



83. on the other hand, through the preaching of the gospel people who are outside the church are brought back within its bosom and are received into its communion, whether they like it or not. the sacraments, by which the faithful are led to unity with god, are open to all men. in the case of those who live in the world they are a summons to live according to the admonition of the apostle: bring out therefore pure gold (into the treasury of the church);(221)(12\*) 3. in the course of time, however, the church, with a view of preserving the purity of the faith and invigorating the faithful, has passed certain laws against certain abuses, some of which are apparently contrary to christian charity, yet others of which have not been properly

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examined by the church.(13\*) but some of them, even by the very fact of their existence, may be called offenses against charity. for in the execution of such laws we destroy piety and charity and are actually corrupting the sources of divine goodness. and the teaching of some theologians have been even detrimental to the unity of the church, which prohibits any kind of dissension or schism. for these reasons and in accordance with its own interests the sacred council condemns all the said errors and abuses but does not speak of them as heretical or schismatical, lest anyone become disturbed by them or be put to a grave or grievous loss by their condemnation. it does not intend to put anyone to an innocent suffrage or hinder his salvation, but desires only to safeguard the unity of the body of christ which, as it has been stated, it holds to be made up of members of but one and the same body. on the other hand, it reminds all and sundry that it is unlawful, outside of the church, to comment on these problems, especially so as it would be a violation of the right of every faithful catholic to obey the holy see.

the tridentine ritual is a book of canons of the council of trent and is thus the only direct legislation concerning the purity of the faith, the consecration of the sacraments, the due celebration of the sacraments in churches which the church has erected or will erect and the modes of celebrating mass. it is a book of canons of the holy see, for which see canon 58. 39. as we have heard and read, men of olden times and those of our own times understood and taught in like manner. the jews, though strictly observant of the law, did not teach their children to approach idols and to worship heathen deities. even as today we see some perfectly trained christians devote their labors to the buildings, adornments, and adoration of the saints. this would be contrary to the intent of the divine law which forbids their forming any images of divinity. in the same way god has made his church something altogether above the conception of men. she is to be an island in christ, unapproachable and not to be wrested from the divine purpose. how should christians, aware of

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this, be ashamed to labor to build up and adorn christ's great work? saint augustine says that the beauty of the church is her holiness. if the beauty and the beauty of holiness have their source in some deformity of the body, how much more do these beauty and loveliness have their source in the beauty and loveliness of the soul. consequently, how can a saint who is formed in the very image of jesus, deformed and dishonored by all sin, be unapproachable? (2\*) if we have been touched by god, we are touched by his mercy through jesus christ. jesus' intercessory prayer is for us, and all this, which we have heard, is a pat and perfect answer to our prayers. then why should we not expect to receive from him, through jesus christ, that which we have earned? (26)

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