

**Lesson 2*****Student Handout 2.2—A Summary of Some of the Declarations of the Council of Trent***

If anyone does not accept as sacred and canonical the aforesaid books in their entirety and with all their parts [the 66 books of the Bible plus 12 apocryphal books], ... as they have been accustomed to be read in the Catholic Church and as they are contained in the old Latin Vulgate Edition, and knowingly and deliberately rejects the aforesaid traditions, let him be anathema.

If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema.

If anyone says that the justice received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, let him be anathema.

If anyone says that the Catholic doctrine of justification as set forth by the holy council in the present decree, derogates in some respect from the glory of God or the merits of our Lord Jesus Christ, and does not rather illustrate the truth of our faith and no less the glory of God and of Christ Jesus, let him be anathema.

If anyone denies that in the sacrament of the most Holy Eucharist are contained truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ, but says that He is in it only as in a sign, or figure or force, let him be anathema.

If anyone says that in the Catholic Church penance is not truly and properly a sacrament instituted by Christ the Lord for reconciling the faithful of God as often as they fall into sin after baptism, let him be anathema.

If anyone denies that sacramental confession was instituted by divine law or is necessary to salvation; or says that the manner of confessing secretly to a priest alone, which the Catholic Church has always observed from the beginning and still observes, is at variance with the institution and command of Christ and is a human contrivance, let him be anathema.

If anyone says that the confession of all sins as it is observed in the Church is impossible and is a human tradition to be abolished by pious people, let him be anathema.

If anyone says that God always pardons the whole penalty together with the guilt and that the satisfaction of penitents is nothing else than the faith by which they perceive that Christ has satisfied for them, let him be anathema.

If anyone says that by those words, “Do this for a commemoration 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.

If anyone says that it is a deception to celebrate masses in honor of the saints and in order to obtain their intercession with God, as the Church intends, let him be anathema.

If anyone says that there is not in the New Testament a visible and external priesthood, or that there is no power of consecrating and offering the true body and blood of the Lord and of forgiving 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.

If anyone says that the bishops who are chosen by the authority of the Roman pontiff are not true and legitimate bishops, but merely human deception, let him be anathema.

The holy council commands all bishops and others who hold the office of teaching above all to instruct the faithful diligently in matters relating to intercession and invocation of the saints, the veneration of relics, and the legitimate use of images, teaching them that the saints ... offer up their prayers to God for men, that it is good and beneficial suppliantly to invoke them and to have recourse to their prayers, assistance, and support in order to obtain favors from God through His Son, Jesus Christ our Lord, who alone is our redeemer and savior and that they think impiously who deny that the saints ... pray for men, or that our invocation of them to pray for each of us individually is idolatry, or that it is opposed to the word of God.

The holy council furthermore exhorts ... all pastors, that, like good soldiers, they sedulously recommend to all the faithful all those things which ... have been ordained, and ... especially of those which tend to mortify the flesh, such as the choice of meats, and fasts; as also those which serve to promote piety, such as the devout and religious celebration of festival days.

Adapted from a list provided by David Cloud, Bible Baptist Church,  
[http://www.biblebc.com/Roman%20Catholicism/summary\\_of\\_trent.htm](http://www.biblebc.com/Roman%20Catholicism/summary_of_trent.htm). See also Hanover Historical Texts Project,  
Council of Trent, <http://history.hanover.edu/texts/trent.html>.