ea parvulis.

Huic divinæ revelationi tribuendum quidem est, ut ea, quæ in rebus divinis humane rationi per se impervia non sunt, in presenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint.

Huic pastorali muneri ut satisfacerent, Prædecessores Nostri indefessam semper operam dederunt, ut salutaris Christi doctrina apud omnes terræ populos propagaretur, parique cura vigilarunt, ut, ubi recepta esset, sincera et pura conservaretur. Quocirca totius orbis Antistites, nunc singuli, nunc in Synodis congregati, longam ecclesiarum, consuetudinem et antiguæ regulæ formam sequentes, ea præsertim pericula, quæ in negotiis fidei emergebant, ad hanc Šedem Apostolicam retulerunt, ut ibi potissimum resarciretur damna fidei, ubi fides non potest sentire defectum. Romani autem Pontificis, prout temporum et rerum conditio suadebat, nunc convocatis œcumenicis Concilii aut explorata Ecclesie per orbem disperæ sententia, nunc per Synodos particulares, nunc aliis, quæ divina suppeditabat providentia, adhibitis auxiliis, ea tenenda definiverunt,

Hujus justificationis causæ sunt, finalis quidem: gloria Dei et Christi, ac vita æterna; efficiens vero; misericors Deus, qui gratuito abluit, et sanctificat signans, et ungens Spiritu promissionis Sancto, qui est pignus

Id vero cum patienter ferre Ecclesia non possit, neque enim potest officia deserere sanctissima et maxima, omninoque postulet, ut obligata sibi fides integre religioseque salvatur, sæpe sacram inter ac civilem potestatem dimicationes nascentur, quarum ille ferme est exitus, alteram, ut quæ minus est opibus humanis valida, alteri ut valiodori succumbere.

Igitur, sicut Jesus Christies in terras venit

Illud etiam publicæ salutis interest, ad rerum urbanarum administrationem conferre sapienter operam: in eaque studere maxime et efficere, ut adolescentibus ad religionem, ad probos mores
informandis ea ratione, qua æquum est Christianis, publice consultum sit: quibus ex rebus
magnopere pendet singularum salus civitatum.

• Illud vero diligenter doceant episcopi, per historias mysteriorum nostræ redemptionis picturis vel
alii similitudinibus expressas erudiri et confirmari populum in articulis fidei commemorandis et
assidue recolendis; tum vero ex omnibus sacris imaginibus magnum fructum percipi, non solum
quia admonetur populus beneficiorum et munera, quæ a Christo sibi collata sunt, sed etiam quia
Dei per sanctos miracula et salutaria exempla oculis fidelium subjiciuntur, ut pro iis Deo gratias
agant, ad sanctorumque saeculum fidelium et assidue recolendis, tum vero ex omnibus sacris imaginibus magnum fructum percipi, non solum quia admonetur populus beneficiorum et munera, quæ a Christo sibi collata sunt, sed etiam quia
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• Imago porro Christi, Deiparæ Virginis et aliorum sanctorum in templis præsertim habendas et
retinendas, eisque debitum honorem et venerationem impertiendam; non quod credatur in esse
alia in iis divinitas vel virtus, propter quam sint colenda, vel quod ab eis sit aliuid potest, vel
quod fiducia in imaginibus sit sigilla velutis olim fiebat a gentibus, quæ in idolis spem suam

• Immortale Dei misericordia opus, quod est Ecclesia, quamquam per se et natura sua salutem spectat
animarum adpiscendamque in cœlis felicitatem, tamen in ipso etiam rerum mortalium genere tot
ac tantas utro parit utilitates, ut plures magiores non possit, si in primis et maxime esset ad
tuendam hujus vitæ, quæ in terris agitur, prosperitate institutum.

• Imperium autem populaire, quod nullo ad Deum respectu, in multitudine inesse naturâ dicitur, si
praecelare ad suppeditandum valet blandimenta et flammis multarum cupiditatum, nulla quidem
nittitur ratione probabilis, neque satis habere virium potest ad securitatem publicam quietatis
ordinis constantiam. Revera his doctrinis res inclinavere usque eo, ut hæc a pluribus tamquam lex
in civili prudencia saeculum, seditiones posse conficere: valet enim opinio, nihilum principes
pluris esse, quam delectos qui voluntatem popularem exequantur: ex quo fit, quod necesse
est ut omnia sint pariter cum populi arbitrio mutabili, et timor aliquis turbardum semper impeacet.

• In genere rerum politico et civili, legis spectant commune bonum, neque voluntati judicioque
fallaci multitudinis, sed veritate justitiaeque diriguntur: auctoritas principum sanctitudinem quædam
induit humana majorem, contineturque ne declinet a justitia, neu modum in imperando transiliat:
obedientia civium habet honestatem dignitatemque comitem, quia non est hominis ad hominem
servitut, sed obtemperatio voluntati Dei, regnum per homines exercentis. Quo cognito as persuasit,
omnia ad justitiam, pertinere illa intelligentum, vereri majestatem principum, subesse constanter
et fideliter protestati publice, nihil seditiose facere,

• In has autem sanctas et salutares observationes si qui abusus irrepserint, eos prorsus aboleri sancta
synodus vehementer cupit; ita ut nullæ falsi dogmati imaginis et rudibus periculosi erroris
occasionem præbentes, statuantur. Quod si aliquando historias et narrationes sacræ scripturae, cum
id indecet plebe expediat, exprimi et figurari contigerit, doceatur populus, non propertia divinitatem
figurari, quasi corporeis oculis conspici vel coloribus, aut figuris exprimi possit.

• In negotiis autem mixti juris, maxime esse secundum naturam itemque secundum Dei consilia
non secessionem alterius potestatis ab altera, multoque minus contentionem, sed plane concordiam,
eamque cum causis proximis cengrentem, quæ causæ utramque societatem genuerunt.

• In nomine sanctæ et individuæ Trinitatis, Patris, et Filii, et Spiritus sancti.

• In sacramentali autem sumptione semper in Ecclesia Dei mos fuit, ut laici a sacerdotibus
communionem acciperent; sacerdotes autem celebrantes seipsos communicarent, qui mos,

• In unicum Deum Omnipotentem,

• In unum Deum
Incidunt autem quandoque tempora, cum alius quoque concordiæ modus ad tranquillam libertatem valet, nimirum si qui principes rerum publicarum et Pontifex Romanus de re aliqua separata in idem placitum concenserint. Quibus Ecclesia temporibus maternæ pietatis eximia documenta præbet, cum facilitatis indulgentiæque tantum adhibere soleat, quantum maxima potest.

Insinuatur descriptio justifactionis impii, et modus ejus in statu gratiæ.

Instituta est autem sacra unctio infirmorum tamquam vere et proprie sacramentum novi testamenti, a Christo Domino nos tro apud Marcum quidem insinuatum, per Iacobum autem apostolum ac Domini fratem, fidelibus commendatum ac promulgatum. Infirmatur, inquit, quis in vobis? inducat presbyteros Ecclesiæ, et orent super eum, ungentes eum oleo in nomine Domini; et oratio fidei salvabit infirmum; et alieviabit eum Dominus; et si in peccatis sit, dimittentur ei. Quibus verbis, ut ex apostolica traditione per manus accepta Ecclesia didicit, docet materiam, formam, proprium ministrum, et effectum hujus salutaris sacramenti. Intellexit enim Ecclesia, materiam esse oleum ab episcopo benedictum; nam unctio aptissime Spiritus Sancti gratiam, qua invisibiliter anima ægrotantis inungitur, representat; formam deinde esse illa verba: Per istam unctionem, etc.

Insuper declarat, quamvis Redemptor noster, ut antea dictum est, in suprema illa cana hoc sacramentum in duabus speciebus instituerit et apostolis tradiderit, tamen fatendum esse, etiam sub altera tantum specie totum atque integrum Christum verumque sacramentum sumi; ac propterea, quod ad fructum attinet nulla gratia necessaria ad salutem eos defraudari, qui unam speciam solam accipiunt.

Insuper eadem sacrosancta synodus considerans, non parum utilitatis accedere posse ecclesiæ Dei, si ex omnibus Latinis editionibus, quæ circumferunt, sacrorum librorum, quàm pro authentica habenda sit, innoscat; statuit et declarat, ut haec ipsa vetus et vulgata editio, quæ longo tot sæculorum usu in ipsa ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus et expositionibus pro authentica habeatur; et ut nemo illam rejicere quovis prætextu audeat vel praesumat.


Is enim constat cum ex ipsis Domini verbis, tum ex apostolorum, traditionibus ac sanctorum quoque pontificum piis institutionibus.

Ita Ecclesiam, in hoc rerum publicarum statu, qui nunc a plerisque adamatur, mos et voluntas est, aut prorsus de medio pellere, aut vinctam adstrictamque imperio tenere. Quæ publice aguntur, eo consilio magnam partem aguntur. Leges, administratio civitatum, express religionis adolescentium institutio, spoliatio excidiumque ordinum religiosorum, eversio principatus civilis pontificum Romanorum, huc spectant omnia, incidere nervos institutorum Christianorum, Ecclesiæque Catholicae et libertatem in angustum deducere, et jura cætera comminuere.
• Ita neque propria nostra justitia, tanquam ex nobis propria statuitur, neque ignoratur aut repudiatur justitia Dei; quæ enim justitia nostra dicitur, quia per eam nobis inhaerentem justificamur, illa eadem

• Itaque Nos traditioni a fidei Christianæ exordio percepe fideliter inhaerendo, ad Dei Salvatoris nostri gloriam, religiosis Catholicae exaltationem et Christianorum populi salutem, sacro approbante Concilio, docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex Cathedra loquitur, id est, cum omnium Christianorum pastoris et doctoris munere fungens pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistantiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor

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• Iaqua dux hominibus esse ad caelestia, non civitas, sed Ecclesia debet: eidemque hoc est munus assignatum a Deo, ut de iis, quæ religionem attingunt, videat ipsa et statuat: ut doceat omnes gentes: ut christiani nominis fines, quoad potest, late proferat; brevi ut rem

• Itaque in tam difficile rerum cursu Catholici homines, si nos, ut oportet, audierint, facile videbunt

• Itaque inter utramque potestatem quædam intercedat necesse est ordinata colligatio: quæ quidem conjunctioni non immerso comparatur, per quam anima et corpus in homine copulantur. Qualis autem et quanta ea sit, aliter judicari non potest, nisi respiciendo, uti diximus, ad utriusque naturam, habendaque ratione excellentiae et nobilitatis causarum; cum alteri proxime maximeque propositum sit rerum mortalium curare commoda, alteri caelestia ac sempiterna bona comparare.—Quidquid igitur est in rebus humanis quoquo modo sacrum, quidquid ad salutem animorum cultumve Dei pertinet, sive tale illud sit natura

• Iaqua sancta ipsa synodus, a Spiritu Sancto, qui spiritus est sapientiae et intellectus, spiritus consilii et pietatis, edocta, atque ipsius Ecclesiæ judicium

• Iaqua suprema pastoralis Nostri officii debitum exegentes, omnes Christi fideles, maxime vero eos, qui præsunt vel docendi munere funguntur, per viscera Jesu Christi obtestamur, necnon ejusdem Dei et Salvatoris nostri auctoritate jubemus, ut ad hos errores a Sancta Ecclesia arcendos et eliminandos, atque purissimæ fidei lucem pandendum studium et operam conferant.

• Iaqua veram et Christianam justitiam accipientes, eam ceu primam stolam pro illa, quam Adam sua inobedientia sibi et nobis perdidit,

• Item Catholicorum hominum operam ex hoc tanquam angustiore campo longius excurrere, ipsamque summam rempublicam complecti,

• Jam vero, quod attinet ad præscriptionem eorum, qui et suscipere et ministrare hoc sacramentum debent, hau obscure fuit illud etiam in verbis prædictis traditum. Nam et ostenditur illic, proprios hujus sacramenti

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in se, etiamsi per caritatem non operetur, donum Dei est, et actus ejus est opus ad salutem pertinens, quo homo liberam præstat ipsi Deo obedientiam, gratiæ ejus, cui resistere posset, consentiendo et cooperando.

•Mandat sancta synodus omnibus episcopis et ceteris docendi

•Matrimonii perpetuum indissolubilemque nexum primus humani generis parens divini Spiritus instinctu pronuntiavit, cum dixit: Hoc nunc os ex ossibus meis et caro de carne mea; quamobrem relinquet homo patrem suum et matrem et adhærevit uxori suæ, et erunt duo in carne una.

•Missa vulgari lingua non celebretur. Ejus mysteria populo explicentur.

•Modus præparationis.

•Monet deinde sancta synodus, præceptum esse ab Ecclesia sacerdotibus, ut aquam vino in calice offerendo miscerent, tum quod Christum Dominum ita fecisse credatur, tum etiam quia e latere ejus aqua simul cum sanguine exerit, quod sacramentum hac mixtione recolitur, et,

•Nemo autem, quantumvis justificatus, liberum se esse ab observatione mandatorum putare debet; nemo temeraria illa et a patribus sub anathemate prohibita voce uti, Dei præcepta homini justificato ad observandum esse impossibilia. Nam Deus impossibilia non jubet, sed jubendo monet et facere quod possis, et petere quod non possis, et adjuvat, ut possis. Cujus mandata graviora non sunt, cujus jugum suave est et onus leve. Qui enim sunt filii Dei, Christum diligant; quia autem diligunt eum, ut ipsum testatur, servant sermones ejus, quod utique cum divino auxilio præstare possunt. Licet enim in hac mortali vita quantumvis sanctæ et justi esse possit, etiam quia in levi saltem et quotidiana, quæ etiam venialia dixerunt, non propter esse desinunt esse justi; nam justorum illa vox est et humilis et verax: Dimitte

•Nemo enim ignorat, haereses, quas Tridentini Patres proscripsissent, dum, rejecto divino Ecclesiæ magisterio, res ad religionem spectantes privati cujusvis judicio permitten tur, in sectas paullatim dissolutas esse multiplices, quis inter se dissentientibus et concertantibus, omnis tandem in Christum fides apud non paucos labefactata est. Itaque ipsa Sacra Biblia, quæ antea Christianæ doctrinæ unicus fons et judex asserebantur, jam non pro divinis haberi, imo mythicus commentis accenseri cœperunt.

•Nemo quoque, quamdiu in hoc mortalitate vivitur, de arcano divinæ prædestinationis mysterio usque adeo præsumere debet, ut certo statuat, se omnino esse in numero prædestinatorum, quasi verum esset, quod justificatus aut amplius peccare non possit, aut, si peccaverit, certam sibi resipiscientiam promittere debeat. Nam, nisi ex speciali revelatione, scirí non potest, quos Deus sibi elegerit.

•Neque enim fidei doctrina, quam Deus revelavit, velut philosophicum inventum proposita est humanis ingenii perficienda, sed tanquam divinum depositorum Christi Sponsæ tradita, fideliter custodienda et infallibiliter declaranda. Hinc sacrorum quoque dogmatum est sensus perpetuo res retinendus, quem semel declaravit sancta mater Ecclesia, nec unquam ab eo sensu,

•Neque solum fides et ratio inter se dissidere nunquam possunt, sed opem quoque sibi mutuam ferunt, cum recta ratio fidei fundamenta demonstrat, ejusque lumine illustrata rerum divinarum scientiam excolat; fides vero rationem ab erroribus

•Non absimili modo Pius IX., ut sese opportunitas dedit, ex opinionibus falsis, quæ maxime valere coepissent, plures notavit, easdemque postea in unum cogi jussit, ut scilicet in tanta errorum colluvione habent CatholicI homines, quod sine offensione sequerentur.
•Non est magni negotii statuere, qualem sit speciem formamque habitura civitas, gubernante christiana philosophia rempublicam.—Insitum homini natura est, ut in civili societate vivat: is enim necessarium

•Non hac tamen de causa revelatio absolute necessaria dicenda est, sed quia Deus ex infinita bonitate sua ordinavit hominem ad finem supernaturalem, ad participandi scilicet bona divina, quae humanæ mentis intelligentiam omnino superant; siquidem oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quæ præparavit Deus iis, qui diligunt illum.

•Nos itaque, inhaerentes prædecessorum nostrorum vestigiis, pro suprema nostro Apostolico munere veritatem Catholicam docere ac tueri perversarque doctrinas reprobare nunquam intermissimus. Nunc autem, sedentibus conegudibus universi orbis Episcopis, in hanc ecumenicam Synodum auctoritate nostra in Spiritu Sancto congregatis, innixi Dei verbo scripto et tradito, prout ab Ecclesia Catholica sancte custoditum et genuine expositionum accepimus, ex hoc Petri Cathedra, in conspectu omnium, salutarem Christi doctrinam profiteri et declarare constituimus, adversis erroribus potestate nobis a Deo tradita proscriptis atque damnatis.

•Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles pro more in Catholica Ecclesia semper recepto latriæ cultum, qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeat: neque enim idem minus est adorandum, quod fuerit a Christo Domino, ut sumatur, institutum: nam illum eundem Deum præsentem in eo adesse credimus, quem Pater Æternus introducens in orbem terrarum dicit: Et adorent eum omnes angeli Dei; quem magis procedentes adoraverunt; quem denique in Galilæa ab apostolis adoratum fuisse, scriptura testatur.

•Omninoque istud præceptum teneant qui cogitationes suas solent mandare litteris, maximeque ephemeridum

•Omnis porro superstitionis in sanctorum invocatione, reliquiarum veneratione et imaginum sacro usu tollatur, omnis turpis questus eliminetur, omnis denique lascivia vitetur; ita ut procaci venustate imagines non pingantur nec ormentur, et sanctorum celebratione ac reliquiarum visitatione homines ad commissiones atque ebrietates non abutantur, quasi festi dies in honorem sanctorum per luxum ac lasciviam agantur.

•Optaret quidem sacrosancta synodus, ut in singulis missis

•Ordinem vere esse sacramentum.

•Orthodoxæ Confessionis

•Orthodoxa Confessio Fidei Catholicæ et Apostolicaæ Ecclesiæ Orientalis.

•PARS PRIMA,

•PIUS EPISCOPUS, SERVUS SERVORUM DEI, SACRO APPROBANTE CONCILIO, AD PERPETUAM REI MEMORIAM.

•Pariter non licere aliam officii formam privatim sequi, aliam publice, ita scilicet ut Ecclesiæ auctoritas in vita privata observetur, in publica respuantur. Hoc enim esset honesta et turpia conjungere, hominemque secum facere digladiantem, cum contra debeat sibi semper constare, neque uilla in re ullobe in genere vitae in virtute Christiana deficere.

•Parvulos non obligari ad communionem sacramentalem.

•Pastor æternus et Episcopus animarum nostrarum, ut salutiferum Redemptionis opus perenne redderet, sanctam ædificare Ecclesiam decrevit, in qua veluti in domo Dei viventis fideles omnes unius fidei et caritatis vinculo continerentur. Quapropter, priusquam clarificaretur, rogavit Patrem non pro Apostolis tantum, sed et pro eis, qui creditur erant per verbum eorum in ipsum, ut omnes unum
Per
• Perniciosa sententia de rationibus ecclesiæ a republica disparandis.
• Petrum Apostolum non esse a Christo Domino constitutum Apostolorum omnium principem et
totius Ecclesiæ militantis visibile caput; vel eundem honoris tantum, non autem veræ propriæ
ejurisdictionis primatum ab eodem Domino nostro Jesu Christo directe et immediate accepisse:
anathema sit.
• Porro ex suprema illa Romani Pontificis potestate gubernandi universam Ecclesiam jus eidem
esse consequitur, in hujus sui muneris exercitio libere communicandi cum pastoribus et gregibus
totius Ecclesiæ, ut iuidem ab ipso in via salutis doceri ac regi possint. Quare damnamus ac
reprobasimus illorum sententias, qui hanc supremi capitis cum pastoribus et gregibus
communicationem licite impediri posse dicunt, aut eandem reddunt sæculari potestati obnoxiam,
ita ut contendant, quæ ab Apostolica Sede vel ejus auctoritate ad regimen Ecclesiæ constituuntur,
vim ac valorem non habere, nisi potestatis sæcularis placito confirmentur.
• Porro fide divina et Catholica ea omnia credenda sunt, quæ in verbo Dei scripto vel tradito
continentur, et ab Ecclesia
• Post hanc catholicam de justificatione doctrinam, quam nisi quisque fideliter firmiterque receperit,
justificari non poterit, placuit sanctæ synodo hos canones subjungere, ut omnes sciant, non solum
quid tenere et sequi, sed etiam quid vitare et fugere debeant.
• Postquam nunquam intermisimus, in humilitate et jejunio privatas nostras et publicas Ecclesiæ
preces Deo Patri per Filium Ejus offerre, ut Spiritus Sancti virtute mentem nostram dirigere et
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quid tenere et sequi, sed etiam quid vitare et fugere debeant.
Primum declarat sancta synodus, ad justificationis doctrinam probe et sincere intelligendam oportere, ut unusquisque agnoscat et fateatur, quod cum omnes homines in prævaricatione Adæ innocentiam perdidissent; facti immundi et ut apostolus inquit, natura filii iræ, quemadmodum in decreto de peccato originali exposuit, usque adeo servi erant peccati et sub potestate diaboli ac mortis, ut non modo gentes per vim naturæ, sed ne ludæi quidem per ipsam etiam litteram legis Moysi, inde liberari aut surgere possent; tametsi in eis liberum arbitrium minime extinctum esset, viribus licet attenuatum et inclinatum.

Principio docet sancta synodus, et aperte ac simpliciter profitetur, in almo sanctæ Eucharistiae sacramento, post panis, et vini consecrationem, Dominum nostrum Iesum Christum, verum Deum atque hominem, vere, realiter, ac substantialiter sub specie illarum rerum sensibilium contineri. Neque enim hæc inter se pugnant, ut ipse Salvator noster semper ad dexteram Patris in cœlis assideat juxta modum existendi naturalem, et ut multis nihilominus aliis in locis sacramentaliter præsens sua substantia nobis adsit, ea existendi ratione, quam etsi verbis exprimere vix possimus.

Proœmium.

Prolegomenon canonum sequentium.

Prop. I.V.—Ecclesia a statu, statusque ab Ecclesia sejungendus est.

Prop. LXXIX.—… Falsum est, civilem cujusque cultus libertatem, itemque plenam potestatem omnibus attributam quaslibet opiniones cogitationesque palam publiceque manifestandi, conducere ad populum mores animosque facilius corrumpendi, ac indifferentismi pestem propagandam.

Prop. XIX.—Ecclesia non est vera perfectaque societas plane libera, nec pollet suis propriis et constantibus juribus sibi a divino suo fundatore collatis, sed civilis potestatis est definire quæ sint Ecclesiæ jura ac limites, intra quos eadem jura exercere queat.

Prop. XXXIX.—Reipublicæ status utpote omnium jurium origo et fons, jure quodam pollet nullis circumscripto limitibus.

Protestantismus non aliud est quam diversa veræ ejusdem Christianæ religionis forma, in qua æque ac in Ecclesia Catholica

QuÆstio I.

QuÆstio II.

QuÆstio III.

QuÆstio IV.

Quæstio C.

Quæstio CI.

Quæstio CII.

Quæstio CIII.

Quæstio CIV.

Quæstio CIX.

Quæstio CV.

Quæstio CVI.

Quæstio CVII.

Quæstio CVIII.

Quæstio CX.

Quæstio CXI.

Quæstio CXII.

Quæstio CXIII.
• Quæstio LXXVI.
• Quæstio LXXVII.
• Quæstio LXXVIII.
• Quæstio LXXX.
• Quæstio LXXXI.
• Quæstio LXXXII.
• Quæstio LXXXIII.
• Quæstio LXXXIV.
• Quæstio LXXXIX.
• Quæstio LXXXV.
• Quæstio LXXXVI.
• Quæstio LXXXVII.
• Quæstio LXXXVIII.
• Quæstio V.
• Quæstio VI.
• Quæstio VII.
• Quæstio VIII.
• Quæstio X.
• Quæstio XC.
• Quæstio XCI.
• Quæstio XCII.
• Quæstio XCIII.
• Quæstio XCIV.
• Quæstio XCV.
• Quæstio XCVI.
• Quæstio XCVII.
• Quæstio XCVIII.
• Quæstio XI.
• Quæstio XII.
• Quæstio XIII.
• Quæstio XIV.
• Quæstio XIX.
• Quæstio XL.
• Quæstio XLI.
• Quæstio XLII.
• Quæstio XLIII.
• Quæstio XLIV.
• Quæstio XLIX.
• Quæstio XLV.
• Quæstio XLVI.
• Quæstio XLVII.
• Quæstio XLVIII.
• Quæstio XV.
• Quæstio XVI.
• Quæstio XVII.
• Quæstio XVIII.
• Quæstio XX.
• Quæstio XXI.
• Quæstio XXII.
• Quæstio XXIII.
• Quæstio XXIV.
• Quæstio XXIX.
• Quæstio XXV.
• Quæstio XXVI.
• Quæstio XXVII.
• Quæstio XXVIII.
• Quæstio XXX.
• Quæstio XXXI.
• Quæstio XXXII.
• Quæstio XXXIII.
• Quæstio XXXIV.
• Quæstio XXXIX.
• Quæstio XXXV.
• Quæstio XXXVI.
• Quæstio XXXVII.
• Quæstio XXXVIII.

Qua ratione celeriter instituta Christiana non modo in privatas domos, sed in castra, in curiam, in ipsam regiam invexere. "Hesterni sumus, et vestra omnia implevimus, quamobrem perspicuum est, ad rempublicam adeundi causam esse justam Catholicis: non enim adeunt, neque adire debent ob eam causam, ut probent quod est hoc tempore in rerum publicarum rationibus non honestum; sed ut

Quamvis autem necessarium sit credere, neque remitti, neque remissa unquam fuisset peccata, nisi gratis divina misericordia propter Christum: nemini tamen fiduciam, et certitudinem remissionis peccatorum suorum jactandi, et in ea sola quiescenti, peccata dimitti, vel dimissa esse dicendum est, cum apud haereticos et schismaticos possit esse, imo nostra tempestate sit, et magna contra ecclesiam catholicam contentione prædictur vana haec et ab omni pietate remota fiducia. Sed neque illud asserendum est, oportere eos, qui vere justificati sunt, absque ulla omnino dubitatione apud semetipsos statuere, se esse justificatos, neminemque a peccatis solvi ac justificari, nisi eum, qui certo credat se absolutum et justificatum esse; atque hac sola fide absolutionem et justificationem perfici, quasi qui hoc non credit, de Dei promissis, de mortis et resurrectionis Christi efficacia dubitet. Nam, sicut nemo pius de Dei misericordia, de Christi merito deque sacramentorum virtute et efficacia dubitare debet: sic quilibet, dum se ipsum suamque propriae infirmitate et

Quapropter apertis innixi sacrarum litterarum testimoniiis, et inærentes tum Prædecessorum Nostrorum, Romanorum Pontificum, tum Conciliorum generalium disertis perspicuisque decretis, innovamus œcumenici Concilii Florentini definitionem, qua credendum ab omnibus Christi fidelibus est, sanctam Apostolicam Sedem, et Romanum Pontificem in universum orbem tenere primatum,
et ipsum Pontificem Romanum successorem esse beati Petri, principis Apostolorum, et verum Christi Vicarium, totiusque Ecclesiae caput, et omnium Christianorum patrem ac doctorem existere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalem Ecclesiam a Domino nostro Jesu Christo plenam potestatem traditam esse; quemadmodum etiam in gestis oecumenicorum Conciliorum et sacris canonicis continetur.

• Quapropter obedientiam
• Quapropter si qui secus ac a nobis definitum est, quod Deus avertat, praesumpserint corde sentire, ii noverint, ac porro sciant, se proprio judicio condemnatos, nanfragium circa filem passos esse, et ab unitate Ecclesiae defecisse, ac præterea facto ipso suo semet penis a jure statutis subjicere si quod corde sentiunt, verbo aut scripto vel alio quo vis externo modo significare ausi fuerint.

• Quare sancta hæc synodus retinendum omnino salutarem hunc et necessarium morem statuit.

• Qui per Christum justificantur.
• Qui vero ab accepta justificationis gratia per peccatum exciderunt, rursus justificari poterunt, cum, excitante Deo, per poenitentiae sacramentum merito Christi amissam gratiam recuperare procuraverint; hic enim justificationis modus est lapis
• Qui, propter eminentissimam erga, pigmentum suum dilectionem
• Quia vero adversus veterem hanc in sacrosancto evangelio, apostolorum traditionibus sanctorumque patrum doctrina fundatam fidem hoc tempore multi disseminati sunt errores, multaque a multis docentur et disputantur; sancta synodus, post multos gravesque his de rebus mature habitos tractatus, unanimiti patrum omnium concensu quæ huic purissimæ fidei sacræque doctrinæ adversantur damnare et a sancta Ecclesia eliminare, per subjectos hos canones constituit.

• Quibus omnibus perspectis, fieri qui potest, ut non commoveantur intima Ecclesiæ viscera?

• Quemadmodum enim Deus vult omnes homines salvos fieri, et ad agnitionem veritatis venire; quemadmodum Christus venit, ut salvum faceret, quod perierat, et filios Dei, qui erant dispersi, congregaret in unum: ita Ecclesia, a Deo populorum

• Quibus verbis justifications impii descriptio insinuat, ut sit translatio ab eo statu, in quo homo nascitur filius primi Adæ, in statum gratiae, et adoptionis filiorum Dei per secundum Adam Iesum Christum, salvatorem nostrum: que quidem translatio post evangelium promulgatum, sine lavacro regenerationis, aut ejus voto, fieri non potest; sicut scriptum est: Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei.

• Quid sit justificatio impii, et quæ ejus causæ.
• Quin etiam et opinione et re eamdem probærum ipsis viri principes rerumque publicarum gubernatores, ut qui pacisci transignendi negotiis, mittendi vicissimque accipiendis legatis, atque aliis mutatione officiorum, agere cum Ecclesia tamquam cum suprema potestate legitima consueverunt.—Neque profecto sine singulari providentis Dei consilio

• Quo fit, ut ipsa veluti signum levatum in nationes, et ad se invitent, qui nondum crediderunt, et filios suos certiores faciat, firmissimo niti fundamento fidem, quam profitentur. Cui quidem testimonio efficax subsidium accedit ex superna virtute. Etenim benignissimus Dominus et errantes gratia sua excitat atque adjuvat, ut ad agnitionem veritatis venire possint, et eos, quos de tenebris transtulit in admirabile lumen suum, in hoc codem lumine ut perseverent, gratia sua confirmat, non deserens, nisi deseratur. Quocirca minime par est conditio eorum, qui per cœleste fidei donum Catholicæ veritati adhaeserunt, atque eorum, qui ducti opinionibus humanis, falsam religionem sectantur; illi enim, qui fidem sub Ecclesiae magisterio susceperunt, nullam unquam habere possunt justam causam mutandi, aut in dubium fidem eamdem revocandi. Quæ cum ita sint, gratias agentes
Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, tantam ne negligamus salutem, sed aspicientes in auctorem fidei et consummatorem Jesum, teneamus spei nostræ confessionem indeclinabilem.

•Quo modo, ut perspicitur, est republica nihil aliud nisi magistra et gubernatrix sui multitudo: cumque populus omnium jurium omnisque potestatis fontem in se ipso continere dicatur, consequens erit, ut nulla ratione officii obligatam Deo se civitas putet; ut religionem publice profiteatur nullam; nec debeat ex pluribus qua vera sola sit, querere, nec unam quamdam cæteris anteponere, nec uni maxime favere, sed singulis generibus æquabilitatem juris tribuere ad eum finem, dum disciplina

•Quoad usum autem recte et sapienter Patres nostri tres rationes hoc sanctum sacramentum accipiendi distinrixerunt. Quosdam enim docuerunt sacramentaliter dumtaxat id sumere ut peccatores; alios tantum spiritualiter, illos nimirum, qui voto propositum illum cœlestem panem edentes, fide viva, quæ per dilectionem operatur, fructum ejus et utilitatem sentiunt; tertios porro sacramentaliter simul et spiritualiter; hi autem sunt, qui ita se prius probant et instruunt, ut vestem nuptialem induti ad divinam hanc mensam accedant.

•Quod Europa Christiana barbaras gentes edomuit, easque a ferocitate ad mansuetudinem, a superstitione ad veritatem traduxit: quod Mahumetanorum incursiones victrix propulsavit: quod civilis cultus principatum retinuit, et ad omne decus humanitatis ducem se magistramque præbere cæteris consuevit: quod germanam libertatem eamque multiplicem gratificata populis est: quod complura ad miseriarum solatium sapientissime instituit, sine controversia magnam debet gratiam religioni, quam ad tantas res suscipiendas habuit ausplicem, ad perficiendas adjutricem.

•Quod autem in beato Apostolo Petro princeps pastorum et pastor magnus ovium Dominus Christus Jesus in perpetuam salutem ac perenne bonum Ecclesiæ instituit, id eodem auctore in Ecclesia, quæ fundata super petram ad fidem sæculorum usque firma stabit, jugiter durare necesse est. Nulli sane dubium, imo sæculis omnibus notum est, quod sanctus beatissimusque Petrus, Apostolorum princeps et caput fideique columna, et Ecclesiæ Catholicae fundamentum, a Domino nostro Jesu Christo, Salvatore humili generis ac Redemptore, claves regni accepit: qui ad hoc usque tempus et semper in suis successoribus, episcopis sanctæ Romæ Sedis, ab ipso fundatæ,

•Quod ni ita esset, funestarum sæpe contentionum concertationumque caussæ nascerentur; nec raro sollicitus animi, velut in via ancipiti, hærere homo deberet, anxius

•Quod si aliquis dubius, aut difficilis abusus sit exstirpandus, vel omnino aliqua de iis rebus gravior quaestio incidat, episcopus, antequam controversiam dirimat, metropolitani et comprovincialium episcoporum in concilio provinciali sententiam exspectet, ita tamen, ut nihil inconsulto

•Quolibet mortali peccato amitti gratiam sed non fidem.

•Quomodo intelligatur, impium per fidem et gratis justificari.

•Quoniam autem Christus, redemptor noster, corpus suum id, quod sub specie panis offerebat, vere esse dixit; ideo persuasum semper in Ecclesia Dei fuit, idque nunc denuo sancta hæc synodus declarat, per consecrationem panis et vini conversionem fieri totius substantiæ panis in substantiam corporis Christi Domini nostri, et totius substantiæ vini in substantiam sanguinis ejus: quæ conversione convenienter et proprie a sancta Catholica Ecclesia Transsubstantiatio est appellata.

•Quoniam autem non est satis

•Quoniam igitur natura et ratio judicii illud exposcit, ut sententia in subditos dumtaxat feratur, persuasum semper in Ecclesia Dei fuit, et verissimum esse synodus hæc confirmat, nullius momenti absolutionem eam esse debere, quam sacerdos in eum profert, in quem ordinarium aut subdelegatam non habet jurisdictionem. Magnopere vero ad Christiani populi disciplinam pertinere sanctissimis
patribus nostris visum est, ut atrocius quædam et graviora crimina non a quibusvis, sed a summis
dumtaxat sacerdotibus absolverentur; unde merito Pontifices maximi pro suprema potestate sibi
in Ecclesia universalis tradita causa aliqua criminum

• Quoniam sub priori Testamento, teste Apostolo Paulo, propter Levitici sacerdotii imbecillitatem
consummatio non erat, oportuit, Deo patre misericordiarum ita ordinante, sacerdotem alium
secundum ordinem Melchisedech surgere, Dominum nostrum Iesum Christum, qui posset omnes,
quotquot sanctificandi essent, consummare, et ad perfectum adducere. Is igitur Deus et Dominus
noster, etsi semel se ipsum in ara crucis, morte intercedente, Deo patri oblatus erat, ut æternam
illic redemptionem operaretur, quia tamen per mortem sacerdotium ejus

• Quoniam vero in sacramento ordinis, sicut et in baptismo et

• Quoniam vero satis non est, hæreticam pravitatem devitare, nisi ii quoque errores diligenter
fugiantur, qui ad illam plus minusve accedunt; omnes officii monemus, servandi etiam
Constitutiones et Decreta, quibus pravæ ejusmodi opiniones, quæ isthis

• Quoniam vero sine fide impossibile est placere Deo, et ad filiorum ejus consortium pervenire;
ideo nemini unquam sine illa contigit justificatio, nec ullus, nisi in ea perseveraverit usque in
finem, vitam æternam assequetur. Ut autem officio veram amplexiendi, in eaque constanter
perseverandi satisfacere possemus, Deus per Filium suum unigenitum Ecclesiam instituit, suæque
institutionis manifestis notis instruxit, ut ea tamquam custos et magistra verbi revelati ab omnibus
posset agnosci. Ad solam enim Catholicam Ecclesiam ea pertinens omnia, quæ ad evidentem fidei
Christianeæ credibilitatem tam multa et tam mira divinitus sunt disposita. Quin etiam Ecclesia per
se ipsa, ob suam nempe admirablem propagationem, eximiam sanctitatem et inexactam in
omnibus bonis fæcunditatem, ob Catholicam unitatem, invictamque stabilitatem, magnam quoddam
et perpetuum est motivum credibilitatis et divinae sua legationis testimoniun irrefragabile.

• Quoniam vero, quæ sancta Tridentina Synodus de interpretatione divinæ Scripturæ ad coërcenda
petulantia ingenia salubriter decrevit, a quibusdam hominibus prave exponuntur, nos, idem decretum
renovantes, hanc illius mentem esse declaramus, ut in rebus fidei et morum, ad ædificationem
doctrinæ Christianæ pertinentium, is pro vero sensu sacrae Scripturæ habendus sit, quem tenuit ac
tenet sancta mater Ecclesia, cujus est judicare de vero sensu et interpretatione Scripturarum
sanctorum; atque ideo nemini licere contra hunc sensum aut etiam contra unanimem consensum
Patrum ipsam Sacram Abram interpreteri.

• Quam homo a Deo tamquam Creatore et Domino suo totus

• Regula exiguit veritatis, ut primo omnium

• Regula quidem fidei una omnino est, sola, immobils, et irreformabilis, credendi scilicet

• Res porro et effectus hujus sacramenti illis verbis explicatur: Et oratio fidei salvabit infirmum; et
alleviabit eum Dominus sit, et in peccatis sit, dimittentur ei. Res etenim hæc gratia est Spiritus
Sancti, cujus unctio delicta, si que sint adhuc expianda, ac peccati reliquias abstergit; et ægroti
animam alleviat et confirmat, magnam in eo divinae misericordiæ fiduciam excitando; qua infirmus
sublevatus et morbi incommoda ac labore levius fert, et tentationibus dæmonis, calcaneo insidiantis,
facilius resistit, et sanitatem corporis interdum, ubi saluti animæ expediert, consequitur.

• Revera quæ res in civitate plurimum ad communem salutem possunt: quæ sunt contra licentiam

• Revera quacumque Ecclesia vestigium posuit, continuo rerum faciem immutavit, popularesque
mores sicut virtutibus antea cognosce, ita et nova urbanitate imbuit; quam quotquot accepere populi,
mansuetudine, aequitate, rerum gestarum gloria excelluerunt.—
SOCIALISMUS, COMMUNISMUS, SOCIETATES CLANDESTINÆ, SOCIETATES BIBLICÆ, SOCIETATES CLERICO-LIBERALES.

Sacrificium et sacerdotium ita Dei ordinatione conjuncta sunt, ut utrumque in omni lege exstiterit. Cum igitur in Novo Testamento sanctum Eucharistiae sacrificium visibile ex Domini institutione Catholica Ecclesia acceperit, fateri etiam oportet, in ea novum esse visible et externum sacerdotium, in quod vetus translatum est. Hoc autem ab eodem Domino

Sacrificium missæ est propitiatorium, tam pro vivis, quam pro defunctis.

Sacris Litteris exposita et narrata sunt poetarum commenta, et Christianæ fidei mysteria philosophicarum investigationum summa; et utriusque Testamenti libris mythica continentur inventa; ipseque Jesus Christus est mythica fictio.

Sacrorum vero librorum indicem huic decreto adscribendum censuit, ne cui dubitatio suboriri possit, quinam sint, qui ab ipsa synodo suscipiuntur. Sunt vero

Sacrosancta, œcumenica, et generalis tridentina synodus, in Spiritu Sancto legitime congregata, præsidentibus in ea eisdem tribus apostolicæ sedis legatis, hoc sibi perpetuo ante oculos proponens, ut, sublatis erroribus, puritas ipsa evangelii in ecclesia conservetur; quod promissum

Salvator eorum qui salvantur, et Judex eorum qui judicantur; et mittens in ignem æternum transfiguratores veritatis et

Salvatore nostro institutum esse, atque apostolis eorumque successoribus in sacerdotio potestatem traditum consecrandi, offerendi et ministrandi corpus et sanguinem ejus, necnon et peccata dimittendi et retinendi, sacræ litteræ ostendunt et Catholicæ Ecclesiæ traditio semper docuit.

Sancta Catholica Apostolica Romana Ecclesia credit et confitetur, unum esse Deum verum et vivum, Creatorem ac Dominum cœli et terre, omnipotentem, æternum, immensum, incomprehensibilem, intellectu, ac voluntate omnique perfectione infinitum; qui cum sit una singularis, simplex omnino et incommutabilis substantia spiritualis, prædictandus est re et essentia a mundo distinctus, in se et ex se beatissimus, et super omnia, quæ praeter ipsum sunt et concipi possunt, ineffabiliter excelsus.

Sanctam, Ecclesiam;

Sanctificatorem fidei eorum qui credunt in Patrem et Filium et Spiritum Sanctum.

Sanctorum quoque martyrum et aliorum cum Christo viventium sancta corpora, que viva membra fuerunt Christi et templum Spiritus Sancti, ab ipso ad æternam vitam suscitanda et glorificanda, a fidelibus veneranda esse, per quæ multa beneficia a Deo hominibus praestantur; ita ut affirmantes, sanctorum reliquis venerationem atque honorem non deberi; vel eas aliaque sacra monumenta a fidelibus inutiliter honorari, atque eorum opis impetrande causa sanctorum memorias frustra frequentari; omnino damnandos esse, prout jam pridem eos damnavit, et nunc etiam damnat Ecclesia.

Sanctum igitur oportet apud principes esse Dei nomen, ponendumque in præcipuis illorum officiis religionem gratia completi, benevolentia tueri, auctoritate nutuque legum tegere, nec quippiam institutae aut decernere quod sit ejus incolumenti contrarium. Id et civibus debent, quibus praesunt. Nati enim susceptque omnes homines sumus ad summum quoddam et ultimum honorum, quo sunt omnia consilia referenda extra hanc fragilitatem brevitate mystica vitae in sæculis collatacum. Quoniam autem hinc pendet hominum undique expleta ac perfecta felicitas, idcirco assequi eum, qui commemoratus est, finem tanti interest singulorum ut pluris interesse non possit. Civilem igitur societatem, communi utilitati natam, in tuenda prosperitate reipublicæ necesse est sic
consulere civibus, ut obtinendo adipiscendoque summò illi atque incommutabili bono quod sponte appetunt, non modo nihil importet

• Sed enim ordo rationis et fidei auctoritas, digestis vocibus et literis Domini, admonet nos, post haec credere etiam
• Sed haec tametsi plena rationis et consilii, nimis probantur hoc tempore, cum civitates non modo recusant sese ad Christianæ sapientiæ referre formam, sed etiam videntur quotidianie longius ab ea velle discedere.
• Sed perniciosa illa ac deploranda rerum novarum studia, quæ sæculo ævi excitata sunt, cum primum religionem Christianam miscuissent, mox naturali quodam itinere ad philosophiam, a philosophia ad omnes civilis communitatis ordines pervenerunt. Ex hoc velut fonte repetenda illa recentiora effrenata libertatis capita, nimirum in maximis perturbationibus superiore sæculo excogitata in medioque proposita, perinde ac principia et fundamenta novi juris, quod et fuit anteà ignotum, et a jure non solum Christiano, sed etiam naturali plus una ex parte discrepat.

• Si ea in regeneratis omnibus gratitudo erga Deum esset, ut justitiam in baptismo, ipsius beneficio et gratia susceptam constanter tuentur, non fuisset opus, aliud ab ipso baptismo sacramentum ad peccatorum remissionem esse institutum. Quoniam autem Deus, dives in misericordia, cognovit

• Si non decet ad sacras uallas functiones quempiam accedere nisi sancte, certe, quo magis sanctitas et divinitas celestis hujus sacramenti viro Christiano comperta est, eo diligentius cavere ille debet, ne absque magna reverentia et sanctitate ad id perciendium accedat, præsertim cum illa piena formidinis verba apud apostolum legamus: Qui manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus Domini. Quare communicare volenti revocandum est in memoriam ejus præceptum: Probat autem seipsum homo. Ecclesiastica autem consuetudo declarat, eam probationem necessariam esse, ut nullus sibi conscius peccati mortalis, quantumvis sibi contritus videatur, absque premisse sacramentali confessione ad sacram Eucharistiam accedere debeat. Quod a Christianis omnibus, etiam ab iis sacerdotibus,

• Si qua vero in republica suum Ecclesia jus, ipsis civilibus legibus probantibus, teneat, publiceque inter utramque potestatem pactio aliqua facta sit, principio clamant, dissociari Ecclesiæ rationes a reipublicæ rationibus opportere; idque eo consilio, ut facere contra interpositam fidem impune liceat, omniumque rerum habere, remotis impedimentis, arbitrium.

• Si quis autem huic Nostræ definitioni contradicere, quod Deus avertat, præsumpserit: anathema sit.

• Si quis autem libros ipsos integros cum omnibus suis partibus, prout in ecclesia catholica legi consueverunt, et in veteri Vulgata Latina editione habentur, pro sacrís, et caninecis non susceperit, et traditiones prædictas sciens et prudens contemperit, anathema sit. Omnes itaque intelligant, quo ordine et via ipsa synodum, post jactam fidei confessionis fundamentum, sit progressura, et quibus potissimum testimonii ac præsidiis in confrandis dogmatibus et instaurandis in ecclesia moribus sit usura.

• Si quis ergo dixerit, non esse ex ipsius Christi Domini institutione, seu jure divino, ut beatus Petrus in primatu super universam Ecclesiam habeat perpetuos

• Si quis igitur dixerit, beatum

• Si quis itaque dixerit, Romanum Pontificem habere tantummodo officium inspectionis vel directionis, non autem plenam et supremam potestatem jurisdictionis in universam Ecclesiam, non solum in rebus, quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimen Ecclesiae
per totum orbem diffusae pertinent; aut eum habere tantum potiores partes, non vero totam plenitudinem hujus supremae potestatis; aut hanc ejus potestatem non esse ordinariam et immediatam sive in omnes

• Si talis alicubi aut reapse sit, aut fingatur cogitatione civitas quae Christianum nomen insectetur proferre et tyrannice, cum eaque conferatur genus id reipublicae recens, de quo loquimur, poterit hoc videri tolerabilius. Principia tamen, quibus ntitur, sunt profecto eiusmodi, sicut ante diximus, ut

• Sibi igitur perpetuo consentiens, si ex altera parte libertatem respuit immodicam quae et privatis et populis in licentiam vel in servitutem cadit, ex altera volens et libens amplitur res meliores, quas dies affaret, si vere prosperitatem continent hujus vitae, quae quoddam est velut stadium ad alteram eamque perpetuo mansuram.

• Sic ergo justificati, et amici Dei ac domestici facti, euntes de virtute in virtutem, renovantur, ut apostolus inquit, de die in diem, hoc est, mortificando membra carnis sue, et exhibendo ea arma justitiae in sanctificationem; per observationem mandatorum Dei et ecclesiae, in ipsa justitia per Christi gratiam accepta, cooperante fide bonis operibus, crescent atque magis justificantur, sicut scriptum est: Qui justus est, justificetur adhuc; et iterum: Ne verearis usque ad mortem justificari; et rursus: Videtis, quoniam ex operibus justificatur homo, et non ex fide tantum. Hoc vero justitiae incrementum petit sancta ecclesia, cum orat: Da

• Sic illa quidlibet sentiendi litterarumque formis quidlibet exprimendi facultas, omni moderatione posthabita, non quoddam est propria vi sua bonum, quo societas humana jure lactetur: sed multorum malorum fons et origo.—Libertas, ut quae virtus est hominem perficiens, debet in eo quod verum sit, quoque bonum, versari: boni autem verique ratio mutari ad hominis arbitrium non potest, sed manet semper eadem, neque minus est quam ipsa rerum natura, incommutabilis. Si mens adsentiatur opinionibus falsis, si malum voluntas adsumat et ad id se applicet, perfectionem sui neutra consequitur, sed excidunt dignitate naturali et in corruptum ambæ delabuntur. Quaecumque sunt igitur virtuti veritatiqem contraria, ea in luce atque in oculis hominum ponere non est æquum; gratia tutelave legum defendere, multo minus. Sola bene acta vita est in calum, quo tendimus universi: ob eamque rem aberrat civitas a regula et præscriptione naturæ, si licentiam opinionum praveque factorum

• Similiter de perseverantiae munere, de quo scriptum est: Qui perseveraverit usque in finem, hic salvus erit; quod quidem aliunde haberis non potest, nisi ab eo, qui potens est eum, qui stat, statuere, ut perseveranter stet, et eum, qui cadit, restituere: nemo sibi certi aliqari absoluta certitudine pollicetur, tametsi in Dei auxilio firmissimam spem collocare et reponere omnes debent. Deus enim, nisi ipsi illius gratiae defuerint, sicut cepit opus bonum, ita perficiet, operans

• Similium tamen querelarum

• Societas domestica eam, quam par est, firmitudinem adipiscit ex unius atque individui sanctitate conjugii: jura officiace inter conjuges sapienti justitiae et æquitate reguntur: debitum conservatur mulieri decus: auctoritas viri ad exemplum est auctoritatis Dei conformata: temperata patria potestas convenienter dignitati uxoris proslique: denique liberorum tuitione, oommodis, institutione optime consultur.

• Species eorum, quæ per prædicationem Apostolicam manifeste traduntur, istæ sunt:

• Syllabus complectens precipuus nostræ ætatis Errores qui notantur in Allocutionibus Consistorialibus, in Encyclicis, alisque Apostolicis Letteris Sanctissimi Domini Nostri Pii Papæ IX.
•Talis autem conformatio reipublicæ nihil habet, quod possit aut
•Tantum autem abest, ut hæc Summi Pontificis potestas officiat ordinarie ac immediate illi
episcopalis jurisdictionis possetati, qua Episcopi, qui positi a Spiritu Sancto in Apostolorum locum
successerunt, tamquam veri pastores assignatos sibi greges, singuli singulos, pascunt et regunt, ut
eadem a supremo et
•Totum et integrum Christum ac verum sacramentum sub qualibet specie sumi.
•Transsubstantiationem appellat: anathema, sit.
•Deinde honore ac dignitate Patri ac Filio sociatum tradiderunt
•Tum nata est et late nimis per orbem vagata illa rationalismi seu naturalismi doctrina, quæ religioni
Christianæ utpote supernaturali instituto per omnia adversans, summo studio molitur, ut Christo,
qui solus Dominus et Salvator noster est, a mentibus humanis, a vita et moribus populorum excluso,
mere quod vocant rationis vel naturæ regnum stabiliatur. Relicta autem projectaque Christiana
religione, negato vero Deo
•Unicum
•Universa vero, quæ condidit, Deus providentia sua tuetur atque gubernat, attingens a fine
•Ut fides nostra catholica, sine qua impossibile est placere Deo, purgatis erroribus, in sua sinceritate
integra et illibata permaneat; et ne populus christianus omni vento doctrinæ circumferatur; cum
serpens ille antiquus, humani generis perpetuus hostis,
•Ut nihilominus fidei nostræ obsequeum rationi consentaneum esset, voluit Deus cum internis
Spiritus Sancti auxiliis externa jungi revelationis suæ argumenta, facta scilicet divina, atque
imprimis miracula et prophetias, quæ cum Dei omnipotentiam et infinitam scientiam luculenter
monstrat, divina revelationis signa sunt certissima et omnium intelligentiæ accommodata.
Quare tum Moyses et Prophetæ, tum ipse maxime
•Vera autem religio quæ sit, non difficulter videt qui judicium prudens sincerumque adhibuerit:
argumentis enim permultis atque illustribus, veritate nimirum vaticiniorum, prodigiorum frequentia,
celerrima fidei vel per medios hostes hac maxima impedimenta propagatione, martyrum testimonio,
aliisque similibus liquet, eam esse unice veram, quam Jesus Christus et instituit ipsum et Ecclesiæ
suæ tuendam propagandamque demandavit.
•Verum etsi fides sit supra rationem, nulla tamen unquam inter fidem et rationem vera dissensio
esse potest: cum idem Deus, qui mysteria revelat et fidei infundit, animo humano rationis lumen
indiderit; Deus autem negare seipsum non possit, nec verum vero unquam contradicere. Inanis
autem hujus contradictionis species inde potissimum oritur, quod vel fidei
•Verum si quæratur de rationibus mere politicis, de optimo genere reipublicæ, de ordinandis alia
vel alia ratione civitatisbus, utique de his rebus potest honesta esse dissensio. Quorum igitur cognita
ctereroqui pietas est, animusque decreta Sedis Apostolicæ obedienter accipero paratus, iis vitio
verti dissentaneum de rebus, quas diximus sententiam, justitia non patitur: multoque est major
injuria, si in crimine violatae spectante fidei Catholicae, quod non semel factum dolemus,
adducantur.
•Veruntamen hæc aliaque insignia emolumenta, quæ per ultimam maxime œcumenicam Synodum
divina clementia Ecclesiæ largita est, dum grato, quo par est, animo recolimus, acerbum compescere
haud possimus dolemus ob mala gravissima, inde
•Visum est autem sanctæ synodo, præcedenti doctrinæ de penitentia adjungere ea, quæ sequuntur
de sacramento
•a qua impedimenta existentia tollenda sunt.
• abjicere, et, per vim multitudinis rem ad seditionem vocare est crimen majestatis, neque humanæ
tantum, sed etiam divinæ.
• ac singulas ecclesias, sive in omnes et singulos pastores et fideles: anathema sit.
• acolythi, exorcistæ, lectoris et ostiarii in usu fuisse cognoscuntur, quamvis non pari gradu; nam
subdiaconatus ad majores ordines a patribus et sacræ conciliis refertur, in quibus et de aliis
inferioribus frequentissime legimus.
• ad omnis tandem veri et boni possessionem judi profectu pertingere posse et debeere: anathema
sit.
• ad sumendos sanctos in vitæ æternæ et promissorum cælestium fructum,
• adiumento abstinere possunt, et pro quibus a Christi gratia separatur.
• agendi et vere absolvendi desit, putet tamen se propter suam solam fidem vere et coram Deo esse
absolutum. Nec enim fides sine penitentia remissionem ullam peccatorum præstaret; nec is esset
nisi salutis suæ negligentissimus, qui sacerdotem joco se absolveret, et non alium
serio agentem sedulo requireret.
• aliquos statutos esse dies, cum Christiani omnes singulari ac rara quodam significatione gratos et
memores testentur animos erga communem Dominum et Redemptorem pro tam ineffabili et plane
divino beneficio, quo mortis ejus victoria et triumphus repræsentatur. Ac sic quidem oportuit
victricem veritatem de mendacio et hæresi triumphum agere, ut ejus adversarii in conspectu tanti
splendoris, et in tanta universæ ecclesiæ lætitia positi, vel debilitati et fracti tabescant, vel pudore
affecti et confusi aliquando resipiscant.
• altioris intelligentiae specie et nomine, recedendum. Crescat igitur et multum vehementerque
proficiat, tam singulorum, quam omnium, tam unius hominis, quam totius Ecclesiæ, ætatem ac
sæculorum gradibus, intelligentia, scientia, sapientia; sed in suo dumtaxat genere, in eodem scilicet
dogmate, eodem sensu, eademque sententia.
• anathema sit. Et, ne tantum sacramentum indigne, atque ideo in mortem et condemnationem
sumatur, statuit atque declarat ipsa sancta synodus illis, quos conscientia peccati mortalis gravat,
quantumcumque etiam se contritos existimatum, habita copia confessoris, necessario præmissendam
esse confessionem sacramentalem. Si quis autem contrarium docere, predicare, vel pertinaciter
asserere, seu etiam publice disputando defendere præsumpserit, eo ipso excommunicatus existat.
• ante per prophetas in Scripturis sanctis, Dominus noster Iesus Christus, Dei Filius, proprio ore
primum promulgavit, deinde per suos apostolos, tanquam fontem omnium et salutaris veritatis et
morum disciplinæ, omni creaturæ prædicari iussit; perspiciensque hanc veritatem et disciplinam
contineri in libris scriptis et sine scripto traditionibus, quæ ab ipsius Christi ore ab apostolis acceptæ,
aut ab ipsis apostolis, Spiritu Sancto dictata, quasi per manus traditæ, ad nos usque pervenerunt:
orthodoxorum patrum exempla secuta, omnes libros tam Veteris quam Novi Testamenti, cum
utriusque Deus sit auctor, necnon traditiones ipsas, tum ad fidem, tum ad mores pertinentes,
tanquam vel oretenus a Christo vel a Spiritu Sancto dictatas, et continua successione in ecclesia
catholica conservatas, pari pietatis affectu et reverentia suscipit et veneratur.
• apostolicae sedis legatis, ad errores eliminandos et extirpandos hæreses, quæ circa sanctissima ipsa
sacramenta hac nostra tempestate, tum de damnatis olim a patribus nostris hæresibus suscitatae,
tum etiam de novo adinventæ sunt, quæ Catholicæ Ecclesiæ puritati et animarum salutis magnopere
officiunt; sanctarum scripturarum doctrinæ, apostolicis traditionibus atque aliorum conciliorum
et patrum consensus inhaerendo, hos praesentes canones statuendos et decernendos censuit, reliquis,
qui supersunt ad cœpti operis perfectionem, deinceps, divino Spiritu adjuvante, editura.
ascendit in cælas;
ascendit in caelos;
ascendit in celum, sedet ad dexteram Patris;
ascendit in caelum;
asserō, imagines Christi ac Deiparæ semper Virginis, nec non aliorum sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendum. Indulgentiæm etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmō.
atque etiam gloriæ augmentum: anathema sit.
atque ideo in alium commutandum esse; et denique, qui hanc extremam unctionem a fidelibus sine peccato contemni posse affirmant. Hæc enim omnia manifestissime pugnant cum perspicuis tanti apostoli verbis. Nec profecto Ecclesia Romana, aliarum omnium mater et magistra, aliiu in hac administranda unctione, quantum ad ea, quæ hujus sacramenti substantiam perficerunt, observat, quam quod beatus Iacobus præscriptit. Neque vero tanti sacramenti contempts absque ingenti scelere et ipsius Spiritus Sancti injuria esse posset.
auctores. In hac quidem de rebus maximis contentione nihil est intestinis concertationibus, vel partium studii relinquendis loci, sed conspirantibus animis et studiis relinquendis loci, sed conspirantibus animis studiisque id debent universi contendere, quod est commune omnium propositum, religionem remque publicam conservare. Si quid igitur dissidiorum antea fuit, oportet voluntaria quadam oblivione conterere: si quid temere, si quid injuria actum, ad quoscumque demum ea culpa pertineat, compensandum est caritate mutua, et praecipuo quodam omnium in Apostolicam Sedem obsequio redimendum.
auctoritate sint approbati; nec ideo dumtaxat, quod revelationem sine errore contineant, sed propter eam, quod Spiritu Sancto inspirante conscripti Deum habent auctorem, atque ut tales ipsi Ecclesiæ traditi sunt.
auctoritatem exercere non debet absque civilis gubernii venia et assensu.
aut asciscere de pluribus generibus indifferenter quod libeat: omninoque debent eum in colendo numine morem usurpare modumque, quo coli se Deus ipse demonstravit velle.
aut benedictiones et alias ceremonias, quibus Ecclesia in illis utitur, damnaverit: anathema sit.
aut senserit: anathema sit.
baptismi suscepti memoriam, ut vota omnia, quæ post baptismum fiunt, vi promissionis in baptismo ipso jam facte, irrita esse intelligant, quasi per ea et fidei, quam professi sunt, detrahatur et ipsi baptismo: anathema sit.
carnis resurrectionem.
catholica ubique diffusa semper intellexit. Propter hanc enim regulam fidei ex traditione apostolorum etiam parvuli, qui nihil peccatorum in semetipsis adhuc committere potuerunt, ideo in remissionem peccatorum veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione contraxerunt. Nisi enim quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei.
causis et rationibus adductam fuisse, ut laicos atque etiam clericos non conficientes sub panis tantummodo specie communicaret, aut in eo errasse: anathema sit.
christianam libere expediteque judicio suo administrat.
civilis potestatis administrationi et arbitrio subjicere et vindicare.
collocabant; sed quoniam honos, qui eis exhibetur, referetur ad prototypa, quæ illæ representant, ita ut per imaginex, quas osculamur et coram quibus caput aperimus et procumbimus, Christum
adoremus, et sanctos, quorum illae similitudinem gerunt, veneremur: id quod conciliorum præsertim vero secundæ Nicææ Synodi decretis contra imaginum oppugnatores est sanctum.

• concordiam abrumpi discupiunt. Constat quippe pertimesci ab impudentissimæ libertatis amatoribus concordiam illam, quæ semper rei et sacre et civili fausta, exitit et salutaris."

• confirmatione, character imprimitur, qui nec deleri nec auferri potest, merito sancta synodus damnat eorum sententiam, qui asserunt Novi Testamenti sacerdotes temporariam tantummodo potestatem habere, et semel rite ordinatos iterum laicos effici posse, si verbi Dei ministerium non exerceant. Quod si quis omnes Christianos promiscue Novi Testamenti sacerdotes esse, aut omnes pari inter se potestate spirituali præditos affirmet, nihil aliud facere videtur, quam ecclesiasticam hierarchiam, quæ est ut castrorum acies ordinata, confundere; perinde ac si contra beati Pauli doctrinam omnes prophætæ, omnes prophetæ, omnes evangeliæ, omnes pastores, omnes sint doctores. Promeque sacer sancta synodus declarat, præter ceteros ecclesiasticos gradus episcopos, qui in apostolorum locum successerunt, ad hunc hierarchicum ordinem præcipue pertinere, et positos, sicut ideam apostolus ait, a Spiritu Sancto regere Ecclesiam Dei; eosque presbyteri superiores esse, ac sacramentum confirmationis conferre, ministros Ecclesiae ordinare, atque alia pleraque peragere

• contemptores Patris sui et adventus ejus.

• crucifixum sub Pontio Pilato,

• crucifixus sub Pontio Pilato, et sephultus;

• crucifixus sub Pontio Pilato;

• culpæ labe præservatam immunem, esse a Deo revelatam, adque idcirco ab omnibus fidelibus firmiter constantque credemur.

• cum aliis praedicaverim, ipse reprobus efficiam. Item princeps apostolorum Petrus: Satagite, ut per bona opera certam vestram vocationem et electionem faciatis. Hec enim facientes, non peccabitis aliquando. Unde constat eos orthodoxæ religionis doctrinæ adversari, qui dicunt, justum in omni bono opere saltem venialiter peccare, aut, quod intolerabilius est, poenas æternas mereri, atque etiam eos, qui statuet, in omnibus operibus justos peccare, si in illis suam ipsorum socordiam excitando, et se ad currendum in stadio cohortando, cum hoc, ut in primis glorificetur Deus, mercedem quoque intuentur æternam; cum scriptum sit: Inclinavi cor meum ad faciendas justificationes tuas propter retributionem; et de Mose dicit apostolus, quod respicicbat in remunerationem.

• cum aqualè in apocalypsi beati Ioannis populi dicantur, ipsius populi fidelis cum capite Christo unio representatur.

• cum sedulo, pie et sobrie quæræt, aliquam, Deo dante, mysteriorum intelligentiam et fructuosissimam assequitur, tum ex eorum, quæ naturaliter cognoscit, analogia, tum et mysteriorum ipsorum nexu inter se et cum fine hominis ultimo; nunquam tamen idonea redditur ad ea perspicienda instar veritatum, quæ proprium ipsius objectum constituunt. Divina enim mysteria suapte natura intellectum creatum sic excedunt, ut etiam revelacione tradita et fide suscepta, ipsius tamen fidei velamine contecta et quadam quasi caligine obvoluta maneant, quamdiu in hac mortali vita peregrinamur a Domino: per fidem enim ambulamus, et non per speciem.

• cupiens, praenti decreto generaliter statuit, pravos quæstus omnes pro his consequendis, unde plurima in Christiano populo abusuum causa fluxit, omnino abolendas esse.

• damnatas, rejectas et anathematizatas ego pariter damno, rejicio et anathematizo.

• debet in cumulandis et augendis quovis modo divitiiis ac in voluptatibus explendis.

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•dependeat, et ratio creata increatae veritati penitus subjecta sit, plenum revelanti Deo intellectus et voluntatis obsequium fide praestare tenemur. Hanc vero fidem, quae humanæ salutis initium est, Ecclesia Catholica profitetur, virtutem esse supernaturalem, qua, Dei aspirante et adjuvante gratia, ab eo revelata vera esse credimus, non propter inrindicam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest. Est enim fides, testante Apostolo, sperandarum substantia rerum, argumentum non apparentum.

•descendit ad infernum;


•die IV. Decembris.

•dignoscitur. Nam præterquam quod materia et forma, quibus sacramenti essentia perficitur, longissime dissidet: constat certe, baptismi ministrum judicem esse non oportere, cum Ecclesia in neminem judicium exercet, qui non prius in ipsam per baptismi januam fuerit ingressus. Quid enim mihi, inquit apostolus, de iis, qui foris sunt, judicare? Secus est de domesticis fidei, quos Christus dominus lavacro baptismi sui corporis membra semel effecit; nam hos, si se postea crimine aliquo contaminaverint, non jam repetito baptismo ablui, cum id in Ecclesia Catholica nulla ratione liceat, sed ante hoc tribunal tamquam reos sisti voluit, ut per sacerdotum sententiam non semel, sed quoties ab admissis peccatibus a Christo sitigenter, possent liberari. Alius præterea est baptismi, et alius penitentiae fructus; per baptismum enim Christum induentes, nova prorsus in illo efficium creatura, plenam et integram remissionem consequentes: ad quam tamen novitatem, et integritatem per sacramentum penitentiae, sine magnis nostris fletibus discernuntur fideles ab infidelibus; anathema sit.

•diserte non enumerantur, ab hac Sancta Sede proscriptæ et prohibite sunt.

•dissimilitudo et pugna, æque probabiles, æque Deo acceptas æque omnes non posse.

•docemus etiam et declaramus, eum esse judicem supremum fidelium, et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius posse judicium recurri; Sedis vero Apostolicae, cujus auctoritate major non est, judicium a nemine fore retractandum, neque cuiquam de ejus licere judicare judicio. Quare a recto veritatis tramite aberrant, qui affirmant, licere ab judgingiis Romanorum Pontificum ad œcumenicum Concilium tamquam ad auctoritatem Romano Pontifice superiorem appellare.

•doctrina. Ab hujus ergo fide et doctrina separari minime cupientes, speramus, ut in una communione, quam Sedes Apostolica predicat, esse mereamur, in qua est integra et vera Christianæ religionis soliditas. Approbante vero Lugdunensi Concilio secundo, Graeci professi sunt: Sanctum Romanam Ecclesiam summum et plenum primatum et principatum super universam Ecclesiam Catholicae obtinere, quem se ab ipso Domino in beato Petro, Apostolorum princepe sive vertice, cujus Romanus
Pontifex est successor, cum potestatis plenitudine recepisse veraciter et humiliter recognoscit; et sicut præ cæteris tenetur fidei veritatem defendere, sic et, si quæ de fide subortæ fuerint quæstiones, suo debent judicio definiri. Florentinum denique Concilium definivit: Pontificem Romanum, verum Christi Vicarium, totiusque Ecclesiæ caput et omnium Christianorum patrem ac doctorem existere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalém

• dogmata, ad mentem Ecclesiæ intellecta et exposita non fuerint, vel opinionum commenta pro rationis effatis habeantur. Omnem igitur assertionem veritati illuminatæ fidei contrariam omnino falsam esse definitum. Porro Ecclesia, qua unam cum apostolico munere docendi, mandatum accepit fidei depositum custodiendi, jus etiam et officium divinitus habet falsi nominis scientiam proscribendi, ne quis decipiatur per philosophiam et inanem fallaciam. Quapropter omnes Christiani fideles hujusmodi opiniones, quæ fidei doctrinæ contraria esse cognoscuntur, maxime si ab Ecclesia reprobate fuerint, non solum prohibentur tanquam legitimæ scientiæ conclusiones defendere, sed pro erroribus potius, qui fallacem veritatis speciem præ se ferant, habere tenentur omnino.

• e Tridentino, iniquis licet temporibus celebrato, amplissimi provenerunt. Hinc enim sanctissima religionis dogmata pressius definita uberiuseque exposita, errores damnati atque cohibiti; hinc ecclesiastica disciplina restituta firmiusque sancita, promotum in clero scientiæ et pietatis studium, parata adolescentibus ad sacram militiam educandis collegia, Christiani denique populi mores et accuratiore fidelium eruditione et frequentiore sacramentorum usu instaurati. Hinc praeterea arctior membrorum cum visibili Capite communio, universoque corpori Christi mystico additus vigor; hinc religiosæ multiplicateæ familiæ aliaque Christianæ pietatis instituta; hinc ille etiam assiduus et usque ad sanguinis effusionem constans ardur in Christi regno late per orbem propagando.

• eorum, qui justificantur, atque ipsæ inhæret: unde in ipsa justificatione cum remissione peccatorum haec omnia simul infusa accipit homo per Iesum Christum, cui inseritur, fidem, sper et caritatem: nam fides, nisi ad eam spes accedat, et caritas, neque unit perfecte cum Christo, neque corporis ejus vivum membro efficit: qua ratione verissime dicitur, fidem sine operibus mortuam, et otiosam esse: et in Christo Iesu neque circumcisionem aliquid valere neque præputium, sed fidem, quæ per caritatem operatur. Hanc fidem ante baptismi sacramentum ex apostolorum traditione catechumeni ab ecclesia petunt, cum petunt fidem, vitam æternam praestantem: quam sine spe et
caritate præstare fides non potest: unde et statim verbum Christi audiunt: Si vis ad vitam ingredi, serva mandata.

errasse: anathema sit.
esse ab institutione et mandato Christi, et inventum esse humanum: anathema sit.
esse, animasque ibi detentas fidelium suffragiis juvari. Similiter et sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.
essent, sicut ipse Filius et Pater unum sunt. Quemadmodum igitur Apostolos, quos sibi de mundo elegerat, misit, sicut ipse missus erat a Patre: ita in Ecclesia sua pastores et doctores usque ad consummationem sæculi esse voluit. Ut vero episcopatus ipse unus et indivisus esset, et per coherentes sibi invicem sacerdotes credentium multitudo universa in fidei et communionis unitate conservaretur, beatum Petrum caeteris Apostolis præponens in ipso instituit perpetuum utriusque unitatis principium ac visibile fundamentum, super cujus fortitudinem æternum exstrueretur templum, et Ecclesieææ coelo inferenda sublimitas in hujus fidei firmitate consurgeret. Et quoniam portæ inferi ad evertendam, si fieri posset, Ecclesiam, contra ejus fundamentum divinitus positum majori in dies odio undique insurgunt, Nos ad Catholici gregis, custodiam, incolumitatem, augmentum, necessarium esse judicamus, sacro approbante Concilio, doctrinam de institutione, perpetuitate, ac est, reddet unicuique opera sua.
et et Christo ejus, prolapsa tandem est multorum mens in Pantheismi, Materialismi, Atheismi barathrum, ut jam ipsam rationalem naturam, omnemque justi rectique normam negantes, ima humanæ societatis fundamenta diruere concurratur.
et apostolicas litteras accipiant.
et consuetudinem secuta, declarat, ac docet, nullo divino præcepto laicos et clericos non conficientes, obligari ad Eucharistiae sacramentum sub utraque specie sumendum; neque ullo pacto, salva fide, dubitari posse, quin illis alterius speciei communio ad salutem sufficiat: nam, etsi Christus Dominus in ultima caena venerabile hoc sacramentum in panis, et vini speciebus instituit et apostolis tradidit; non tamen illa institutio et traditio eo tendunt, ut omnes Christi fideles statuto Domini ad utramque speciem accipiendum adstringantur. Sed neque ex sermone illo, apud Ioannem VI., recte colligitur, utriusqve speciei communionem a Domino præceptam esse: utcumque juxta varias sanctorum patrum et doctorum interpretationes intelligatur: namque, qui dixit:
quamdam aut superstitionem spectant, vel turpe lucrum sapiunt, tamquam scandala et fidelium offendicula prohibeant.

• et in claritate receptus
• et laboribus, divina id exigente justitia, pervenire nequaquam possimus, ut merito pœnitentia laboriosus quidam baptisma sanctis patribus dictus fuerit. Est autem hoc sacramentum pœnitentiae lapsis post baptismum ad salutem necessarium, ut nondum regeneratis ipse baptismus.
• et novam promissionem regni caelorum;
• et officium habet se submittendi auctoritati, quam veram ipse probaverit; at philosophia neque potest, neque debet ullam sese submittere auctoritati.
• et omnium quae in eis sunt
• et passus sub Pontio Pilato
• et resurgens
• et sanctam ecclesiam catholicam;
• et sine quo factum est nihil.
• et vitam eternam
• etiam inconsulta et reclamante Apostolica Sede.

• eucharistiam, pœnitentiam, extremam uctionem, ordinem et matrimonium; illaque gratiam conferre; et ex his baptismum, confirmationem et ordinem sine sacrilegio reiterare non posse. Receptar quoque et approbatos Ecclesie Catholicae ritus in supradictorum omnium sacramentorum solemni administratione recipio et admitto.

• exinde praedicasse novam legem
• extinguedum non erat, in caena novissima, qua nocte tradebatur, ut dilectae sponsae suae Ecclesie visibile, sicut hominum natura exigit, relinquueret sacrificium, quo cruentum semel in cruce peragendum representaretur, ejusque memoria in finem usque sæculi permaneret, atque illius salutaris virtus in remissione eorum, quæ a nobis quotidie committuntur, peccatorum applicaretur, sacerdotem

• extremæ uctionis, quod non modo pœnitentiae, sed et totius Christianæ vitae, quæ perpetua pœnitentia esse debet, consummativum existimatum est a Patribus. Primum itaque circa illius institutionem declarat et docet, quod clementissimus Redemptor noster, qui servis suis quovis tempore voluit de salutaribus remedii adversus omnia omnium hostium tela esse prospectum, quamadmodum auxilia maxima in sacramentis alis præparavit, quibus Christiani conservare se integros, dum viverent, ab omni graviori spiritus incommodo possint: ita extremæ uctionis sacramento finem vitae, tamquam firmissimo quodam præsidio, munivit. Nam etsi adversarius noster occasiones per omnem vitam quaerat et captet, ut devorare animas nostras quoquo modo possit: nullum tamen tempus est, quo vehementius ille omnes suas versutiae nervos intendat ad perdendos nos penitus, et a fiducia etiam, si possit, divina misericordiae deturbando, quam cum impendere nobis exitum vitae propiscit.

• facta sint, vere esse peccata, vel odium Dei mereri, aut, quanto vehementius quis nititur se disponere ad gratiam, tanto eum gravius peccare: anathema sit.

• facta utriusque partis resuscitacione,

• factum esse censendum est, ut haec ipsa potestas principatu civili, velut optima libertatis suæ tutela muniretur.

• fideles adstantes non solum spirituali affectu, sed sacramentali etiam Eucharistiae perceptione communicarent, quod ad eos sanctissimi hujus sacrificii fructus ubior um proveniret; nec tamen, si
id non semper fiat, propterea missas illas, in quibus solus sacerdos sacramentaliter communicat, ut privatas et illicitas damnat, sed probat atque adeo commendat, siquidem illæ quoque missæ vere communes censeri debent, partim, quod in eis populus spiritualiter communicet, partim vero, quod a publico Ecclesiae ministro non pro se tantum, sed pro omnibus fidelibus, qui ad corpus Christi pertinent, celebrentur.

• finis, quo tendit Ecclesia, longe nobilissimus est, ita ejus potestas est omnium præstantissima, neque imperio civili potest haberi inferior, aut eidem esse ullo modo obnoxia.

• fixum cruci;

• graviorum consignata monumentis, quæ nulla adversariorum arte corrumpi aut obscurari possunt.

• graviores suo potuerunt peculiari judicio reservare. Neque dubitandum esset, quando omnia, que a Deo sunt, ordinata sunt, quin hoc idem episcopus omnibus in sua quive diœcesi, in ædificationem tamen, non in destructionem liceat, pro illis in subditos tradita supra reliquis inferiores sacerdotes auctoritate, præsæmtim quod illa, quibus excommunicationis censura annexa est. Hanc autem delictorum reservationem consonum est divinae auctoritati non tantum in externa politia, sed etiam coram Deo vim habere. Verumtamen pie admodum, ne hac ipsa occasione aliquis pereat, in eadem Ecclesia Dei custoditum semper fuit, ut nulla sit reservatio in articulo mortis; atque ideo omnes sacramentes quoslibet penitentes a quibusvis peccatis et censuris absolvere possunt; extra quem articulum sacerdotes cum nihil possint in casibus reservatis, id unum penitentibus persuadere nitantur, ut ad superiores et legitos iudices pro beneficio absolutionis accedant.

• gravius sauciant, et periculosiora sunt iis, quæ in manifesto admittuntur. Nam venialia, quibus a gratia Dei non excludimur et in quæ frequentius labimur, quamquam recte et utiliter citraque omnem presumptionem in confessione dicantur, quod piorum hominum usus demonstrat, taceri tamen citra culpam multisque alius remediis expiari possunt. Verum, cum universa mortalia peccata, etiam cognitionis, homines ire filios et Dei inimicos reddant, necessum est, omnium etiam veniam cum aperta et verecunda confessione, a Deo quære. Itaque dum omnia, quæ memoriae occurrunt, peccata Christi fideles confiteri student, procul dubio omnium divinae misericordiae ignoscenda exponunt. Qui vero secus faciunt et sciencier aliquam retinent, nihil divinae bonitatis per sacerdotes remittendum proponunt. Si enim erubescat ægrotus vulnus medico detegere, quod ignorat, medicina non curat. Colligitur præterea, etiam eas circumstantias in confessione explicantur, quæ speciem peccati mutant, quod sine illis peccata ipsa neque a penitentibus

• hac ratione penitentiae partes dicuntur. Sane vero res et effectus hujus sacramenti, quantum ad ejus vim et efficaciam pertinet, reconciliatio est cum Deo, quam interdum in viris piis, et cum devotione hoc sacramentum percipientibus, conscientiae pax ac serenitas cum vehementi spiritus consolatione consequi solet. Hæc de partibus et effectu hujus sacramenti sancta synodus tradens, simul eorum sententias damnat, qui penitentiae partes incussos conscientiae terrores et fidem esse contundunt.

• has ipsa rationes, quoad fieri potest, in bonum publicum transferant sincerum atque verum, destinatum animo habentes, sapientiam virtutemque Catholicæ religionis, tanquam saluberrimum succum ac sanguinem, in omnes reipublicæ venas inducere.

• hereditatis nostræ; meritoria autem: dilectissimus unigenitus suus, Dominus noster Iesus Christus, qui cum essamus inimici, propter nimiam caritatem, qua dilexit nos, sua sanctissima passione in ligno crucis nobis justificationem meruit, et pro nobis Deo Patri satisfecit; instrumentalis item: sacramentum baptismi, quo est sacramentum fidei, sine qua nulli umquam contigit justificatio; demum unica formalis causa est justitia Dei; non qua ipsa justus est, sed qua nos justos facit; qua
videlicet ab eo donati, renovamur spiritu mentis nostræ, et non modo reputamur, sed vere justi nominamur et sumus, justitiam in nobis recipientes, unusquisque suam secundum mensuram, quam Spiritus Sanctus partitur singulis prout vult et secundum proprium cujusque dispositionem et cooperationem. Quamquam enim nemo possit esse justus, nisi cui merita passionis Domini nostri Iesu Christi communicantur: id tamen in hac impii justificatione fit, dum ejusdem sanctissimæ passionis merito per Spiritum Sanctum caritas Dei diffunditur in cordibus

•hoc sacramentum requiruntur. Declarat igitur sancta synodus, hanc contritionem non solum cessationem a peccato et vitae novas propositum et inchoationem, sed veteris etiam odium continere, juxta illud: Projicite a vobis omnes iniquitates vestras, in quibus prævaricati estis, et facite vobis cor novum et spiritum novum. Et certe, qui illos sanctorum clamores consideraverit: Tibi soli peccavi, et malum coram te feci; Laboravi in gemitu meo, lavabo per singulas noctes lectum meum. Recogitabo tibi omnes annos meos in amaritudine animæ meæ; et alios hujus generis, facile intelliget, eos ex vehementi quodam antea eis odio et ingenti peccatorum detestatione manasse.

Docet præterea, etsi contritionem hanc aliquando caritate perfectam esse contingat, hominemque Deo reconciliare, priusquam hoc sacramentum actu suscipiat, ipsum nihilominus reconciliati contritio sine sacramenti voto, quod in illa includitur, non esse adscribendum. Illam vero contritionem imperfectam, quæ attritio dicitur,

•hortatur, ut confortentur in Domino, et in potential, virtutis eius, in omnibus sumentes scutum fidei, in quo possint omnia tela nequissimi ignea extingueri, atque galeam spei salutis accipiant cum gladio spiritus quod est verbum Dei. Itaque, ut haec pia sollicitudo principium et progressum suum per Dei gratiam habeat, ante omnia statuit et decernit præmissum esse confessionem fidei, patrum exempla in hoc secuta, qui sacratioribus conciliis hoc scutum contra omnes haereses in principio superum actionum apponerent consuverunt: quo solo aliocando et infideles ad fidem traxerunt, haereticos expugnarunt, et fideles confirmarunt. Quare symbolum fidei, quo sancta romana ecclesia utitur, tanquam principium illud, in quo omnes, qui fidem Christi profitentur, necessario conveniunt, ac fundamentum firmum et unicum, contra quod portæ inferi nunquam praevalebunt, totidem verbis, quibus in omnibus ecclesiis legitur, experimendum esse censuit; quod quidem eiusmodi est:

•humanæ societatis bono et commodis adversatur.
•id est, rerum omnium perfectissimum conditorem.
•illæ etiam vitae remedium contulit, qui se postea in peccati servitutem et demonis potestatem tradidissent, sacramentum videlicet penitentiae, quoe lapides post baptismum beneficium mortis Christi applicatur. Fuit quidem penitentia universis hominibus, qui se mortali aliquo peccato inquinassent, quois tempore ad gratiam et justitiam assequendum necessaria, illæ etiam, qui baptismi sacramento ablati petivissent, ut, perversitate abjecta et emendata, tantam Dei ofensionem cum peccati odio et pio animi dolore detestarentur; unde propheta ait; Convertimini, et agite penitentiam ab omnibus iniquitatis vestris; et non erit vobis in ruinam iniquitas. Dominus etiam dixit: Nisi penitentiam egeritis, omnes similiter peribitis. Et princeps apostolorum Petrus peccatoribus baptismo initiandis penitentiam commendavat diceseat: Penitentiam agite, et baptizetur unusquisque vestrum. Porro nec ante adventum Christi penitentia erat sacramentum, nec est post adventum illius cuiquam ante baptismum. Dominus autem sacramentum penitentiae tunc praecipue

•illud usque in finem perseverantiae donum se certo habiturum absoluta et infallibili certitudine dixerit, nisi hoc ex speciali revelatione didicerit: anathema sit.
•imperio vel expresse vel tacite concessa, revocanda propterea, cum libuerit, a civili imperio.
in Christo nondum ad plenum purgatis rite juxta apostolorum traditionem offertur.

in cælos ereptum;
in gloria venturas

in sacra Scriptura contentas, inter fabulas vel mythos ablegandas esse; aut miracula certo cognosci nunquam posse, nec iis divinam religionis Christianæ originem rite probari: anathema, sit.
in tantum lascivire sinat, in impune liceat mentes a veritate, animos a virtute deductere. Ecclesiam vero, quam Deus ipse constituit ah actione vitae excludere, a legibus, ab institutione adolescentium, a societate domestica, magnus et perniciosus est error.

inde venturus est judicare vivos et mortuos.

inde venturus judicare vivos et mortuos.

indispositionem respicit, de sua gratia formidare et timere potest; cum nullus scire valeat certitudine fidei, cui non potest subsesse falsum, se gratiam Dei esse consecutum.

inhæreat; aut etiam gratiam, qua justificamur, esse tantum favorem Dei: anathema sit.
ininitio Christianæ religionis non infrequens utriusque speciei usus fuisset, tamen progressu temporis, latissime jam mutata illa consuetudine, gravibus et justis causis adducta hanc consuetudinem sub altera specie communicandi approbat, et pro lege habendam decrevit, quam reprobare aut sine ipsius Ecclesiæ auctoritate pro libito mutare non licet.

instituit, cum a mortuis excitatus insufflavit in discipulos suos, dicens: Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt. Quo tam insigni facto et verbis tam perspicuis potestatem remittendi et retinendi peccata, ad reconciliandos fideles post baptismum lapsos, apostolis et eorum legitimis successoribus fuisset communicatum, universorum patrum consensus semper intellexit, et Novatianos, remittendi potestatem olim pertinaciter negantes, magna ratione Ecclesia Catholica, tamquam haereticos, explosit et condemnavit. Quare verissimum hunc illorum verborum Domini sensum sancta hæc synodus probans et recipiens, damnat eorum commentitias interpretationes, qui verba illa ad potestatem prædicandi verbum Dei et Christi evangelium annuntiandi, contra hujusmodi sacramenti institutionem, falsa detorquent.

integre exponantur, nec judicibus innotescant; et fieri nequeat, ut de gravitate criminum recte censere possint et poenam, quam oportet, pro illis poenitentibus imponere. Unde alienum a ratione est docere, circumstantias has ab hominibus otiosis excogitatas fuisset, aut unam tantum circumstantiam confitendum esse, nempe peccasse in fratre. Sed et impium est, confessionem,
quæ hac ratione fieri præcipitur, impossibilem dicere, aut carnificinam, illam conscientiarum appellare; constat enim, nihil aliud in Ecclesia a pœnitentibus exigi, quam ut, postquam quisque diligentius se excusserit et conscientiam suæ sinus omnes et latebras exploraverit, ea peccata confiteatur, quæ se Dominum et Deum suum mortaliiter offendissi meminerit; reliqua autem peccata, quæ diligenter cogitanti non occurrunt, in universum eadem confessione inclusa esse intelliguntur; pro quibus fideliter cum propheta dicimus: Ab occultis meis munda me, Domine. Ipsa vero hujsmodi confessionis difficultas ac peccata detegendi verecundia, gravis quidem videri

•inter plurima mala, quibus ecclesia Dei his nostris temporibus perturbatur, etiam de peccato originali ejusque remedio non solum nova, sed vetera etiam dissidia excitaverit: sacrosancta œcumena et generalis Tridentsina synodus, in Spiritu Sancto legitime congregata, præsidentibus in ea eisdem tribus apostolicæ sedis legatis, jam ad revocandos errantes et nutantes confirmandos accedere volens, sacrarum scripturarum et sanctorum patrum ac probatissimarum conciliorum testimonia et ipsius ecclesiae judicium et consensum seca, haec de ipso peccato originali statuit, fatetur ac declarat.

•ipse per se hominem adunans Deo

•ipso poss, quorum functionum potestatem reliqui inferioris ordinis nullam habent. Docet insuper sacrosancta synodus, in ordinatione episcoporum, sacerdotum et ceterorum ordinum nec populi nec cujusvis sæcularis potestatis et magistratus consensum sive vocationem sive auctoritatem ita requiri, ut sine ea irrita sit ordinatio; quin potius decernit, eos, qui tantummodo a populo aut sæculari potestate ac magistrato vocati et instituti ad haec ministeria, exercenda adscendunt, et qui ea propria temeritate sibi sumunt, omnes non Ecclesiæ ministros sed fures et latrones per ostium non ingressos habendos esse. Hæo sunt, quæ generatim sacrae synodo visum est Christi fideles de sacramento ordinis docere. His autem contraria certis et propriis canonibus in hunc, qui sequitur, modum damnare constituit, ut omnes adjuvante Christo fidei regula utentes in tot errorum tenebris Catholicam veritatem facilius agnoscere et tenere possint.

•ipsum Christi Iesu meritum per baptismi sacramentum in forma ecclesiae rite collatum, tam adultis quam parvis applicari; anathema sit: quia non est aliud nomen sub cœlo datum hominibus, in quo oporteat nos salvos fieri. Unde illa vox: Ecce agnus Dei; ecce qui tollit peccata mundi; et illa: Quicumque baptizati estis, Christum induistis.

•ita ut fides Christiana, cum evangelium publice profiteri lege licuit, non in cunis vagiens, sed adulta et jam satis firma in magna civitatum parte apparuit.

•itemque plenam potestatem omnibus attributam quaslibet opiniones cogitationesque palam publiceque manifestandi conducere ad populorum mores animosque facilius corrumpendos ac indifferentismi pestem propogandam.

•judicaturus vivos et mortuos.

•judice sibi reddendam; non solum autem sibi, sed et omnibus, qui diligunt adventum ejus: cum enim ille ipse Christus Iesus, tanquam caput in membra et tanquam vitis in palmites, in ipso justificatos juger virtutem influat, que virtus bona eorum opera semper antecedit et comitatur et subsequitur, et sine qua nullo pacto Deo grata, et meritoria esse poossent: nihil ipsis justificatis amplius deesse credendum est, quo minus plene illis quidem operibus, quæ in Deo sunt facta, divinae legi pro hujus vitae statu satisfecisse, et vitam æternam suo etiam tempore (si tamen in gratia decesserint), consequendam, vere proemeruisse senseantur, cum Christus, Salvator noster, dicat: Si (quis biberit ex aqua, quam ego dabo ei, non sittet in æternum, sed fiet in eo fons aquæ salientis in vitam æternam
juramenti violatio, tum quælibet scelesa flagitiosaue actio sempiternæ legi repugnans, non solum
haud est improbanda, verum etiam omnino licita, summisque laudibus efferenda, quando id pro
patræ amore agatur.

jus esse in nemine. His informata disciplinis societate, principatus non est nisi populi voluntas,
qui, ut in sui ipsius unice est potestate, ita sibimetipsi solus imperat: deligit autem, quibus se
committat, ita tamen ut imperii non tam jus, quam munus in eos transferat, idque suo nomine
exercendum. In silentio jacet dominatio divina, non secus ad vel Deus aut nullus esset, aut humani
generis societatatem nihil curaret: vel homines sive singuli sive societati nihil Deo debere, vel
principatus cogitari posset ulla, cujus non in Deo ipso causa et vis et auctoritas tota resideat.

liberet ac tueatur, eamque multipli cognitione instruat. Quapropter tantum abest, ut Ecclesia
humanarum artium et disciplinarum culturae obsistat, ut hanc multis modis juvet atque promoveat.
Non enim commoda ab iis ad hominum vitam dimanantia aut ignorat aut despicit; fatetur imo,
eas, quemadmodum a Deo, scientiarum Domino, profecte sunt, ita si rite pertractentur, ad Deum,
juvante ejus gratia, perducere. Nec sane ipsa vetat, ne hujusmodi disciplinæ in suo queaque ambitu
propris utuntur principiis et propria methodo; sed justam hanc libertatem agnoscens, id sedulo
cavet, ne divinae doctrine repugnando errores in se suscipiant, et fines proprios transgressæ, ea,
quæ sunt fidei, occupent et perturbent.

mandatorum: anathema sit.

mater et magistra constituta, omnibus debitricem se novit, ac lapsos erigere, labantes sustinere,
revertentes amplècti, confirmare bonos et ad meliora provehere parata semper et intenta est.

ministros esse Ecclesia Presbyteros; quo nomine eo loco, non ætate seniores, aut primores in
populo intelligendi veniant, sed aut episcopi, aut sacerdotes ab ipsis rite ordinati per impositionem
manuum presbyterii. Declaratur etiam, esse hanc unctionem infirmis adhibendam, illis vero
præsertim, qui tam periculo decessunt, ut in exitu vitæ constituti videantur; unde et sacramentum
exuentium nuncupatur. Quod si infirmi post susceptam hanc unctionem convaluerint, iterum hujus
sacramenti subsidio poterunt, cum in aliu simile vitae discrimine inciderint. Quare nulla
ratione audiendi sunt, qui contra tam apertam et dilucidam apostoli Iacobi sententiam docent, hanc
unctionem vel figmentum esse humanum, vel ritum a patribus acceptum, nec mandatum Dei, nec
promissionem gratiæ habentem; et qui illam jam cessasse asserunt, quasi ad gratiam curationum
dumtaxat in primitiva Ecclesia referenda esset; et qui dicunt, ritum et usum, quem sancta Romana
Ecclesia in hujus sacramenti administratione observat, Iacobi apostoli sententiae repugnare,

ministrum in peccato mortali existentem, modo omnia essentia basis, quæ ad sacramentum
conficiendum aut conferendum pertinente, servaverit, non conficere aut conferre sacramentum:
anathema sit.

minus videri dignum amplitudine principum, aut parum decorum: tantumque abest, ut jura majestatis
imminuat, ut potius stabiliora atque augustiora faciat. Immo, si altius consideretur, habet illa
conformatio perfectionem quamdam magnam, qua carent cæteri rerum publicarum Modi: ex eaque
fructus essent sane excellentes et variis consecuturi, si modo suum partes singularæ gradum tenerent,
atque illud integre efficerent cui uniuæque præposita est, officium et munus.—Revera in ea,
quam ante diximus, constitutione reipublicæ, sunt quidem divina atque humana convenienti ordine
partita: incolmabas civium jura, eademque divinarum, naturalium humanarumque legum patrocinio
defensa: officiorum singulorum cum sapienter constituta descriptio, tum opportune sancita custodia. Singuli homines in hoc ad sempiternam illam civitatem dubio laboriosoque curriculo sibi sciunt presto esse, quos tuto sequuntur ad ingrediendum duces, ad perveniendum adjutores: pariterque intelligunt, sibi alios esse ad securitatem, ad fortunas, ad commoda cætera, quibus communis hæc vita constat, vel parienda vel conservanda datos.

• misisse vicarium vim
• missæ sacrificium tantum esse laudis et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti, non autem propitiatorium; vel soli prodesse sumenti; neque pro vivis et defunctis pro peccatis, penis, satisfactionibus et aliis necessitatibus offerri debere: anathema sit.
• moriturus, inter se copulantur, divinitatem porro propter admirabilem illam ejus cum corpore et anima hypostaticam unionem. Quapropter verissimum est, tantumdem sub alterutra specie atque sub utraque contineri: totus enim, et integer Christus sub panis specie et sub quavis ipsius speciei parte, totus item sub vini specie et sub ejus partibus existit.

• mornur, in quo initia perspiciuntur voluntari discessus a Deo: sed quia omne, quod verum est, a Deo proficisci necesse est, quidquid, indagando, veri attingatur, agnoscit Ecclesiae velut quoddam divinae mentis vestigium. Cumque nihil sit in rerum natura veri, quod doctrinis divinitus traditis fidem abroget, multa quæ adrogent, omnisque possit inventio veri ad Deum ipsum vel cognoscendum vel laudandum impellere, idiccirque quidquid accedat ad scientiarum fines proferendos, gaudente et libente Ecclesiae semper accedat: eademque studiose, ut solet, sicut alias disciplinas, ita illas etiam fovebit ac provehet, quæ positæ sunt in explicatione naturæ. Quibus in studiis, non adversatur Ecclesiae si quid mens repererit novi; non repugnat quin plura querantur ad decus commoditatemque vitae: immo inertiae desidieque inimica, magnopere vult ut hominum ingenia uberes ferant exercitatione et cultura fructus: incitamenta praebet ad omne genus artium atque operam: omniaque harum rerum studia ad honestatem salutemque virtute sua dirigiremos, quominus a Deo bonisque cælestibus sua hominem intelligenda atque industria deflectat.

• munus curamque sustinentibus, ut juxta Catholicæ et Apostolicae Ecclesiæ usum a primævis Christianæ religionis temporibus receptum sanctorumque patrum consentientem et sacrorum conciliorum decreta in primis de sanctorum intercessione, invocatione, reliquiarum honore et legitimo imaginum usu, fideles diligentem instruant, docentes eos, sanctos una cum Christo regnantem orationes suas pro hominibus Deo offerre; bonum, atque utile esse, suppliciter eos invocare; et ob beneficia impenetranda a Deo per filium ejus Iesum Christum Dominum nostrum, qui solus noster redemptor et salvator est, ad eorum orationes, opem, auxiliumque confugere; illos vero, qui negant, sanctos æterna felicitate in cælo fruentem invocantes esse; aut qui assurunt, vel illos pro hominibus non orare, vel eorum, ut pro nobis etiam singulis orent, invocationem esse idololatriam, vel pugnare cum verbo Dei, adversariique honorii unius mediatoris Dei et hominum Iesu Christi, vel stultum esse, in cælo regnantibus voce vel mente supplicare, impie sentire.

• naturæ sacri Apostolici primatus, in quo totius Ecclesiæ vis ac soliditas consistit, cunctis fidelibus credendam et tenendam, secundum antiquam atque constantem universalis Ecclesiæ fidel, proponere, atque contrarios, dominico gregi adeo perniciosos, errores proscribere et condemmare.

• nobis Domine fidei, spei, et caritatis augmentum.

• nobis debita nostra. Quo fit, ut justi ipsi eo magis se obligatos ad ambulandum in via justitiae sentire debeant, quo liberati jam a peccato, servi autem facti Deo, sobrie, juste et pie viventes
proficere possint per Christum Iesum, per quem accessum habuerunt in gratiam istam. Deus
namque sua gratia semel justificatos non deserit, nisi ab eis prius deseratur. Itaque nemo sibi in
sola fide blandiri debet, putans fide sola se heredem esse constitutum, hereditatemque consecuturum,
etiam si Christo non compatiatur, ut et conglorificetur. Nam et Christus ipse, ut inquit apostolus,
cum esset filius Dei, didicit ex iis, que passus est, obedientiam, et consummatus factus est omnibus
obtemperantibus sibi causa salutis æternæ. Propterea apostolus ipse monet justificatos, dicens:
Nescitis, quod ii, qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic
currite, ut comprehendatis. Ego igitur sic curro, non quasi in incertum, sic pugno, non quasi aërem
verberans, sed castigo corpus meum, ut forte, non sit per Christum Iesum, nam qui ex nobis, tamquam ex nobis, nihil possumus, eo cooperante,
nam qui ex nobis, tamquam ex nobis, nihil possumus, eo cooperante,
nomini confortat, omnia possumus. Ita non habet homo, unde glorietur; sed omnis gloriation nostra
in Christo est; in quo vivimus, in quo meremur, in quo satisfacimus, facientes fructus dignos
penitentiae, qui ex illo vim habent, ab illo offeruntur Patri, et per illum acceptantur a Patre. Debent
ergo sacerdotes Domini, Spiritus et prudentia suggesteret, pro qualitate criminum et
penitentium facultate, salutares et convenientes satisfactiones injuugere; ne, si forte peccatis
conniante et indulgentius cum peccatoribus, aliinorum peccatorum participes efficientur. Habeant autem præ oculis, ut
satisfactio, quam imponunt, non sit tantum ad novæ vite custodiam et infirmitatis medicamentum,
se etiam ad praeteritorum peccatorum vindictam et castigationem: nam claves sacerdotum, non
ad solvendum dumtaxat, sed et ad ligandum concessas etiam antiqui patres
•ob id suadendum esse Christi fidelibus, ut non confiteantur tempore quadragesimae: anathema sit.
•oportet celeste presidium, oransque Deus, ut haec, que ad ipsius gloriam communemque humani
generis salutem cupidum et conamur, optatos ad exitus idem ipse perducat, cujus est illustrare
hominum mentes, permove re voluntates. Divinorum autem beneficiorum auspicium, et paternae
benevolentiae nostrae testem vobis, Venerabiles Fratres, et clero populoque universo vestræ fidei
vigilantiaque comissum apostolicam benedictionem peramanter in Domino impertimus.
•oportet, ut ei justificationis gratia conferatur: anathema sit.
•penitentia scriptum est: Memor esto, unde excideris, age penitentiam, et prima opera fac. Et
iterum: que secundum Deum tristitia est, penitentiam in salutem stabilem operatur. Et rursus: 
Poenitentiam agite, et facite fructus dignos penitentiae.
•partes dicuntur; aut dixerit, duas tantum esse penitentiae partes, terrores scilicet incussos
conscientiae, agnito peccato, et fidem conceptam ex evangelio vel absolutione, qua credit quis sibi
per Christum remissa peccata: anathema sit.
•per Christum Iesum illis donatam, candidam et immaculatam jubentur statim renati conservare,
ut eam perferant ante tribunal Domini nostri Iesu Christi, et habeant vitam æternam.
•per Verbum suum primo omnium demissum;
•per carnis etiam resurrectionem.
•per sanctam Ecclesiam.
per se ipsa probari nemini debeant.

pertinent. Hinc potest de instructionibus judicare, quas Ecclesiæ pastores ad conscientiarum normam pro suo munere edunt, quin etiam potest de divinorum sacramentorum administratione et dispositionibus ad ea suscipienda necessariis decernere.

pleno et absoluto intellectus et voluntatis assensu definitionem complectantur, nisi a recta fide aberrare velint.

pontificis assumuntur, non esse legitimos et veros episcopos, sed fragmentum humanum: anathema sit.

posset, nisi tot tantisque commodis et consolationibus levaretur, quæ omnibus dignæ ad hoc sacramentum accedentibus per absolutionem certissime conferuntur. Ceterum, quod modum confitendi secreto apud solum sacerdotem, etsi Christus non vetuerit, quin aliquid in vindictam suorum scelerum et sui humiliacionem, cum ob aliorum exemplum, tum ob Ecclesiæ offensæ ædificationem delicta sua publice confiteri possit: non est tamen hoc divino precepto mandatum, nec satis consulte humana aliqua lege praeciperetur, ut delicta, presentem secreta, publica essent confessione aperienda; unde cum a sanctissimis et antiquissimis patribus magno unanimique consensu secreta confessio sacramentalis, qua ab initio Ecclesia sancta usa est et modo etiam utitur, fuerit semper commendata, manifeste refellitur inanis eorum calumnia, qui eam a divino mandato alienam et inventum humanum esse, atque a patribus in concilio lateranensi congregatis initium habuisset, docere non verentur; neque enim per lateranense concilium Ecclesia statuit, ut Christi fideles confiterentur,

possibilem tamen esse Deo, cogitatione per fidem illustrata assequi possimus, et constantissime credere debemus: ita enim majores nostri omnes, quotquot in vera Christi ecclesia fuerunt, qui de sanctissimo hoc sacramento dissuereunt, aperissime profossi sunt, hoc tam admirabile sacramentum in ultima cena redemptorem nostrum instituisse, cum post panis vinque benedictionem se suum ipsius corpus illis præbere, ac suum sanguinem, disertis et perspicuis verbis testatus est; quæ verba a sanctis evangelistis commemorata et a divo Paulo postea repetita, cum propriam illam et aperissimam significationem præ se ferant, secundum quam a patribus intellecta sunt; indignissimum sane flagitium est, ea a quibusdam contentiosis et pravis hominibus ad fictitios et imaginarios tropos, quibus veritas carnis et sanguinis Christi negatur, contra universum ecclesiæ sensum detorqueri; quæ, tamquam columna et firmamentum veritatis, haec ab impiis hominibus excogitata commenta velut satanica detestata est, grato semper et memore animo præstantissimum hoc Christi beneficium agnoscens.

post baptismum in peccata labuntur, ipsi Deo reconciliandis a Christo Domino nostro institutum: anathema sit.

potissimum orta, quod ejusdem sacrosanctæ Synodi apud permultos vel auctoritas contempta, vel sapientissima neglecta fuere decreta.

praevacionis offensam, secundum corpus et animam in deterius commutatum fuisse; anathema sit.

principum populo male consulentium utiliter instituente: quæ summam, rempublicam vetant in municipalem, vel domesticam rem importunius invadere: quæ valent ad decus, ad personam hominis, ad æquabilitatem juris in singulis civibus conservandum, earum rerum omnium Ecclesiam Catholicam vel inventricem, vel auspicem, vel custodem semper fuisse superiorum ætatum monumenta testantur.
• quæ sacris Scripturis et apostolicis traditionibus consentanea, Deo adjutore, cognoverant. Neque enim Petri successoribus Spiritus Sanctus promissus est, ut eo revelante novam doctrinam patefacerent, sed ut, eo assistente, traditam per Apostolos revelationem seu fidei depositum sancte custodiret et fideliter exponerent. Quorum quidem apostolicam doctrinam omnes venerabiles Patres amplexi et sancti doctores orthodoxi venerati atque secuti sunt; plenissime scientes, hanc sancti Petri Sedem ab omni semper errore illibatam permanere, secundum Domini Salvatoris nostri divinam supplicationem discipulorum suorum principi factam: Ego rogavi pro te, ut non deficiat fides tua, et tu aliquando conversus confirma fratres tuos.

• qua justi fiunt, illis tribuatur. Pro hoc beneficio apostolus gratias nos semper agere hortatur Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, et eripuit de potestate tenebrarum, transtulitque in regnum Filii dilectionis suæ, in quo habemus redemptionem et remissionem peccatorum.

• quam eos non acta, propio credentes, baptizari in sola fide ecclesiæ: anathema sit.

• qui credentes agat;

• qui natus est de Spiritu Sancto et Maria virgine;

• qui natus est de Spiritu Sancto et ex Maria Virgine;

• qui natus est de Spiritu Sancto ex Maria virgine;

• qui natus est per Spiritum Sanctum ex virgine Maria;

• qui sub Pontio Pilato crucifixus et sepultus;

• quibus ex officio incubuerit celebrare, hæc sancta synodus perpetuo servandum esse decrevit, modo non desit illis copia confessoris. Quod si necessitate urgente sacerdos absque prævia confessione celebraverit, quamprimum confiteatur.

• quid facto opus esset, contraria jubentibus binis potestatibus quorum recusare imperium, salvo officio, non potest. Atqui maxime istud repugnet quod in bonitate Dei, qui vel in rebus physicis, quamquam sunt longe inferioris ordinis, tamen naturales vires caussasque invicem conciliavit moderata ratione et quodam velut concentu mirabili, ita ut nulla earum impediat cæteras, cunctæque simul illæ, quo mundus spectat, convenientur aptissimeque conspirent.

• quoad cohabitationem ad certum incertumve tempus fieri posse decernit: anathema sit.

• quod intolerabilius est, mortaliter, atque ideo pœnas æternas mereri; tantumque ob id non damnari, quia Deus opera non imputet ad damnationem: anathema sit.

• quod jure divino necessarium et institutum esse intellexerat, sed ut præceptum confessionis, saltem semel in anno, ab omnibus et singulis, cum ad annos discretionis pervenissent, impleretur; unde jam in universa Ecclesia cum ingenti animarum fidelium fructu observatur mos ille salutaris confitendi sacro illo et maxime acceptabili tempore quadragesimæ: quem morem hæc sancta synodus maxime probat et amplectitur, tamquam pium et merito retinendum.

• quoniam vel ex turpitudinis peccati consideratione vel ex gehennæ et pœnarum metu communiter concipitur, si voluntatem peccandi excludat cum spe veniæ, declarat non solum non facere hominem hypocritam et magis peccatorem, verum etiam donum Dei esse et Spiritus Sancti impulum, non adhuc quidem inhabitantis, sed tantum moventis, quo pœnitens adjutus viam sibi ad justitiam parat. Et quamvis sine sacramento pœnitentiae per se ad justificationem perducere peccatorem nequeat, tamen eum ad Dei gratiam in sacramento pœnitentiae impetrandam disponit: hoc enim timore utiliter concussi Ninivitæ, ad Iōnæ prædicationem, plenam terroribus pœnitentiæ egerunt et misericordiam a Domino impetrarunt. Quamobrem falsa quidam calumniatur Catholicos scriptores, quasi tradiderint, sacramentum pœnitentiae absque bono motu suscipientium gratiam.
conferre, quod numquam Ecclesia Dei docuit, neque sensit; sed et falso docent, contritionem esse extortam et coactam, non liberam et voluntariam.

•republicæ ne quid ab illis detrimenti capiat. Consentaneum erit, judicio singulorum permittere omnem de religione quaestionem; licere cuive aut sequi quam ipse malit, aut omnino nullam, si nullam probet.

•republicæ omnino principes debent summum mundi gubernatorem Deum intueri, eumque sibimetipsis in administranda civitate tanquam exemplum legemque proponere.

•religionis nullo loco numerare, vel uno modo esse in disparibus generibus affectos, nefas esse privatis hominibus, nefas civitatis: immoderatam sentiendi sensusque palam jactandi potestatem non esse in civium juribus neque in rebus gratia patrocinioque dignis ulla ratione ponendam.—Similiter intelligi debet, Ecclesiam societatem esse, non minus quam ipsum civitatem, genere et jure perfectam: neque debere, qui summam imperii teneant, committere ut sibi servire aut subesse Ecclesiam cogant, aut minus esse sinant ad suas res agendas liberam, aut quicquam de ceteris juribus detrahant, quæ in ipsam a Jesu Christo collata sunt.

•remissam peccatorum;

•reparatio, quam secundam post naufragium deperditæ gratiæ tabulam sancti patres apte nucuparunt; etenim pro iis, qui post baptismum in peccata labuntur, Christus Iesus sacramentum instituit penitentiae, cum dixit: Accipite Spiritum Sanctum: quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt. Unde docendum est, Christiani hominis penitentiam post lapsum mullo aliam esse a baptismali, eaque contineri non modo cessationem a peccatis, et eorum detestationem, aut cor contritum et humilia tum, verum etiam eorum sacramentalem confessionem saltem in voto et suo tempore faciendam, et sacerdotali absolutionem; itemque satisfactionem per jejunia, eleemosynas, orationes et alia pia spiritualis exercitia; non quidem pro pœna æterna, quæ vel sacramentum, vel sacramento voto una cum culpa remittitur; sed pro pœna temporalis, quæ, ut sacrae litterae docent, non tota semper, ut in baptismo fit, dimittitur illis, qui gratiæ Dei, quam acceperunt, ingrati, Spiritum Sanctum, contristaverunt, et templum Dei violare non sunt veriti. De qua

•resurrectionem carnis.

•sæculorum omnium et creaturarum regem et conditorem.

•sacramentaliter communicat, illicitas esse ideoque abrogandas: anathema sit.

•sacramentum doctrinam: anathema sit.

•sanctæ ritum et consuetudinem solemniter circumspectandum, vel non publice, ut adoretur, populo proponendum, et ejus adoratores esse idololatras: anathema sit.

•sancta synodus in aliud tempus, oblata sibi quamprimum occasione, examinandos atque definiendos reservat.

•santam ecclesiam;

•santam servare disciplinam civitatis.

•sanctissimo Romano pontifice novum aut in Ecclesia hactenus inusitatum decernatur.

•satisfactione peccata dimittantur, ut, occasione accepta, peccata leviora putantes, velut injurii et contumeliosi Spiritui Sancto in graviora labamur, thesaurizantes nobis iram in die iræ. Procul dubio enim magnopere a peccato revocant et quasi freno quodam causcent ha satisfactoriæ poenæ, cautioresque et vigilantiiores in futurum penitentes efficiunt; medentur quoque peccatorum reliquis et vitiosos habitus male vivendo comparatos contrariis virtutum actionibus tollunt. Neque vero securior ulla via in Ecclesia Dei umquam existimata fuit ad amovendam imminetem a Domino
pœnam, quam ut hæc pœnitentiae opera homines cum vero animi dolore frequentent. Accedit ad hæc, quod, dum satisfaciendo patimur pro peccatis, Christo Jesu, qui pro peccatis nostris satisfecit, ex quo omnis nostra sufficientia est, conformes efficimur, certissimam quoque inde arrham habentes, quod, si compatimur et conglorificabimur. Neque vero ita nostra est satisfactio hæc, quam pro peccatis nostris exsolvimus, ut

• se traht per pernicioosa eorum contagio, exterminandos duxit, hos in ipsos hæreticos eorumque errores decernens anathematicos.
• secreta vero per spontaneam confessionem: anathema sit.
• secundum Scripturas;
• sedere ad dexteram Patris,
• sedet ad dexteram Dei Patris;
• sedet ad dexteram Patris;
• sedisse Al. sedere, sittheth.
• seu indefinitum, quod sese determinando constitut au rerum universitatatem in genera, species et individua distinctam: anathema sit.
• sine sacramento pœnitentiae; prout sancta romanæ et universalis ecclesia a Christo Domino et ejus apostolis edocta hucusque professa est, servavit et docuit: anathema sit.
• sive solemni judicio sive ordine et universali magisterio tamquam divinitus revelata credenda proponuntur.
• sua, sive rursus tale intelligitur propter caussam ad quam refertur, id est omne in potestate arbitrioque Ecclesia: cætera vero, que civile et politicum genus complectitur, rectum est civili auctoritati esse subjecta, cum Jesus Christus jussit, que Cæsaris sint, reddi Cæsari, que Dei, Deo.
• sub Pontio Pilato crucifixus est, et sepultus;
• sub Pontio Pilato crucifixus, et sepultus;
• successores; aut Romanum Pontificem non esse beati Petri in eodem primatu successorem: anathema sit.
• super terram, erunt soluta et in cælo; et: Quorom remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt: ad omnes Christi fideles, indifferenter et promiscue, contra institutionem hujus sacramenti ita fuisse dicta, ut quivis potestatem habeat remittendi peccata, publica quidem per correctionem, si corruptus acqieverit, secreta vero per spontaneam confessionem cuicumque factam. Docet quoque, etiam sacerdotes, qui peccato mortali tenentur, per virtutem Spiritus Sancti in ordinatione collatam, tamquam Christi ministros, functionem remittendi peccata exercere, eosque prave sentire, qui in malis sacerdotibus hanc potestatem non esse contendunt. Quamvis autem absolutio sacerdotis alieni beneficii sit dispensatio, tamen non est solum nudum ministerium vel annuntiandi evangelium, vel declarandi remissa esse peccata; sed ad instar actus judicialis, quo ab ipso, velut a judice, sententia pronuntiatur. Atque ideo non debet pœnitens adeo sibi de sua ipsius fide blandiri, ut, etiam si nulla illi adsit contritio, aut sacerdote animus serio
• tamquam ex traditione apostolica descendens, jure ac merito retineri debet.
• tertia die resurrexisse;
• tertia die resurrexit a mortuis;
• tertia die resurrexit a mortuis; ascendit ad cælos; sedet ad dexteram Dei Patris omnipotentis; inde venturus (est) judicare vivos et mortuos.
• tertia die resurrexit;
tertio die resurrexit a mortuis;
transitus sui ex hoc mundo ad Patrem, quando per sui sanguinis effusionem nos redemit eripuitque
de potestate tenebrarum, et in regnum suum transtulit. Et hæc quidem illa munda oblatio est, que
nulla indignitate aut malitia offerentium inquinari potest; quam Dominus per Malachiam nomini
suo, quod magnum futurum esset in gentibus, in omni loco mundam offerendam praeedit, et quam
non obscure innuit Apostolus Paulus Corinthiis scribens, cum dicit, non posse eos, qui participacione
mensæ daemoniorum polluti sint, mensæ Domini participes fieri, per mensam altare utrobique
intelligens. Hæc denique illa est, quæ per varias sacrificiorum, nature et legis tempore, similitudines
figurabatur; utpote quæ bona omnia, per illa significata, velut illorum omnium consummatio et
perfectio complectitur.
unitatem confirmaret conjugesque sanctificaret, ipse Christus, venerabilium sacramentorum
institutor atque perfector, sua nobis passione promeruit; quod Paulus Apostolus innuit, dicens:
Viri, diligite uxores vestras, sicut Christus dilexit Ecclesiam, et seipsum tradidit pro ea; mox
subjungens: Sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia.
universali Pastore asseratur, roboretur ac vindicetur, secundum illud sancti Gregorii Magni: Meus
honor est honor universalis Ecclesie. Meus honor est fratrum meorum solidus vigor. Tum ego
vere honoratus sum, cum singulis quibusque honor debitus non negatur,
universalis instituta, quæ litteris severioribusque disciplinis tradendis et educationi juventutis
curandæ sunt destinata, eximantur ab omni Ecclesiæ auctoritate, moderatrice vi et ingerentia,
plenoque civilis ac politicae auctoritatis arbitrio subjicantur ad imperantium placita et ad
communion etatis opinionum amussim.
unquam incommodi, sed omnes quascumque possit, opportunitates afferat. Quarum precipuæ est,
ut detur opera religioni sancte inviolateque servandæ cujus officia hominem Deo conjungunt.
usque ad extremum vitae spiritum constantissime, Deo adjuvante, retinere et conficieri, atque a meis
subditis vel illis, quorum cura ad me in munere meo spectabit, teneri, doceri et praedicari, quantum
in me erit, curaturum. Ita ego idem —— spondeo, voveo ac juro. Sic me Deus adjuvet, et hæc
sancta Dei Evangelia.
usque ad finem fortiter, et disponens omnia suaviter. Omnia enim nuda et aperta sunt oculis ejus,
ea etiam, qua libera creaturarum actione futura sunt.
ut unici Dei sit et
ut, sublata schismatis occasione, Ecclesia tota una conservaretur, atque suo fundamento innixa,
firmo adversus inferi portas consisteret.
velle et perficere. Verumtamen, qui se existimant stare, videant ne cadant et cum timore, ac tremore
salutem suam operentur in laboribus, in vigiliis, in eleemosynis, in oneribus et oblationibus, in
jejuniis et castitate; formidare enim debent, scientes quod in spem gloriæ, et nondum in gloriam
renati sunt, de pugna, que superest cum carne, cum mundo, cum diabolo; in qua victores esse non
possunt, nisi cum Dei gratia apostolo obtemperent, dicenti: Debitores sumus non carni, ut secundum
carnem vivamus; si enim secundum carnem vixeritis, morienni; si autem spiritu facta carnis
mortificaveritis, vivitis.
venturum cum claritate
venturum judicare vivos et mortuos:
veritatem dicere, nisi detegantur et refellantur errores: placuit sanctæ synodo hos canones
subjungere, ut omnes, jam agnita Catholica doctrina, intelligant quoque, quæ ab illis hæreses
caveri, vitarique debeant.
• virtutem aliquam tribuunt: anathema sit.
• virtutes fecisse;
• vitam Ecclesia completerat: prætereaque via ad inimicitias munitur et certamina, quæ, quamquam utrique reipublicæ perniciem afferant, nimsæpe eventus demonstravit.

§ I.—PANTHEISMO, NATURALMUS ET RATIONALISMUS ABSOLUTUS.
§ III.—INDIFFERENTISMUS, LATITUDINARIUS.
§ IX.—ERRORES DE CIVILI ROMANI PONTIFICIS PRINCIPATU.
§ VIII.—ERRORES DE ETHICA NATURALI ET CHRISTIANA.
§ VIII.—ERRORES DE MATRIMONIO CHRISTIANO.
§ X.—ERRORES QUI AD LIBERALISMUM HODIERNUM REFERUNTUR.

Christus dilexit nos, et se oblationem pro nobis ac victimam Deo tradidit in odorem suaviter fragrantem.' Et alio loco (Rom. v. 8
'Credo in unum Deum, Patrem omnipotentem
'Ecce Adam ut unus nostrum jam factus est;' et (cap. xi. 7
'Effunde iram tuam in gentes, quæ te non noverunt, et in regna, quæ nomen tuum non invocant.'
'Eo tempore magna erit afflictio, cuiusmodi ab origine mundi ad hoc usque tempus nec fuit, nec in posterum futura est.' De hoc iudicio manifeste hunc in modum disserit Apostolus (2 Tim. iv. 1
'Hæc regula
(1 Cor. xi. 26
(Ephes. v. 27
(Ioh. i. 12

1. Nullum supremum, sapientissimum, providentissimumque Numen divinum existit ab hac rerum universitate distinctum, et Deus idem est ac rerum natura et iccirco obnoxius, Deusque repase fit in homine et mundo, atque omnia Deus sunt et ipsissimam Dei habent substantiam; ac una eademque res est Deus cum mundo, et proinde spiritus cum materia, necessitas cum libertate, verum cum falso, bonum cum malo, et justum cum injusto.

1. Quicunque vult salvus esse: ante omnia opus est, ut teneat catholicam fidem.
1. Si quis dixerit, Deum unum et verum, Creatorem et Dominum nostrum, per ea, quæ facta sunt, naturali rationis humanæ lumine certo cognoscere non posse: anathema sit.
1. Si quis dixerit, in revelatione divina nulla vera et proprie dicta mysteria contineri, sed universa fidei dogmata posse per rationem rite excultam e naturalibus principiis intelligi et demonstrari: anathema sit.
1. Si quis dixerit, rationem humanam ita independentem esse, ut fides ei a Deo imperari non possit: anathema sit.
1. Si quis non confitetur, primum hominem Adam, cum mandatum Dei in paradiso fuerat, statim sanctitatem et justitiam, in qua constitutus fuerat, amissam per transgressus, statim sanctitatem et justitiam, in qua constitutus fuerat, amissam per prævaricationem hujusmodi iram et indignationem Dei, atque ideo mortem, quam ante illam comminatus fuerat Deus, et cum morte captivitatem sub ejus potestate, qui mortis deinde habuit imperium, hoc est, diaboli, totumque Adam, per illam
1. Si quis unum verum Deum visibilium et invisibilium Creatorem et Dominum negaverit: anathema sit.
10. Æternus Pater: æternus Filius: æternus
10. Quum aliud sit philosophus, aliud philosophia, ille jus
11. Ecclesia non solum non debet in philosophiam unquam animadvertere, verum etiam debet ipsius philosophiae tolerare errores, eique relinquere ut ipsa se corrigat.
11. Et tamen non tres æterni: sed unus æternus.
13. Similiter omnipotens Pater: omnipotens Filius: omnipotens
14. Et tamen non tres omnipotentes: sed unus omnipotens.
14. Philosophia tractanda est, nulla supernaturalis revelationis habita ratione.
15. Ita deus Pater: deus Filius: deus
15. Liberum cuique homini est eam amplecti ac profiteri religionem, quam rationis lumine quis ductus veram putaverit.
16. Et tamen non tres dii: sed unus est Deus.
16. Homines in cujusvis religionis cultu viam æternæ salutis reperire æternamque salutem assequi possunt.
17. Ita dominus Pater: dominus Filius: dominus
17. Saltem bene sperandum est de æterna illorum omnium salute, qui in vera Christi Ecclesia nequaquam versantur.
18. Et tamen non tres domini: sed unus
19. Ecclesia non est vera perfectaque societas plane libera, nec pollet suis propriis et constantibus juribus sibi a divino suo fundatore collatis, sed civilis potestatis est definire quæ sint Ecclesiæ jura ac limits, intra quos eadem jura exercere queat.
19. Quia sicut singulatim unamquamque personam Deum ac Dominum confiteri, Christiana veritate compellimur:
2. Neganda, est omnis Dei actio in homines et mundum.
2. Quam nisi quisque integram inviolatamque servaverit: absque dubio in æternum peribit.
2. Si quis Adæ prævaricationem sibi soli, et non eius propagini asserit nocuisse; et acceptam a Deo sanctitatem et justitiam, quam perdidit, sibi soli et non nobis etiam eum perdisisse; aut inquinatum illum per inobedientiæ peccatum, mortem et pœnas corporis tantum in omne genus humanum transfudisse, non autem et peccatum, quod mors est animæ: anathema sit: cum contradicat apostolo dicenti: Per unum hominem peccatum intravit in mundum et per peccatum mors, et ita in omnem homines mors pertransiit, in quo omnes peccaverunt.
2. Si quis dixerit, disciplinas humanas ea cum libertate tractandas esse, ut earum assertiones, etsi doctrinæ revelatae adversentur, tanquam verae retineri, neque ab Ecclesia proscribi possint: anathema sit.
2. Si quis dixerit, fidem divinam a naturali de Deo et rebus moralibus scientia non distinguin, ac propter ea ad fidem divinam non requiri, ut revelata veritas propter auctoritatem Dei revelantis credatur: anathema sit.
2. Si quis dixerit, fieri non posse, aut non expedire ut per revelationem divinam homo de Deo cultuque ei exhibendo edoceatur: anathema sit.
2. Si quis præter materiam nihil esse affirmare non erubuerit: anathema sit.
20. Ita tres deos, aut
21. Ecclesia non habet potestatem dogmatice definiendi, religionem Catholicæ Ecelesiæ esse unice veram religionem.
•21. Pater a nullo est factus: nec creatus, nec genitus.
•22. Filius a Patre solo est: non factus, nec creatus: sed genitus.
•22. Obligatio, qua Catholici magistri et scriptores omnino adstringuntur, coarctatur in iis tantum, quæ ab infallibili Ecclesiæ judicio veluti fidei dogmata ab omnibus credenda proponuntur.
•23. Romani Pontifices et Concilia ecumenica a limitibus suæ potestatis recesserunt, jura principum usurparunt, atque etiam in rebus fidei et morum definiendis errarunt.
•23. Spiritus Sanctus a Patre et filio: non factus, nec creatus, nec genitus: sed procedens.
•24. Ecclesia vis inferendæ potestatem non habet, neque potestatem ullam temporalem directam vel indirectam.
•24. Unus ergo Pater, non tres patres: unus Filius, non tres filii: unus Spiritus Sanctus, non tres spiritus sancti.
•25. Et in hac Trinitate nihil prius, aut posterius: nihil majus, aut minus.
•25. Praeter potestatem Episcopatui inherentem, alia est attributa temporaliis potestas a civili
•26. Ecclesia non habet nativum ac legitimum jus acquirendi ac possidendi.
•27. Ita, ut per omnia, sicut jam supra dictum est: et Unitas in Trinitate, et Trinitas in Unitate, veneranda sit.
•27. Sacri Ecclesiæ ministri Romanusque Pontifex ab omni rerum temporalium cura ac dominio sunt omnino excludendi.
•28. Episcopis, sine gubernii venia, fas non est vel ipsas apostolicas litteras promulgare.
•28. Qui vult ergo salvus esse, ita de Trinitate sentiat.
•29. Gratiae a Romano Pontifice concessæ existimari debent tamquam irritæ, nisi per gubernium fuerint imploratæ.
•29. Sed necessarium est ad æternam salutem: ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.
•3. Fides autem catholica hæc est: ut unum Deum in Trinitate, et Trinitatem in Unitate veneremur;
•3. Humana ratio, nullo prorsus
•3. Si quis dixerit, fieri posse, ut dogmatibus ab Ecclesia propositis, aliquando secundum progressum scientiæ sensus tribuendus sit alius ab eo, quem intellexit et intelligit Ecclesia: anathema sit.
•3. Si quis dixerit, hominem ad cognitionem et perfectionem, quæ naturalem superet, divinitus revehi non posse, sed ex seipso
•3. Si quis dixerit, revelationem divinam externis signis credibilem fieri non posse, ideoque sola interna cujusque experientia aut inspiratione privata homines ad fidem moveri debere: anathema sit.
•3. Si quis dixerit, unam eandemque esse Dei et rerum omnium substantiam vel essentiam: anathema sit.
•3. Si quis hoc Adæ peccatum, quod origine unum est et propagatione, non imitatione transfusum omnibus, inest unicuique proprium, vel per humanæ nature vires, vel per aliud remedium asserit tolli, quam per meritum unius mediatoris Domini nostri Jesu Christi, qui nos Deo reconciliavit in sanguine suo, factus nobis justitia, sanctificatio et redemption; aut negat
•30. Ecclesiæ et personarum ecclesiasticarum immunitas a jure civili ortum habuit.
•30. Est ergo fides recta, ut credamus et confitemur: quod Dominus noster Jesus Christus Dei Filius, Deus
•31. Deus
31. Ecclesiasticum forum pro temporalibus clericorum causis sive civilibus sive criminalibus omnino de medio tollendum est.
32. Absque ulla naturalis juris et æquitatis violatione potest abrogari personalis immunitas, qua clerici ab onere subeundæ exercendæque militiae eximuntur; hanc vero abrogationem postulat civilis progressus maxime in societate ad formam liberioris regiminis constituta.
32. Perfectus Deus: perfectus homo, ex anima rationali et humana carne subsistens.
33. Non pertinet unice ad ecclesiasticam jurisdictioin is potestatem proprio ac nativo jure dirigere theologarum rerum doctrinam.
34. Doctrina, comparantium Romanum Pontificem principi libero et agenti in universa Ecclesia doctrina est quæ media ævo prævaluit.
34. Qui licet Deus sit et homo; non duo tamen, sed unus est Christus.
35. Nihil vetat, alicujus concilii generalis sententia aut universorum populum facto, summum Pontificatum ab Romano Episcopo atque Urbe ad alium
35. Unus autem, non conversione divinitatis in carnem: sed assumptione humanitatis in Deum.
35. Nationalis consilii definitio nullam aliam admittit disputationem, civilisque administratio rem ad hosce terminos exigere potest.
36. Unus omnino; non confusione substantiæ: sed unitate personæ.
36. Institui possunt nationales Ecclesiæ ab auctoritate Romani Pontificis subductæ planeque divisa.
37. Nam sicut anima rationalis et caro unus est homo: ita Deus et homo unus est Christus.
37. Nam sicut anima rationalis et caro unus est homo: ita Deus et homo unus est Christus.
38. Divisioni Ecclesiæ in orientalem atque occidentalem nimia Romanorum Pontificum arbitria contulerunt.
38. Qui passus est pro nostra salute: descendit ad inferos: tertia die resurrexit a mortuis.
39. Ascendit ad
39. Reipublicæ status, utpote omnium jurium origo et fons, jure quodam pollet nullis circumscripto limitibus.
4. Omnes religionis veritates ex nativa humanæ rationis vi derivant; hinc ratio est princeps norma, qua homo cognitionem: omnium cujuscumque generis veritatum assequi possit ac debeat.
4. Si quis dixerit, miracula nulla fieri posse, proindeque omnes de iis narrationes, etiam
4. Si quis dixerit, res finitas, tum corporeas tum spirituales aut saltem spirituales, e divina substantia emanasse; aut divinam essentiam sui manifestatione vel evolutione fieri omnia; aut denique Deum esse ens universale
4. Si quis parvulos recentes ab uteris matrum baptizandos negat, etiam si fuerint ab baptizatis parentibus orti; aut dicit in remissionem quidem peccatorum eos baptizari, sed nihil ex Adam trahere originalis peccati, quod regenerationis lavacro necesse sit expiari ad vitam æternam consequendum; unde fit consequens, ut in eis forma baptismatis in remissionem peccatorum non vera, sed falsa intelligatur; anathema sit; quoniam non aliter intelligendum est id, quod dixit apostolus: Per unum hominem peccatum intravit in mundum, et per peccatum mors, et ita in omnes homines mors pertransiit, in quo omnes peccaverunt, nisi quemadmodum ecclesia
4. Si quis sacrae Scripturae libros integros cum omnibus suis partibus, prout illos sancta Tridentina Synodus recensuit, pro sacris et canoniciis non susceperit, aut eos divinitatis inspiratos esse negaverit: anathema sit.
40. Catholicæ Ecclesia doctrina
• 40. Inde venturus
• 41. Ad cujus adventum omnes homines resurgere habent cum corporibus suis;
• 41. Civili potestati vel ab infidelis imperante exercitae competit potestas indirecta negativa in sacra;
• 42. Et redditururum sunt de factis propriis rationem.
• 42. In conflictu legum utriusque potestatis juss civile prævalet.
• 43. Et qui bona egerunt, ibunt in vitam æternam: qui vero mala, in ignem æternum.
• 43. Laica potestas auctoritatem habet rescindendi, declarandi ac faciendi irritas solemnnes conventions
• 44. Civilis auctoritas potest potest se immiscere rebus quæ ad religionem, mores et regimen spirituale.
• 45. Totum scholarum publicarum regimen, in quibus juvenus Christianæ alicujus reipublicæ instituitur, episcopalibus dumtaxat seminariis aliqua ratione exceptis, potest ac debet attribui auctoritati civili, et ita quidem attribui, ut nullam aliæ cui cumque auctoritati recognoscatur jus immisciendi se in disciplina scholarum, in regimine studiorum, in gradum collatione, in dilectu aut approbatione magistrorum.
• 46. Immo in ispis clericorum seminariis methodus studiorum adhibenda civili auctoritati subjicitur.
• 47. Postulat optima civilis societatis ratio, ut populares scholæ, quæ patent omnibus cujusque e populø classis pueris, ac publica
• 48. Catholicis viris probari potest ea juventutis instituenda ratio, quæ sit a Catholica fide et ab Ecclesiae potestate sejuncta, quæque rerum dumtaxat naturalium scientiam ac terrenæ socialis vitae fines tantummodo vel saltarem primario spectet.
• 49. Civilis auctoritas potest impedire quominus sacrorum antistites et fideles populi cum Romano Pontifice libere ac mutuo communicent.
• 5. Alia est enim persona Patris: alia Filii: alia Spiritus Sancti.
• 5. Divina revelatio est imperfecta et iccirco subjecta continuo et indefinito progressui, qui humanæ rationis progressioni respondeat.
• 5. Si quis dixerit, assensum fidei Christianæ non esse liberum, sed argumentis humanæ rationis necessario produci; aut ad solam fidem vivam, quæ per caritatem operatur, gratiam Dei necessariam esse: anathema sit.
• 5. Si quis non confiteatur, mundum, resque omnes, quæ in eo continentur, et spirituales et materiales, secundum totam suam substantiam a Deo ex nihilo esse productas; aut Deum dixerit non voluntate ab omni necessitate libera, sed tam necessario creasse, quam necessario amat seipsum; aut mundum ad Dei gloriam conditum esse negaverit: anathema sit.
• 5. Si quis per Iesu Christi Dominis nostri gratiam, quæ in baptisme confertur, reatum originalis peccati remitti negat; aut etiam asserit non tolli totum id quod veram et propriam peccati rationem habet; sed illud dicit tantum radi, aut non imputari; anathema sit. In renatis enim nihil odit Deus; quia nihil est damnationis iis, qui vere consepulti sunt cum Christo per baptismam in mortem; qui non secundum carmen ambulant, sed veterem hominem exuente, et novum, qui secundum Deum creatus est, induentes, innocentes, immaculati, pueri, innoxii, ac Deo dilecti effecti sunt, heredes quidem Dei, coheredes autem
• 50. Laica auctoritas habet per se jus presentandi episcopos et potest ab illis exigere, ut ineant dioecesium procurationem, ante quam ipsi canoniceam at S. Sede institutionem
51. Immo laicum gubernium habet jus deponendi ab exercitio pastoralis ministerii episcopos, neque tenetur obedire Romano Pontifici in iis quae episcopatum et episcoporum respiciunt institutionem.
52. Gubernium potest suo jure immutare ætatem ab Ecclesia præscriptam pro religiosa tam mulierum quam virorum professione, omnibusque religiosis familiis indicere, ut neminem sine suo permisso ad solemnia vota nuncupanda admittant.
53. Abrogandæ sunt leges quæ ad religiosarum familiarum statum tutandum, earumque jura et officia pertinent; immo potest civile gubernium iis omnibus auxilium præstare, qui a suscepto religiosæ vitæ instituto deficere ac solemnia vota frangere velint; pariterque potest religiosas easdem familias perinde ac collegiatas Ecclesias, et beneficia simplicia etiam juris patronatus penitus extingui, illorumque bona et reditus
54. Reges et principes non solum ab Ecclesiae jurisdictione exemuntur, verum etiam in quæestionibus jurisdiotionis dirimendis superiores sunt Ecclesia.
55. Ecclesia a Statu, Statusque ab Ecclesia sejungendus est.
56. Morum leges divina haud egent sanctione, minimeque opus est ut humanæ leges ad naturæ jus confinmentur aut obligandi vim a Deo accipiant.
57. Philosophicarum rerum morumque scientia, itemque civiles leges possunt et debent a divina et ecclesiastica auctoritate declinare.
58. Aliae vires non sunt agnoscendæ nisi illæ quæ in materia positæ sunt, et omnis morum disciplina honestasque collocari
59. Jus in materiali facto consistit, et omnia hominum officia sunt nomen inane, et omnia humana facta juris vim habent.
6. Christi fides humanæ refragatur rationi; divinaque revelatio non solum nihil prodest, verum etiam nocet hominis perfectioni.
6. Si quis dixerit, parem esse conditionem fidelium et eorum, qui ad fidem unice veram nondum pervenerunt, ita ut Catholici justam causam habere possint, fidem, quam sub Ecclesiae magisterio jam susceperunt, assensu suspenso in dubium vocandi, donec demonstrationem scientificam credibilitatis et veritatis fidei suæ absolverint: anathema sit.
60. Auctoritas nihil aliud est nisi numeri et materialium virium summa.
6. Fortunata facti injustitia nullum juris sanctitati detrimentum affert.
62. Proclamandum est et observandum principium quod vocant de legitimis principibus obedientiam detrectare, immo et rebellare licet.
63. Tum cujusque sanctissimi
65. Nulla ratione ferri potest, Christum evexisse matrimonium ad dignitatem sacramenti.
66. Matrimonii sacramentum non est nisi quid contractui accessorium ab eoque separabile, ipsumque sacramentum in una tantum nuptiali benedictione situm est.
67. Jure naturæ matrimonii vinculum non est indissolubile et in variis casibus divorcium propriæ dictum auctoritate civili sanciri potest.
68. Ecclesia non habet potestatem impedimenta matrimonium dirimentia inducendi, sed ea potestas civili auctoritati competit,
69. Ecclesia sequioribis securitis dirimentia impedimenta inducere cœpit, non jure proprio, sed illo jure usa, quod a civili potestate mutuata erat.
7. Prophetiæ et miracula in
7. Qualis Pater: talis Filius: talis
8. Increatus Pater: increatus Filius: increatus
9. Immensus Pater: immensus filius: immensus

10. Tridentini canones, qui anathematis censuram illis inferunt, qui facultatem impedimenta dirimentia inducendi Ecclesiæ negare audeant, vel non sunt dogmatici vel de hac mutuata potestate intelligendi sunt.
11. Tridentini forma sub infirmitatis pena non obligat, ubi lex civilis aliam formam præstitionem, et velit hae nova forma interveniente matrimonium valere.
13. Vi contractus mere civilis potest inter Christianos constare veri nominis matrimonium; falsumque est, aut contractum matrimonii inter Christianos semper esse sacramentum, aut nullum esse contractum, si sacramentum excludatur.
15. De temporalis regni cum spirituali compatibilitate disputant inter se Christianæ et Catholicae Ecclesiæ filii.
17. Aetate hac nostra non amplius expedit, religionem Catholicam haberi tamquam unicum Status religionem, ceteris quibusque cultibus exclusas.
18. Hinc laudabiliter in quibusdam Catholici nominis regionibus lege cautum est, ut hominibus illuc immigrantibus liceat publicum proprii cujusque cultus exercitium habere.
19. Enimvero falsum est, civilem cujusque cultus libertatem,
20. Quum ratio humana ipsi religioni æquiparetur, iccirco theologicæ disciplinæ perinde ac philosophicæ tractandæ sunt.
21. Romanus Pontifex potest ac debet cum progressu, cum liberalismo et cum recenti civilitate sese reconciliare et componere.
22. Immensus Pater: immensus filius: immensus
23. Omnia indiscriminatim dogmata religionis Christianæ sunt objectum naturalis scientiæ seu philosophiæ; et humana ratio historice tantum exculta potest ex suis naturalibus viribus et principiis ad veram de omnibus etiam reconditoriibus dogmatibus scientiam pervenire, modo haec dogmata ipsi rationi tamquam objectum proposita fuerint.
25. Adeo ut nullus intellectus, non modo humanus, sed ne angelicas quidem hoc comprehendere, nulla eloqui valeat lingua. Quamobrem rectissime cum Apostolo dixerimus (2 Cor. x. 5
26. Aliine etiam Ordines quidam sunt, qui ante sacerdotium conferuntur?
27. Alloc. Acerbissimum
28. Alloc. Acerbissimum
29. Alloc. Cum sapie
30. Alloc. In Consistoriali
31. Alloc. In Consistoriali
32. Alloc. Jamdudum cernimus
33. Alloc. Maxima quidem
34. Alloc. Maxima quidem
• Alloc. Meminit unusquisque
• Alloc. Multis gravibusque
• Alloc. Multis gravibusque
• Alloc. Nemo vestrum
• Alloc. Novos et ante
• Alloc. Nunquam fore
• Alloc. Probe memineritis
• Alloc. Quibus luctuosissimis
• Alloc. Quibus quantisque
• Alloc. Quisque vestrum
• Alloc. Singulare quadem
• Alloc. Singulari quadem perfusi
• Alloc. Ubi primum
• Anno salutis cLiccLxxii.
• Annon et aliqui sic diem suum obeunt, ut beatorum damnatorumque medii sint?
• Apostoli (2 Thess. ii. 15
• Apostoloi (1 Cor. xiii. 12
• At enim, ut recte quidam patrum ait, haud ita facile haereticorum quempiam
• At ubinam locorum ille aegut animae, quae e corporibus suis exercestes in offensa apud Deum sunt?
• Atque haec quidem de Cyrilli capitis questionibusque dicta sint. Porro fidelium quoque orationes
ad Deum improbat haeretici. Deinde vero quamobrem eam, quae ab solis fit monachis, calumniantur
nescimus. Nos igitur orationem eum cum Deo colloquiam ac convenientium, a quo speramus illa,
bonorum postulationem, item adscensum piumque affectum mentis tendentem in Deum, cœlestium
rerum inquisitionem, animæ sanctæ subsidium, cultum Deo acceptissimum, penitentiae ac firmæ
spei signum agnoscimus. Fieri autem vel sola mente, vel mente simul et voce; Deique bonitatem
et misericordiam ac orantis pariter indignitatem et futuræ ad Deum
• Atque iterum:
• Atqui si unus Deus est, necesse
• Bene morata civitas esse, sublata religione, non potest: jamque plus fortasse quam oporteret, est
cognitum, qualis in se sit et quorum pertineat, illa de vita et moribus philosophia, quam
• Canon I.
• Canon II.
• Canon III.
• Canon IV.
• Canon IX.
• Canon V.
• Canon VI.
• Canon VII.
• Canon VIII.
• Canon X.
• Canon XI.
• Canon XII.
• Canon XIII.
• Canon XIV.
• Canon XIX.
• Canon XV.
• Canon XVI.
• Canon XVII.
• Canon XVIII.
• Canon XX.
• Canon XXI.
• Canon XXII.
• Canon XXIII.
• Canon XXIV.
• Canon XXIX.
• Canon XXV.
• Canon XXVI.
• Canon XXVII.
• Canon XXVIII.
• Canon XXX.
• Canon XXXI.
• Canon XXXII.
• Canon XXXIII.
• Canones.
• Caput I.
• Caput II.
• Caput III.
• Caput IV.
• Caput IX.
• Caput V.
• Caput VI.
• Caput VII.
• Caput VIII.
• Caput X.
• Caput XI.
• Caput XII.
• Caput XIII.
• Caput XIV.
• Caput XV.
• Caput XVI.
• Concilio communiter professa fuit; atque symbolum sine isthac appendicula: et ex Filio
• Confirmationis vero seu unguenti sacri et sancti chrismatis, quum dixit: Vos autem sedete in
civitate Jerusalem, quoadusque induamini virtute ex alto. Hac autem per Sancti Spiritus adventum
sunt induti, et hanc declarat confirmationis sacramentum. De quo et Apostolus II. Corinth. cap. I.
• Constitutio
• Continuatio Sessionis
• Credimus Deum Optimum ab æterno, quos elegit, prædestinasse ad gloriam: quos vero reprobavit,
damnationi deputasse: at non sic, ut illos justificare, hos autem sine caussa reprobare voluerit atque
damnare. Hoc enim a Deo communi omnium patre prorsus alienum, qui quidem personarum nescit acceptionem, sed vult omnes homines salvos fieri et ad agnitionem veritatis venire. Sed illos quidem prædestinavit, quos arbitrio suo

• Credimus Deum in personis trinum, Patrem, Filium et Spiritum Sanctum visibilium ac invisibilium esse conditorem: invisibilium quidem, quæ sunt angelicæ virtutes, animæ rationales et daemones—quamquam tales Deus daemones non fecit, quales postea voluntate sua facti sunt,—visibilium autem, quæ sunt cœlux et ea, quæ sub cœlo sunt. Quia vero natura bonus est creator, valde bona fecit quæcunque fecit, nec potest opifex esse malorum. Si quod vero malum, videlicet peccatum, quod contra divinam voluntatem sit, in homine vel daemone deprehenditur,—simpliciter enim nullum in natura malum agnoscit;—hoc vel ab homine est, vel a diabolo. Vera quippe juxta ac firmissima est hæc regula, malum nec a Deo usquam fieri, nec absque injuria posse illi ullatenus adscribi.

• Credimus Dominum nostrum Jesum Christum solum esse mediatorem, sequi ipsum dedisse pretium pro omnibus, ac per proprium sanguinem Deum inter et homines fecisse reconciliationem, quin et sollicitum suorum esse advocatum ac

• Credimus Ecclesiæ Catholicæ membra esse omnes ac solos fideles, eos nimirum, qui Salvatoris Christi fidem, ab ipso quidem Christo et ab Apostolis nec non et ab sanctis synodis œcumenicis traditam, fi

• Credimus Filium Dei Dominum nostrum Jesum Christum exinanivisse semet ipsum, id est, humanam carnem in propriam assumisse personam, Mariae semper virginis in utero de Spiritu Sancto conceptum et incarnatum, absque ullo matris labore aut dolore aut virginitatis ejus læsione natum, passum, sepultum; huncque die tertia secundum scripturas gloriosum recurrexisse, in cœlum ascendisse et a dextris Dei Patris considere, atque ad vivos mortuosque judicandos exspectamus adventurum.

• Credimus Sacram Scripturam a Deo traditam, eique propterea, non quidem, ut lubuerit, sed secundum Ecclesiæ Catholicæ traditionem et interpretationem adhibendam esse fidem omni dubitatione majorem.

• Credimus ab Spiritu Sancto doceri Catholicam Ecclesiam. Quippe verus consolatione ipse est, quem ad docendum fideles veritatem expellendasque eorum e mentibus tenebras Christus a Patre mittit. Porro haudquaquam immediate sed per sanctorum patrum et Ecclesiæ Catholicæ praepositos Ecclesiam ipsam doctrina Sancti Spiritus illuminat. Quemadmodum enim verbum Sancti Spiritus Sacra Scriptura est et dicitur, non quod ab ipso immediate sed per Apostolos et Prophetas fuerit enunciata: ita et ab vivifico Spiritu docetur quidem Ecclesia, sed medio sanctorum patrum doctorumque magisterio (quibus sanctæ synodi œcumenicæ regulæ instar existirent; quod millies dixero) ac propterea errare aut aliquatenus decipi, aut aliquando pro veritate mendacium eligere Catholicam Ecclesiam non posse nedom censensus, ut etiam id ipsum ceu verum ac certissimum constanter profitemur. Etenim per sanctorum patrum ac praepositos fideliter administrantes jugiter operans Spiritus Sanctus omnum quemcunque ab Ecclesia removet errorem.

• Credimus defunctorum animas

• Credimus eam, quæ vocatur, seu potius quæ vere est Sancta Catholica et Apostolica Ecclesia, in quam et credere docti sumus, omnes prorsus in Christo fideles comprehendere, eos videlicet, qui ad patriam nondum pervenere, sed etiamnum peregrinantur in terris. Nequaquam vero hanc, quæ in via, cum ea, quæ in patria est, ecclesiam confundimus; quod forte, quemadmodum quidam dicunt haeretici, binarum ecclesiarii membra sint oves principis pastorum Dei, et ab eodem Spiritu
Sancto sanctificentur. Id enim absurdum ac impossibile, quum altera quidem adhuc in via militet, altera bravium acceperit et in patria collocata triumphet. Hujus autem Catholicæ Ecclesiæ quum universim ac perenniter caput esse mortalis homo non possit, caput est ipse Dominus noster Jesus Christus, et in ejus gubernatione clavum ipse

- Credimus esse in Ecclesia Evangelica Sacramenta, eaque septem. Nec minorem majoremve in Ecclesia Sacramentorum numerum admittimus; siquidem hæreticorum dementia fœtus est alius sacramentorum numerus quam septenarius, qui non secus ac cetera Catholicæ fidei dogmata in Evangelio statuitur et ex ipso colligitur.

- Credimus hominem transgessione lapsum comparatum esse et assimilatum jumentis, id est, debilitatum et a perfectione ac passionum immunitate excidisse, haudquaquam tamen hujus, quam ab

- Credimus in unum Deum verum, omnipotentem et immensum, Patrem, Filium et Spiritum Sanctum; Patrem ingenitum, Filium ex Patre ante sæcula genitum, ei consubstantialem, Spiritum Sanctum ex Patre procedentem, Patri Filioque consubstantialem.

- Credimus neminem sine fide salvari: fidem autem appellamus certissimam, quæ in nobis est, de Deo rebusque divinis, persuationem; quæ quidem operans per caritatem, id est, per divinorum mandatorum observationem, justificat nos apud Christum et sine qua nemo potest placere Deo.

- Credimus non sola fide simpliciter, sed ea, quæ per caritatem operatur, id est, fide atque operibus hominem justificari. Quod vero fides, quasi manus adimplens munus, justitiam, quæ in Christo est, apprehendat, nobisque applicet ad salutem, ab omni pietate longissime esse censetur. Enimvero sic intellecta fides omnibus conveniret, unde et ad salutem nemo non perveniret; quod aperte falsum est. Imo contrarium credimus, scilicet non fidei correlativum sed ipsam, quæ in nobis est, fide per opera Christi munere nos justificare. Porro certitudinis vocationis nostra argumenta esse hujusmodi opera nequaquam intelligimus, sed fructus ex se ipsis, per quos efficax redditur fides, eaque ex divinis promissionibus esse talia dicimus, pro quibus recipere unusquisque fidelium dignus existat, prout esset in corpore suo, sive bonum sive malum.

- Credimus primum hominem a Deo creatum in paradiso recidisse, quum neglecto divino præcepto serpentis fraudulento obtemperavit consilio; indeque originale peccatum ceu hæreditarium pro fluxisse: quatenus carnali propagatione hunc in mundum nemo prodeat, quin hujus et pondus secum afferat, et fructus in hoc sæculo persentiat. Hos porro fructus, hoc pondus nequaquam tale peccatum intelligimus, quaæ impietatem, blasphemiam, homicidium, sodomiam, adulterium, fornicationem, simultates, et si quid aliud divinæ contrariæ voluntati ab voluntate prava, non autem a natura, committitur: quum et Patriarchæ et Prophetæ non pauci aliique innumeræ non modo sub legis umbra sed etiam sub veritate gratiæ, uti divinus præcessor atque

- Credimus res omnes cum visibiles tum invisibiles Dei Providentia gubernari, Deum vero mala ut præciat et permittat, eorum tamen, qua mala sunt, haudquaquam esse provisorem uti nec opificem. Quæ vero jam patrata sunt, ab summa bonitate in finem utilem quandoque ordinari, non illa faciendo, sed pro

- Credimus sanctissimum divinæ Eucharistiae sacramentum, quod ordine quartum supra recensuimus, illud ipsum esse, quod ea nocte, qua semet ipsum pro mundi vita tradidit dominus, nobis traditione reliquit. Panem quippe accipiens ac benedicens dedit sanctis Discipulis suis et Apostolis, dicens: Accipite, manducate, hoc est corpus meum. Et accipiens calicem gratias agens dixit: Bibite ex eo omnes, hic est sanguis meus, qui pro vobis effundetur in remissionem peccatorum.
• Credimus sanctum Baptisma, a Domino quidem institutum et in nomine sanctæ Trinitatis collatum, esse summe necessarium. Etenim sine illo salvari nemo potest juxta Domini sententiam: Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non intrabit in regnum cœlorum. Igitur et parvulis necessarium illud est, utpote qui rei quoque
• Credo et in
• Credo in
• Credo remissionem peccatorum
• Cujusmodi erat status Innocentiae hominis sive puritatis et a peccando immunitatis?
• Cujusmodi in hoc Fidei Articulo continetur doctrina?
• DE BAPTISMO.
• DE COMMUNIONE SUB UTRARQUE SPECIE ET PARVULORUM.
• DE CONFIRMATIONE.
• DE FIDE.
• DE INVOCATIONE, VENERATIONE, ET RELIQUIIS SANCTORUM, ET SACRIS IMAGINIBUS.
• DE JUSTIFICATIONE.
• DE SACRAMENTIS IN GENERE.
• DE SACRAMENTO EXTREMÆ UNCTIONIS.
• DE SACRAMENTO MATRIMONII.
• DE SACRAMENTO ORDINIS.
• DE SACRIFICIO MISSÆ.
• DE SACROSANCTO EUCHARISTIÆ SACRAMENTO.
• DE SANCTISSIMIS PÆNITENTIÆ ET EXTREMÆ UNCTIONIS SACRAMENTIS.
• DE SANCTISSIMO PÆNITENTIÆ SACRAMENTO.
• DECRETUM DE CONONICIS SCRIPTURIS.
• DECRETUM DE EDITIONE, ET USU SACRORUM LIBRORUM.
• DECRETUM DE INDULGENTIIS.
• DECRETUM DE JUSTIFICATIONE.
• DECRETUM DE PECCATO ORIGINALI.
• DECRETUM DE PURGATORIO.
• DECRETUM DE SACRAMENTIS.
• DECRETUM DE SANCTISSIMO EUCHARISTIÆ.
• DECRETUM DE SYMBOLO FIDEI.
• DOCTRINA DE COMMUNIONE SUB UTRARQUE SPECIE, ET PARVULORUM.
• DOCTRINA DE SACRAMENTO EXTREMÆ UNCTIONIS.
• DOCTRINA DE SACRAMENTO MATRIMONII.
• DOCTRINA DE SACRIFICIO MISSÆ
• Datum Romæ apud S. Petrum die
• De Confessione.
• De Contritione.
• De Fide.
• De Purgatorio autem Igne, quid nobis judicandum?
• De Satisfactionis necessitate et fructu.
• De Transsubstantiatione.
• De asservando sacræ Eucharistiae Sacramento, et ad infirmos deferendo.
• De casuum reservatione.
• De cultu et veneratione huic sanctissimo Sacramento exhibenda.
• De differentia Sacramenti pœnitentiae et Baptismi.
• De effectu hujus Sacramenti.
• De institutione sacramenti Extremæ Unctionis.
• De ministro hujus Sacramenti, et tempore, quo dari debet.
• De ministro hujus sacramenti et Absolutione.
• De necessitate et institutione Sacramenti pœnitentiae
• De operibus Satisfactionis.
• De partibus et fructibus hujus sacramenti.
• De preparatione, quæ adhibenda est, ut digna veniam sacram Eucharistiam percipiat.
• De recta sententia
• De reliquis autem rebus creatis quid statuendum nobis est?
• De usu admirabilis hujus sacramenti.
• Decetne Sacram Scripturam communiter ab omnibus legi Christianis?
• Decimus fidei Articulus quis est?
• Defensio quidem Catholici nominis necessario postulat ut in profitendis doctrinis, quæ ab Ecclesia traduntur una sit omnium sententia, et summa constantia, et hac ex parte cavendum ne quis opinionibus falsis aut ullo modo conniveat, aut mollius resistat, quam veritas patiatur. De iis quæ sunt opinabilia, licebit cum moderatione studioque indagandæ veritatis disputare, procul tamen suspicionibus injuriosis, criminationibusque mutuis.—Quam ob rem ne animorum conjunctio criminandi temeritate dirimatur, sic intelligent universi: integritatem professionis Catholicae consistere nequaquam posse cum opinionibus ad
• Dei genitrix
• Deinde et Domini nostri Jesu Christi et sanctissimæ Deiparæ omniumque Sanctorum, quin et sanctorum Angelorum secundum eam, qua quibudam Patriarchis aut Prophetis apparuere, formam, imagines veneramur, adoramus et osculamur. Denique et Spiritum Sanctum sub ea, qua visus est columbæ specie, repræsentamus.
• Deipara
• Denique neminem praeter pium Sacerdotem, ab pio utique Episcopo canonice instituto sacerdotii charactere initiatur, juxta Orientalis Ecclesiae doctrinam hoc sacrosanctæ Eucharistiae credimus posse conficere Sacramentum. Hæc est compendiaria Orientalis Catholicae Ecclesiae hoc de sacramento doctrina veraque confessio et traditio
• Denique, ut per peccatum pudor terrorque conscientiam nostram invadunt: ita per pœnitentiam reedit nobis pax et fidicua ejusmodi, qualem erga parentes suos liber habent.
• Deus de Deo, lumen de lumine
• Deus est trinus, h. e. in essentia unus, tres habet subsistenti modos
• Dominos
• Dominum Deum nostrum, sed Dei Filium.
• Dositheus, miseratione divina Patriarcha Hierosolymitanus, his, qui audire avent, quænam sit Græcorum sive Orientalis Ecclesiae fides ac professio, quæve circa fidem orthodoxam sententia, nomine Christianorum omnium ad thronum nostrum apostolicum pertinentium nec non et peregrinorum fidelium in hanc sanctam et magnam urbem Hierosolymam pietatis ergo
convenientium (quibuscum circa res fidei Orientalis Ecclesia per omnia consentit) compendiosam hancce confessionem in testimonium coram Deo et hominibus ex sincera conscientia atque omni simulatione procul conscribit.

• Duodecimus fidei Articulus quis est?
• Eam porro, quam sanitis et eorum imaginibus ceterisque praedictis venerationem adhibemus, idololatriam esse si qui dicit, stultum ac inane reputamus. Nos enim soli in Trinitate Deo ac præter ipsum nemini latræ æcultum impedimus. Sanctos vero duplici modo veneramur, imprimis quidem relative ad Deum; quippe propter ipsum illos honoramus, deinde et in se ipsis, quoniam animatae Dei imagines illi sunt. Duliam porro esse qua Sanctos veneramur in se ipsis, supra definitum est, sanctas vero imagines relative; siquidem, qui exhibetur illis cultus, ad eam prototypa refertur. Quisquis enim colit imaginem, per imaginem colit prototypum, neque aliquantum dividitur separaturve honorem imaginis et prototypi; sed in eodem positus est, quemadmodum in prorege rex honoratur.

• Ecce ego vobiscum sum omnibus diebus usque ad consummationem sæculi.

• Ecclesiam non uni alicui loco etiam præciuo et clarissimo nominis sui decus acceptum referre. Quotquot enim certis locis continentur ecclesiæ, particulares sunt, ut Ephesina, ut Philadelphiensis, ut Laodicena, ut Antiochena, ut Hierosolymitana, ut Romana, ut Alexandrina, ut ceteræ item. Verum enim vero inter particulares istas ecclesias illa mater reliquarum dicitur, quæ prima omnium præsentia Christi ornata fuit ac salutem æternam veniamque peccatorum accepit, et ex qua annunciatio Evangelii in totum terrarum orbem primo propagata est, teste ipsa Scriptura (Luc. xxiv. 47)

• Ecquid sibi volunt duo hæcce nomina, Iesus, Christus
• Ejusmodi pestes sepe gravissimisque verborum formulis reprobantur in Epist. encycl.
• Eorum vero, qui peccatis impliciti non in desperatione defuncti sunt, sed quos adhuc superstites poenitura, at nullum fecerunt poenitentiae fructum, lacrimas videlicet effundendo genibus flexis in orationibus vigilando, semet ipsos afflictando, pauperes recreando, suam denique tum in Deum, quum in proximum caritatem
• Eorum vim bonorum mirabiliter, uti solet, persecutus est Augustinus pluribus locis, maxime vero ubi Ecclesiam Catholicam appellat iis verbis:
• Eos autem qui dicunt:
• Epist. ad Archeip. Fising. Gravissimas
• Epist. ad Archeip. Friburg. Qum non sine
• Epist. ad Archeip. Fising. Gravissimas
• Epist. ad Archeip. Fising. Gravissimas
• Epist. ad Archeip. Fising. Tuas libenter
• Epist. ad Epi. Montisregal. Singularis Nobisque
• Epist. ad eumdem Tuas libenter
• Epist. ad eumdem Tuas libenter
• Epist. encycl Noscitis et Nobiscum
• Epist. encycl. Incredbili
• Epist. encycl. Noscitis et Nobiscum
• Epist. encycl. Quanta conficiamur
• Epist. encycl. Quanto conficiamur
Epist. encycl. Qui pluribus
• Epist. encycl. Qui pluribus
• Epist. encycl. Qui pluribus 9
• Epist. encycl. Singulari quidem
• Ergo una divinitas in trinitate, quia dixit Symbolum; Credo in Deum Patrem, et in Jesum Christum, et in Spiritu Sancto.
• Et alibi:
• Et duas naturales voluntates in eo
• Et in
• Et in unum Dominum
• Et in unum Dominum nostrum
• Etenim baptismi symbola et verba baptismum praesignantia ac pericientia perfectam munditiam designant, idemque et illa, quibus appellatur, vocabula confirmant. Si enim per spiritum et ignem perfectas baptismum, perfectam utique munditiam
• Ex quo illud consequitur, potestatem publicam per se ipsum non esse nisi a Deo. Solus enim Deus est verissimus maximusque rerum dominus, cui subesse et servire omnia, quæcumque, necesse est: ita ut quicumque jus imperandi habent, non id aliunde accipiant, nisi ab illo summo omnium principe Deo.
• Fideliter
• Fidem vero et spem et perseverantiam et mandatorum observationem ac, ut praediximus, cœlestium cumprimis habere petitionem, quin et fructus id genus quam plurimos, quos frustra recenseamus. Denique sine intermissione fieri, et qua stendo, qua genua flectendo peragi. Tanta vero est orationis utilitas, ut animæ cibus et vita merito censetur. Et hæc quidem omnia sacris ita manifeste colliguntur e Scripturis, ut insipienti aut cœco, meridie ac sereno cœlo de solis lumine dubitanti, similis ille sit, qui probationem eorum exegerit.
• Hæc ex multis paucia sufficiant ad eversionem mendacii, quod adversus Orientalem Ecclesiam excogitaverunt adversarii nostri, in medium illationis mendacii sui nutantia et impiam, dicti Cyrilli capita. Sint vero haereticis nos injuste quidem traducentibus in signum non contradictionis sed in
• Haeretici vero, quum eorum, quæ fidelibus mandavit Christus, nihil relinquire integrum statuerint, et illam canino ore arrosere. Id tamen tam aperta circa orationem impietatis tandem erubescentes, orare omnino minime prohibent; sed monachorum orationibus comeventur; ea nimium mentem, ut simpliciorum odium in monachus exspectat: quintus eorum eu profanorum ac novatorum nec ad spectum sustineant et Catholicæ atque Apostolicae atque Apostolicae fidei ab illis exponi dogmata multo minus patiantur. Prudens enim est in malum diabolus et ad confingendas calumnias ingenuus. Unde et ejus asseclas—cujusmodi sunt isti maxime, quibus de loquimur, haeretici—non tam pietatis propositum, quam homines ad malorum abyssum detrudendi et ad ea, quæ non visitat dominus, loca rapiendi, movet institutum.
• Hac lege fidei manente, cætera jam disciplinæ et conversationis admittunt novitatem correctionis, operante scilicet et proficiente usque in finem gratia Dei
• Hanc quidem universa recipit haereticorum colluvies, at sub metaphoris et æquivocationibus, nec non et humanæ sapientiae sophismatis sperperam interpretantur; quæ sunt distincta, confundunt, atque in rebus ab omni joco alienis nugantur. Quippe si alteri atque alteri diebus singulis novus probaretur scripturæ sensus: eadem ipsa per gratiam Christi hactenus Catholica non perstitisset
Ecclesia, unam eamdemque retinens de fide sententiam, illique semper eodem modo et inconcusse adherens; sed in infinitas foret factiones conscissa ac variis hæreticorum sectis divisa; nec esset veritatis columna et firmamentum sancta Ecclesia, immaculataque ac sine ruga, sed congregatio improborum, cujusmodi esse manifestum est conventum hæreticorum ac potissimum Calvinistarum, quos quidem non

• Hanc vero auctoritatem in se ipsa absolutam planeque sui juris, quæ ab assentatrice principum philosophia jamdiu oppugnatur, Ecclesia sibi asserere itemque publice exercere numquam desit, primis omnium pro ea propugnabat Apostolis, qui cum disseminare Evangelium a principibus synagogæ prohiberentur, constanter respondebant.

• His et nonnulla adversum nos ridicula penitusque contemnenda homuncio quidam apud Carentonium Claudius nomine, uti diximus, adjicit. Sed et inter fabulas, quæcunque dixit ille, recensemus, ipsumque circulatorem ac funditus illiteratum agnoscimus. Etenim etiam post Photium quam plurimi apud Orientalem Ecclesiam exstiterunt et sunt per virtutem Spiritus Sancti sapientia, theologa et sanctitate præstantes.

• Hoc ipsum et Paulo contigit. Ait enim: Habemus thesaurum in vasis fictilibus. Ast singulis in Ecclesiis, quarum per facultates licet, quemadmodum apud nos Ierosolymis,

• Hujusmodi doctrinas, quæ nec humanæ rationi probantur, et plurimum habent in civilem disciplinam momenti, Romani pontifices decessores nostri, cum probe intelligerent quid a se postularet apostolicum munus, impune abire nequaquam passi sunt. Sic Gregorius XVI per Encyclicas letteras hoc initio

• Hujusmodi igitur innocentiæ ac impeccabilitatis in statu simillimus Angelis homo erat. Simulac vero per transgressionem præcepti peccavisset, continuo eodem Paradisi loco, suscepto peccati statu, mortalis evasit, tradente ita Scriptura (Rom. vi. 23)

• Hunc missum a Patre in Virginem

• Hunc passum

• I.

• I. Ego —— firma fide credo et profiteor omnia et singula, quæ continentur in symbolo fidei, quo sancta Romana Ecclesia utitur, videlicet:

• II.

• II. Apostolicas et ecclesiasticas traditiones, reliquasque ejusdem Ecclesiæ observationes et constitutiones firmissime admitto et amplector.

• II.—RATIONALISMUS MODERATUS.

• III.

• III. Item sacram Scripturam juxta eum sensum, quem tenuit et tenet sancta mater Ecclesia, cujus est judicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam, nisi juxta unanimum consensum patrum ac iis interpretari.

• IV.

• IV. Profiteor quoque, sepet esse vere et proprie sacramenta novæ legis a Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria: scilicet baptismum, confirmationem,

• IX. Firmissime

• Iam quoniam primo loco Angelos creavit Deus, dic queso quidnam de iis statuendum habemus?

• Iadem in divinis valent vocabula Praæscientiæ, Praædestinationis atque Providentiæ?

• Iademque alicie loco male sapientes reprehendens politicos philosophos:
Illo igitur fortasse die univers

In hujus itaque celebratione sacramenti Dominum nostrum Jesum Christum credimus esse præsentem, non quidem secundum figuram aut imaginem neque etiam secundum quamdam ut ceteris in sacramentis gratiae excellentiam neque secundum simplicem, quam et in baptismo patres nonnulli

In quoClasses distribuuntur Angeli?

Incruentum vero tradidit sacrificium dicens: Accipite et manducate, hoc est corpus meum; et: Bibite ex hoc omnes, hic est sanguis meus Novi Testamenti; item et quum dixit: Nisi manducaveritis carmem filii hominis; non habebitis vitam in vobis.

Incruentissimam pariter adversarii nostri premunt argumentationem, quum Orientales nonnullos sacerdotes realem ac veram panis in corpus Domini conversionem minime confiteri inde probari contendunt, quod panem sanctum in aliqua templi loco extra Bema sive Sanctuarium ligneis inclusum thecis ad aliquam appendum columnam asservant. Neque enim negamus, pauperes quosdam sacerdotes ligneis in vasis Dominicum corpus asservare; verum nec lapidibus nec marmoribus honoratur Christus; sed mentem sanam et cor purum a nobis exposcit.

Insuper venerandæ ac vivificæ Crucis lignum, in quo pro salute mundi Salvator noster passus est, quin et ejusdem Crucis signum veneramus et adoramus, item et quod apud Bethleem est præsepe, per quod ab irrationali affectu liberati sumus, item et Calvariae locum, et quod theca fuit vitæ sepulcrum, ceteras denique res sanctas, quas adoramus: sancta videlicet evangelia, nec non et sacra vasca, in quibus sacrificium incruentum celebratur. Sed et annuis commemorationibus festisque solemnibus, sacræ ædificis et anathematis sanctos ornamus et honoramus.

Inter hæc que modo dicta fuere, suborta mihi cupido noscendi, quonam

Ita fit ut unicuique animæ non confusum aut extremeum corpus, sed unum quod habuerat reparetur; ut consequenter possit pro agonibus præsentis vitae cum anima sua caro vel pudica coronari, vel im pudica puniri.

Ita sane majestatem imperii reverentia civium honesta et libens comitabitur. Etenim cum semel in animum induxerint, pellere qui imperant auctoritate a Deo data, illa quidem officia justa ac debita esse sentient, dicto audientes esse principibus, eisdemque obsequium ac fidem praestare cum quadam similitudine pietatis, quæ liberorum est erga parentes.

Itaque Deus humani generis procuracionem inter duas potestates partitus est; scilicet ecclesiasticam et civilem, alteram quidem divinam, alteram humanas rebus praepositam. Utraque est in suo genere maxima: habet utraque certos, quibus contingat, terminos, eosque sua cujusque natura caussaque proxima definitos; unde aliquid velut orbis circumscribitur, in quo sua cujusque actio jure proprio versetur. Sed quia utriusque imperium est in eosdem, eum usum venire possit, ut res una atque eadem, quamquam aliter atque aliter, sed tamen eadem res ad utriusque judiciumque pertineat, debet providentissimus Deus, a quo sunt ambæ constituæ, utriusque itinera recto atque ordine composuisse.

Itaque omnibus pontificum decessorum in hac ipsa causa decretis usque quamque assentientes eaque plenissime confirmantes ac veluti renovantes auctoritate nostra, motu proprio, certa scientia, pronunciamus el declaramus, ordinationes ritu anglicano actas, irritas prorsus fusse et esse, omninoque nullas.

Itaque quamvis regeneratis conspicua sit fides sanctissimæ Trinitatis et incarnatio filii Dei, ejusdem passio, resurrectio, in cœlos ascensio, item et regenerationis ac judicii veritas pro quibus mortem
subire multi non dubitarunt;—haud tamen necesse est imo impossible, et ea scire omnes, quæ solis
sapientia et sanctitate exercitatis Spiritus Sanctus manifestat.

• Itaque secundum nostrum concipiendi statuendique modum recte atque probabiliter etiam de Deo
dici potest: ordine primam Præscientiam esse, secundam Prædestinationem, denique creatis jam
rebus earum sequi Providentiam.

• Itaque tres una in essentia personas sanctissimam Trinitatem appellamus, quæ ab omni creatura
continuo benedicitur, glorificatur et adoratur.

• Itaque, quales esse dicant monachorum orationes, interrogandi sunt; et si quidem a se ipsis aliqua
aliena vel orthodoxæ Christianorum professioni dissentancea fecisse monachos probaverint; jam
adversus monachos cum illis causam agimus, eosque non modo monachos non esse dicimus, sed
neque Christianos. Sin vero gloriam et mirabilia Dei et intenta mente assidue et indesinenter et
omni tempore enarrant monachi Deumque pro viribus humanis hymnis et canticis celebrant, nunc
quidem Scripturæ verba psallentes, nunc

• Item ante usum statim a consecratione ac post usum, id quod sacris in pixibus communioni
moribundorum asservatur, corpus esse Domini verum et a se ipso ne vel levissime quidem diversum,
quantem ante usum et post

• Item et honore supremo colendum esse cultuque latræ adorandum idem Domini corpus et
sanguinem, quæ sunt in Sacramento Eucharistiae. Quippe sanctissimæ Trinitatis et corporis
sanguinisque Domini una est adoratio.

• Item et ipsum distribui Domini corpus et sanguinem purissimum inque communicantium sive
piorum sive impiorum os ac stomachum introduci: nisi quod remissionem peccatorum vitamque
piis ac dignis impertitur aeternam, impiis vero ac indignis damnationem pœnamque accersit
sempiternam.

• Item et verum ac propitiatorium esse Sacrificium, quod pro fidelibus omnibus tum vivis tum
defunctis nec non et pro utilitate omnium offeratur, uti et in hujusce Sacramenti precibus exprimitur,
quas juxta id, quod a Domino mandatum acceperant, Apostoli Ecclesiæ tradiderunt.

• Item facta panis et vini consecratione nec panis nec vini manere amplius substantiam credimus,
sed ipsum corpus et sanguinem Domini sub panis et vini specie et figura, id est, sub panis
accidentibus.

• Item manibus dentibusve concidi quidem Domini corpus et sanguinem ac dividit; verum per accidens
dumtaxat sive penes accidentia panis et vini, per quæ et visibilia ea esse et contractabilia in confessio
est: at insecta prorsus et indivisa secundum se permanere. Unde et Catholica dixit Ecclesia:
Conciditur et dividitur, quum membratim concidatur, nequaquam dividitur, semper manducatur,
et nunquam consumitur: sed digne accedentes sanctificat.

• Item nequaquam sub divisione qualibet ac minima panis et vini transmutati particula esse partem
corporis et sanguinis Domini—quippe hoc sine blasphemia et impietate nemo dixerit—sed totum
ac integrum Dominum Christum secundum substantiam, animam videlicet suam et divinitatem,
id est, Deum perfectum et perfectum hominem. Unde et multæ quam per orbem una et eadem
hora celebrantur Missæ, haudquaquam Christi plures plurave Christi sunt corpora, sed unus in
omnibus ac singulis fidelium ecclesiis vere ac realiter præsens est ipse Christus, unum et corpus
est, et sanguis unus. Atque id quidem, non quod illud, quod in coelo est, Domini corpus super
altaria descendat, sed quod post consecrationem conversus ac

• Lettera di S. S. PIO IX. al Re di Sardegna 9 settembre 1852.

• Litt. Apost. Ad apostolicæ
Litt. Apost. Ad apostolicae
Litt. Apost. Cum catholica
Litt. Apost. Multiplices inter
Mansissent profecto eadem bona, si utriusque potestatis concordia mansisset: majoraque expectari jure poterant, si auctoritati, si magisterio, si consilii Ecclesiæ majore esset cum fide perseverantiaque obtemperatum. Illud enim perpetuæ legis instar habendum est, quod Ivo Carnutensis ad Paschalem II pontificem maximum præscripsit:
Melchizedeki.' Idem alibi (Heb. ix. 14

Mihi vero subit admirari, quomodo ob collapsos fortassis vetustate sacramii muros dominicum corpus extra sacramium haereticorum viderint appensum, unde et absurdissima conficiunt; Christum vero non viderint infantis specie in disco sacri bematis fornici depictum. Apertissime enim utique nossent ac verissime concluerent, Orientales, ut nequaquam figuram aut gratiam, aut id genus quidpium in disco sed ipsum Christum repræsentant, ita et credere, panem eucharisticum nihil aliud quam ipsum corpus Domini substantialiter esse.

N. B.—Cum rationalismi systemate cohærent
N. B.—Huc facere possunt duo ali errores de clericorum cælibatu abolendo et de statu matrimonii statui virginitatis anteferendo.
N. B.—Præter hos errores explicite notatos, alii complures implicite reprobantur, proposita et asserta doctrina, quam Catholici omnes firmissime retinere debeant, de civili Romani Pontificis principatu.
Nam unigenitus Dei filius societatem in terris constituit, quæ Ecclesia dicitur, cui excelsum divinumque munus in omnes sæculorum ætates continuandum transmisit, quod ipse a Patre acceperat.
Neque minus inepte garriunt, non posse Ecclesiam absque violentia et tyrannide ab quibusdam cibis abstinentiam et jejunia constituere. Enimvero recte admodum ad carnis et passionum prorsus mortificationem orationem et jejunia, quorum amantes ac exempla exstiriere sancti omnes, sollicitate praepipt: quibus, ac celestis ope gratiae dejecto cum exercitibus et virtutibus suis adversante nobis diabolo, propositum sibi cursum perquam facile fideles absolvunt. Hunc igitur quum inculpata ubique Ecclesia spectat, vim nullam, nullam adhibet tyrannidem, sed hortatur, sed admonet, sed ea, quæ Scripturæ sunt, edocet, illaque Sancti Spiritus operante virtute persuadet.
Nihilominus quia in lucem prolata veritas solet sua sponte late fluere, hominumque mentes sensim pervadere, idcirco nos conscientia maximi sanctissimique officii, hoc est apostolica, qua fungimur ad gentes universas, legatione permoti, ea quæ vera sunt, libere, ut debemus, eloquimur; non quod non perspectam habeamus rationem temporum, aut repudianda ætatis nostræ honesta atque utilia incrementa putemus, sed quod rerum publicarum tutiora ab offensionibus itinera ac firmiora fundamenta vellemus: idque incolini populorum germana libertate; in hominibus enim mater et custos optima libertatis veritas est:
Non comprobamus, sed omnino prohibemus.
Non decet. Enimvero omnem scripturam divinitus inspiratam et utilem novimus, et ita ex se necessariam, ut pie sine illa vivere nullatenus quisquam possit. Hanc tamen haudquaquam convent omnes legere; at eos dumtaxat, qui ad profunda, quæ in illa latent, Spiritus arcanæ convenieni discussione incumbunt, quive eam, qua scrutanda, docenda, legenda est Scriptura Sacra, rationem probe norunt. Inexercitatis autem et Scripturam
• Non est mensurabilis in sua natura, quia illocalis est, incircumscriptus, ubique totus, ubique praesens, ubique potens.
• Non per alios dispositionem salutis nostræ cognovimus, quam per eos
• Nonum Ecclesiæ præceptum quodnam est?
• Nonus fidei Articulus quis est?
• Nos vero et semper, et nunc magis, ut instructiores per Paracletum, Deductorem scilicet omnis veritatis
• Numquid aliud est, quod de Deo rebusque ab eo creatis ex hoc Articulo disci possit?
• Numquid vero eidem omnes homines peccato sunt obnoxii?
• Numquid vero in eodem beatitudinis gradu, postquam et vita exsesserunt, collocatae Sanctorum animae sunt?
• Octavus fidei Articulus quomodo habet?
• Omega, principium et finis, ait Dominus, qui est, qui fuit, quem Dominus, omnipotens.’ Idem ait et Archangelus Gabriel (Luc. i. 37)
• Oratores nostri quum sint et ab Catholica Ecclesia habeantur sancti, quemadmodum in octavo capitulo dictum est; dicendi modo tempus est, eos a nobis ceu amicos nostrosque apud Deum universorum intercessores honorari. Porro duplum Sanctis cultum adhibemus. Alterum quippe verbi divini matri, quem hyperduliam appellamus. Enimvero Dei et hujus quidem solius ut famula vere sit et ipsa Deipara; at mater ejus est, utpote quæ unum e Trinitate in carne genuit. Quare omnium quum Sanctorum tum Angelorum longe superior praedicatur;
• Orthodoxa
• Pœnitentiam, in qua sacramentalis includitur confessio, tunc tradidit, quum dixit: Quorum remiseritis peccata, remittuntur eis; quorum retinneritis, retenta sunt; item et quum dixit: Nisi pœnitentiam habueritis; omnes similiter peribitis.
• PIUS EPISCOPUS, SERVUS SERVORUM DEI SACRO APPROBANTE CONCILIO AD PERPETUAM REI MEMORIAM.
• Pasce agnos … pasce oves
• Personales Dei proprietates quæ sunt?
• Poro quid de malis Angelis sentiendum nobis?
• Porro æque ac Ordo Baptismus characterem imprimit indelebilem: unde, quemadmodum eodem ordine initiari bis nemo potest; ita nec recte semel baptizatus iterum baptizari, ut in mille peccata forte prolapus, imo ut a fide etiam apostata. Enimvero converti ad Dominum quisquis voluerit; eam, a qua exciderat, per Pœnitentia sacrum recuperat adoptionem.
• Porro baptismi materia aqua pura est seu naturalis et non ullus alius liquor. Per solum autem sacerdotem perficitur; urgente tamen inexcusabili necessitate potest et per alium hominem conferri, modo sit orthodoxus et convenientem sacro baptismati scopum intendat. Effectus porro baptismi breviter recensendi. Primus est originalis peccati remissio et aliorum, quotquot voluntate propria is qui baptizatur admitis. Secundus ab æternis, que sive propter originale sive propter propria mortalia peccata manebant hominem, penitus eximis. Tertio immortalitatem baptizatis impetitur, quippe a peccatis praecedentibus eos emundans in Dei templis restituit. Neque dicere licet omnia prorsus, quæ Baptismum præcessere, peccata, per hunc non deleri, sed manere quidem at non imputari. Extrema etenim id impietatis est et pietatis abnegatio censenda magis quam confessio. Imo vero omne, quodcunque peccatum, quod ante baptismum aut est aut fuit, deletur atque perinde, ac si nunquam estitisset, reputatur.
Porro naturali et supernaturali constant sacramenta: neque nuda illa sunt divinarum signa promissionum, quippe ita nihil ab circumcisione discreparent; quo quid miserabilius dici possit? Imo vera ea esse instrumenta his, qui initiantur illis, gratiam necessario conferrent, qui ad doctrina Christiana aliquem id omnino existimamus, utpote eucharistiae sacramento contrarium, quod ab substantiali quidem verbo institutum et a sancto spiritu sanctificatum, rei, quam significat, nimimum

Porro quam homini respiratio et sol mundo, tam necessarius in Ecclesia nobis videtur episcopatus. Unde et ad episcopalis dignitatis encomium pulchre nonhulli dixere, quod Deus in celesti primogenitorum Ecclesia est et sol in mundo, hoc in sua quemlibet Ecclesia episcopum esse, utpote qui gregem suum illustret, foveat, et Dei templum efficiat.

Porro si quæ fecerunt Apostoli, quæ Prophetæ, imo—dicere liceat—et quæ sancti patres atque ipsius Christi progenitores; haec ipsa faciunt et monachi: utique donoru largitatis Spiritus Sancti fructus esse orationes monachorum manifestum est. Quas vero novitates induxere Calvinistæ, tum circa Deum resque divinas blasphemando, quom Scripturam

Potest igitur naturaliter homo nondum regeneratus ad bonum morale

Præterea verbo Transsubstantionis

Primus Fidei Articulus quis est?


Quæ vero e Scripturis in confirmationem suæ novitatis assumunt, non sic ipsis favent,

Quænam Dei Proprietates sunt?

Quænam Essentiales Dei Proprietates sunt?

Quænam sunt Præcepta ecclesiæ?

Quam de Deo habere debeo opinionem?

Quam doctrinam iste nos fidei Articulus

Quam obrem filius Dei vocatur Unigenitus?

Quamobrem omissis ceteris, unum hoc Omnipotentiae

Quando autem Dei solius hoc esse adfirmas, nosse omnia, occulta videlicet et aperta: quo igitur pacto tum Angeli tum inter mortales Prophetæ eadem cognoverunt?

Quando autem lapsurum Adamus norat Deus, quid ita, quæso, illum condidit?

Quando autem nomen Creatoris in hoc Articulo positum est, num igitur rerum omnino omnium conditor Deus est?

Quartum Ecclesiae præceptum quodnam est?

Quartum Spiritus Sancti donum, quodnam est?

Quartum in hoc Articulo, quid est?

Quartum, quod hic docet Articulus, quid est?

Quartus fidei Articulus quis est?
Quasi pro miraculo facto Deum collaudat.
Quem in finem instituta sunt mysteria?
Qui fructus ex hoc Mysterio nascuntur?
Qui fructus hujus mysterii sunt?
Qui ut bonus, immo plus quam summe bonus, quamvis in semet ipso longe perfectissimus gloriosissimusque esset, quo tamen et alia Entia, gloriam ipsius celebrando, bonitatem ejusdem participarent, totum hunc mundum ex nihilo effinxit. Ceterum quidnam omnino in natura sua Deus sit, id ipsum res creata nulla satis assequi ac percipere potest: non visibilis modo sed ne invisibilis quidem, sive Angeli ipsimet, quoniam nulla penitus inter creatorem et rem creatam comparatio proportioque intercedit. Sed illud denique nobis ad pietatem satis esse potest (teste Cyrillo Hierosolymitano, Catechesi VI. p. 40, Morell.). Si recte tenemus, Deum nos habere, Deum unum, eumque sempiternum; atque similem semper et eundem sibimet ipsi: præterque illum, Deum existire neminem, quemadmodum idem ille Deus per Prophetam (Jes. xliv. 7)
Quibus in rebus hæc duo consistunt?
Quid autem duo hæc verba, Lucem de luce
Quid autem si neque Apostoli quidem Scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt iis quibus committebant ecclesias? Cui ordinationi assentiunt multæ gentes barbarorum, eorum qui in Christum credunt, sine charta et atramento scriptam habentes per Spiritum in cordibus suis salutem, et veterem traditionem diligenter custodientes
Quid de iis vero judicandum, qui decedentes in offensa apud Deum sunt?
Quid de sanctis imaginibus et cultu sanctorum sentire debemus?
Quid docet sancta Ecclesia, in hoc fidei Articulo?
Quid doctrinæ in hac salutatione inest?
Quid est Arbitrium liberum?
Quid est Fides?
Quid est mysterium sive sacramentum?
Quid est primum mysterium sive baptismatis?
Quid hic docet Articulus?
Quid hic fidei Articulus docet?
Quid hic fidei Articulus docet?
Quid hic fidei Articulus fideles docet?
Quid igitur sentiendum de eleemosynis piisque officiis, quæ in refrigerium mortuorum præstantur?
Quid in hoc Mysterio observandum?
Quid in hoc Mysterio spectandum?
Quid in hoc fidei Articulo sancta docet Ecclesia?
Quid iste docet Articulus?
Quid iste nos Articulus docet?
Quid nobis de hac salutatione censendum?
Quid observandum in hoc Mysterio?
Quid observandum nobis in hoc Mysterio?
Quid præterea in hoc Articulo continetur?
Quid secundo loco hic docet Articulus?
Quid tenere atque observare Orthodoxus et Catholicus homo Christianus debet, ut æternæ olim vitæ heres fiat?
• Quid tertio loco hic Articulus docet?
• Quid vero prius credere, tum deinde bona opera efficere debet Christianus?
• Quidnam commodi nanciscetur homo ex quattuor rerum istarum recordatione?
• Quidnam hic Articulus docet?
• Quidnam in hoc Mysterio observandum?
• Quidnam iste nobis exponit Articulus?
• Quidnam tertium iste docet Articulus?
• Quinam hujus Mysterii fructus sunt?
• Quinam locus peculiariter animabus eorum destinatus est, qui in gratia Dei vita concedunt?
• Quinam secundus fidei Articulus est?
• Quintum Ecclesiæ præceptum quod est?
• Quintus Fidei Articulus, quis est?
• Quo factum est, ut celestis Pater, Pater misericordiarum, et Deus totius consolationis
• Quo pacto fit sacramentale sacerdotium?
• Quo ritu signum venerabilis et vivificæ crucis in nobis formare debemus?
• Quocirca ad majorem gloriosæ Christi resurrectionis fidem ac gloriam, quodam quasi instinctu commoti, ad Pilatum adeunt ajuntque (Matt. xxvii. 64)
• Quod ita necessaria est in Ecclesia dignitas episcopalis, ut, ea submota, neque Ecclesia neque Christianus aliquis esse aut dici possit. Quippe apostolorum successor episcopus impositione manuum et
• Quod perspicue nos docet Apostolus (Rom. viii. 29)
• Quod vero ad impietates ceteras addidere Calvinistæ, non alium esse episcopi quam simplicis sacerdotis gradum posseque absque episcopis ecclesiam esse et a quibusdum sacerdotibus gubernari, item non ab episcopo dumptaxat, sed etiam ab sacerdote posse sacerdotem ordinari; quin et a pluribus sacerdotibus episcopum; atque ejusdem impietatis participem esse deblerant Orientalem Ecclesiam—qua utique de caussa caput decimum ab Cyrillo conscriptum est—juxta eam, quæ a principio in Orientali Ecclesia obtinuit, sententiam planius dicimus:
• Quod vero scelestissimi ajunt hæretici, ut eodem capite habetur, Deum nullo prorsus respectu ad prædestinatorum reproborumve opera illos prædestinare, hos damnare, abominandum ducimus et sacrilegum. Secum enim ita Scriptura pugnaret, utpote quæ fideli salutem
• Quodnam octavum Ecclesiæ est præceptum?
• Quodnam primum Spiritus Sancti charisma est?
• Quodnam quartum est mysterium?
• Quodnam quintum Spiritus Sancti charisma est?
• Quodnam quintum est, quod hic docet Articulus?
• Quodnam quintum et Mysterium?
• Quodnam secundum Ecclesiæ præceptum est?
• Quodnam secundum est, quod hoc Articulo docetur?
• Quodnam secundum in Ecclesia Christi Mysterium est?
• Quodnam septimum Ecclesiæ est præceptum?
• Quodnam septimum Ecclesiæ mysterium est?
• Quodnam sextum est Mysterium?
• Quodnam sextum est, quod hic tractat docetque articulus?
• Quodnam tertium Ecclesiæ præceptum est?
• Quodnam tertium Spiritus Sancti donum est?
• Quodnam tertium est Mysterium?
• Quodnam tertium est eorum, quæ hoc Articulo docentur?
• Quoniam vero rerum omnium

• Quos vero allegant sanctos, adorationem imaginum asserentes illicitam, nostris potius quam illorum favere partibus æstimamus; quandoquidem acerrimis disputationibus suis in eos dumtaxat invehebantur, qui latræ cultum sacrís imaginibus impendebant, quive parentum suorum defunctorum effigies in ecclesias inferebant, quos et insuper anathemati subjecere; non autem in rectum tum sanctorum tum sacrarum imaginum tum et venerandæ crucis ceterorumque prædictorum cultum; maxime quum ab Apostolorum temporibus decoratam sacrís imaginibus ecclesiam eisque adhibitum ab fidelibus cultum quam plurimi tradant et attestentur, quibuscum et quos secuta sancta œcumenica synodus

• Quosnam libros Sacram Scripturam vocas?
• Quot Catholicæ atque Orthodoxæ fidei Articuli sunt?
• Quot ad hoc Mysterium necessarie res sunt?
• Quot et quenam Spiritus Sancti Charismata sunt?
• Quot et quinam sunt fructus Spiritus Sancti?
• Quot res ad Mysterium opus sunt?
• Regula est autem fidei, … illa scilicet qua creditur

• Resp.
• Responsio.

• Revera Jesus Christus Apostolis suis libera mandata dedit in sacra, adjuncta tum ferendarum legum veri nominis facultate, tum gemina, quæ hinc consequitur, judicandi puniendique potestate:

• Rursus:

• S. f. 64, Ald. p. 604, Par. adde p. 431): Primum (nimirum ex illo), Patri reddemus: secundum Filio: tertium Spiritui Sancto: ut inde palam fiat, existere re vera in Divinitate Trinitatem. Tum præterea quare æquali ratione nullaque differentia ant exceptione in nomen Patris, Filii et Spiritus Sancti baptizemur? Quapropter quod secundum naturam Patre est: id ipsum et Filius et Spiritus Sanctus est. Atqui Pater natura verus et æternus Deus est, rerumque omnium, quæ sub adspectum veniunt aut non veniunt, conditor; talis igitur omnino tum Filius est, tum Spiritus Sanctus, sibique invicem consubstantiales sunt, docente ita Ioanne Evangelista (1 Joh. v. 7

• Sacram absque discrimine vel penes literam aut alieno a pietate sensu intelligentibus Ecclesia Catholica utique, per experientiam de dispendori certa, lectione ejus interdixit. Itaque omnis quidem fidelibus Sacram audire Scripturam quatenus corde creand ad justitiæ, ore autem confessionem promant ad salutem, permissum est; aliquos vero scripturaæ ac veteris potissimum instrumenti libros legere, predictis ac consimilibus de causis prohibitum. Et vero perinde est, Sacraæ Scripturaæ lectione inexcercitatos prohibere ac solidiori abstineant cibo infantibus imperare.

• Sacram perperam interpretando, decurtando et injuriose tractando; diaboli sophismata esse dicimus et inventa.

• Sacramentum Ordinis tradidit, dicens: Hoc facite in meam commemorationem; item et quam dixit: Quæcunque ligaveritis et solveritis super terram, erunt ligata et soluta in cœlis.

• Sacramentum vero matrimonii
Sancti Spiritus invocatione datam sibi a Deo ex successione continua ligandi solvendi potestatem quum acceperit; viva Dei imago est in terris et auctoris sacrorum Spiritus operationis participatione plenissima fons omnium Ecclesiæ sacramentorum, quibus ad salutem pervenimus.

Sanctos quippe eo, quo supra diximus, cultu veneramur nec non et sanctas imagines, quas ad templorum ornamentum depingimus, ut librorum instar inibi sint et ad virtutum Sanctorum imitationem, memoriam, amoris incrementum, atque ad jugem Dei quidem ceu Domini et Patris, Sanctorum vero ceu servorum ejus, nostrorum autem adjutorum iusta ac oratorum obsecrationem rudiores, excitentur.

Sanctum denique oleum sive extrema unctio apud Marcum legitur, et aperto Jacobi fratris domini testimonio comprobatur.

Sciendum sane est quod in Ecclesiæ Romanæ Symbolo non habetur additum

Secunda, Sacerdos

Secundum Spiritus Sancti donum, quodnam est?

Secundum hoc Articulo contentum, quid est?

Secundum quas

Secundum, quod hoc Articulo docetur, quodnam est?

Sed et fusius juxta ac lucentius de istis dictum est in libro, qui Confessio orthodoxa Ecclesiæ Orientalis

Sed et hominum ita simpliciter ac sine caussa danmatorum auctorem statuere divinam voluntatem, insania quanta? quæ major Deo inseratur calumnia? quanta in supremum Numen injuria? quanta blasphemia? Quippe intentatorem malorum esse Deum et omnium ex æquo salutem velle, ceu apud quem personarum acceptio nulla est, cognoscimus, et his qui pravis voluntatibus ac secundum impenitens con

Sed hoc de solo homine cogitandum est. Nam reliquæ res creatas (præter Angelos, qui jam in vado salutis extra omnem aleam positi sunt), divina Prædestination non complectitur, quippe libertate Arbitrii destitutas, ideoque nec ullis vitiorum maculis adspersas. Quidquid enim faciunt, naturali instinctu faciunt, unde neque supplicio aliquo plectuntur, neque laudis gloriamque præmiis ornantur.

Sed vetus tamen illa est atque antiqua vituperatio, quod Ecclesiam aiunt esse cum rationibus rei publicæ dissidentem, nec quicquam posse ad ea vel commoda vel ornamenta conferre, quæ suo jure suaque sponte omnis bene constituata civitas appetit. Sub ipsis Ecclesiæ primordiis non dissimili opinionis iniquitate aggregati christianoti, et in odium invidiamque vocari solitos hac etiam de caussa acceperim, quod hostes imperii dicerunt; quo tempore malorum culpam, quibus esset perculsa respublica, vulgo libebat in Christianorum conferre nomen, cum revera ultor scelerum Deus penas a sontibus justas exigeret. Ejus atrocitas calumniae non sine caussa ingenium armavit stilumque acuit Augustini: qui præsertim in

Sententia firma quæ est in Spiritu Dei, qui pæstat agnitionem veritatis, qui dispositiones Patris et Filii exposit, secundum quas aderat generi humano quemadmodum vult Pater.

Septimum Spiritus Sancti donum, quodnam est?

Septimus fidei Articulus quis est?

Sequentes igitur sanctos patres, unum eundemque confiteri

Sermo ipsius, qui ex ipso processerit

Sessio Decimaquarta,

Sessio Decimatercia,

Sessio III. Habita die
•Sessio Quarta,
•Sessio Quinta,
•Sessio Septima,
•Sessio Sexta,
•Sessio Tertia,
•Sessio Vigesimaprima,
•Sessio Vigesimaquarta,
•Sessio Vigesimquaenta,
•Sessio Vigesimasecunda,
•Sessio Vigesimateria,
•Sextum Ecclesiæ præceptum quodnam est?
•Sextum Spiritus Sancti charisma, quodnam est?
•Sextus fidei Articulus quis est?

Si legentibus omnibus perspicua esset Sacra Scriptura Christianis, nequaquam perscrutari scripturas his, qui salutis desiderio tenentur, Dominus mandasset; frustra quoque Paulus positam a Deo in Ecclesia doctoratus gratiam scripsisset, neque intellectu difficilia habere Pauli epistolas Petrus diceret. Maximam itaque constat esse scripturæ altitudinem juxta ac sensuum ejus amplitudinem ac doctissimis proinde divinisque hominibus ad ejus indagationem veramque intelligentiam ac rectum sensum, Scripturæ et ejusdem auctori Spiritui Sancto consonum, opus esse.

Si norat igitur omnia Deus antequam conderet, an bona ac mala omnia item prædestinavit, ne aliter fiant, quam fiunt.

Simili ratione nec potest Ecclesia libertatem probare eam, quæ fastidium gignat sanctissimarum Dei legum, debitamque potestati legitimæ obedientiam exuat. Est enim licentia verius, quam libertas rectissimeque ab Augustino

Similiter et Ioannes Baptista testator, Iesum, qui insons omnino et ab omni peccati contagione intactus esset, nostra ob peccata supplicium pertulisse; ita enim ille (Ioh. i. 29

Similiter ponitur in officiis caritas mutua, benignitas, liberalitas: non distrahitur in contrarias partes, pugnantibus inter se præceptis, civis idem, et Christianus: denique amplissima bona, quibus mortalem quoque hominum vitam Christiana religio sua sponte explet, communitati societatisque civili omnia queruntur: ita ut illud appareat verissime dictum:


Siquidem manifestissime, qualem sacris imaginibus adhibere oporteat cultum et ea, quæ supra dicta sunt, demonstrant; quoscunque vero, quum qui laetræ cultum sacris imaginibus impendunt, tum qui fideles, honorem imaginibus deferentes, idololatriæ insimulant, anathematizat et excommunicationi subjicit. Et nos igitur cum ipsis eos omnes, qui sive sanctum, sive angelum, sive imaginem, sive crucem, sive reliquias sanctorum, sive vas aliquod sacrum, sive evangelium, sive quidpiam aliud ex ipsis, quæ in coelo et in terra et in mari sunt, laetræ cultu venerantur,
anathematizamus solique in trinitate Deum cultum hujusmodi ducimus esse tribuendum. Insuper et cultum imaginum appellantes iconolatriam easque ac crucem et sanctos juxta traditionem Ecclesiae adorare et colere recusantes anathematizamus.

• Siquidem vero in statu peccati nascuntur homines, an igitur corpus solum de semine Adami est an vero etiam anima?

• Siquidem vero nullo Deus loco circumscriptur et ubique præsto est: quo quæso modo in cælo certisquisque quibusdam terræ locis potissimum habitare dicitur?

• Sitne perspicua omnibus legentibus Christianis Scriptura?

• Siquidem vero in status peccati nascuntur homines, an igitur corpus solum de semine Adami est an vero etiam anima?

• Siquidem vero nullo Deus loco circumscriptur et ubique præsto est: quo quæso modo in cælo certisquisque quibusdam terræ locis potissimum habitare dicitur?

• Siquidem vero in statu peccati nascuntur homines, an igitur corpus solum de semine Adami est an vero etiam anima?

• Siquidem vero nullo Deus loco circumscribitur et ubique præsto est: quo quæso modo in cælo certisquisque quibusdam terræ locis potissimum habitare dicitur?

• Si quippe potestatem legitimam, quavis eam in persona constiterit, non magis licet, quam divinæ voluntati resistere: cui si qui resistant, in interitum ruunt voluntarium.

• Spiritus Sanctum,

• Spiritus Sancti habendæ nobis appellandæque sunt, quoniam ab eo descendunt, eoque adjuvante, recte ab hominibus perficiuntur. Ideoque non addit Paulus: Contra has solas non est Lex; sed, contra hujusmodi, eo quod et aliae bis similis sunt.

• Suntne vero et aliae quedam

• Superiorum vero esse simplici sacerdotio pontificiam dignitatem, vel inde liquet, quod sacerdotem ordinet episcopus, non vero ab sacerdote sed a duobus tribusve pontificibus juxta apostolorum canones episcopus ordinetur. Et sacerdos quidem eligitur ab episcopo; episcopus vero nequaquam ab sacerdotibus sive presbyteris neque etiam ab sæculi principibus quantacunque

• Taceant igitur inepti nugatores et novitatum artifices haereticæ, et mutilas tum e Scriptura tum ex patribus adversum nos sententiolas, quibus mendacium exstruant, callide furari ne moliantur, quæmodammodum apostatarum et haereticorum ab initio exstitit consuetudo: atque hoc loquentur unum, sese nimirum, excusationes excusantes in peccatis, injurias in Deum et in sanctos evomere blasphemias instituisse.

• Tam ingenti hominum multitudini Deus ipse magistratus assignavit qui cum potestate præessent: unumque omnium principem, et maximum certissimumque veritatis magistrum esse voluit, cui claves regni sæculorum commisit.

• Tertium, quod in hoc Articulo docetur, quid est?

• Tertius fidei Articulus quomodo se habet?

• Transisse autem successione continua ad nos usque magnum episcopatus sacramentum et dignitatem, manifestum est. Quum enim dixerit dominus, futurum se nobiscum usque ad consummationem sæculi, ut aliis nobiscum sit gratiae beneficiorunque suorum modis; nullo tamen praestantiori, quam per sacram episcopatus potestatem nobiscum est, in nobis habitat et per sancta mysteria nobis unitur, quorum primus minister est episcopus imo et per Spiritum Sanctum auctor sacrorum constitutus, neque haeresi succumbere nos permitit.

• Tum deinde, quia

• Unde et nos nullum ab Christianis alienum opus facimus, quando Paracleticen, Triodion et Menæa cantamus: quem de conjuncta atque discreta edisserat omnes isti libri theologia. Imo vero per hymnos tum e Scriptura quidem desumptos, tum spiritus adminiculo donoque aliis vocibus, quæ voces melodiæ con cinant, quæ sunt Scripturæ, decantamus. Deinde sacram semper nos canere Scripturam, hinc prorsus liquet, quod cuilibet hymnorum, modulo versiculum e Scriptura subjungamus. Si vero et Thecaræ aliasve ab antiquis patribus compositas orationes, canimus et
legimus; quidnam blasphemiæ, quid impietatis habentur in illis, adversarii nostri demonstrant; et una cum ipsis monachos, ipsa canentes, insequemur.

• Undecimus fidei Articulus quis est?
• Unum
• Unum robur, una potestas, unum regnum
• V. Omnia et singula, quæ de peccato originali et de justificatione in sacrosancta Tridentina synodo definita et declarata fuerunt, ampléctor et recipio.

VERA ET CATHOLICA DOCTRINA DE SACRAMENTO ORDINIS.

• VI. Profiteor pariter, in missa offerri Deo verum, proprium et propitiatorium sacrificium pro vivis et defunctis; atque in sanctissimo eucharistiae sacramento esse vere, realiter et substantialiter corpus et sanguinem, una cum anima et divinitate Domini nostri Jesu Christi, fique conversonem totius substantiæ panis in corpus et totius substantiæ vini in sanguinem; quam conversionem Catholica Ecclesia transsubstantiationem appellat.

• VII. Fateor etiam, sub altera tantum specie totum atque integrum Christum, verumque sacramentum sumi.

• VIII. Constante teneo, purgatorium
• Validissimum porro habemus prædictorum vel ex ipsis hæreticis argumentum. Etenim Nestoriani post annum salutis CCCCXXVIII., item Armenii et Cophtæ et Syri, item Æthiopes, qui sub Æquinocii habitant, et trans illum versus tropicum Capricorni, quos hujusmodi locorum incolæ vulgo Campesios vocant, post annos ab incarnatione Domini … ab Catholica Ecclesia recessere, singuli singularëm hæresim amplexi, ut ex ecumenicis conciliorum actis nemo non intelligit. Veruntamen circa scopum numerumque sacramentorum nec non et circa omnia, quæ supra diximus—præter singularëm suam hæresim, ut dictum est—cum Ecclesia Catholica prorsus consentiunt, uti per singulas horas ipsis oculis conspicimus, et sermone atque usu discimus in hac sancta civitate Hierusalem, in qua ex omnibus enumeratis homines tum sapientes apud illos quum illiterati aut habitant aut peregrinationis ergo commorantur.
• Vellem sane paullo clarius distinctiusque isthoc sacræ Trinitatis mysterium percipere.

• Verum enimvero quo pacto profitemur, nos in ecclesiam, rem creatam, credere; qui in solum Deum credere debemus?

• Verum, etsi ille pro omnibus mortuus est, non omnes tamen mortis ejus beneficium recipiunt; sed ii dumtaxat, quibus meritum passionis ejus communicatur. Nam, sicut re vera homines, nisi ex semine Adæ propagati nascerentur, non nascerentur injusti; cum ea propagatione, per ipsum dum concipientur, propriam injustitiæ contrahant: ita, nisi in Christo renascerentur, nunquam justicarentur; cum ea renascentia per meritum passionis ejus gratia

• X. Sanctam Catholicam et Apostolicam Romanam Ecclesiam omnium ecclesiarum matrem et magistrarum agnosco, Romano que pontifici, beati Petri apostolorum principis successor ac Jesu Christi vicario veram obedientiam spondeo ac juro.

• XI. Cætera item omnia a sacris canonibus et œcumenicis conciliiis, ac præcipue a sacrosancta Tridentina synodo tradita, definita et declarata indubitanter recipio atque profiteor; simulque contraria omnia, atque hæreses quascumque ab Ecclesia

• XII. Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, quam in præsenti sponte profiteor et veraciter teneo, eundem integram et inviolatam
•a Petro Apostolo
•a spe vitae ac salutis alienus
•ab Ecclesia Catholica praecipiuntur.—Quibus tamen dictis decretisque si recte dijudicare velit, nulla per se reprehenditur ex variis reipublice formis, ut quæ nihil habent, quod doctrinæ Catholicae repugnet, eædemque possunt, si sapienter adhibeantur et juste, in optimo statu tueri civitatem.—Immo neque illud per se reprehenditur, participem plus minus esse populum reipublicæ: quod ipsum certis in temporibus certisque legibus potest non solum ad utilitatem, sed etiam ad officium pertinere civium.—Insuper neque causa justa nascitur, ut Ecclesiam quisquam criminetur, aut esse in lenitate facilitateque plus æquo restrictam, aut ei, quæ germana et legitima sit, libertati inimicam.—Revera si divina cultus varia genera eodem jure esse quo veram religionem, Ecclesia judicat non licere, non ideo tamen eos damnat rerum publicarum moderatores, qui magni alicujus aut adipiscendi boni, aut prohibendi causa mali, moribus atque usu patienter ferunt, ut ea habeant singula in civitatem locum.—Atque illud quoque magnopere cavere Ecclesia solet ut ad ampl Alexandra fidem Catholicam nemo invitus cogatur, quia quod sapienter Augustinus monet
•ab anima unquam secessit: unde ipsa etiam in morte una eademque Christi erat persona (Damasc. Homilia in sanctum Sabbatum, p. 292, Pantin.).
•absque dubio
•ad celestis regni possessionem viam ostendit atque sancti evangelii prædictor initiatur. Episcopu
•ad cruciatum eternos
•ad inferna
•ad infernos
•ad inferos
•ad salutem humanam sufficere poterant. Sicut ipse ait (Ioh.: xvii. 26
•adventum
•alterum sacramentale. Communione sacerdotii spiritualis orthodoxi omnes Christiani fruuntur, sicut docet Petrus Apostolus (1 Pet. ii. 9
•animæ eorum descendunt, qui hinc demigrant invisii offensique Deo ac damnati. Porro et illud omnibus tenendum est, animas justorum, quamquam cælo jam receptas, neutiquam tamen ante extremum judiciun plenam perfectamque gloriæ coronam consequi, neque rursus animas damnatorum plenam antea ulationem penamque perpeti. Verum post summum illud atque decretorium judiciun animas una cum corporibus suis usquequaque aut coronam gloriæ aut suppliciorum ferre cruciatum.
•animæ in pœnitente semper obtinetur.
•anima rationalis
•animantes omnes convenienbant, ut iis suam nomina daret, quæ ille etiam singulatim suis appellabat nominibus. Inde id autem ficebat, quod animantis cujusque naturam ac indolem perspectam haberet, non parta aliunde instructus scientia, sed ex eo, quod de Deo illiusque beneficiis secum meditaretur commentareturque. Iam quod ad voluntatem attinet; illa rationi perpetuo obtemperabat, quamquam et tum suam semper libertatem retineret, et situm plane in hominis esset potestate, sive peccaret sive non peccaret, sicut in scriptura dicitur (Sirach. xv. 11
•appellatur: immo, cum sit præter rationem, vera servitus est:
•articulo, quo sacra munera consecrat sacerdos, ita omnino secum statuere debet, quod substantia ipsa panis et vini in substantiam veri corporis et sanguinis Christi opera Spiritus Sancti immutetur, cujus numen illo interim spatio implorat his nimirum verbis, ut rite hoc ipse perficiat mysterium,
exoptans: Demitte o Deus de cœlo Spiritum tuum Sanctum, super nos, et super proposita hæcce dona, et panem hunc effice pretiosum corpus Christi tui; idque, quod in calice hoc inest, effice pretiosum sanguinem Christi tui, transformans ea per Spiritum tuum Sanctum. Quippe pronunciatis hisce verbis, confessim Transsubstantiatio peragitur, mutaturque panis in verum corpus Christi, vinum in verum ejusdem sanguinem; manentibus tantummodo per divinam dispositionem speciebus, quæ visu percipiuntur. Primum ut ne ipsummet corpus Christi oculis nostris cernamus, sed fide potius credamus, id ipsum esse, propter Christi ipsius verba: Hoc est corpus meum; hoc est sanguis meus; plus videlicet fidei habentes verbis et potentia illius quam nostris ipsorum sensibus. Quæ res beatitudinis fidei nos compotes facit (Io. xx. 29

•at anima, ut Spiritus immortalis, cum Christo Paradisum ingressa est. Quæ si humano satu genita fuisset, utique etiam suo cum corpore in cruce esset extincta. Poro, quo alio pacto Domini nostri verbi ratio constare possit, quum dixit (Matt. xxii. 31

•atque insimulationum funesta libido non quievit, ac permultis sane placuit civilem vivendi disciplinam aliunde petere, quam ex doctrinis quas Ecclesia catholica probat. Immo postremo hoc tempore

•atque particularibus orthodoxis Concilii quoconque tandem loco habitis statuerunt: id a Spiritu Sancto profectum esse credas oportet; quemadmodum in Synodo sua ipsimet loquuntur Apostoli (Act xv. 28

•bene usuros præscivit: quos vero male, damnavit. Hunc porro liberi arbitrii usum ita intelligimus, ut divina quidem illuminatrix gratia, quam et prævenientem appellamus, ceu lumen in tenebris abundance omnibus impendatur; ac postmodum iis, qui obtemperare illi, atque ad ea, quæ tamquam saluti pernecessaria haec ipsa praecipit, cooperari voluerint—neque enim non volentibus utilis est, sed solum voluntibus—peculiaris gratia subministratur, quæ cooperando nobis viresque praebendo atque ad Dei amorem, id est ad ea, quæ vult Deus et præveniens gratia monuit, bona facienda perseverantiam impertiendo, justos nos facit et prædestinatos; iis vero, qui gratiæ consentire et cooperari noluerint ac proinde, quæ a nobis exigat Deus, praetermiserint, suoque arbitrio, quod, ut bonum voluntarie facerent, a Deo acceperunt, ad gerendum satanæ morem abusi sunt in reprobationem cedit et æternam damnationem.

•œpta die III. absoluta die IV. Decembris
•carnem, factum in utero ejus, et ex ea natum
•carnis resurrectionem
•caro
•catholica
•catholicam
•celebrata die III. Martii
•celebrata die IV. Februarii
•celebrata die VIII. Aprilis
•celebrata die XI. Nov.
•celebrata die XI. Octobris
•celebrata die XIII. Januarii
•celebrata die XV. Iulii
•celebrata die XVI. Iulii
•celebrata die XVII. Junii
•celebrata die XVII. Sept.
celebrata die XXV. Nov.
certa linea, manifesta regula
coessentialis
commemoravere, præsentiam, neque penes impanationem, qua proposito eucharistiae pani verbi
divinitas substantialiter uniatur, quemadmodum inscite justa ac misere arbitrantur Lutherani, sed
vere realiterque; quatenus panis et vini facta consecratione transmutetur, transsubstantiatur,
convertatur, transformatur panis quidem in ipsum corpus Domini versum, quod natum est in
Bethlehem ex perpetua Virgine, baptizatum in Jordane, passum, sepultum, quod resurrexit,
ascendit, sedet a dextris Dei patris, in celo denique nubibus adventurum,—vinum vero in ipsum
Domini sanguinem verum converti ac transsubstantiari, qui ex illo in cruce pendente pro mundi
vita defluxit.

communionem sanctorum
concelebrat Propheta, Psalmorum auctor (lxxvii. 13, 14
consecrationem in usu ac post usum verum omnino sit corpus Domini.
con sociandas ecclesias
consubstantialis
corpus et sanguinis Christi, præsentia perfectitur. Et prius quidem in se necessario perfectum est
quam cedati in usu. Etenim ni completum esset ante usum, suum utique non mau ductaret ac
biberet ille judicium, qui eo male utitur; quandoquidem nudum et vinum suomeret. Atqui
judicium sibi manducat et bibit, qui sumit indigne. Eucharistiae itaque sacramentum nequaquam
in usu sed ante usum suum obtinet complementum. Deinde et hanc quaque sententiam, videlicet
integritati sacramenti dispendium afferre defectum fidei, ut exitiale et abominandum rejectum.
Nam et haeresim abjuratibus fide totaliter Catholicam amplexentes haereticos Ecclesia recipit, qui
quamvis fidei defectu laborantes perfectum baptisma receperunt: unde nec eos denuo baptizat,
ubi perfectam fidem sunt adepti.

creationem præscivit Deus, sed bonas duntaxat predestinavit (uti loquitur S. Damascenus, lib. II.
cap. 30): nam illud divinæ bonitati repugnat, ut malas praefiniat. Malum autem non alium
existimamus est, quam peccatum. Nam præter peccatum, quæ divina legis voluntatisque
transgressio est, si proprie loquimur, nihil in orbe mali reperitur (Idem in: de duabus Christi
voluntatibus). At cetera, quibus ob noxias nostras Deus in nos animadvertit, ut pestilentia, bella,
morbi, aliique ejusmodi; respectu nostri mala dicuntur (Basil. Homil. IX. Deum non esse malorum
causam), quoniam ærumnas nobis atque dolores affert, quos fugimus ac aversamus. Ceterum
Deo nequaquam mala sunt; siquidem vim quando boni habent. Isis enim nos castigans ad bonum
excitit. Ideoque quum dicit Scriptura (Amos iii. 6
creator Deus est, decetne igitur illum omnibus itidem providere?
creandum in
cum carnis restitutione
cum doctoribus Ecclesiae docuerunt, tradiderunt, sanxerunt. Idemque consimiliter Orthodoxa ac
Catholica Ecclesia nostra tenet docetque. Hanc eandem ob fidem sanguinem suum sancti Martyres
profuderunt, mortemque cum vita præsente commutarunt. Hoc plane et nos modo, ex toto corde
nostro, sine ulla titubatione credere, atque hanc firmam et inconcussam servare fidem, illiusque
causa, si necesse sit, mortem oppetere debemus; ob spem nimirum æternae salutis nostræ,
adminiculantibus etiam bonis operibus nostris, quorum præmia fructusque sempiternos in caelo
percepturi sumus.
cunctas, cunctis præsentem adesse, cunctas implere, infinitum esse et incircumscriptum, omniumque tum occultorum tum manifestorum gnarum. Atque ut paucis rem verbis complectar, præter personales, quas diximus, proprietates: ingenitum esse, sive Patrem, ceterarumque personarum causam: genitum esse, sive Filium, verbumque carne vestitum: atque procedere, sive Spiritum Sanctum esse; quidquid sane de Deo dicitur, id omne proprium naturæ divinae attributum est: et æqualiter, nulloque prorsus discrimine, tribus commune personis.

decruciis commentandi offert, de qua hunc in modum Paulus Apostolus disserit (Gal. vi. 14)
de septem mysteriis

definiat, hoccine an illud plane futurum sit. Atqui Prædestinatio Præscientiæ juncta specierum ipsarum determinatio est, quid omnino fieri debeat definiens. Definit autem bonum duntaxat non malum. Nam si malum quoque definiret Prædestinatio, jam essentia Dei contraria esset.
dent exercitum talem, quales doctrina Christi esse militum jussit, dent tales provinciales, tales maritos, tales conjuges, tales parentes, tales filios, tales dominos, tales servos, tales reges, tales judices, tales debitorum ipsius fisci redditores et exactores, quales esse præcipit doctrina Christiana, et audeant eam dicere adversam esse rei publicae; immo vero non dubitent eam confitere magnam, si obtemperetur, salutem esse rei publicae.
descendit ad inferna
discruiri hominem solet, quandocunque id sibi divino permussa licere intelligit. Iam quod sua nos custodia celestis ille genius noster sepiat tueaturque, id ex hoc scripturæ dicto, de eo qui Domino unice confidit, satis appareat (Psa. xci. 11)
divini numinis creatrix
divinitas
eadem tradidit ecclesia. Puta, a die natali Christi usque ad diem sacrorum Epiphaniorum, totaque Paschali atque Pentecostal hebdomade, ut et illa, que Dominam Septuagesimam præcedit hebdomada (μ)
ecclesiam
ecclesiastica prædicatio
egisse
ego rogavi pro te, ut non deficiat fides tua.
emendanda in posterum vitae suæ, plenaque voluntate observandi efficiendique, quidquid multæ supplicipuce irrogat sacerdos, pater suus spiritualis, illi accusatorie detegit. Hoc Mysterium tum potissimum valet imago exserit suam absolutum peccatorum per sacerdotem secundum constitutionem atque mors ecclesiæ conceditur. Quippe ut delictorum suorum veniam quispiam consequitur; exemplo omnia illius peccata a Deo per sacerdotem illi remissa sunt, secundum Christi ipsius verba qui dixit (Io. xx. 23)
eodem modo Ecclesia propositum habet, tanquam finem, salutem animarum sempiternam: ob eamque rem talis est natura suæ, ut porrigit sese ad totius complexum gentis humanae, nullis nec locorum nec temporum limitibus circumscriptra.
esentia
est, Apostolis a Christo mandatum fuit; deinceps per manuum illorum impositionem usque in hodiernum diem ordinatio ejusdem peragitur, succeedentibus in locum Apostolorum Episcopis ad distribuenda divina mysteria salutisque humanæ obeundum ministerium; teste Apostolo (1 Cor. iv. 1)
estote, vigilate. Nam adversarius vester Diabolus tanquam leo rugiens obambulat, quærens quem
deglutiat.’ Quæ quanquam ita comparata sunt, sciemund tamen, non posse Dæmones vim ac
violentiam suam in hominem ulla quoque aliam nisi Deo indulgente exercere, teste
Scriptura (Matt. viii. 21)
et Beatitudinibus Evangelicis: in tertia denique, de Præceptis Divinis, quibus Caritas in Deum et
Proximum continetur.
et Filio
et ab œcumenico concilio Vaticano
et ad profanos adjucandos igni perpetuo
et cognominatum
et ex ea natum
et in caelos resumptum
et legionibus; sed vero inprimis pro iis orandum, qui bene de ecclesiis merentur sedulamque navant
operam, quo pacto orthodoxæ ac catholicae religionis pomæria terminosque proferant, auctore
Apostolo, qui et (1 Tim. ii. 1
et qui
et quod visus sit Cephae, deinde duodecim (Apostolis), postea plus quam quingentis fratribus
simul, quorum plerique ad hunc usque diem in vita sunt, nonnulli etiam obdormierunt. Deinde
visus est Iacobo, post Apostolis omnibus. Postremo vero omnium, velut abortivo, visus est et mihi.'
Resurrectionem Christi pulchre etiam adumbraverat Ionas Propheta, quem typum Dominus
noster Iesus Christus ipse sibi accommodat, dum Iudæis dicit (Matt. xii. 39
et resuscitatum a Patre
etiam presenti hoc tempore in cujusque arbitrio posita esse, ut bonus Deique filius sit, aut e
contrario improbus filiusque Diaboli. Hoc omne, inquam, in manu atque potestate huminæ situm
est, ita tamen, ut in bonum divina graia homini adjutrix sit, eumque item a malo retrahat; at non
ut arbitrium hominis sui ingratii compellat.
ex Spiritu Sancto sunt. Eadem Ecclesia pro suo jure atque auctoritate, inter orandum, crebro
multumque hac ipsa salutatione B. Virginem coli a nobis celebrare jubat.
ex operibus statuit, deumque solum auctorem supponit per solam illuminatricem gratiam, quam
quidem nullis praecedentibus operibus exhiberet rerum divinarum homini veritatem ostendere,
eumque, qui adsentiatur illi, si voluerit, atque ad opera bona deoque accepta, quibus salutem
assequatur, incumbat, edocere. Non aufert illi velle: aut velle obedire, aut non obedire.
ex sanctuario edunt? et qui altari assidue ministrant, cum altari participant? sic et Dominus constituit,
ut 'qui Evangelium annuntiant ex Evangelio vivant.' Et rursus (1 Tim. v. 17
extra Ecclesiam nulla salus
fides precedit intellectum
fratris sui Cæsarii, p. 56, Bas. 173, Par.): Ego vero sapientem sermonibus adductus credo, bonam
quamlibet Deoque acceptam animam, ut e conju
fuit, quo liquidum omnibus fieret, non furto illum suorum disciplorum subdument, lokoque
quodam abstruso conditum fuisse. Cujusmodi rumusculeus perversi Iudæi sparsere, milibus multo
ære corruptis. Sed inanem suspiciunculam facile refellebant tum monumentum illud, in quo conditus
fuerat Dominus, tum signatura saxi Iudeorumque excubiae, Iosephus item, et Nicodemus, viri
inter suos clari honoratique, ad hæc pretiosa illa sindon, qua involutum exanimum Domini corpus
fuerat, et sudarium capitis velamen, quod postquam resurrexerat, in sepulcro complicatum remansit (Ioh. xx. 7)
•generatim utile est atque honestum.
•gratia et veritate' (v. 16
•heros servorum est. De priore illo sic divinus Psalmista (Psa. xxxiv. 10
•hoc est, secundum rem ipsam præsto adest Iesu Christus. Hoc Mysterium inter reliqua onmæ unum
præcipue eminet, atque plus ceteris ad saltem cœspondam nobis confert. Namque in eo gratiae
benignitatisque Domini Iesu opes universÆ fidelibus monstrantur exhibenturque, ut postea patebit.
•hominem et Deum, Filium hominis et Filium Dei
•humana abhorret natura, et tamen in hoc mysterio per participationem carnis et sanguinis Christi
arctissimam cum illo conjunctionem homo Christianus initurus erat. Ut ne igitur participationem
istam idem abominaretur et respueret: familiari rem ratione divina temperavit providentia,
propriumque carnet et sanguinem suum fidelibus manifestusque in cibus potumque sub panis et vini involucris
tradidit. Qua de re fusi us uberusque disserunt Gregorius Nyssenus et S. Damascenus. Ceterum
communio mysterii hujus secundum utramque speciem, panis videlicet et vini, tam ab ecclesiasticis
quam secularibus hominibus omnino fieri debet. Ita enim Christus sine ulla cujusquam exclusione
præcepit (Io. vi. 53
•hunc mortuum et sepultum
•id Verbum,
•illos. Quumque jejunassent et orassent et imposuissent eis manus, dimiserunt eos.' Et Paulus (1
Tim. v. 22
•illum ordinem sequimur, quem in Aquilejensi ecclesia per lavaori gratiam suscepimus
•illum, qui ex circumcisione erant, dicentes: Atqui ad homines incircumcisos ingressus es et una
cum illis edisti.' Quibus respondebat Petrus (vers. 17
•immaculata Virgo Maria
•immaculata conceptio Virginis Mariæ
•immensus
•immutabiliter
•impassibili manente divinitate
•imprimis Verbi divini mater ac semper virgo Maria nullum istorum aut hujusmodi experti sint
peccatorum; at ea dumtaxat, quæ divina justitia homini ceu pœnam inflixit, nimirum sudores
laborum, ærumnas, corporis infirmitates, dolores in partu, denique vitam in hac peregrinatione
laboriosam, et quod cumulus est omnium, mortem corporalem.
•in cruce formando hæc adhibere verba: Domine Iesu Christe, fili Dei, miserere mei peccatoris.
Amen.
•in duabus naturis
•in nomine Dei varie visum a patriarchis
•in preparatione Evangelii pacis. Super omnia adsumite scutum fidei, quo omnia mali illius ignita
jacula exstinguere quæatis, et accipite galeam salutis et gladium Spiritus, qui est verbum Dei.'
Robori adversatur Timor, de quo vates sacer (Psa. xiv. 5
•in prophetis semper auditum
•in sacro cujuslibet templi bemale dominicum corpus honoratur, septemplici lampade coram illo
jugiter ardente.
•in vitam eternam
inconfuse
incontinentiae cujusvis deflectit. Quippe ideo honorabile matrimonium institutum est, ut exstinguatur libidinis ardor, docente Paulo (1 Cor. vii. 2
inde venturus est judicaturus
indivise
infantibus pedes Ecclesia tribuit, ut ad se veniant; aliena corda, ut credant; linguam alienam, ut spondeant. Et rursum alibi: Cor illis singulare mater Ecclesia subministrat.
inimici crucis Christi
inseparabiliter
intellectus precedit fidem
inungit, desuper idem Spiritus Sancti donis perfunditur. Quod manifeste arguint verba sacerdoti mysterium hoc peragenti de more pronuncianda: Signaculum muneres Spiritus Sancti, Amen. Quasi si dicat: Inunctione sacri hujus uugeunti obsignaris confirmarisque in Spiritus Sancti donis, quae in confirmationem Christianae fidei tuae accipis. Quod cum verbis Apostoli congruit (2 Cor. i. 21
invicem sanctissimae Trinitatis personae distinguuntur, ut quod una est, alia esse nequeat. Scilicet persona Patris haudquaquam Filii persona est, quoniam Pater a nullo genitus est; sed Filius ante ævum omne essentialiter a Patre genitus est; dicente Scriptura (Psa. cx. 3
inviolabilemque
ipsis ni contigisset, haudquaquam rebus ita obniterentur apertissimis, cujusmodi profecto magnum episcopatus sacramentum est, quod Scriptura nobis indici, quod omnium annalium ecclesiasticorum monumenta et sanctorum Scripta contestantur, quod denique Catholica Ecclesia nunquam non creditit et sine intermissione tenuit.
ita accipiendum est, quod Prophetæ et Apostoli non simplicer et primario fidei fundamenta sint; nam ejusmodi fundamentum solus est Christus: sed secundum quid et secundarium, quod illi, ut propinquiores et vicinares, super salutarem Iesu Christi Domini nostri doctrinam structi sint, primique omnium fuerint, qui fidelem Christi per totum terrarum orbem propagarint. Non enim super mortales homines, sed super semet ipsum et divinam doctrinam suam ecclesiam fundavit Christus. Ad hæc item ex hoc articulo docemur, Christum solum ecclesiae sui caput esse secundum doctrinam Apostoli (Ephes. v. 23
justam ingressus est ætatem, ut ille ipse, suo ore, repudium diabolo renunciet, respondendo ad interrogationes sacerdotis, satanamque et omnia opera illius constituties. Dein ut symbolum fidei aperte profiteatur, sin infans est, ut ipsius nomine idem symbolum sponsor edat et Christo sacramentum dicat. Porro illud etiam in baptismate curandum est, ut acqua pura, nullaque alia permixta, neque artificialis, nec alius liquor ullus adhibeatur. Tum legitimum baptismum a nomine alio administrari oportet, quam ordinario verbi ministro. Veruntamen urgent alia aliquo necessitate etiam alius quixum homo, sive mas sive femina hoc peragere sacramentum potest, summa in manus debita materie, aqua simplici atque naturali, verboque solemnibus: In nomine Patris, et Filii, et Spiritus Sancti, ad trinam immersionem rite adjectis. Ea vero baptismatis hujus, etiam non amplius iterandi, vis et efficacitas est, ut indubium æternæ salutis signaculum ac pignus sit. Qui fructus vero quodve emolumentum hujus mysterii sit, id per se facile quixum videt. Primum enim peccata omnia aboleet, in infantibus originale, in adultis tum illud tum voluntarium. Deinde hominem plane renovat, in eumque
justitiæ sanctitatisque restituit locum, quo innocens adhuc intactusque peccato olim steterat, quemadmodum testatur Apostolus (1 Cor. vi. 2
justitia et pax et gaudium in Spiritu Sancto.'
latrociniurn Ephesinum
libris comprehensa habentur; alia viva voce ab Apostolis tradita. Atque hæc ipsa sunt, quæ postmodum a Concilis sanctisque Patribus plenius declarata fuerunt; binisque hisce fundamentis fides superstructa exstat. Quam neutiquam arcanis pectorum claustris duntaxat abstrudi oportet; verum etiam confessione oris intrepide atque indubitanter prædicari ac proferri. Quemadmodum et sacer Psaltes loquitur (Psa. cxvi. 10
mater Dei
maximam partem errores Antonii Grünther, qui damnantur in Epist. ad Card. Archiep. Coloniensem
mercedem, quippe alii hanc audient sententiam (Matt. xxv. 34
ministeriorum sunt, sed idem est Dominus. Et distinctiones operationum sunt, sed idem est Deus, qui omnia operatur in omnibus.' Et alibi (2 Cor. xiii. 13
modo uniuscujusque ad aliquid melius diriçendo. Hæc porro divinæ decreta providentiae ejusdemque incornprehensibilia adorare judicia debemus, non investigare. Quamquam et ea, quæ apud Sacram Scripturam
mysterium, Orthodoxi omnes, ut fas piumque est, jure ac merito collaudare veneraire debent; velut matrem Domini nostri Iesu Christi
natura
natus an innatus
neat aliqu praeter mundi conditorem
nec genus
nimirum patri spirituali convenientissima videbuntur. Qui expiatus a confessione recedit, merito illa secum reputabit, quæ ait auctor Psalmorum (xxxiv. 14
non potest homo nisi volens.
ostras, aut preces non ipse satis exaudiret Deus, sed quod illi pro nobis intercedunt. Et in antiqua lege, lege Mosaica nondum lata, legem voluntatemque Dei omnes maiores nostros Angeli edocebant; eisque rectum salutis iter commonstrabant, teste S. Dionysio (Hierarch. Eccl. iv.
oxis dolorem, quæs Dei iram laccesivit aut damnarum proximo dedit, de qua contritione ait David (Psa. li. 19
nullus primus aut postremus, nullus major aut minor
occulta futura prænoscere contingit; utique eadem ex divina patefactione cognoscunt, teste Scriptura (Dan. ii. 22
omnem animam rationabilem esse liberis arbitrii et voluntatis
omnes orbis terminos diffundi cæpit evangelium; quamvis postea imperatores primos dignitatis gradus antiquæ novæque Romæ tribuerint ob majestatem Imperii, quæ iis locis domicilium habeat, secundum canonem tertium secundæ ecumenicæ Synodi Constantinopolitanæ (Adde Chalced. KH. Iustin. Neap. .
omnium, tum visibilium, tum invisibilium sine ulla controversia creator Deus est. Atque ante cetera quidem omnia, caelestes omnes Exercitus, ut præcipuos gloræ majestatisque suæ præcones, sola cogitatione, de nihilö effinxit; mundumque illum intellectualem condidit, qui secundum concessam sibi gratiam Deum pulchre cognoscent, penitusque ac perpetuo voluntati illius morem gerunt. Tum vero postea aspectabilem atque materiatum hunc orbem item ex nihilo Deus fabricatus
est. Ad ultimum denique et hominem fecit, immateriali mentisque compote anima et materiato corpore compositum, ut vel ex uno homine hunc in modum coagmentato constaret, eundem illum Deum, mundi utriusque, immaterialis puta atque materialis, opificem auctoremque esse. Ideoque haud abs re homo pusillus mundus appellatur; quippe qui universi mundi majoris expressam in sese imaginem circumfert (Damasc. ii. 3 et 12).

• operibus demonstrando, quæ et Catholica Ecclesia recte ab initio satisfactiones
• optimo Deo acceperat, naturæ virtutisque naturalis jacturam fecisse. Alioqui enim rationalis jam non esset ac proinde nec homo: imo vero ejusdem et modo credimus esse naturæ, quam, quem crearetur, accepit, imo et eadem naturali virtute utique viva et efficaci quæ est facultas liberi arbitrii pollere, ita ut possit naturaliter eligere et operari bonum ac fugere et odisse malum. Minus quippe rationi consentaneum videtur, ut naturam bonam ab summo bono conditam cujuscunque operationis bone confiteamur expertem. Hoc enim est, naturam esse malam, dicere; quo quid magis impium? A natura etenim operatio pendet, et ab opifice nulla, etsi ratione diversa. Posse autem hominem naturaliter operari bonum, innuit vel ipse dominus, ethnicos redamare dicens eos, a quibus amantur. Sed et hoc ipsum manifestissime Paulus edocet ad Romanes (I. 19)

• opus est
• opus habet
• orent super eum, ungentes eum oleo in nomine Domini; et oratio fidei servabit ægrotum, et excitabit eum Dominus; et si peccata commisit, id illi condonabitur.'

• oriente et occidente venient, et accumbent cum Abraamo, Isaaco et Jacobo in regno cœlorum.'

Nihil igitur erraverit, quisquis locum illum aliquo istorum nominum, quæ recensuimus, nominaverit; modo ut recte intelligat, esse animas in gratia Dei et in regno cœlesti et ut hymni ecclesiastici canunt in cœlo.

• orthodoxam fidem
• osculum et honoraria adoratio
• oves universas
• pariter
• passus est
• peccati originalis exsistant et solo
• peccatum in mundum introiit, et per peccatum mors; quæ hoc pacto in mortales omnes pervasit, quod in illo omnes peccaverunt.' Quapropter etiam in utero materno mox cum hoc peccato concipimur nascimurque, teste sacro Psalte (li. 7

• per quem omnia facta sunt
• perantiqua, cui detrahere quidquam non convenit eos, qui pie sentire cupiunt et novitates horrent
• perfega vita viventium; viventium causa

• perpetuo firmam, ratum et irre vocabilem
• persona
• petra firmata
plenam rerum actionumque suarum mercedem ante extremum assequantur judicium: non tamen in uno et eodem omnes statu sunt, nec in unum compelluntur locum. Hinc facile patet, hoc ipsum ante postremum illud judicium sine particullari aliquo judicio non fieri, atque hujuscemodi particulare judicium omnino esse. Quando igitur dicitur, non exigere a nobis Detim vitae nostræ rationem, tum intelligendum est, non reddi hanc rationem secundum proprium nostrorum judiciorum morem.

populum suum urgentes, populumque a pestilentia, a fame, a bello, a siccitate, aut pluvia nimia, eripiendum; sive ad sanandos ægrotos consolandosque oppressos, prout apparet ex Actis Apostolorum, ubi scribitur (xii. 6): 'Et Petrus quidem in carcere attinebatur, assiduæ vero pro eo ad Deum ab Ecclesia fiebant preces.'

possimus, quam signo vivificæ crucis et seria invocatione nominis Iesu Christi. Quo modo non solum a nobis ipsis insultus demonum arcemus; sed a reliquis etiam omnibus rebus nostris, ut ab esculentis potulentisque, a vasis, aliisque quibuslibet. Quapropter ita idem ille Cyrillus docet (loco eodem): Fac venerabilis crucis signum, dum edis bibisque, dum sedes, aut stas; dum loqueris, aut ambulas. Nullam ceptabis rem, nullum opus, nisi facto prius venerabilis crucis signo, domi, in via, diu noctuque omnibusque in locis.

postremo delatum, ex Spiritu Patris Dei et virtute, in Virginem Mariam

principalia, præcipua, eximia salutis nostræ sacramenta.

pro peccatis nostris propitiationem. Ad deferendas vero apud ipsum orationes ac petitiones nostras intercessores dicimus esse sanctos ac præ omnibus rebus nostris, ut ab esculentis potulentisque, a vasis, aliisque quibuslibet. Quapropter ita idem ille Cyrillus docet (loco eodem): Fac venerabilis crucis signum, dum edis bibisque, dum sedes, aut stas; dum loqueris, aut ambulas. Nullam ceptabis rem, nullum opus, nisi facto prius venerabilis crucis signo, domi, in via, diu noctuque omnibusque in locis.

pro vivis mortuisque omnibus communitur, quemadmodum et Christus pro iis pariter mortuus est, quotidie offert. Ceterum haudquaquam suapte opera animas hujusmodi ex inferis liberari, docet Theophylactus in caput sextum Lucae, ea Christi verba, quibus potestatem remittendi peccata in terrâ sibi vindicat, exponens (immo in cap. v. 24, p. 236, Rom.): Observa, inquit, remittendi peccata in terrâ. Quamdiu enim in hac terra commoramus, peccata nostra expungere possimus; at postquam e terra demigravimus, non possimus deinde ipsimet ope confessionis peccata nostra inducere. Jam enim oppessulatae sunt fores. Et in cap. xx. Matt. enarrans hæc verba (vers. 13): Colligantes manus illius ac pedes; per quæ animæ facultates activæ designatar, ait: In seculo quodem presenti agere operarique licet; at in futuro vincipientur omnes activæ facultates animæ, nec tum boni quidpiam efficere possimus in compensationem nostrorum noxiarum. Et in cap. xxv. ejusdem Evangelii (p. 108): Non est pœnitentiae operationisque tempus post discessum ex hac vita. Quibus ex verbis clarum evadit, ab excessu suo leberari per se animam, pœnitentiamque agere non posse, nihilque ejusmodi moliri, quo infernis eximatur vinculis. Solœ igitur
prohibemur
pudet ab Ecclesia discere, ac deinde ipsam flagitiose repudiare. Quamobrem non minorem esse Ecclesiæ Catholicæ auctoritatem credimus, quam Sacrae Scripturæ. Enimvero utriusque auctor quum sit Spiritus Sanctus, perinde est, Catholicam Ecclesiam audieris ac Sacram Scripturam. Deinde, loquentem a se ipso hominem, quisquis ille sit, contingit errare et falli, quin et fallere; Catholicam vero Ecclesiam, utpote a se ipsa numquam; sed Spiritus Sancti, cujus magisterio ad usque sæculi consummationem absque intermissione eruditur, illustratome aut lucatam aut loquentem errare nequaquam contingere potest, aut omnino fallere ac falli; sed perpetuam habet perinde ac Sacra Scriptura firmitatem et auctoritatem.

quæ Deum peperit
quæ ab una orbis terrarum ora ad alteram usque porrigitur
quæ olim in vita deliquerant; non vero ut ipsi nonnihil supplicii sustinentes eo dein perpurgentur. Ceterum fabulas quorundam hominum, quas de animis comminiscunt: quod videlicet, ubi pœnitentia non procurati satis expiatique fato intercipiuntur, discrueuentur subulis, aquis, lacubus nostra nunquam admisit probavitque ecclesia.

quæ sua cujusque sint tam in
quemadmodum ipsi Elisabeta dixit (Luc. i. 43
qui exinde miserr, secundum promissionem suam, a Patre
qui hac projiciendi potestate instructus ea non semper utitur; sed veniam etiam indulgere potest. Igitur e doctrina S. Scripturæ Patrisque hujus expositione illud deducimus: oportere omnino a nobis preces pro defunctis concipi atque offerri incruenta sacrificia spargique liberali manu eleemosynas; siquidem non possunt pia hujusmodi opera sua caussa ipsimet præstare.

qui universa de nihilo produxerit
qui vero
quia
quod
quod mox, exacta sacrae Pentecostes hebdomade, orditur ecclesia. (Claudit die Petri et Pauli, Junii xxix.) Apostolorum autem ideo nuncupatur, quod illo temporis spatio jam ad divulgandum evangelium ituri Apostoli jejunium celebraverunt, id quod ex Actis ipsorum clarum est (Cap. xiii. 3
receptum in céulis
regitur mundus, floret et fructificat Ecclesia. Cum vero inter se discordant, non tantum parvae res non crescent, sed etiam magnæ res miserabiliter dilabuntur.
regnique celestis desiderium. Quæ qui assidue animo volutat, haud dubie ad suprema sese diligenter componet. Quippe summum illum ac censorium orbis diem recogitat, ut paratior fiat ad reddendas rationes cogitationum, dictorum factorumque omnium. De inferis cogitat, quo ne illuc incidat caveat. Idem celeste regnum mente complectitur, ut omni studio ad illud assequendum contendat.
rejiciam; ubi sapiens ubi scriba, ubi disputator seculi hujus? nonne infatuavit Deus sapientiam mundi hujus?
repulsa nonnulli fidei naufragium fecerunt.' Et alio idem loco (1 Tim. iii. 9
res mobiles alias sive testamento legatas, sive dono datas, quovis modo intercipere, in propriosque usus suos convertere, ne vim et subversionem pia donantis intentio perpetiatur.
resurrexerat, eodem inquam ipso in cœlum adscendisse, et ad dexteram Patris cum gloria ac laude consedisse. Secundum, qua homo est, illum tandemmodo in cœlum adscendisse; namque qua Deus
est, semper in cœlo fuit locisque aliis omnibus. Tertium est: Christum humanam naturam, semel ex B. Virgine assumtam, nunquam postea dimississe, eademque etiam vestitum olim ad judicium reventurum. Sicuti Angeli Apostolis dicebant (Actor. i. 11

• rite usurpato sacro chrismate.
• sæculorum omnium et creaturarum regem et conditorem
• sacrae liturgiae precesque et eleemosynæ, quæ animæ caussa a viventibus præstantur, illam plurimum adjuvant, atque ex Acheronte redimunt.
• sanctitas et fons sanctitatis et ædificationis administrator
• sanctitas sanctificationis præstatrix
• sane loco anima Christi post excessum e corpore ante resurrectionem egerit?
• sciant sibi rationem aliquando Deo esse reddendam, idque tanto severius, quanto vel sanctiore in munere versati sint, vel gradum dignitatis altiorem obtinuerint.
• secundum deitatem
• secundum humanitatem
• secundum istas scripturas adimplenda Christo fuere. Rursus ex novæ legis scripturis, isthæc omnia Christum impleste, luculenter confirmatum est, eaque prorsus ratione in mundum venisse, quemadmodum de eo scriptum fuerat. Sicut ipse de semet ipso affirmat (Marc. xiv. 21

• sed ingenitus
• sedentem nunc ad dexteram Patris
• septima omnem hæreticorum impudentiam confundit.
• sepultus
• sibi materiam habeat; nimirum oleum, balsamum, unguenta cetera. Tertio, ut e vestigio post baptismum, certis definitisque membris, baptizatum sacerdos inungat, cum hac formula: Signaculum muneris Spiritus Sancti, Amen.
• signum rerum, quas credimus et in emendationem novitatum, quas insexere: nec non et in conversionem ipsorum ad Catholicam et Apostolicam Ecclesiam, in qua majores eorum olim meruerunt, et ecclesiasticis contra eos synodis, quas nunc respuentes ludibrio habent isti, ac certaminibus interfuerunt. Ab omni quippe ratione longe alienum est, eos, maxime quem se jactent sapientes, hominibus suum amantibus et execrandis ac nequaquam ex Spiritu Sancto sed ex mendacii princepe loquentibus attendisse; sanctam autem Catholicam et Apostolicam Ecclesiam, quam filii sui sanguine Deus acquisivit, deserisse ab eaque resilire. Ceteroquin hos quidem ab Ecclesia separatos inferni supplicia una cum ethnicis et publicanis excipient; Catholicam vero Ecclesiam, qui cunctis ab contrariis eam hucusque protegit, Deus non derelinquet, cui gloria et imperium in sæcula sæculorum. Amen.
• singulas, quas cogitaturus acturusque aliquando esset. Neque tamen aut peccato hominis, aut improbitate Diaboli, divinam bonitatem suam victi superani superari passus est (Damasc. ii. cap. 27.

Adde Dialog.
• societatem, casta et fidelis obedientia subjicis. Tu viros conjugibus, non ad illudendum imbeciliorum sexum, sed sinceri amoris legibus praeficos. Tu parentibus filios libera quadam servitute subjungis, parentes filii pia dominatione praeponis.... Tu cives civibus, tu gentes gentibus, et prorsus homines primorum parentum recordatione, non societate tantum, sed quadam etiam fraternitate conjungis. Doces reges prospicere populis, mones populos se subdere regibus. Quibus honor debeatur, quibus affectus, quibus reverentia, quibus timor, quibus consolatio, quibus admonitio,
quibus disciplina, quibus objurgatio, quibus supplicium, sedulo doces; ostendens quemadmodum et non omnibus omnia, et omnibus caritas, et nulli debeatur injuria.
• solo Patre, velut fonte ac origine divinitatis, procedit. Qua de re ita ipse nos Servator noster edocet (Joh. xv. 26)
• suæ præstantia, sed mera Dei gratia. Hæc ita breviter annotata ad notitiam Angelorum in tantum sufficere arbitramur, quantum compendiariæ huæs Orthodoxæ doctrinæ modus exigere videatur. Itaque cognito jam satis, cum opem nobis auxiliumque Angelos ferre, tum sua nos intercessione juvare, merito omnibus in precibus nostris illos obtestamur, ut Deum nobis propitient; illumque ante alios Angelum, qui præses noster custosque est.
• suæ, per semet ipsum purgatione peccatorura nostrorum factura, consedit in dextra majestatis in excelsis.' Eodem modo ipse de se ipso loquitur (Ioh. viii. 12)
• sub hac dispensatione, quam œconomiam dicimus subintroductum
• subjectionis beneficium ac promissionem in illa considerari.
• substantia
• substratum
• suis concelebrent illique appareant: et præterea hoc in orbe suo ministerio hominibus adsint, illisque in regnum Dei viam præeant. Est illis etiam urbium, regnorum, regionum, monasteriorum, ecclesiarum, hominumque item, tum religiosorum, tum secularium cura et tutela commissa. Cujus rei luculentum in Actibus Apostolicis commemoratur exemplum (cap. v. 19)
• suis.' Ideoque vere recteque alii in hoc mundo nemini tribui id nominis potest, quam Salvatori et Domino nostro, qui universum genus humanum de æterna Dæmonum servitute liberali caussa manu adseruit. Christus
• sunt multum inter se disparia, convenire. Nihilominus conservanda in primis est voluntatum concordia, quaerendaque agendorum similitudo. Atque optime utrumque impetrabitur, si prescripta Sedis Apostolicæ legem vitæ singuli putent, atque Episcopis obtemperent
• sunt prosecuti. Quorum omnia una sententia est ab Apostolis predicta omnia dimanasse, quorum traditiones sive scripto sive verbo per patres ad nos usque pervenerere.
• sunt; quandoquidem de ipsa illius natura ortum ducunt. Qua de re ita disserit Gregorius Theologus (Orat. XXIII.
• superinductum
• suum, sine fide nihil omnino confert ad salutem, sed nec ad damnationem; neque enim bonum, qua tale, aliquando contingit mali caussam
• symbolum fidei, quo sancta Romana ecclesia utitur, tanquam principium illud, in quo omnes, qui fidem Christi proficentur, necessario conveniunt, ac fundamentum firmum et unicum, contra quod portæ inferi nunquam prævalebunt.
• tenens hanc sanctorum patrum ministerio gubernat; ac singulis propertia ecclesiis, quæ proprie Ecclesiæ sunt, atque ejus inter membra vere locum obtinent, praepositos ac pastores, qui nequaquam abusive, sed verissime caputum instar illis præsint, episcopos Spiritus Sanctus posuit, qui quidem in auctorem et consummatorum nostræ salutis aspicient, et ad eum hanc, quam pro ratione capitum impendunt, operam referant.
• terna in aquam immersione facta, pronunciante hæc verba sacerdote: In nomine Patris; Amen; et Filii; Amen; et Spiritus Sancti; Amen. (Nota: Susceptor sive pater lustricus respondet: Amen.)
Post hanc ex aqua et Spiritu regenerationem homo in gratiam cum Deo reducitur, patetque illi coelestis regni aditus secundum verba Servatoris nostri (Joh. iii. 5
tertia die resuscitatum a mortuis
teste Paulo (1 Cor. xv. 51
totum ex toto
traditio veritatis, vera fides, prædicatio ecclesiæ
transsubstantiatus, qui singulis in ecclesiis offertur, panis propositionis fiat et sit illud ipsum corpus, quod est in cælo. Quippe multis in locis non multa sed unum est corpus Domini; ac vel hic maxime mirabile est diciturque hujusmodi sacramentum et sola fide comprehensibile, non autem humanæ ratiunculis sapientiæ, cujus quidem vanam et circa res divinas cecam inquisitionem pia atque divinitus nobis tradita abnuit professio nostra.
tres
triduum
tunc tradidit, quum recensitis velut ejus in obsignationem iis, quæ de illo in veteri testamento scripta sunt, ait: Quos Deus conjunxit, homo non separet. Quin et magnum ab apostolo sacramentum appellatur.
unde et hyperdulico eam cultu veneramur. Alterum vero, quem et dulicum vocamus, sanctis Angelis, Apostolis, Martyribus, omnibus denique Sanctis adhibemus.
unica
universorum creatorem, regem sæculorum, invisibilem et immortalem
unum ex uno
urbes, insulas, castella, municipia, concilia, castra ipsa, tribus, decuriae, palatium, senatum, forum
ut Christus ipse pastorum princeps sit, teste Petro (1 Pet. v. 4
ut homines
uti autumant, imo nobis maxime concinunt. Nos enim Sacram Scripturam quum legimus, tempus, personam, exemplum, caussam examinamus. Cur nimirum idem ipse Deus modo dicat: Non facies tibi idolum, neque simulacrum, neque adorabis, neque coles illa; modo autem Cherubim fieri præcipiat? Imo et quum sculptos in templo boves leonesque spectamus, haudquaquam pervicaciter de illis judicamus; non enim in pervicavia est fides: sed tempus ceteraque, ut dictum est, considerantes rectam eorum interpretationem assequimur, idemque esse dicimus: Non facies tibi idolum et simulacrum
vaferrum hominem genus
venturum judicare vivos et mortuos
vera latria, quæ solam divinam naturam decent
verbo jussuque suo cuncta e nihilo fecerit; quodque post reliqua omnia hominem creaverit, illumque herum ac dominum rerum, quæ sub cælo sunt, omnium constituent, dicens (Gen. i. 26
veritas
vero hymnos et Scriptura componentes, sive eidem Scripturæ consona loquentes; Apostolicum et Propheticum imo vero dominicum opus eos implere confitemur.
vetus consuetude
videtur, illum etiam unicam tantumodo personam esse?
virginem Deiparam secundum humanam Christi naturam, natumque ex ea Christum Deum pariter hominemque perfectum fuisse. Super hæc salutatio ista, dum virginem gratia plenam vocat, docet,
eandem, eo quod mater Dei est, largius multo atque abundantius divinæ gratiæ participem factam esse, quam aliam quamcunque rem creatam; eaque re illam ecclesia super Cherubim et Seraphim merito extollit. Nunc enim illa omnes Angelorum choro
•virtute eximiis eligitur, sed ab suprema Ecclesiae illius tractus conventu, in quo urbs illa est, cui is, qui ordinandus est, destinatur, vel certe ab hujus provinciae synodo, in qua opus est episcopum consecrari. Sin vero quandoque et civitas elegerit, at non una electum statuit: etenim ad Synodum defertur electio, quam si canonica illa duexerit, impositione manuum episcoporum et Sancti Spiritus invocatione, qui electus est episcopus renuntiatur; sin minus, quemcunque synodus ipsa voluerit, ille praeficitur. Rursum quam sacerdotii potestatem et gratiam sacerdos accepit, in se ipso conservat, episcopus vero ceteris impertitur. Et ille quidem sacerdotali dignitate ab episcopo initiatus tantummodo baptismum extremamque administrat unctionem, in cruncem offert sacrificium, et Domini nostri Jesu Christi corpus et sanguinem populo distribuit, sancto unguento baptizatos ungit, fideles legitime nubentes coronat, orat pro infirmis, utque omnes salvi fiant homines et ad veritatis agnationem perveniant, praecipue vero pro remissione et venia peccatorum fidelium tam vivorum quam defunctorum. Si vero experientia et virtute præstiterit, facta sibi ab episcopo potestate, venientes ad se fideles emendat, eisque
•vitæ cultum et paratum, itemque ingenii atque animi perfectionem cum in solitudine adipisci non possit, provisum divinitum est, ut ad conjunctionem congregatiæ nominum nascetur cum domesticam, tum etiam civilem, quæ suppeditare
•vitam æternam

**Index of German Words and Phrases**

•Aposteln oder von den ältesten Zeiten kommende Tradition, sondern als das Ergebniss theologischer Speculation.
•Art. I.
•Art. II.
•Art. III.
•Art. IV.
•Art. IX.
•Art. V.
•Art. VI.
•Art. VII.
•Art. VIII.
Art. X.
Art. XI.
Art. XII.
Art. XIII.
Art. XIV.
Die Seligkeit kann nicht durch sogenannte 'merita de condigno' verdient werden, weil der unendliche Werth der von Gott verheissenen Seligkeit nicht im Verhältniss steht zu dem endlichen Werthe der Werke des Mensehen.
Die eucharistische Feier in der Kirche ist nicht eine fortwährende Wiederholung oder Erneuerung des Sühnopfers, welches Christus ein für allemal am Kreuze dargebracht hat; aber ihr Opfercharakter besteht darin, dass sie das bleibende Gedächtniss desselben ist und eine auf Erden stattfindende Darstellung und Vergegenwärtigung jener Einen Darbringung Christi für das Heil der erlöst Menschen, welche nach
Wir erkennen an, dass der Gebrauch des Gebetes für die verstorbenen Gläubigen, d. h. die Erflehung einer reicheren Ausgiessung der Gnade Christi über sie, von der ältesten Kirche auf uns gekommen und in der Kirche beizubehalten ist.
Wir stimmen überein, dass das Lesen der heil. Schrift in der Volkssprache nicht auf rechtmässige Weise verboten werden kann.
Wir stimmen überein, dass die Lehre von den 'opera supererogationis,' und von einem 'thesaurus meritorum sanctorum,' d. i. die Lehre, dass die überfliessenden Verdienste der Heiligen, sei es durch die kirchlichen Oberen, sei es durch die Vollbringer der guten Werke selbst, auf Andere übertragen werden können, unhaltbar ist.
Wir stimmen überein, dass die Praxis des Sündenbekenntnisses vor der Gemeinde oder einem Priester, verbunden mit der Ausübung der Schlüsselgewalt, von der ursprünglichen Kirche auf uns gekommen und, gereinigt von Missbrüchen und frei von Zwang, in der Kirche beizubehalten ist.
Wir stimmen überein, dass die apokryphischen oder deuterokanonischen Bücher des Alten Testaments nicht dieselbe Kanonicität haben, wie die im hebräischen Kanon enthaltenen Bücher.
Wir stimmen überein, dass es
Wir stimmen überein, dass keine Uebersetzung der heil. Schrift eine höhere Auctorität beanspruchen kann, als der Grundtext.
Wir verwerfen die neue römische Lehre von der unbefleckten Empfängniss der h. Jungfrau Maria als in Widerspruch stehend mit der Tradition der ersten dreizehn Jahrhunderte, nach welcher Christus allein ohne Sünde empfangen ist.
empfangenden Gläubigen Gemeinschaft mit einander haben
fortwährend im Himmel von Christus geleistet wird, indem er jetzt in der Gegenwart Gottes für uns erscheint
nicht der Glaube ohne die Liebe, das Mittel und die Bedingung der Rechtfertigung des Menschen vor Gott ist.
ununterbrochene bischöfliche Succession bewahrt haben.
Wir erkennen an, dass die Anrufung der Heiligen nicht als eine Pflicht anzusehen ist, deren Erfüllung für jeden Christen zur Seligkeit nothwendig wäre.
Wir geben zu, dass die Art und Weise, in welcher das Filioque in das Nicenische Glaubensbekenntniss eingeschoben wurde, ungesetzlich war, und dass es im Interesse des Friedens
und der Einigkeit sehr wünschenswerth ist, dass die ganze Kirche es ernstlich in Erwägung ziehe, ob vielleicht die ursprüngliche Form des Glaubensbekenntnisses wiederhergestellt werden könne ohne Aufopferung irgend einer wahren in der gegenwärtigen westlichen Form ausgedrückten Lehre.

1. Der heilige Geist geht aus aus dem Vater

1. Während die heilige Schrift anerkanntermassen die primäre Regel des Glaubens ist, erkennen wir an, dass die echte Tradition, d. i. die ununterbrochene, theils mündliche, theils schriftliche Überlieferung der von Christus und den Aposteln zuerst vorgetragenen Lehre eine autoritative Form der Lehre ist.

1. Wir erkennen an, dass die Zahl der Sacramente erst im zwölften Jahrhundert auf sieben festgesetzt und dann in die allgemeine Lehre der Kirche aufgenommen wurde, und zwar nicht als eine von den

1. Wir stimmen überein in der Annahme der ökumenischen Symbole und der Glaubensentscheidungen der alten ungeteilten Kirche.

2. Indem dies der Character der Eucharistie bezüglich des Opfers Christi ist, ist sie zugleich ein geheiligtes Opfermahl, in welchem die Leib und das Blut des Herrn

2. Katholische Theologen, z. B. Bellarmin erkennen an und wir mit ihnen, dass die Taufe und die Eucharistie 'principalia, præcipua, eximia salutis nostræ sacramenta' sind.

2. Wir erkennen an, dass die englische Kirche und die von ihr herstammenden Kirchen die

2. Wir stimmen überein in der Anerkennung, dass der Zusatz des Filioque zum Symbolum nicht in kirchlich rechtmässiger Weise erfolgt sei.

3. Der heilige Geist geht aus aus dem Vater durch den Sohn.


4. Wir verwerfen jede Vorstellung und jede Ausdruckweise, in welcher etwa die Annahme zweier Principien oder


5. Der heilige Geist bildet die Vermittlung zwischen dem Vater und dem Sohne und ist durch den Sohn mit dem Vater verbunden.

Ablass.

Culturkampf

Der Canon und die Apokryphen.

Der Tag der Entschlafung

Der Urtext und die Übersetzungen der Bibel.

Der heilige Geist geht nicht aus aus dem Sohne

Der heilige Geist ist das Bild des Sohnes, des Bildes des Vaters,

Die Messe.

Eine Ursache

Gebete für Verstorbene.

Gebrauch der Bibel in der Landessprache.

Gottes Unsegen

Gottesdienst in der Landessprache.

Liebe
• Öffentliche und Privat-Beichte.
• Rechtfertigung durch den in der Liebe thätigen Glauben.
• Schrift und Ueberlieferung.
• Seligkeit ohne Verdienst.
• Simonie
• Tägliches Brot
• Ueberverdienstliche Werke.
• Unbefleckte Empfängniss der Jungfrau Maria.
• Wir nehmen die Lehre des heiligen Johannes von Damaskus über den heiligen Geist, wie dieselbe in nachfolgenden Paragraphen ausgedrückt ist, im Sinne der Lehre der alten ungetrennten Kirche an.
• Wir stimmen überein, dass
• Wir stimmen überein, dass der durch die Liebe wirksame Glaube
• Zahl der Sacramente.
• als dem Anfang
• aus dem Vater ausgehend und im Sohne ruhend als dessen ausstrahlende Kraft.
• der Gottheit.
• der Quelle
• der Ursache
• eine endgültige Entscheidung. Der Grund der Ungültigkeit ist der defectus formæ et intentionis.
• gibt, durch welche alles, was in der Gottheit ist, hervorgebracht wird.
• innerlich und anfänglich
• weil es in der Gottheit nur Einen Anfang

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