

down, adored; who, in fine, as the Scripture testifies, was adored by the apostles in Galilee.

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, whom 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 behoove victorious truth to celebrate a triumph over falsehood and heresy, that thus her adversaries, at the sight of so much splendour, 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.

Chapter VI, On reserving the Sacrament of the sacred Eucharist, and bearing it to the Sick.

The custom of reserving the holy Eucharist in the sacarium is so ancient, that even the age of the Council of Nicaea 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. Wherefore, this holy Synod ordains, that this salutary and necessary custom is to be by all means retained.

Chapter VII, On the preparation to be given that one may worthily receive the sacred Eucharist.

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 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 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.

Chapter VIII distinguishes between sinners who receive the Eucharist only sacramentally, the faithful who receive only spiritually but with a desire to receive actually, and those who receive both sacramentally and spiritually.

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The Council of Trent on the Eucharist (1545-1563)

Appealing to the universal belief of the Christian past, and to the traditional interpretation of the words of Sacred Scripture, the Fathers of the Council employ three adverbs to underscore the dogma of Christ's real presence in the Eucharist: "*vere, realiter et substantialier*," *Vere*, truly, recalls the earlier controversies with Berengar of Tours; *realiter*, really is directed against the Swiss reformers Oecolampadius and Zwingli who held that the Eucharist was but a figure of Christ's body, or a sign to recall His passion and death; *substantialier*, substantially, is employed against Calvin, who held merely a dynamic presence of Christ in the Eucharist. Against Luther, the Council restates the dogma of transubstantiation, and defends the use of that term to express the change that takes place in the substance of bread and wine in becoming the body and blood of Christ. Other important corollaries that stem from these dogmas are explained in the decree, and formulated as articles of faith in the canons that follow.

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

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 man, 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.

Chapter III, 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 [Page 78] 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 our Lord, who hath now risen from the dead, to die no more, 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 under the species of bread, and under any part whatsoever of that species; likewise the whole (Christ) is under the species of wine, and under the parts thereof.

Chapter IV, On Transubstantiation.

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.

Chapter V, On the cult and veneration to be shown to this most holy Sacrament.

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 latria, 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; And let all the angels of God adore him; whom the Magi falling