

Canons on the Sacrament of Orders

- 1771 Can. 1. Si quis dixerit, non esse in Novo Testamento sacerdotium visibile et externum, vel non esse potestatem aliquam consecrandi et offerendi verum corpus et sanguinem Domini, et peccata remittendi et retinendi, sed officium tantum et nudum ministerium praedicandi Evangelium, vel eos, qui non praedicant, prorsus non esse sacerdotes: anathema sit [cf. *1764, 1767].
- Can. 1. If anyone says that there is in the New Testament no visible and external priesthood or that there is no power of consecrating and offering the true Body and Blood of the Lord and of remitting and retaining sins, but only the office and bare ministry of preaching the gospel; or that those who do not preach are not priests at all, let him be anathema [cf. *1764, 1767].
- 1772 Can. 2. Si quis dixerit, praeter sacerdotium non esse in Ecclesia catholica alios ordines, et maiores et minores, per quos velut per gradus quosdam in sacerdotium tendatur: anathema sit [cf. *1765].
- Can. 2. If anyone says that besides the priesthood there are in the Catholic Church no others orders, major and minor, by which, as by various steps, one advances toward the priesthood, let him be anathema [cf. *1765].
- 1773 Can. 3. Si quis dixerit, ordinem sive sacram ordinationem non esse vere et proprie sacramentum a Christo Domino institutum, vel esse figmentum quoddam humanum, excogitatum a viris rerum ecclesiasticarum imperitis, aut esse tantum ritum quendam eligendi ministros verbi Dei et sacramentorum: anathema sit [cf. *1766].
- Can. 3. If anyone says that orders or sacred ordination is not truly and properly a sacrament instituted by Christ the Lord or that it is a kind of human invention devised by men inexperienced in ecclesiastical matters or that it is only a kind of rite by which are chosen the ministers of the word of God and of the sacraments, let him be anathema [cf. *1766].
- 1774 Can. 4. Si quis dixerit, per sacram ordinationem non dari Spiritum Sanctum, ac proinde frustra episcopos dicere: "Accipe Spiritum Sanctum"; aut per eam non imprimi characterem; vel eum, qui sacerdos semel fuit, laicum rursus fieri posse: anathema sit [cf. *1767].
- Can. 4. If anyone says that by sacred ordination the Holy Spirit is not given and that, therefore, the bishops say in vain: "Receive the Holy Spirit"; or if he says that no character is imprinted by ordination; or that he who has once been a priest can again become a layman, let him be anathema [cf. *1767].
- 1775 Can. 5. Si quis dixerit, sacram unctionem, qua Ecclesia in sancta ordinatione utitur, non tantum non requiri, sed contemendam et perniciosam esse, similiter et alias ceremonias: anathema sit.
- Can. 5. If anyone says that the sacred anointing that the Church uses at holy ordination not only is not required but is despicable and pernicious, and so are also the other ceremonies, let him be anathema.
- 1776 Can. 6. Si quis dixerit, in Ecclesia catholica non esse hierarchiam, divina ordinatione institutam, quae constat ex episcopis, presbyteris et¹ ministris: anathema sit [cf. *1768].
- Can. 6. If anyone says that in the Catholic Church there is no hierarchy instituted by divine ordinance that consists of bishops, priests, and¹ ministers, let him be anathema [cf. *1768].
- 1777 Can. 7. Si quis dixerit, episcopos non esse presbyteris superiores, vel non habere potestatem confirmandi et ordinandi, vel eam, quam habent, illis esse cum presbyteris communem, vel ordines ab ipsis collatos sine populi vel potestatis saecularis, consensu aut vocatione irritos esse; aut eos, qui nec ab ecclesiastica et canonica potestate rite ordinati nec missi sunt, sed aliunde veniunt, legitimos esse verbi et sacramentorum ministros: anathema sit [cf. *1768s].
- Can. 7. If anyone says that bishops are not superior to priests; or that they do not have the power to confirm and ordain, or that the power they have is common both to them and to priests; or (if anyone says) that orders conferred by them without the consent or call of the people or of the civil power are invalid; or that those who have neither been rightly ordained by ecclesiastical and canonical authority nor sent by it, but come from some other source, are lawful ministers of the word and of the sacraments, let him be anathema [cf. *1768s].
- 1778 Can. 8. Si quis dixerit, episcopos, qui auctoritate Romani Pontificis assumuntur, non esse legitimos et veros episcopos, sed figmentum humanum: anathema sit.
- Can. 8. If anyone says that bishops chosen by the authority of the Roman pontiff are not true and legitimate bishops but a human invention, let him be anathema.

*1776¹ The day before the session, the word *aliis* (other) before *ministris* (ministers) was suppressed; cf. SGT 9:622, n. 1; 3:690²⁷, 691³³ (Journal of Gabriel Paleotti).