

Catechism of the Council of Trent: All those who had part in the work of the Catechism were instructed to avoid in his composition the particular opinions of individuals and schools, and to express the doctrine of the universal Church, keeping especially in mind the decrees of the Council of Trent. On November 2, 1563 the Council of Trent enjoined on all bishops to see that the Catechism should be faithfully expounded to the people by all parish priests. January 17, 1566 Pope Saint Pius V succeeded Pope Pius IV. One of the first acts of the new Pontiff was to point a number of expert theological revisors to examine *every statement in the Catechism from the viewpoint of doctrine*.

This Catechism is unlike any other summary of Christian doctrine, it enjoys a unique authority among manuals. It was issued by the *express command* of the Ecumenical Council of Trent. It subsequently received the *unqualified* approval of many Sovereign Pontiffs. In his Bull of June 14, 1761, Pope Clement XIII said that the Catechism contains a *clear* explanation of all that is necessary for salvation and useful for the faithful, that it was composed with great care and industry and has been highly praised by *all*, that by it in former times the faith was strengthened, and that no other catechism can be compared with it. He concluded that, that the Roman Pontiffs offered this work to pastors as a norm of Catholic teaching and discipline so that there might be uniformity and harmony in the instructions of all.

Pope Leo XIII wrote that, "This work is remarkable at once for the richness and *exactness* of its doctrine, and for the eloquence of its style; it is a precious summary of all theology, both dogmatic and moral. He who understand it well, will have always at his service those aids by which a priest is enabled to preach with fruit, to acquit himself worthily of the important ministry of the confessional and of the direction of souls, and *will be in a position to refute the objections of unbelievers*." Pope Saint Pius X declared that pastors should give catechetical instructions, and for this purpose they should use the Catechism of the Council of Trent.

In addition to Popes and Councils, many Cardinals, Bishops, and other very distinguished and learned ecclesiastics, distinguished for their learning and sanctity, vied with one another in eulogizing the Catechism of Trent. Among other things they have said that not since the days of the Apostles has there been produced in a single volume so complete and practical a summary of Christian doctrine as this Catechism, and that, after the Sacred Scriptures, *there is no work* that can be read with *greater safety and profit*.

Cardinal Valerius, the friend of St. Charles Borromeo, wrote of the Catechism: "This work contains all that is needful for the instruction of the faithful; and it is written with such order, *clearness*, and majesty that through it we seem to hear *holy Mother the Church herself, taught by the Holy Ghost, speaking to us*. ... It was composed by order of the Fathers of Trent under the inspiration of the Holy Ghost, and was published by the authority of the Vicar of Christ."

Salmanticenses, the great Carmelite commentators on St. Thomas, paid the following high tribute to the Catechism: "The authority of this Catechism has always been of the *greatest* in the Church, because it was composed by the command of the Council of Trent, because its authors were men of highest learning, and because *it was approved only after the severest scrutiny* by Popes Pius V and Gregory the XIII, and has been recommended in nearly all the Council that have been held since the Council of Trent."

The preceptor of St. Francis de Sales said: "The Catechism of the Council of Trent was inspired by the Holy Ghost." Dr. John Hagan, Rector of the Irish College in Rome, writes thus: "The Roman Catechism is a work of exceptional authority. At the very least *it has the same authority as a dogmatic encyclical*, it is an authoritative exposition of Catholic doctrine given forth, and *guaranteed to be orthodox by the Catholic Church and her supreme head* on earth. The compilation of it was the work of various individuals; but the result of their combined labors *was accepted by the Church as a precious abridgment of dogmatic and moral theology*. All official documents have occasionally been issued by Popes to explain certain points of Catholic teaching to individuals, or to local Christian communities; whereas the *Roman Catechism* comprises practically the whole body of Christian doctrine, and is addressed to the whole Church. Its teaching is not infallible; but it holds a place between approved catechisms and what is *de fide*."

Translated into English with notes by Fr. John A. McHugh and Fr. Charles J. Callan. Imprimatur 1923. Seventeen Tapes read by AM.

Further comments by Patrick Henry: Reflect seriously how Pope St. Pius V appointed expert theological revisors to examine *every statement in the Catechism from the viewpoint of doctrine*. Consider that this

Catechism was 1) *Approved only after the severest scrutiny* by Saint Pope Pius V and Pope Gregory the XIII. 2) *Approved and guaranteed to be orthodox by the Catholic Church*. How is it possible for a Catholic to convince himself that this Catechism of the Council of Trent contains heresy? There is no Pope, Doctor of the Church, or canonized saint that made the statement that this Catechism has heresy in it. Nevertheless, there are many today who do not accept as being true Catholic doctrine what this Catechism teaches.

Notice also that Saint Pope Pius V approved and commanded this Catechism to be published in 1566. How do those who teach that this Catechism teaches heresy exempt Saint Pope Pius V from being an anti-pope with no authority, office, or jurisdiction? Most of those who reject this Catechism as heretical are correctly quick to pronounce that the Vatican II, Conciliar anti-popes are without authority, office, or jurisdiction because they are heretics for promulgating heretical works. They correctly state that whatever these Vatican II, Conciliar anti-popes do is null and void. Yet Saint Pope Pius V did not promulgate *Quo Primum* and the true liturgy of the Catholic Church until four years *after* he promulgated this Catechism that so many today say is heretical!

T1S1 is, of course, the abbreviation for Tape one Side one.

T1S1=Introduction <http://www.jmjsite.com/a/05/05t1s1.mp3>

T1S2= continue introduction into the sermon program <http://www.jmjsite.com/a/05/05t1s2.mp3>

T2S1= continue the sermon program and into the religious instructions

<http://www.jmjsite.com/a/05/05t2s1.mp3>

T2S2= continue religious instructions and the first article of the Creed <http://www.jmjsite.com/a/05/05t2s2.mp3>

T3S1= continue their first, second into the third article of the Creed <http://www.jmjsite.com/a/05/05t3s1.mp3>

T3S2= continue with the third, fourth and into the fifth article of the Creed

<http://www.jmjsite.com/a/05/05t3s2.mp3>

T4S1= continue with the fifth, sixth and seventh article of the Creed <http://www.jmjsite.com/a/05/05t4s1.mp3>

T4S2= continue with seven, eight and into the ninth article of the Creed

<http://www.jmjsite.com/a/05/05t4s2.mp3>

T5S1= continue with the 9th,10th and into the 11th article of the Creed

<http://www.jmjsite.com/a/05/05t5s1.mp3>

T5S2= continue with the 11th and into the 12th article of the Creed <http://www.jmjsite.com/a/05/05t5s2.mp3>

T6S1= end the 12th article of the Creed and begin the Sacraments in General

<http://www.jmjsite.com/a/05/05t6s1.mp3>

T6S2= continue with Sacraments in General and begin the sacrament of baptism

<http://www.jmjsite.com/a/05/05t6s2.mp3>

T7S1= continue with the sacrament of baptism <http://www.jmjsite.com/a/05/05t7s1.mp3>

T7S2= continue with the sacrament of baptism and the sacrament of confirmation

<http://www.jmjsite.com/a/05/05t7s2.mp3>

T8S1= begin the sacrament of the Eucharist <http://www.jmjsite.com/a/05/05t8s1.mp3>

T8S2= continue the sacrament of the Eucharist <http://www.jmjsite.com/a/05/05t8s2.mp3>

T9S1= continue the sacrament of the Eucharist and began the sacrament of penance

<http://www.jmjsite.com/a/05/05t9s1.mp3>

T9S2= continue with the sacrament of penance <http://www.jmjsite.com/a/05/05t9s2.mp3>

T10S1= continue with the sacrament of penance <http://www.jmjsite.com/a/05/05t10s1.mp3>

T10S2= continue with the sacraments of penance, extreme unction, and holy orders

<http://www.jmjsite.com/a/05/05t10s2.mp3>

T11S1= continue the sacrament of holy orders and began the sacrament of matrimony

<http://www.jmjsite.com/a/05/05t11s1.mp3>

T11S2= continue the sacrament of matrimony and began the Decalogue

<http://www.jmjsite.com/a/05/05t11s2.mp3>

T12S1= continue the Commandments in general and begin the first commandment

<http://www.jmjsite.com/a/05/05t12s1.mp3>

T12S2= continue with the first and second commandments and going into the third commandment

<http://www.jmjsite.com/a/05/05t12s2.mp3>

T13S1= continue with the third going into the fourth commandment <http://www.jmjsite.com/a/05/05t13s1.mp3>

T13S2= continue the fourth and fifth and going into the sixth commandment

<http://www.jmjsite.com/a/05/05t13s2.mp3>

T14S1= continue with the sixth and seventh in going into the eighth Commandment

<http://www.jmjsite.com/a/05/05t14s1.mp3>

T14S2= continue with the eighth, ninth and 10th Commandments <http://www.jmjsite.com/a/05/05t14s2.mp3>

T15S1= continue the 10th commandment and began explaining the Lord's Prayer

<http://www.jmjsite.com/a/05/05t15s1.mp3>

T15S2= continue explaining the Our Father <http://www.jmjsite.com/a/05/05t15s2.mp3>

T16S1= begin the first petition of the Lord's Prayer and continue with the second and third petitions

<http://www.jmjsite.com/a/05/05t16s1.mp3>

T16S2= continue with the third and fourth petitions <http://www.jmjsite.com/a/05/05t16s2.mp3>

T17S1= continue with the fourth, fifth, and sixth petitions <http://www.jmjsite.com/a/05/05t17s1.mp3>

T17S2= continue on with the sixth and into the seventh petition to the end

<http://www.jmjsite.com/a/05/05t17s2.mp3>