

## CANNONS AND DECREES OF THE COUNCIL OF TRENT

### **anathema**

Function: noun

Etymology: Late Latin anathemat-, anathema, from Greek, thing devoted to evil, curse, from anatithenai to set up, dedicate, from ana- + tithenai to place, set

**1 a:** one that is cursed by ecclesiastical authority **b:** someone or something intensely disliked or loathed

**2 a:** a ban or curse solemnly pronounced by ecclesiastical authority and accompanied by excommunication **b:** the denunciation of something as accursed **c:** a vigorous denunciation

**3:** a person or thing accursed or consigned to damnation or destruction.

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Following are excerpts from: Google Books - The Canons and Decrees of the Council of Trent: Literally translated into English by Theodore Alois Buckley.

[http://books.google.com/books?id=P\\_GDBjERbmUC&pg=PR1&dq=\[the+canons+and+decrees+of+the+council+of+trent\]&output=text](http://books.google.com/books?id=P_GDBjERbmUC&pg=PR1&dq=[the+canons+and+decrees+of+the+council+of+trent]&output=text)

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### SESSION THE FOURTH,

Celebrated on the eighth day of the month of April, 1546.

#### DECREE CONCERNING THE CANONICAL SCRIPTURES.

---... But if any one receive not, as sacred and canonical, these same books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin vulgate edition; and knowingly and deliberately despise the traditions aforesaid; let him be **anathema**.

#### DECREE CONCERNING THE EDITION AND THE USE OF THE SACKED BOOKS.

---...henceforth, the sacred Scripture, and especially the aforesaid old and vulgate edition, be printed in the most correct manner possible; and that it shall not be lawful for any one to print, or cause to be printed, any books whatever, on sacred matters, without the name of the author; nor to sell them in future, or even to keep them by them, unless they shall have been first examined, and approved of by the ordinary; under pain of the **anathema** and fane imposed in a canon of the last Council of Lateran.

### SESSION THE FIFTH.

Celebrated on the seventeenth day of the month of June, 1546.

#### DECREE CONCERNING ORIGINAL SIN.

---1. If any one does not confess that the first man, Adam, when he had transgressed the commandment of God in Paradise, immediately lost the holiness and justice in which he had been constituted and that he incurred, through the offence of such prevarication, the wrath and indignation of God, and consequently death, which God had previously threatened to him, and, together with death, captivity under the power of him who thenceforth had the empire of death, that is to say, the devil and that the entire Adam, through that offence of prevarication, was changed as respects the body and soul, for the worse; let him be **anathema**.

---2. If any one asserts, that the prevarication of Adam injured himself alone, and not his posterity; and that he lost for himself alone, and not for us also, the holiness and justice, received of God, which he lost; or that he, defiled by the sin of disobedience, has only transfused death, and pains of the body, into the whole human race, but not sin also, which is the death of the soul, let him be **anathema**

---3. If any one asserts that this sin of Adam, which in its origin is one, and being transfused into all by propagation, not by imitation, is in each one as his own, is taken away either by the powers of human nature, or by any other remedy than the merit of the one mediator, our Lord Jesus Christ, who hath reconciled us to God in his own blood, made unto us righteousness, sanctification, and redemption; or, if he denies that the same merit of Jesus Christ is applied, both to adults and to infants, by the sacrament of baptism rightly administered in the form of the Church; let him be **anathema**

---4. If any one denies that infants, newly born from their mothers' wombs, even though they be sprung from baptized parents, are to be baptized; or says that they are baptized indeed for the remission of sins, but that they draw nought of original sin from Adam, which has need to be expiated by the laver of regeneration for the obtaining life everlasting,—whence it follows, as a consequence, that in them the form of baptism, for the remission of sins, is understood to be not true, but false,—let him be **anathema**.

---5. If any one denies, that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted; or even asserts that all that which has the true and proper nature of sin is not taken away, but says that it is only erased, or not imputed,—let him be **anathema**.

---...This concupiscence, which the apostle sometimes calls sin, the holy synod declares that the Catholic Church has never understood to be called sin, as being truly and properly sin in those born again, but because it is of sin, and inclines to sin. And if any one is of a contrary opinion, let him be **anathema**.

## SESSION THE SIXTH,

Celebrated on the thirteenth day of the month of January, 1547.

### DECREE CONCERNING JUSTIFICATION.

## CHAPTER XI.

On the Keeping of the Commandments, and on the Necessity and Possibility thereof.

---But no one, how much soever justified, ought to think of himself free from the observance of the commandments; no one ought to make use of that rash saying, prohibited by the fathers under an **anathema**

## CHAPTER XVI.

On Thee Fruit of Justification, that is, on the Merit of Good Works and on the Marnier of that same Merit.

### ON JUSTIFICATION.

---Canon I. If any one shall say, that man may be justified before God by his own works, whether done through the strength of human nature, or through the teaching of the law, without the divine grace through Jesus Christ; let him be **anathema**.

---Canon II. If any one shall say, that the divine grace through Jesus Christ is given only unto this, that man may more easily be able to live justly, and to merit eternal life, as if, by free will without grace, he were able [to do] both, though hardly and with difficulty; let him be **anathema**.

---Canon III. If any one shall say, that without the preventing inspiration of the Holy Ghost, and his help, man can believe, hope, love, or be penitent, as he ought, so that the grace of justification may be conferred upon him; let him be **anathema**.

---Canon IV. If any one shall say, that the free will of man moved and excited by God, by assenting to God exciting and calling, nowise co-operates to the end that it should dispose and prepare itself for obtaining the grace of justification; and that it cannot refuse consent, if it would, but that, like something inanimate, it does nothing whatever, and is merely in a passive state; let him be **anathema**.

---Canon V. If any one shall say, that, since Adam's sin, the free will of man is lost and extinguished; or, that it is a thing with a name only, yea, a title without a reality, a figment, in fine, brought into the Church by Satan; let him be **anathema**.

---Canon VI. If any one shall say, that it is not in the power of man to make his ways evil, but that God worketh the works that are evil as well as those that are good, not by permission only, but properly, and of Himself, in such wise that the treason of Judas be no less His own proper work than the calling of Paul; let him be **anathema**.

---Canon VII. If any one shall say, that all works which are done before justification, in what manner soever they be done, are truly sins or deserve the hatred of God; or that, the more earnestly one strive to dispose himself for grace, so much the more grievously be sins; let him be **anathema**.

---Canon VIII. If any one shall say, that the fear of hell, through which, by grieving for our sins, we flee unto the mercy of God, or refrain from sinning, is a sin, or makes sinners worse let him be **anathema**.

---Canon IX. If any one shall say, that by faith alone the impious is justified; so as to mean that nothing else is required to co-operate in order unto the obtaining the grace of justification, and that it is not in any respect necessary that he be prepared and disposed by the movement of his own will; let him be **anathema**.

---Canon X. If any one shall say, that men are justified without the righteousness of Christ, by which He merited for us to be justified; or that it is by that [justice] itself that they are formally just; let him be **anathema**.

---Canon XI. If any one shall say, that men are justified either by the sole imputation of the righteousness of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is shed abroad in their hearts by the Holy Ghost and is inherent in them; or even that the grace, by which we are justified, is only the favour of God; let him be **anathema**.

---Canon XII. If any one shall say, that justifying faith is nought else but confidence in the divine mercy which remits sins for Christ's sake; or that it is this confidence alone by which we are justified; let him be **anathema**.

---Canon XIII. If any one shall say, that it is necessary unto every one, for the obtaining the remission of sins, that he believe for certain, and without any hesitation arising from his own infirmity and indisposition, that his sins are remitted unto him; let him be **anathema**.

---Canon XIV. If any one shall say, that man is absolved from his sins and justified, because that he assuredly believed himself to be absolved and justified; or that no one is truly justified save he who believes himself justified; and that, by this faith alone, absolution and justification are perfected; let him be **anathema**.

---Canon XV. If any one shall say, that a man, who is born again and justified, is bound of faith to believe that he is assuredly in the number of the predestinated; let him be **anathema**.

---Canon XVI. If any one shall say, that he will for certain, of an absolute and infallible certainty, have that great gift of perseverance unto the end, unless that he have learnt this by a special revelation; let him be **anathema**.

---Canon XVII. If any one shall say, that the grace of justification only befalleth those who are predestined unto life; but that all others who are called, are called indeed, but receive not grace, as being, by the divine power, predestined unto evil; let him be **anathema**.

---Canon XVIII. If any one shall say, that the commandments of God are, even for a man that is justified and constituted in grace, impossible to keep; let him be **anathema**.

---Canon XIX. If any one shall say that nothing besides faith is commanded in the Gospel; that other things are indifferent, neither commanded nor prohibited, but free; or, that the ten commandments in nowise appertain to Christians; let him be **anathema**

---Canon XX. If any one shall say, that a man who is justified and how perfect soever, is not bound to the observance of the commandments of God and of the Church, but only to believe; as if, forsooth, the Gospel were a bare and absolute promise of eternal life, without the condition of observation of the commandments; let him be **anathema**.

---Canon XXI. If any one shall say, that Christ Jesus was given of God unto men, as a redeemer, in whom they should trust, and not also as a legislator, whom they should obey; let him be **anathema**.

---Canon XXII. If any one shall say, that the justified is able either to persevere, without the special assistance of God, in the justice received; or that, with that [assistance], he is not able; let him be **anathema**.

---Canon XXIII. If any one shall say, that a man once justified can sin no more, nor lose grace, and that therefore he that falls and sins was never truly justified; or, on the other hand, that he is able, throughout his whole life, to avoid all sins, even those that are venial, except by a special privilege from God, as the Church holds respecting the Blessed Virgin; let him be **anathema**.

---Canon XXIV. If any one shall say, that the justice received is not preserved, and also increased in the sight of God through good works; but that the said works are merely the fruits and signs of justification received, but not a cause of the increase thereof; let him be **anathema**.

---Canon XXV. If any one shall say, that, in every good work, the just sins venially at least, or, which is still more intolerable, mortally, and therefore deserves eternal punishments; and that it is only for this cause he is not damned, because God does not impute those works unto damnation; let him be **anathema**.

---Canon XXVI. If any one shall say, that the just ought not, for their good works which have been done in God, to expect and hope for an eternal recompense from God, through His mercy and the merit of Jesus Christ, if they persevere unto the end in well doing and in keeping the divine commandments; let him be **anathema**.

---Canon XXVII. If any one shall say, that there is no deadly sin but that of infidelity; or, that grace once received is not lost by any other sin, however grievous and enormous, save only by that of infidelity; let him be **anathema**.

---Canon XXVIII. If any one shall say, that, grace being lost through sin, faith also is

always lost with it; or that the faith which remains is not a true faith, though it be not a lively faith; or, that he, who has faith without charity, is not a Christian; let him be **anathema**.

---Canon XXIX. If any one shall say, that he, who has fallen after baptism, is not able by the grace of God to rise again; or, that he is able indeed to recover the justice lost, but by faith alone, without the sacrament of penance, contrary to what the holy Roman and universal Church, instructed by Christ and his apostles, has hitherto professed, observed and taught; let him be **anathema**.

---Canon XXX. If any one shall say, that, after the grace of justification received, unto every penitent sinner the guilt is so remitted, and the penalty of eternal punishment so blotted out, that there remains not any penalty of temporal punishment, to be discharged either in this world, or in the next in purgatory, before the entrance to the kingdom of heaven can be laid open; let him be **anathema**.

---Canon XXXI. If any one shall say, that the justified sins when he doeth good works with a view to an eternal recompense; let him be **anathema**.

---Canon XXXII. If any one shall say, that the good works of a man that is justified are in such wise the gifts of God, as that they are not also the good merits of him that is justified; or, that the said justified, by the good works which are performed by him through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit increase of grace, eternal life, and the attainment of that eternal life, so be, however, that he depart in grace, and, moreover, an increase of glory; let him be **anathema**.

---Canon XXXIII. If any one shall say, that, by this Catholic doctrine touching justification, set forth by this holy synod in this present decree, aught is derogated from the glory of God, or the merits of our Lord Jesus Christ, and not rather that the truth of our faith, and the glory in fine of God and of Christ Jesus are rendered illustrious; let him be **anathema**.

## SESSION THE SEVENTH,

Celebrated on the third day of the month of March, 1547.

### DECREE CONCERNING THE SACRAMENTS.

---Canon I. If any one shall say, that the sacraments of the **New Law** were not all instituted by Jesus Christ, our Lord; or, that they are more, or less than seven, to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction Orders, and Matrimony; or even that any one of these seven is not truly and properly a sacrament; let him be **anathema**.

---Canon II. If any one shall say, that these said sacraments of the **New Law** do not differ from the sacraments of the **Old Law**, save that the ceremonies are different, and the

outward rites different; let him be **anathema**.

---Canon III. If any one shall say, that these seven sacraments are equal to each other in such wise, as that one is not in any way more worthy than another; let him be **anathema**.

---Canon IV. If any one shall say, that the sacraments of the **New Law** are not necessary unto salvation, but superfluous, and that without them, and without the desire thereof, men, through faith alone, obtain of God the grace of justification; though all [the sacraments] be not necessary for every individual; let him be **anathema**.

---Canon V. If any one shall say, that these sacraments were instituted for the sake of nourishing faith alone; let him be **anathema**.

---Canon VI. If any one shall say, that the sacraments of the **New Law** do not contain the grace which they signify; or, that they do not confer that grace on those who do not place an obstacle in the way; as though they were merely outward signs of grace or righteousness received through faith, and certain marks of the Christian profession, by which the believers are distinguished amongst men from the unbelievers; let him be **anathema**.

---Canon VII. If any one shall say, that grace, as far as concerneth God's part, is not given through the said sacraments, always, and to all men, even though they rightly receive them, but [only] sometimes, and to some persons; let him be **anathema**.

---Canon VIII. If any one shall say, that by the said sacraments of **the New Law** grace is not conferred through the act performed, but that faith alone in the divine promise suffices for obtaining grace; let him be **anathema**.

---Canon IX. If any one shall say, that, in the three sacraments, Baptism, to wit, Confirmation, and Orders, there is not imprinted on the soul a character, that is, a certain spiritual and indelible sign, on account of which they cannot be repeated; let him be **anathema**.

---Canon X. If any one shall say, that all Christians have power to administer the word, and all the sacraments; let him be **anathema**.

---Canon XI. If any one shall say, that, in ministers, whilst they effect, and confer the sacraments, there is not required the intention at least of doing what the Church does; let him be **anathema**.

---Canon XII. If any one shall say, that a minister, being in deadly sin, provided that he observe all the essentials which belong to the performance or conferring of the sacrament, neither performs nor confers the sacrament; let him be **anathema**.

---Canon XIII. If any one shall say, that the received and approved rites of the Catholic Church, wont to be used in the solemn administration of the sacraments, may be

contemned, or without sin omitted at pleasure by the ministers, or be changed by any pastor of the churches into other new ones; let him be **anathema**.

#### TOUCHING BAPTISM.

---Canon I. If any one shall say, that the baptism of John had the same force with the baptism of Christ; let him be **anathema**.

---Canon II. If any one shall say, that true and natural water is not of necessity for baptism, and, on that account, wrests to some sort of metaphor those words of our Lord Jesus Christ; Except a man be born again of water and the Holy Ghost; let him be **anathema**.

---Canon III. If any one shall say, that in the Romish church, which is the mother and mistress of all churches, there is not the true doctrine concerning the sacrament of baptism; let him be **anathema**.

---Canon IV. If any one shall say, that the baptism which is also given by heretics in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the Church doth, is not true baptism; let him be **anathema**.

---Canon V. If any one shall say, that baptism is free, that is, not necessary unto salvation; let him be **anathema**.

---Canon VI. If any one shall say, that one who has been baptized cannot, even if he wish, lose grace, let him sin ever so much, unless he will not believe; let him be **anathema**.

---Canon VII. If any one shall say, that the baptized are, by baptism itself, made debtors but to faith only, and not to the observance of the whole law of Christ; let him be **anathema**.

---Canon VIII. If any one shall say, that the baptized are freed from all the precepts of the holy Church, whether written or transmitted, so that they are not bound to observe them, unless they, of their own accord, have chosen to submit themselves to them; let him be **anathema**.

---Canon IX. If any one shall say, that men are so to be recalled unto the remembrance of the baptism which they have received, as that they must understand that all vows which are made after baptism are void, by virtue of the promise already made in that baptism; as if, by those [vows] they both derogated from that faith which they have professed, and from baptism itself; let him be **anathema**.

---Canon X. If any shall say, that, by the sole remembrance and faith of the baptism received, all sins which are committed after baptism are either remitted, or made venial; let him be **anathema**.



---Canon XI If any one shall say, that baptism, true, and rightly conferred, is to be repeated for him who, amongst Infidels, has denied the faith of Christ, when he is converted unto penitence; let him be **anathema**.

---Canon XII. If any one shall say, that no one is to be baptized save at that age at which Christ was baptized, or at the very point of death; let him be **anathema**.

---Canon XIII. If any one shall say, that infants, for that they have not actual faith, are not, after having received baptism, to be reckoned amongst the faithful, and that, for this reason, they are to be rebaptized, when they have arrived at years of discretion; or, that it is better that the baptism of such be omitted, than that. they, while not believing by their own act, should be baptized in the faith alone of the Church; let him be **anathema**.

---Canon XIV. If any one shall say, that those who have been thus baptized when infants, are, when they have grown up, to be questioned whether they will ratify what their sponsors promised in their name when they were baptized; and that, in case that they answer they will not, they are to be left to their own will; and are not meanwhile to be compelled to a Christian life by any other penalty, save that they be excluded from the participation of the Eucharist, and of the other sacraments, until they repent; let him be **anathema**.

#### TOUCHING CONFIRMATION.

---Canon I. If any one shall say, that the confirmation of those who have been baptized is an idle ceremony, and not rather a true and proper sacrament; or that it was formerly nothing more than a kind of catechism, whereby they who were near years of discretion, declared an account of their faith in the face of the Church; let him be **anathema**.

---Canon II. If any one shall say, that they who ascribe any virtue to the sacred chrism of confirmation, do an injury to the Holy Ghost; let him be **anathema**.

---Canon III. If any one shall say, that the ordinary minister of holy confirmation is not the bishop only, but any simple priest soever; let him be **anathema**.

#### SESSION THE THIRTEENTH,

Being the third under the Sovereign Pontiff Julius III., celebrated on the eleventh day of October, 1651.

#### DECREE TOUCHING THE MOST HOLY SACRAMENT OF THE EUCHARIST.

##### CHAPTER III.

On the Excellency of the most holy Eucharist above the rest of Of The Sacraments.

#### CONCERNING THE MOST HOLY SACRAMENT OF THE EUCHARIST.

---Canon I. If any one shall deny, that, in the sacrament of the most holy Eucharist, are

verily, really, and substantially contained the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and consequently the whole Christ; but shall say that He is only therein as in a sign, or in figure, or virtue; let him be **anathema**.

---Canon II. If any one shall say, that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, the species only of the bread and wine remaining, which conversion indeed the Catholic Church most aptly calls **Transubstantiation**; let him be **anathema**.

---Canon III. If any one shall deny, that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each species, and under every part of each species, when separated; let him be **anathema**.

---Canon IV. If any one shall say, that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the Eucharist, but are there only during the use, whilst it is being taken, and not either before or after; and that, in the hosts, or consecrated particles, which after communion are reserved or remain, the true body of the Lord remaineth not; let him be **anathema**.

---Canon V. If any one shall say, either that the chief fruit of the most holy Eucharist is the remission of sins, or, that from it other effects do not result; let him be **anathema**.

---Canon VI. If any one shall say, that, in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored with even the worship external of latria, and is, consequently, neither to be venerated with a special festive celebration, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of the holy Church; or, is not to be proposed publicly to the people to be worshipped, and that the worshippers thereof are idolaters; let him be **anathema**.

---Canon VII. If any one shall say, that it is not lawful for the sacred Eucharist to be reserved in the sacrarium, but that, immediately after consecration, it must necessarily be distributed amongst those at hand; or that it is not lawful that it be carried honourably to the sick; let him be **anathema**.

---Canon VIII. If any one shall say, that Christ, presented in the Eucharist, is eaten spiritually only, and not also sacramentally and really; let him be **anathema**.

---Canon IX. If any one shall deny, that all and each of Christ's faithful of both sexes are bound, when they have attained to years of discretion, to communicate every year, at least at Easter, in accordance with the precept of Holy Mother Church; let him be **anathema**.

---Canon X. If any one shall say, that it is not lawful for the priest celebrating to communicate himself; let him be **anathema**.

---Canon XI. If any one shall say, that faith alone is a sufficient preparation for receiving the sacrament of the most holy Eucharist; let him be **anathema**.

#### SESSION THE FOURTEENTH,

Being the fourth under the Sovereign Pontiff Julius III., celebrated on the twenty-fifth of November, 1551.

#### ON THE MOST HOLY SACRAMENT OF PENANCE.

---Canon I. If any one shall say, that in the Catholic Church penance is not truly and properly a sacrament, instituted by Christ our Lord for reconciling the faithful unto God, as often as they fall into sin after baptism; let him be **anathema**.

---Canon II. If any one, confounding the sacraments, shall say, that baptism is itself the sacrament of Penance, as though these two sacraments were not distinct, and that therefore penance is not rightly called a second plank after shipwreck; let him be **anathema**.

---Canon III. If any one shall say, that those words of the Lord the Saviour, Receive ye the Holy Ghost, whose sins ye shall remit, they are remitted unto them, and whose sins ye shall retain, they are retained are not to be understood of the power of remitting and of retaining sins in the sacrament of Penance, as the Catholic Church has always from the beginning understood them; but wrests them, contrary to the institution of this sacrament, to the power of preaching the Gospel; let him be **anathema**.

---Canon IV. If any one shall deny, that, unto the entire and perfect remission of sins, three acts in the penitent, which are as it were the matter of the sacrament of Penance, are required, to wit, contrition, confession, and satisfaction, which are called the three parts of penance; or saith that there are only two parts of penance, to wit, the terrors which smite the conscience upon being convinced of sin, and the faith, conceived by the Gospel, or by the absolution, whereby one believes that his sins are remitted unto him through Christ; let him be **anathema**.

---Canon V. If any one shall say, that the contrition which is acquired by means of the examination, collection, and detestation of sins, whereby one thinks over his years in the bitterness of his soul, by pondering on the grievousness, the multitude, the foulness of his sins, the loss of eternal blessedness, and the having incurred eternal damnation, [joined] with the purpose of a better life, is not a true and profitable sorrow, doth not prepare unto grace, but maketh a man a hypocrite and a greater sinner; finally, that this is a forced and not a free and voluntary sorrow; let him be **anathema**.

---Canon VI. If any one shall deny, either that sacramental confession was instituted, or is necessary unto salvation, of divine right; or shall say, that the manner of confessing secretly to a priest alone, which the Catholic Church hath ever observed from the

beginning, and doth observe, is alien from the institution and command of Christ, and is a human invention; let him be **anathema**.

---Canon VII. If any one shall say, that, in the sacrament of Penance, it is not, of divine right, necessary unto the remission of sins, to confess all and individually the deadly sins, the memory of which, after due and diligent previous meditation is held, even those which are secret, and those which are opposed to the two last commandments of the Decalogue, as also the circumstances which change the species of a sin; but [saith] that such confession is only useful to instruct and console the penitent, and that it was of old only observed in order to impose a canonical satisfaction; or shall say, that they, who strive to confess all their sins, wish to leave nothing to the divine mercy to pardon; or, finally, that it is not lawful to confess venial sins; let him be **anathema**.

---Canon VIII. If any one shall say, that the confession of all sins, such as the Church observes, is impossible, and is a human tradition, to be abolished by the pious; or that all and each of the faithful of Christ, of either sex, are not obliged thereunto once a year, according to the constitution of the great Council of Lateran, and that, on this account, the faithful of Christ must not be persuaded to confess during Lent; let him be **anathema**.

---Canon IX. If any one shall say, that the sacramental absolution of the priest is not a judicial act, but a bare ministry of pronouncing and declaring sins to be remitted unto him who confesses; provided only he believe himself to be absolved, or [even if] the priest absolve not in earnest, but in joke; or saith, that the confession of the penitent is not required, in order that the priest may be able to absolve him; let him be **anathema**.

---Canon X. If any one shall say, that priests, who are in deadly sin, have not the power of binding and of loosing; or, that not priests alone are the ministers of absolution, but that unto all and each of the faithful of Christ is it said: Whatsoever ye shall bind upon earth, shall be bound also in heaven; and whatsoever ye shall loose upon earth, shall be loosed also in heaven; and, whose sins ye shall remit, they shall be remitted unto them; and whose sins ye shall retain, they are retained by virtue of which words every one is able to absolve sins, to wit, public [sins] by rebuke only; provided the person rebuked yield thereto, and secret [sins] by a voluntary confession; let him be **anathema**.

---Canon XI. If any one shall say, that bishops have not the right of reserving cases to themselves, except as regards external polity, and that therefore the reservation of cases hinders not but that a priest may truly absolve from reserved cases; let him be **anathema**.

---Canon XII. If any one shall say, that the whole punishment is always remitted by God, together with the guilt, and that the satisfaction of penitents is no other than the faith whereby they learn that Christ hath made satisfaction for them; let him be **anathema**.

---Canon XIII. If any one shall say, that satisfaction for sins, as regards their temporal punishment, is in no wise made to God, through the merits of Christ, by the punishments inflicted by Him, and patiently borne, or by those enjoined by the priest, nor even by those voluntarily undertaken, as by fastings, prayers, almsgivings, or by other works also

of piety; and that, therefore, the best penance is merely a new life; let him be **anathema**.

---Canon XIV. If any one shall say, that the satisfactions, by which penitents redeem their sins through Christ Jesus, are not a worship of God, but traditions of men, obscuring the doctrine of grace, and the true worship of God, and the benefit itself of the death of Christ; let him be **anathema**.

---Canon XV. If any one shall say, that the keys are given to the Church, only to loose, not also to bind; and that, therefore, priests, when they impose punishments on those who confess, act contrary to the end designed by the keys, and contrary to the institution of Christ; and that it is a fiction, that, after eternal punishment has, by virtue of the keys, been removed, there for the most part remains a temporal punishment to be discharged; let him be **anathema**.

#### ON THE SACRAMENT OF EXTREME UNCTION.

---Canon I. If any one shall say, that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and promulgated by the blessed apostle James, but only a rite received from the fathers, or a human invention; let him be **anathema**.

---Canon II. If any one shall say, that the sacred unction of the sick does not confer grace, nor remit sins, nor alleviate the sick; but that it has already ceased, as though the grace of cures were of old only; let him be **anathema**.

---Canon III. If anyone shall say, that the rite and usage of extreme unction, which the holy Roman Church observes, is repugnant to the declaration of the blessed apostle James, and that it is therefore to be changed, and that it may, without sin, be contemned by Christians; let him be **anathema**.

---Canon IV. If any one shall say, that the presbyters of the Church, whom the blessed James exhorts to be brought to anoint the sick, are not the priests ordained by a bishop, but the seniors in years in each community, and that for this reason a priest alone is not the proper minister of extreme unction; let him be **anathema**.

#### SESSION THE TWENTY-FIRST,

Being the fifth under the Sovereign Pontiff Pius IV., celebrated on the sixteenth day of the month of July, 1562.

#### ON COMMUNION UNDER BOTH SPECIES, AND ON THE COMMUNION OF INFANTS.

---Canon I. If any one shall say, that, by the precept of God, or, by necessity of salvation, all and each of the faithful of Christ ought to receive both species of the most holy sacrament of the Eucharist; let him be **anathema**.

---Canon II. If any one shall say, that the holy Catholic Church was not induced by just causes and reasons to communicate, under the species of bread only, laymen, and also clerks when not consecrating; let him be **anathema**.

---Canon III. If any one shall deny, that Christ whole and entire, the fountain and author of all graces, is received under the one species of bread; because that, as some falsely assert, he is not received, according to the institution of Christ himself, under both species; let him be **anathema**.

---Canon IV. If any one shall say, that the communion of the Eucharist is necessary for little children, before they have arrived at years of discretion; let him be **anathema**.

## SESSION THE TWENTY-SECOND,

Being the sixth under the Sovereign Pontiff Pius IV., celebrated on the seventeenth day of September, 1562.

### DOCTRINE TOUCHING THE SACRIFICE OF THE MASS.

#### CHAPTER IX.

#### TOUCHING THE SACRIFICE OF THE MASS.

---Canon I. If any one shall say, that in the mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given unto us to eat; let him be **anathema**.

---Canon II. If any one shall say, that by those words, Do this in remembrance of me, Christ did not institute the apostles priests; or, did not ordain that they, and other priests, should offer His own body and blood; let him be **anathema**.

---Canon III. If any one shall say, that the sacrifice of the mass is only a sacrifice of praise and of thanksgiving; or, that it is a bare commemoration of the sacrifice offered on the cross, but not a propitiatory sacrifice; or, that it avails him only who receiveth; and that it ought not to be offered for the living and the dead for sins, punishments, satisfactions, and other necessities; let him be **anathema**.

---Canon IV. If any one shall say, that, by the sacrifice of the mass, a blasphemy is thrown upon the most holy sacrifice of Christ offered on the cross; or, that it is thereby derogated from; let him be **anathema**.

---Canon V. If any one shall say, that it is an imposture to celebrate masses in honour of the saints, and for obtaining their intercession with God, as the Church intends; let him be **anathema**.

---Canon VI. If any one shall say, that the canon of the mass contains errors, and is therefore to be abrogated; let him be **anathema**.

---Canon VII. If any one shall say, that the ceremonies, vestments, and outward signs, of which the Catholic Church makes use in the celebration of masses, are incentives to impiety, rather than offices of piety; let him be **anathema**.

---Canon VIII. If any one shall say, that masses, in which the priest alone communicates sacramentally, are unlawful, and therefore to be abrogated; let him be **anathema**.

---Canon IX. If any one shall say, that the rite of the Homan Church, whereby a part of the canon and the words of consecration are pronounced in a softened tone, is to be condemned; or, that the mass ought only to be celebrated in the vulgar tongue; or, that water is not to be mixed with the wine to be offered in the chalice, in that it is contrary to the institution of Christ; let him be **anathema**.

## CHAPTER XI.

Usurpers of the Property of any Church or pious Place soever are punished.

If any clerk, or layman, by what dignity soever, even that of emperor or king, pre-eminent, should be so greatly possessed by covetousness, the root of all evils, as to presume to convert unto his own use, and to usurp, by himself or by others, by force, or fear excited, or even by means of any supposititious persons, whether lay or clerical, or by any artifice, or under any sought-for colourable pretext soever, the jurisdictions, goods, incomes, and rights, even those held in fee or under lease, the fruits, emoluments, or any revenues soever, belonging to any church, or to any benefice, whether secular or regular, monts-de-piete, or to any other pious places, which ought to be employed for the necessities of the ministers and the poor; or [shall presume] to hinder them from being received by those unto whom they by right belong; he shall so long he under an **anathema**, until he shall have entirely restored to the Church, and to the administrator or beneficiary thereof, the jurisdictions, goods, effects, rights, fruits, and revenues which he has seized upon, or in what manner soever they have come to him, even by way of gift from a supposititious person; and, until he shall, furthermore, have obtained absolution from the Roman Pontiff.

## SESSION THE TWENTY-THIRD,

Being tloe seventh under tloe Sovereign Pontiff Pius IV., celebrated on the fifteenth day of the month of July, 1563.

## ON THE SACRAMENT OF ORDERS.

---Canon I. If any one shall say, that there is not in the New Testament a visible and external priesthood: or that there is not any power of consecrating and offering the true body and blood of the Lord, and of remitting and retaining sins; but only an office and bare ministry of preaching the Gospel; or that those who do not preach are not priests at all; let him be **anathema**.



---Canon II. If any one shall say, that, besides the priesthood, there are not in the Catholic Church other orders, both greater and lesser, by which, as by certain steps, advance is made unto the priesthood; let him be **anathema**.

---Canon III. If any one shall say, that orders, or sacred ordination, is not truly and properly a sacrament instituted by Christ the Lord; or, that it is a certain human figment devised by men unskilled in ecclesiastical matters; or, that it is only a certain kind for choosing ministers of the word of God and of the sacraments; let him be **anathema**.

---Canon IV. If any one shall say, that, by sacred ordination the Holy Ghost is not given; and that the bishops do therefore vainly say, Receive ye the Holy Ghost; or, that a character is not thereby imprinted; or, that he who has once been a priest, can again become a layman; let him be **anathema**.

---Canon V. If any one shall say, that the sacred unction which the Church makes use of in holy ordination, is not only not required, but is to be despised and is pernicious, as likewise the other ceremonies of Order; let him be **anathema**.

---Canon VI. If any one shall say, that, in the Catholic Church there is not a hierarchy instituted by divine ordination, consisting of bishops, priests, and ministers; let him be **anathema**.

---Canon VII. If any one shall say, that bishops are not superior to priests; or, that they have not the power of confirming and ordaining; or, that that power which they possess is common to them with the priests; or, that orders, conferred by them, without the consent or vocation of the people, or of the secular power, are invalid; or, that those who have neither been rightly ordained, nor sent, by ecclesiastical and canonical power, but come from elsewhere, are lawful ministers of the word and of the sacraments; let him be **anathema**.

---Canon VIII. If any one shall say, that the bishops, who are assumed by authority of the Roman Pontiff, are not legitimate and true bishops, but a human figment; let him be **anathema**.

#### SESSION THE TWENTY-FOURTH,

Being the eighth under the Sovereign Pontiff Pius IV., celebrated on the eleventh day of the month of November, 1563.

#### DOCTRINE TOUCHING THE SACRAMENT OF MATRIMONY.

#### TOUCHING THE SACRAMENT OF MATRIMONY.

---Canon I. If any one shall say, that matrimony is not truly and properly one of the seven sacraments of the evangelic law, instituted by Christ the Lord; but that it has been invented by men in the Church, and that it does not confer grace; let him be **anathema**.



---Canon II. If any one shall say, that it is lawful for Christians to have several wives at the same time, and that this is not prohibited by any divine law; let him be **anathema**.

---Canon III. If any one shall say, that those degrees only of consanguinity and affinity, which are set down in Leviticus, can hinder matrimony from being contracted, and dissolve it when contracted; and that the Church cannot dispense in some of those degrees, or ordain that others may hinder and dissolve it; let him be **anathema**.

---Canon IV. If any one shall say, that the Church could not constitute impediments dissolving marriage; or that she has erred in constituting them; let him be **anathema**.

---Canon V. If any one shall say, that on account of heresy, or irksome cohabitation, or the intentional absence of one of the parties, the bond of matrimony may be dissolved; let him be **anathema**.

---Canon VI. If any one shall say, that matrimony contracted, but not consummated, is not dissolved by the solemn profession of religion by one of the parties married; let him be **anathema**.

---Canon VII. If any one shall say, that the Church doth err in that she hath taught, and doth teach, according to the evangelical and apostolic doctrine, that the bond of matrimony cannot be dissolved on account of the adultery of one of the married parties; and that both, or even the innocent party, who gave not occasion to the adultery, cannot contract another marriage during the lifetime of the other married person; and, that he is guilty of adultery, who, having put away the adulteress, shall marry another wife, as also she, who, having put away the adulterer, shall wed another husband; let him be **anathema**.

---Canon VIII. If any one shall say, that the Church errs, in that she decrees that, for many causes, a separation may take place between husband and wife, in regard of bed or cohabitation, for a determinate or for an indeterminate period; let him be **anathema**.

---Canon IX. If any one shall say, that clerks constituted in sacred orders, or regulars, who have solemnly professed chastity, are able to contract marriage, and that being contracted, it is valid, the ecclesiastical law, or vow, notwithstanding; and that the contrary is nothing else than to condemn marriage; and, that all who do not feel that they have the gift of chastity, even though they have made, a vow thereof, may contract marriage; let him be **anathema**: seeing that God denieth not that gift to them that ask it rightly, neither does He suffer us to be tempted above that we are able.

---Canon X. If any one shall say, that the marriage state is to be preferred before a state of virginity, or of celibacy, and that it is not better and more blessed to remain in virginity, or in celibacy, than to be joined in matrimony; let him be **anathema**.

---Canon XI. If any one shall say, that the prohibition of the solemnization of marriages at certain times of the year, is a tyrannical superstition, proceeding from the superstition of the heathen; or shall condemn the benedictions and other ceremonies of which the

Church makes use therein; let him be **anathema**.

---Canon XII. If any one shall say, that matrimonial causes do not concern ecclesiastical judges; let him be **anathema**.

## DECREE TOUCHING THE REFORMATION OF MARRIAGE.

### CHAPTER I.

Although it is not to be doubted, that clandestine marriages, made with the free consent of the parties contracting, are valid and true marriages, so long as the Church has not rendered them invalid; and consequently, that those persons are justly to be condemned, as the holy synod doth condemn them with **anathema**, who deny that such marriages are true and valid; as also those who falsely affirm that marriages contracted by the children of a family, without the consent of their parents, are invalid, and that parents can make such marriages either valid or invalid; nevertheless,

### CHAPTER IX.

...Wherefore, seeing it is a thing especially wicked to violate the liberty of matrimony, and that wrongs proceed from those from whom right is expected, the holy synod enjoins on all, of what degree, dignity, and condition soever they may be, under pain of **anathema** to be incurred by the very act, that they do not in any way constrain, directly or indirectly, those subject to them, or any others soever, so as to hinder them from freely contracting marriage.

## TOUCHING THE INVOCATION, VENERATION, AND ON RELICS OF SAINTS, AND SACRED IMAGES.

And the bishops shall carefully teach this; that, by means of the histories of the mysteries of our Redemption, depicted by paintings or other representations, the people are instructed, and strengthened in remembering, and continually reflecting on 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 gifts which have been bestowed upon them by Christ, but also because the miracles of God through the means of the saints, and their salutary examples, are set before the eyes of the faithful; that so for those things they may give God thanks; may order their own life 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-think contrary to these decrees; let him be **anathema**

### CHAPTER XVI.

...Moreover, no renunciation, or obligation made earlier, even though upon oath, or in favour of any pious object soever, shall have force, unless it be made with the permission of the bishop, or of his vicar, within the two months immediately preceding profession; and it shall not otherwise be understood to obtain its effect, unless the profession have

followed thereupon: but if made in any other manner, even though with the express renunciation of this privilege, even upon oath, it shall be invalid and of no effect. When the period of the noviciate is ended, the superiors shall admit those novices, whom they have found qualified, to profession; or they shall dismiss them from the monastery. By these things, however, the holy synod does not intend to make any innovation, or to prohibit, but that the religious order of clerks of the Society of Jesus be able to serve God and His Church, according to their pious institute, approved by the holy Apostolic See. And, furthermore, before the profession of a novice, whether male or female, nothing shall be given to the monastery out of the property of the same, either by parents, or relatives, or guardians, under any pretext soever, except for food and clothing, for the time in which they are under probation; lest [the said novice] be unable to leave on this account, that the monastery is in possession of the whole, or of the greater part of his substance; and he be not easily able to recover it, if he should leave. Yea rather the holy synod enjoins, under the pain of **anathema** on the givers and receivers, that this be by no means done; and that, to those who leave before their profession, all things that were theirs be restored to them. And the bishop shall, if need be, enforce even by ecclesiastical censures that this be performed aright.

#### CHAPTER XVIII.

The holy synod subjects to **anathema** all and each those persons, of what quality or condition soever they may be, whether clerks or laymen, seculars or regulars, or sustaining what dignity soever, who shall, in any way soever, force any virgin, or widow, or any other woman soever, except in the cases laid down in law, to enter a monastery against her will, or to assume the habit of any religious order, or to declare her profession; as also all those who shall lend their counsel, aid, or favour thereunto; and those also who, knowing that she does not voluntarily enter into the monastery, or take the habit, or declare her profession, shall, in any way, interfere in that act, either by their presence, or consent, or authority. It also subjects to a like **anathema** those who shall, in any way, without a just cause, hinder the holy wish of virgins, or other women, to take the veil or declare their vows. And all and each of those things which ought to be done before profession, or at the profession itself, shall be observed not only in monasteries subject to the bishop, but also in all others soever. From these; [rules], however, are excepted those women who are called penitents, or convertites; in regard to whom their constitutions shall be observed.

#### DECREE CONCERNING INDULGENCES.

Whereas the power of conferring indulgences was granted by Christ to the Church; and she has, even in the most ancient times, used the said power, delivered unto her of God; the sacred and holy synod teaches and enjoins, that the use of indulgences, most salutary for the Christian people, and approved of by the authority of sacred councils, is to be retained in the Church; and it condemns with **anathema** those who either assert that they are useless, or who deny that there is in the Church the power of granting them. In granting them, however, it desires that, according to the ancient and approved custom in the Church, moderation be observed, lest, by excessive facility, ecclesiastical discipline

be enervated.

#### ON RECEIVING AND OBSERVING THE DECREES OF THE COUNCIL.

So great has been the calamitousness of these times, and the inveterate malice of the heretics, that there has been nothing ever so clear in the statement of our faith, or so surely settled, which they, at the persuasion of the enemy of the human race, have not defiled by some sort of error. For which cause the holy synod hath taken especial care to condemn and **anathematize** the principal errors of the heretics of our time, and to deliver and teach the true and Catholic doctrine; even as it has condemned, **anathematized**, and defined. And whereas so many bishops, summoned from the various provinces of the Christian world, cannot be absent for so long a time without great casting away of the flock committed to them, and without universal danger; and whereas no hope remains that the heretics, after having been so often invited, even with the public faith which they desired, and so long expected, will come hither later; and as it is therefore necessary to put an end at length to the sacred council: it now remains for it to admonish in the Lord all princes, as it hereby does, so to afford their assistance as not to permit the things which it has decreed to be corrupted or violated by heretics; but that they be by them and all others devoutly received and faithfully observed.

#### ACCLAMATIONS OF THE FATHERS AT THE CLOSE OF THE COUNCIL.

Cardinal. **Anathema** to all heretics.

Answer. **Anathema, anathema.**

#### THE BULL OF OUR HOLY LORD, THE LORD PIUS, BY DIVINE PROVIDENCE FOURTH POPE,

#### TOUCHING THE FORM OF THE OATH OF THE PROFESSION OF FAITH.

Pius, bishop, servant of the servants of God, for the perpetual memory hereof.

... I recognize the Holy Catholic and Apostolic Roman Church as the mother and mistress of all churches; and I promise and swear true obedience to the Roman pontiff, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ. All other things also delivered, defined, and declared by the sacred canons and oecumenical councils, and particularly by the holy Synod of Trent, I undoubtingly receive and profess, and at the same time all things contrary, and any heresies soever condemned by the Church, and rejected and **anathematized**, I, in like manner, condemn, reject, and **anathematize**. This true Catholic faith, outside of which no one can be saved, which at present I readily profess and truly hold, I, N. promise, vow, and swear, that I will most steadfastly retain and confess the same entire and undefiled to the last breath of life (with God's help), and that I will take care, as far as shall be in my power, that it be held, taught, and preached by my subjects, or those whose charge shall devolve on me in virtue of my office. So help me God, and these holy gospels of God.

### III.—CONDEMNATION OF THE ERRORS OF JANSENIUS.

Bull of Innocentius X. against the Five Propositions.

The first of the aforesaid propositions: Some commandments of God are impossible to just men, though willing and endeavouring, according to the present strength which they possess; they even want the grace by which they may become possible: we declare to be rash, impious, blasphemous, condemned with **anathema** and heretical, and as such we condemn it.

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