



---

## Before Trent

- 1541 – discussions between Catholics and Protestants
- March 1541 – Imperial Diet at Regensburg
- 1542 – Roman Inquisition

## Council of Trent

### History

- December 13, 1545 – General Council of the Western Church convened in Trent, Italy
- 1546 – decree concerning authority issued
- 1547 – all seven sacraments confirmed
- 1548 – council suspended
- 1562 – third council convened
- 1563 – council concluded

### Trent Anathemas

- Canon 9. If anyone says that the sinner is justified by faith alone ... let him be anathema.
- Canon 11. If anyone says that men are justified either by the sole imputation of the righteousness of Christ or by the sole remission of sins ... let him be anathema.
- Canon 12. 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.
- Canon 24. If anyone says that the justice [righteousness] 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 the increase, let him be anathema.
- Canon 30. If anyone says that after the reception of the grace of justification the guilt is so remitted and the debt of eternal punishment so blotted out to every repentant sinner that no debt of temporal punishment remains to be discharged either in this world or in purgatory before the gates of heaven can be opened, let him be anathema.
- Canon 32. If anyone says that the good works of the one justified are in such manner the gifts of God that they are not also the good merits of him justified; or that the one justified by the good works that



he performs by the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit an increase of glory, let him be anathema.

## Trent Legacy

### Justification

Just as the Council of Trent affirmed that meritorious works are required to complete justification, the Catholic Church today affirms the same thing.

### Papacy

- Bishop of Rome
- Vicar of Jesus Christ
- Successor of the prince of the Apostles' (i.e. Peter)
- Supreme Pontiff of the Universal Church
- Primate of Italy and Archbishop and Metropolitan of the Roman Province
- Sovereign of the State of the Vatican City
- Servant of God's servants

## Authority and Infallibility

- Matthew Poole – *A Dialogue Between a Catholic Priest and a Protestant*.
- *Catechism of the Catholic Church*
  - “Sacred Tradition and Sacred Scripture, then, are bound closely together, and communicate one with the other. For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing, and move towards the same goal?” Each of them makes present and fruitful in the Church the mystery of Christ, who promised to remain with his own “always, to the close of the age.” (Section 80)
  - As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, “does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and tradition must be accepted and honoured with equal sentiments of devotion and reverence.” (Section 82)
- *1689 London Baptist Confession*
  - The authority of the Holy Scripture, for which it ought to be believed, depends not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God.



- The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.
- *RCF Statement of Faith* – The Bible, consisting of 39 Old Testament books and 27 New Testament books, is the only infallible rule of faith and practice.

## Conclusion

### *Are We Together? A Protestant Analyzes Roman Catholicism*

1. Reach out to Roman Catholics befriend them and love them. By doing this we earn the right to lovingly question their views.
2. Churches, in particular RCF, must stand firm for the biblical gospel. This is why it is important to understand the primary distinctions between Catholic and Reformed Protestant theology.
3. Pastors and teachers should faithfully present the gospel showing how it can be corrupted by anyone, including Rome.
4. We should join with Catholics in social issues such as abortion but not assume they are brothers and sisters in the gospel.
5. Finally, there is much at stake. The laity must be educated so they can be articulate and knowledgeable when dealing with the differences between Protestants and Catholics.