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The Catechism Of The Council Of Trent

Catholic Church. Catechisms



The Catechism Of The Council Of Trent:

Catechism of the Council of Trent for Parish Priests Catholic Church,1934 The Catechism of the Council of Trent Catholic Church,1905 **The Catechism of the Council of Trent (1829)** Catholic Church,2014-08-07 This Is A New Release Of The Original 1829 Edition **The Catechism of the Council of Trent** Various,1992-02 Compiled under the direction of St Charles Borromeo and recognized as the most authoritative Catholic catechism Leo XIII recommended two books the Summa and this Catechism for all seminarians Pope Benedict 16th as a Cardinal called it the most important Catholic Catechism Originally designed to supply parish priest with an official book of instruction it has been used extensively by the laity as a steadying guide in our confused age New typesetting and beautiful hardbound cover **The Catechism of the Council of Trent** Catholic Church,1833 **The Catechism of the Council of Trent** Pius V,2019-12-15 Three years after the end of the Council of Trent in 1566 i e 545 years ago the Catechism of the Council of Trent for the use of parish priests was drawn up The Catechism has also been called the Catechism of Saint Pius V the Roman Catechism the Tridentine Catechism or the Catechismus ad parochos For many centuries it was the only catechism that was both the fruit of an ecumenical Council with papal authority and with official authority for the whole Church it was truly an exception among catechisms It has also been recommended by numerous local Synods and Councils It was published with the idea of counterbalancing the influence of Protestant catechisms and contributing to the education of the faith in the Christian people The main characteristic of this Catechism is the absence of any discussion of theological schools It reflects the thinking of the Church based on Scripture patristics and the thought of Trent making its own the lines of the best theology **The Roman Catechism** Pope St. Pius V,Council of Trent Staff,2013-01-15 During the Catholic Counter Reformation the Council of Trent commissioned the Roman Catechism or Catechism of the Council of Trent published 1566 to expound doctrine and to improve the theological understanding of the clergy It differs from other summaries of Christian doctrine for the instruction of the people in two points it is primarily intended for priests having care of souls ad parochos and it enjoyed an authority within the Catholic Church equalled by no other catechism until the Catechism of the Catholic Church 1992 The need of a popular authoritative manual arose from a lack of systematic knowledge among pre Reformation clergy and the concomitant neglect of religious instruction among the faithful The Council intended the projected Catechism to be the Church s official manual of popular instruction The seventh canon De Reformatione of Sess XXIV runs That the faithful may approach the Sacraments with greater reverence and devotion the Holy Synod charges all the bishops about to administer them to explain their operation and use in a way adapted to the understanding of the people to see moreover that their parish priests observe the same rule piously and prudently making use for their explanations where necessary and convenient of the vernacular tongue and conforming to the form to be prescribed by the Holy Synod in its instructions catechesis for the several Sacraments the bishops shall have these instructions carefully translated into the vulgar tongue and explained by all parish

priests to their flocks In the mind of the Church the Catechism though primarily written for the parish priests was also intended to give a fixed and stable scheme of instruction to the faithful especially with regard to the means of grace so much neglected at the time To attain this object the work closely follows the dogmatic definitions of the council It is divided in four parts I The Apostles Creed II The Sacraments III The Decalogue IV Prayer especially The Lord s Prayer It deals with the papal primacy and with Limbo points which were not discussed or defined at Trent on the other hand it is silent on the doctrine of Indulgences which is set forth in the Decretum de indulgentiis Sess XXV The bishops urged in every way the use of the new Catechism they enjoined its frequent reading so that all its contents would be committed to memory they exhorted the priests to discuss parts of it at their meetings and insisted upon its being used for instructing the people To some editions of the Roman Catechism is prefixed a Praxis Catechismi i e a division of its contents into sermons for every Sunday of the year adapted to the Gospel of the day There is no better sermonary The people like to hear the voice of the Church speaking with no uncertain sound the many Biblical texts and illustrations go straight to their hearts and best of all they remember these simple sermons better than they do the oratory of famous pulpit orators The Catechism has not of course the authority of conciliary definitions or other primary symbols of faith for although decreed by the Council it was only published a year after the Fathers had dispersed and it consequently lacks a formal conciliary approbation During the heated controversies de auxiliis gratiae between the Thomists and Molinists the Jesuits refused to accept the authority of the Catechism as decisive Yet it possesses high authority as an exposition of Catholic doctrine It was composed by order of a council issued and approved by the pope its use has been prescribed by numerous synods throughout the whole Church Leo XIII in a letter to the French bishops 8 Sept 1899 recommended the study of the Roman Catechism to all seminarians The Catechism of the Council of Trent Pius,1829

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