

THE TRENTINE CREED, OR THE CREED OF PIUS IV., A.D. 15

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Table of Contents

<u>THE TRENTINE CREED, OR THE CREED OF PIUS IV., A.D. 1564.....</u>	<u>1</u>
<u>THE TRENTINE CREED, OR THE CREED OF PIUS IV., A.D. 1564.....</u>	<u>1</u>

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1. I most stedfastly admit and embrace Apostolical and ecclesiastical traditions, and all other observances and constitutions of the Church.
2. I also admit the Holy Scripture according to that sense which our holy mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretations of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.
3. I also profess that there are truly and properly seven sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Order cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church in the solemn administration of the aforesaid sacraments.
4. 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.
5. 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 with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.
6. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.
7. Likewise, that the saints, reigning together with Christ, are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be respected.
8. I most firmly assert that the images of Christ, of the mother of God, ever virgin, and also of the saints, ought to be had and retained, and that due honour and veneration is to be given them.
9. 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.
10. I acknowledge the Holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

11. I likewise undoubtedly 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. 12. And I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church.

This true Catholic faith, without which no one can be saved, I N.N. do at this present freely confess and sincerely hold; and I promise most constantly to retain, and confess the same entire and unviolated, with God's assistance, to the end of my life.

N. B. (1) To this was added, Dec. 8, 1854, the new article of the Immaculate Conception of the Virgin Mary, to be believed as necessary to salvation.

N. B. (2) To which was added (December, 1864) the whole

N. B. (3) To which was added (July 18, 1870) the new dogma of Infallibility.

Observe, this "Creed" is imposed on all in the Roman Obedience, and especially on those who enter it from other communions, as that without which no one can be saved. The Catholic Creed of Nicaea is not sufficient. But the Seventh Canon of Ephesus not only forbids the composition of any other creed, but especially adds: "Those who shall presume to compose another creed, or to produce or offer it to persons desiring to return to the acknowledgment of the truth ... from any heresy whatever, shall be deposed ... if bishops or other clergy, and if they be laymen they shall be anathematized."

II.

(Donation of Constantine, p. 607.) On this stupendous fraud I quote from Dupin, as follows:

"Among the number of Constantine's edicts I do not place the Donation which goes under his name. Some have attributed this false monument to the author of the collection (Decretals) ascribed to Isidore, he being a notorious forger of such kind of writings; and this conjecture is more probable than some others.

"By this Donation, Constantine is supposed to give to the Bishops of Rome the sovereignty of the city, and of the provinces of the Western Empire. I note some of the reasons which clearly prove this instrument to be a forgery:

"(1) Not one of the ancients mentions this pretended liberality of the emperor. How could Eusebius, and all the other historians who wrote about Constantine, have passed over in silence, had it been a reality, the gift of a Western Empire to the Bishop of Rome?

"(2) Not one of the Bishops of Rome ever refers to such a donation, though it would have been much to their advantage so to do.

"(3) It is dated falsely, and under consuls who flourished when Constantine was unbaptized; yet his baptism is referred to in this instrument. Again, the city of Constantinople is mentioned in it, although it was called Byzantium for ten years subsequent to its date.

"(4) Not only is the style very different from the genuine edicts of the emperor, but it is full of terms and phrases that came into use much after the time of Constantine.

"(5) How comes it that he should have given one-half of his empire to the Bishop of Rome, including the city of Rome itself, without any one ever hearing of it for hundreds of years after?

"(6) The falsities and absurdities of this edict demonstrate that it was composed by an ignorant impostor. Thus by it, for example, the Pope is permitted to wear a crown of gold, and a fabulous history is given of the emperor's baptism by Sylvester: also, it contains a history of the emperor's miraculous cure of leprosy by Sylvester, all which do plainly prove the forgery. It is certain that the city of Rome was governed by the emperor, and that the Bishops of Rome were subject to him, and obeyed him, as all his other subjects.

"All that we have said plainly shows that the edict of Donation that bears the name of Constantine is wholly supposititious; but it is not so easy to find out who was the author. However it be, this document has neither any use nor authority."(1) ANCIENT SYRIAC DOCUMENTS