

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.

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.

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.

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

VII.--If any one saith, that the ceremonies, vestments, and outward signs, which the Catholic Church makes use of in the celebration of masses, are incentives to impiety, rather than offices of piety; let him be anathema.

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.

IX.--If any one 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.

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Pamphlet 350

The Council of Trent on the Sacrifice of the Mass (1562)

The basic task confronting the Fathers at the Council of Trent was to reconcile the oneness and sufficiency of Christ's sacrifice on Calvary with the daily sacrifice of Christians in the Mass. The solution arrived at was not new, but there was a new urgency created by the denials and misconceptions of traditional Christian teaching current among Protestants at the time.

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 for ever, 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, He 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 [Page 154] 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. And this is indeed that clean oblation, which cannot 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; 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, cannot be partakers of the table of the Lord; 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; in as much as it comprises all the good things signified by those sacrifices, as being the consummation and perfection of them all.

Chapter II, 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 [Page 155] 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.

Chapter III, On Masses in honor of the Saints.

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.

Canons on the Holy Sacrifice of the Mass

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.

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.

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