

THE HISTORY OF THE PROTESTANT REFORMATION

The Council of Trent

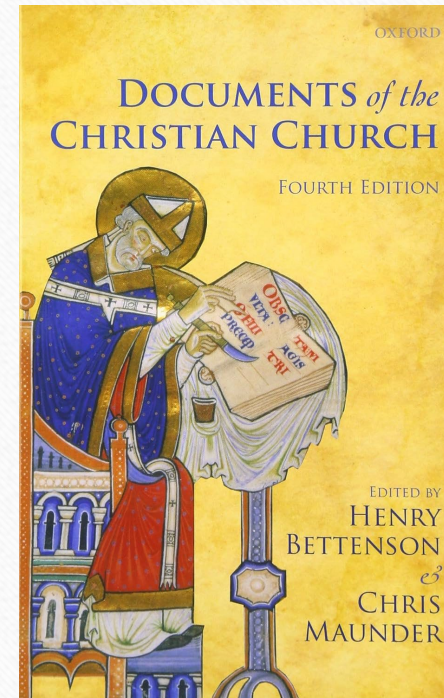
PREVIOUS WEEKS

- The Church that needed to be Reformed: the Roman Catholic Church with its elaborate system of saints and sacraments
- Martin Luther: Reformer of Wittenberg who reclaimed the biblical gospel, which includes justification by grace alone through faith in Christ.
- Ulrich Zwingli: Reformer of Zürich whose efforts of reform involved bringing biblical data to bear upon *worship* in particular.
- John Calvin: A prolific writer and preacher, Calvin served as the principal Reformer and pastor of Geneva.



SOURCES

- Lindberg, Carter, *The European Reformations* (West Sussex: Wiley-Blackwell, 2010).
- Bettenson and Maunder, eds., *Documents of the Christian Church* (Oxford: Oxford University Press, 2011).



SIXTUS IV

- Pontificate: 9 Aug. 1471-12 Aug. 1484
- Sixtus IV, reigning Pope during the birth year of Luther, commissioned the building of the Sistine Chapel and was active in the Spanish Inquisition.



ALEXANDER VI

- Pontificate: 11 Aug. 1492-18 Aug. 1503
- *(R)adix*
- *(O)mnia*
- *(M)alorum*
- *(A)varitia*



JULIUS II

- Pontificate: 31 Oct. 1503-21 Feb. 1513
- “The Warrior Pope”
- Julius II, a true “Renaissance pope,” commissioned Michelangelo to paint the ceiling of the Sistine Chapel, endeavored to build a new St. Peter’s Basilica, and endorsed the plenary indulgence to fund the project.



LEO X

- Giovanni de Medici
- Pontificate: 9 Mar. 1513-1 Dec. 1521
- Leo X issued contra Luther *Exsurge Domine*, and eventually excommunicated the Reformer in 1521.





*EXSURGE
DOMINE*

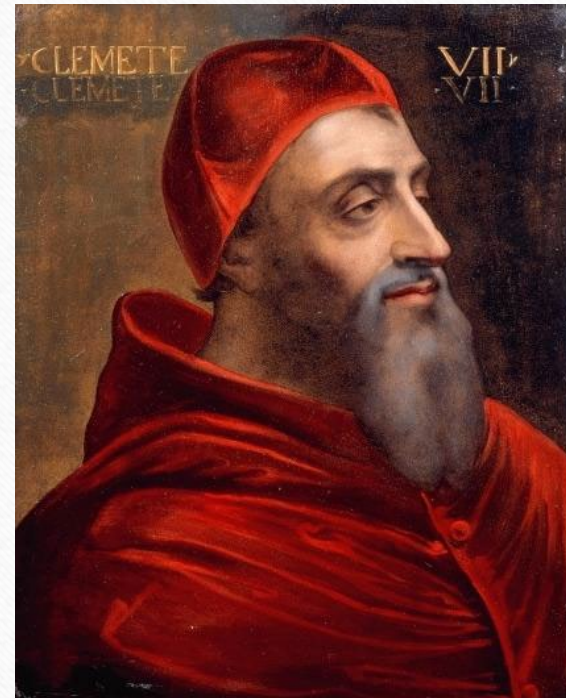
ADRIAN VI

- Pontificate: 9 Jan. 1522-14 Sept. 1523
- A friend of Erasmus and tutor to a young Charles V, Adrian was (and remains) the only Dutch pope in history.
- Adrian's tomb bears the inscription: "Alas! How the power of even a most righteous man depends upon the times in which he happens to live!"



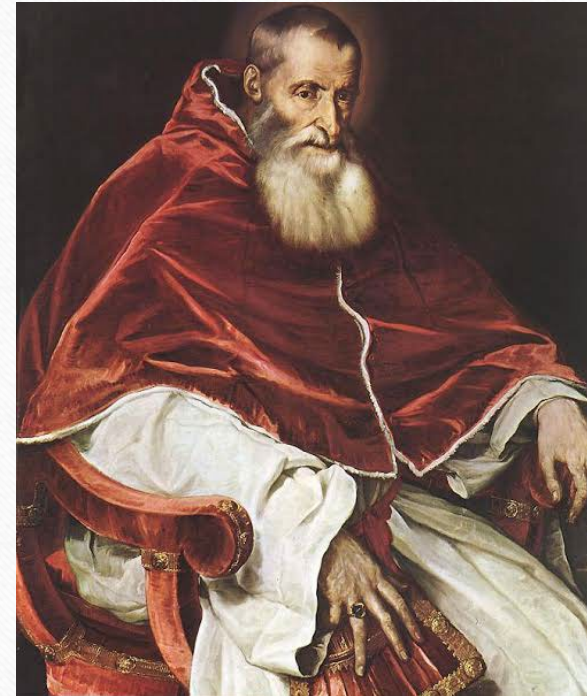
CLEMENT VII

- Pontificate: 26 Nov. 1523-25 Sept. 1534
- Clement VII denied Henry VIII of England a papal dispensation to divorce Catherine of Aragon.
- Clement agreed to call an “ecumenical” council to address the problem of the Reformation, but died before following through.



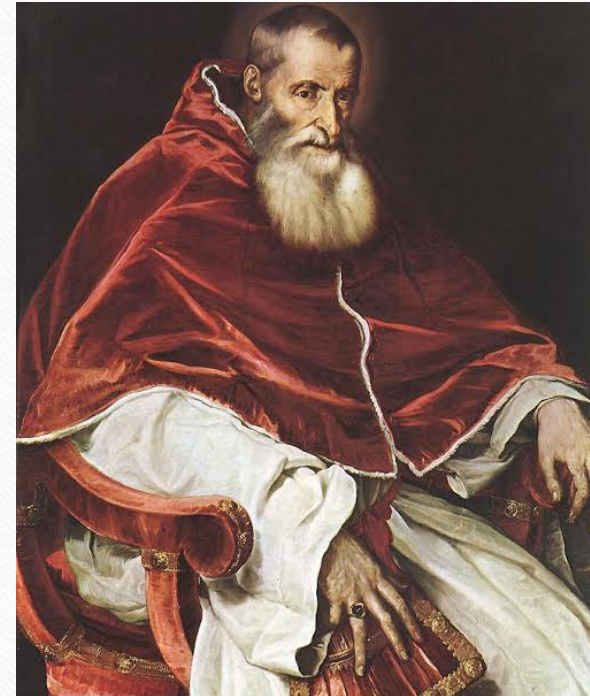
PAUL III

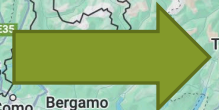
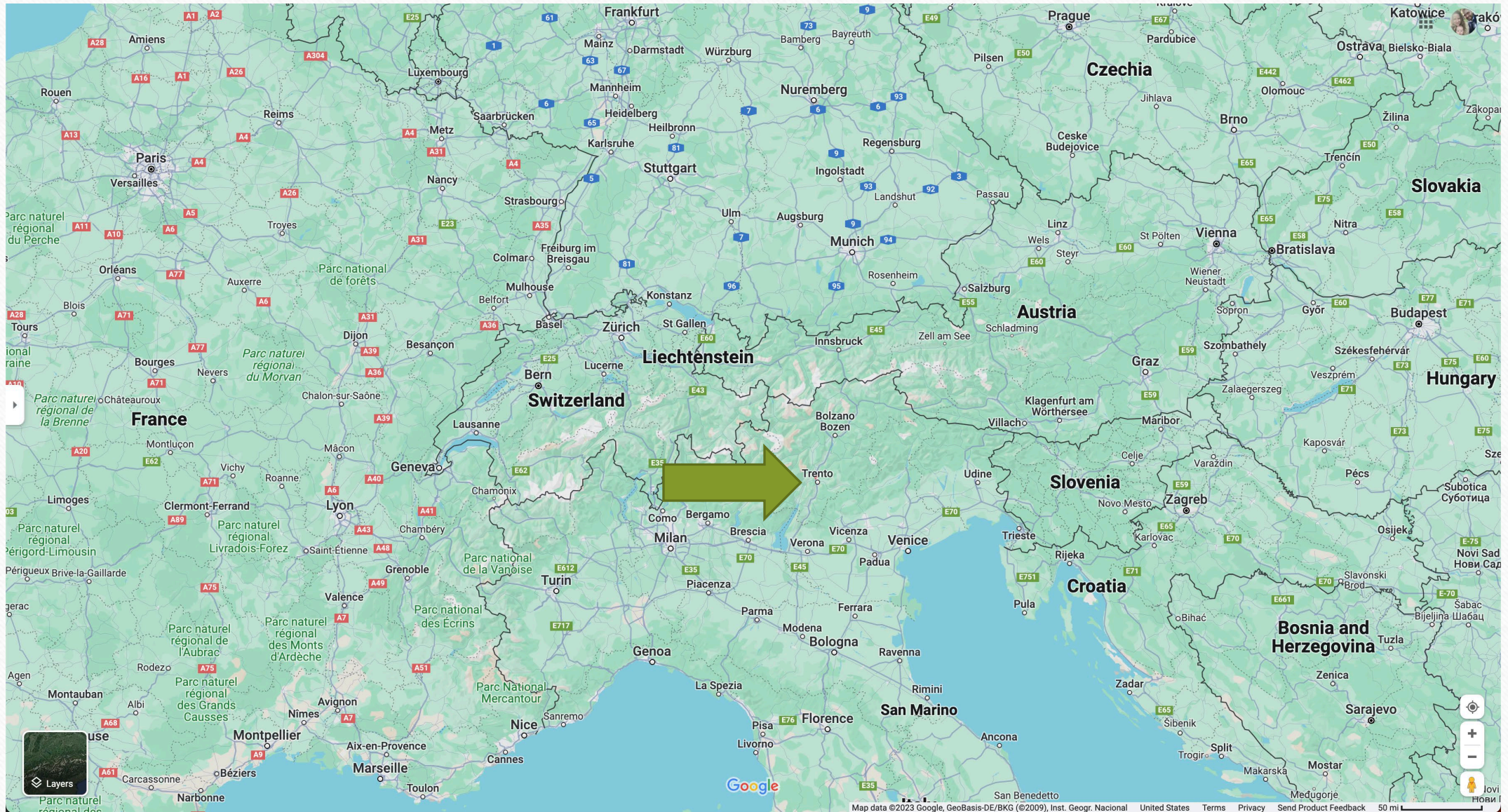
- Pontificate: 13 Oct. 1534-10 Nov. 1549
- It was ultimately Paul who called a council to address the ongoing Reformation, to meet at Mantua in 1537.
- The council was postponed until 1545, and moved to Trent.



CONSILIUM de EMANDANDA ECCLESIA

- Loosely translated, “Advice concerning the Reform of the Church”
- Published in 1537, the *Consilium* outlined problems to be addressed for reform from within of the Catholic Church.
- Luther’s German edition, also published in 1537





The COUNCIL of TRENT

- The Council convened on 13 Dec. 1545.
- The Council met in three different “assemblies” over the course of about twenty years.
- In twenty-five “sessions” the Council treated a large cross-section of Roman Catholic doctrine and practice.



SOLA SCRIPTURA?

The holy, ecumenical and general Council of Trent, lawfully assembled in the Holy Ghost, the same three legates of the Apostolic See presiding, keeps this constantly in view, namely, that the purity of the Gospel may be preserved in the Church after the errors have been removed.

This [Gospel], of old promised through the Prophets in the Holy Scriptures,[1] our Lord Jesus Christ, the Son of God, promulgated first with His own mouth, and then commanded it to be preached by His Apostles to every creature[2] as the source at once of all saving truth and rules of conduct.

It also clearly perceives that these truths and rules are contained in the written books and in the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves,[3] the Holy Ghost dictating, have come down to us, transmitted as it were from hand to hand.

SOLA SCRIPTURA?

76 In keeping with the Lord's command, the Gospel was handed on in two ways:

- *orally* "by the apostles who handed on, by the spoken word of their preaching, by the example they gave, by the institutions they established, what they themselves had received - whether from the lips of Christ, from his way of life and his works, or whether they had learned it at the prompting of the Holy Spirit";

- *in writing* "by those apostles and other men associated with the apostles who, under the inspiration of the same Holy Spirit, committed the message of salvation to writing".

78 This living transmission, accomplished in the Holy Spirit, is called Tradition, since it is distinct from Sacred Scripture, though closely connected to it. Through Tradition, "the Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes."37 "The sayings of the holy Fathers are a witness to the life-giving presence of this Tradition, showing how its riches are poured out in the practice and life of the Church, in her belief and her prayer."38

79 The Father's self-communication made through his Word in the Holy Spirit, remains present and active in the Church: "God, who spoke in the past, continues to converse with the Spouse of his beloved Son. and the Holy Spirit, through whom the living voice of the Gospel rings out in the Church - and through her in the world - leads believers to the full truth, and makes the Word of Christ dwell in them in all its richness."39

SOLA SCRIPTURA?

I acknowledge the sacred Scripture according to that sense which Holy Mother Church has held and holds, to whom it belongs to decide upon the true sense and interpretation of the Holy Scripture, nor will I ever receive and interpret the Scripture except according to the unanimous consent of the Fathers ...

If anyone does not accept as sacred and canonical the aforesaid books in their entirety and with all their parts, 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.

SOLA GRATIA?

- The Council of Trent, 1545ff.: “If a man says ... that good works are only the fruits and signs of justification already achieved, not the cause of an increase in justification, then let him be anathema.”
- Luther at Worms, 1521: “I am bound by the Scriptures I have quoted and my conscience is bound to the Word of God.”



SOLA FIDE?

- CANON I.-If any one saith, 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, Order, and Matrimony; or even that any one of these seven is not truly and properly a sacrament; let him be anathema.
- CANON VIII.-If any one saith, 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 the obtaining of grace; let him be anathema.



TRENT, 1551-52

- The second called assembly of Trent convened in 1551 by Pope Julius III, but was dispersed shortly thereafter due to the fear of Protestant invasion.



TRENT, 1561-63

- The third assembly of the Council of Trent convened in 1562, and business concluded in Dec. 1563.
- After the death of Pius III, it was Pius VI who oversaw the closing days of the Council of Trent.



From the closing liturgy:

The Cardinal: We all thus believe; we all think the very same; we all, consenting and embracing (them), subscribe. This is the faith of blessed Peter, and of the apostles: this is the faith of the Fathers: This is the faith of the Orthodox.

Answer: Thus we believe; thus we think; thus we subscribe.

The Cardinal: To these decrees adhering may we be made worthy of the mercies and grace of the first and great supreme priest, Jesus Christ God; our inviolate Lady, the holy mother of God, also interceding, and all the saints.

Answer: So be it: so be it. Amen, Amen.

Cardinal: Anathema to all heretics.

Answer: Anathema, anathema.

