

I. TRIDENTSKÝ KONCIL, SESSIO XXV., PROSINEC 1563

DECREE CONCERNING PURGATORY.

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 oecumenical Synod, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, [Page 233] but principally by the acceptable sacrifice of the altar; the holy Synod enjoins on bishops that they diligently endeavour 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. But let the more difficult and subtle questions, and 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 labour 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 savour 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 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.

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 honour (paid) to [Page 234] 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 honour 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. 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 honour are not due to the relics of saints; or, that these, and other sacred monuments, are uselessly honoured 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 honour 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 anything 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 **[Page 235]** their hope in idols; but because the honour 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 Nicaea, has been defined against the opponents of images.

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 colours 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 lasciviousness be **[Page 236]** 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 revellings and drunkenness; as if festivals are celebrated to the honour 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.

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 have been approved of by the bishop: also, that no new miracles are to be acknowledged, or new relics recognised, unless the said bishop has taken cognizance and approved thereof; who, as soon as he has obtained some certain information in regard to 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 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.

II. BECKOVSKÝ, JAN FRANTIŠEK: KATOLICKÉHO ŽIVOBYTÍ NEPOHNUTEDLNÝ ZÁKLAD, OD SVATÝCH OTCŮ, DUCHOVNÍCH SNĚMŮ, STARÝHO A NOVÝHO ZÁKONA I OD SAMÝHO KRISTA PÁNA POSTAVENÝ; TŘEMI NEPORUŠITELNÝMI SLOUPY, JENŽ JSOU: VÍRA, NADĚJE, LÁSKA, UBEZPEČENÝ. PRAHA 1707.

„My pak ne ten obraz, než co v sobě on obsahuje a co nám obrazením on ukazuje, pobožně ctíme, jakž nás tomu následující verše vyučují, kteří se v starodávních kostelích na chrámech pod křížem napsaní obyčejně spatřují, totiž: Efigiem Christi dum transis semper honora; non tamen efigiem, sed quem designat adora. To jest: Když mimo obrazu Krista jdeš, jej v uctivosti měj; však ne obrazu samému, než čím on jest čím čest tomu. Zase obraz o sobě mluví: Non ego sum Christus statua, ast sub imagine Christi; non me, sed Christum, qui videt, ille colat. To jest: Nejsem Kristus, než jsem obraz; jen ty mnou srdce tvé obraz.“

III. KONIÁŠ, ANTONÍN: JEDINÁ CHOTI BERÁNKOVÁ, OD PRVNÍHO POČÁTKU ZASNOUBENÍ A ZALOŽENÍ SVÉHO AŽ NA VĚKY V UČENÍ KRISTOVÉM NEPORUŠENÁ, BEZPEČNOU ZA BERÁNKEM K ŽIVOTU VĚČNÉMU CESTU UKAZUJÍCÍ. HRADEC KRÁLOVÉ 1733.

„Stíhají nás odporníci, že se modlám klaníme a modlářství provozujeme, když obrazy svatých stavíme a jim slušnou počestnost prokazujeme, zatím nepozorují, že kdykoliv Bůh rytiny, obrazy zapovídá, vždycky dokládá: Nebo jáť jsem Pán Bůh tvůj. Patrně tehdy ponavrhuje, že nemáme sobě činiti rytiny, abychom Boha živého zavrhlí a dřevo neb kámen abychom za Boha neměli. Nezapovídá pak Bůh obrazy na památku neb k pobožnému upamatování nebeských věcí ani ctíti, ani učiniti, neb sám Bůh Mojžíšovi i Šalamounovi poručil dva cherubíny ze zlata způsobiti a na památku zachovati. Čest, která se svatým obrazům prokazuje, nečiní se dřevu neb papíru, ale těm živým přátelům božím, kteří se nám skrze takovou figuru na paměť uvádí. Neb my ovšem víme, že Kristus neb Rodička boží neb jiný svatý nebyl z papíru neb ze dřeva neb z kamene slepený.“