

I. A certain number of grave testimonies containing the controverted proposition.

This after thorough discussion was unanimously acknowledged to be a sufficient character, and it was said that to deny it would be going against the councils, the dogmatic bulls of pontiffs, and the economy of the church itself. Thus with a certain number of such testimonies referred to in the acts of the councils, it is easily seen how the fathers proceeded to a definition at Ephesus against Nestorius, in the sixth council against the Monothelites, and in the seventh against the Iconoclasts.

II. One or more revealed principles in which is contained the proposition in question.

Upon this also the consultors were unanimous, and they moreover said that the production of such principles would be equivalent to a virtual and immediate revelation. Thus, from the revealed principle that Jesus Christ is perfect God and perfect man, it follows as revealed that Jesus Christ has two wills: also, in the revealed principle that God is One and the Divine Persons three, and that all in God is one except where the relation of origin intervenes, it is also revealed that the Holy Ghost can only proceed from the Father and the Son as from one principle of spiration.

III. The intimate nexus of the dogmas, or, what is the same thing, that a proposition must be believed to be revealed, from the denial of which the falsity of one or more articles of faith would necessarily and immediately follow.

The consultors were unanimous on this point, agreeing that such a character was equivalent to a virtual and immediate revelation. Thus, when it is established that some sins are mortal, and that not every sin is incompatible with a state of grace, it necessarily follows that the distinction between mortal and venial sins is a revealed doctrine. So also from the fact that the Sacraments produce their effect *ex opere operato* and that Jesus Christ is the primary minister of them, it follows as virtually and immediately re-