

THE COUNCIL OF TRENT CHANGED THE SABBATH TO SUNDAY WORSHIP

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1443. Sabbath, Change of, [Cited as Proof That Tradition Is Above Scripture]

Source: Gaspare [Ricciulli] de Fosso (Archbishop of Reggio), Address in the 17th session of the Council of Trent, Jan. 18, 1562, in Mansi SC, Vol. 33, cols. 529, 530. Latin.

[col. 529] Such is the condition of the heretics of this age that on nothing do they rely more than that, under the pretense of the word of God, they overthrow the authority of the church; as though the church, His body, could be opposed to the word of Christ, or the head to the body. On the contrary, the authority of the church, then, is illustrated most clearly by the Scriptures; for while on the one hand she recommends them, declares them to be divine, [col. 530] offers them to us to be read, in doubtful matters explains them faithfully, and condemns whatever is contrary to them; on the other hand, the legal precepts in the Scriptures taught by the Lord have ceased by virtue of the same authority. The Sabbath, the most glorious day in the law, has been changed into the Lord's day. Circumcision, enjoined upon Abraham and his seed under such threatening that he who had not been circumcised would be destroyed from among his people, has been so abrogated that the apostle asserts: "If ye be circumcised, ye have fallen from grace, and Christ shall profit you nothing." These and other similar matters have not ceased by virtue of Christ's teaching (for He says He has come to fulfill the law, not to destroy it), but they have been changed by the authority of the church. Indeed, if she should be removed (since there must be heresies), who would set forth truth, and confound the obstinacy of heretics? All things will be confused, and soon heresies condemned by her authority will spring up again. [See No. 1444.]

1444. Sabbath, Change of—[Cited in Council of Trent as Proof that Tradition Is Above Scripture]

Source: Heinrich Julius Holtzmann, *Kanon und Tradition* ("Canon and Tradition") (Ludwigsburg: Druck and Verlag von Ferd. Riehm, 1859), p. 263. German. [FRS No. 72.] [Facsimile (in the original German) below.]

The Council [of Trent] agreed fully with Ambrosius Pelargus, that under no condition should the Protestants be allowed to triumph by saying that the council had condemned the doctrine of the ancient church. But this practice caused untold difficulty without being able to guarantee certainty. For this business, indeed, 'well-nigh divine prudence' was requisite—which the Spanish ambassador acknowledged as belonging to the council on the sixteenth of March, 1562. Indeed, thus far they had not been able to orient themselves to the interchanging, crisscrossing, labyrinthine, twisting passages of an older and newer concept of tradition. But even in this they were to succeed. Finally, at the last opening [see editors' note] on the eighteenth of January, 1562, all hesitation was set aside: [Gaspar de Fosso] the Archbishop of Reggio made a speech [see No. 1443] in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures, because the church had changed circumcision into baptism, Sabbath into Sunday, not by the command of Christ, but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual

inspiration.

[Editors' note: This "last opening" of the Council of Trent was not the last day, but the opening of the 17th session, the first meeting of the last series of sessions that was opened, after a lapse of time, under a new pope. The council was in session for longer or shorter periods over a series of years.]

Source: Neufeld, Don F., *Seventh-day Adventist Bible Student's Source Book*, Don F. Neufeld and Julia Neuffer.—Washington, D.C., Review and Herald Publishing Association, 1962, pp. 887-888.

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