

特伦多罗马天主教与中世纪晚期教会及宗教改革在恩典，信心与称义问题上的比较

A Comparison of Tridentine Roman Catholicism with the Late Medieval Church and the Reformation on the topics of Grace, Faith and Justification

论恩典:

	中世纪晚期教会	特伦多会议	宗教改革
恩典先于自由意志，并使自由意志能够行动？	是，但具体如何理解存在争议。	是	是，但路德教与改革宗对“自由意志”有所辩论。
恩典足以使人得救？	属于争议问题。	否，需要与恩典合作	是
“尽自己所能而行” (<i>Facere Quod in Se Est</i>)？	广泛流行的一种观点，但存在争议	其基本形式遭到拒绝；但在人的行动之前有恩典，并且人需要与恩典合作，则这一原则得到认可。	拒绝
恩典是一种实物（“灌注的实体”；infused substance, habit or <i>habitus</i>)？	多数意见	是	否
恩典可以由教会作为中介而赐予？	一种正在发展的教义，尤其与圣礼有关	是	否
可以通过善行赚取功德？	是，但许多神学家将功德的获得与上帝的恩典联系起来；具体细节各有不同	是，但只有已经称义的人才能与上帝的恩典合作而获得功德	否

论信心与称义:

	中世纪晚期教会	特伦多会议	宗教改革
信心是称义所必需的?	是	是	是
信心足以使人称义?	越来越普遍地认为不是。 信心必须由爱德塑造	否，信心必须伴随着盼望和爱德	是
称义包含成圣?	通常认为是	是	否
信心需要知识	是，但对于哪些内容必须明确相信、哪些内容可以隐含地相信，中世纪的 <i>fides implicita</i> (隐含的信心) 存在很大争议。	是，但有些知识并不一定要求理解 (<i>fides implicita</i> , 隐含的信心)，而某些基本真理则必须明确地相信。。	是，拒绝 <i>fides implicita</i> (隐含的信心)。
信心需要认同?	是	是	是
信心需要个人的信靠?	信靠是使人称义的信心所必需的。但人可以有信心而没有信靠 (<i>fides informis</i> , 未成形的信心)	真正的信心需要信靠，但这种信靠不一定与理解相联系 (<i>fides implicita</i> , 隐含的信心)，也不一定与福音的应许有关。	是
信心需要爱德或爱?	是，信心是由爱所塑造的	是，信心是由爱所塑造的	否，爱并不是信心的本质
上帝的义	灌注的义，但对于具体如何灌注并没有共识	最初在受洗时被灌注，随后借着悔改礼 (penance) 得以恢复	基督的义借着信心归算给我们

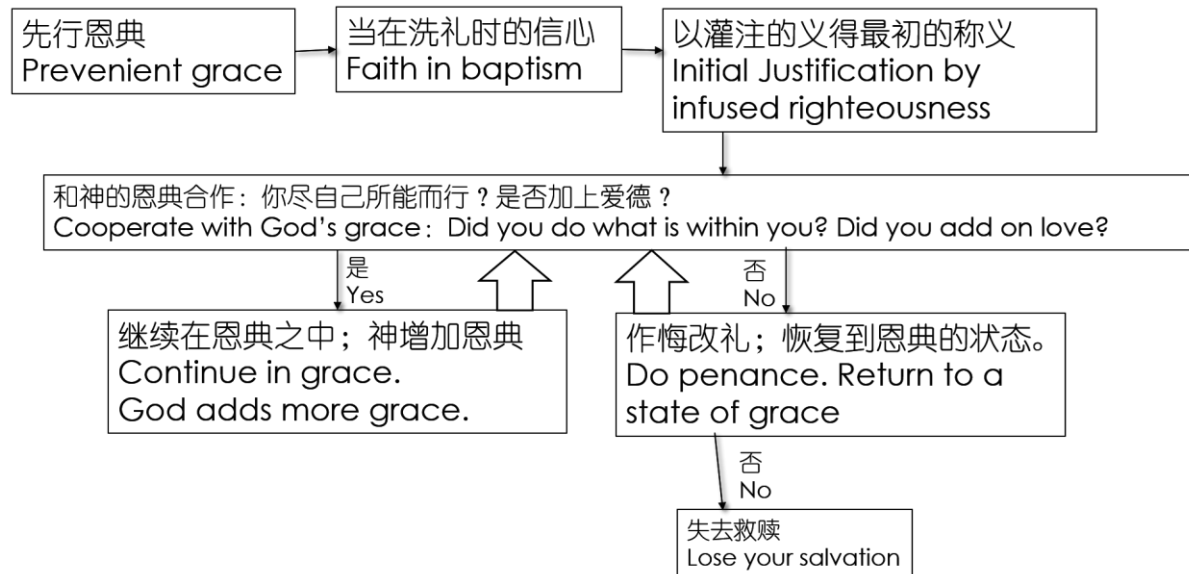
On the topic of grace:

	Late Medieval Church	Trent	Reformation
Grace precedes and enables free will	Yes, but exactly how is debated	Yes	Yes, but there are disputes between the Reformed and Lutheran on “free will”
Grace sufficient for salvation	A matter of dispute	No, cooperation with grace required	Yes
“Facere Quod in Se Est”	A widespread and contested opinion	Rejected in its base form, but affirmed if grace is added before and with cooperation with grace.	Rejected
Grace is a “thing” (“infused substance” or <i>habitus</i>)	The majority opinion	Yes	No
Grace can be mediated by the Church	A developing doctrine, especially as it related to the sacraments.	Yes	No
Merit can be earned through good works	Yes, but many theologians link the earning of merit to God’s grace. Details vary.	Yes, but only by the justified person in cooperation with God’s grace	No

On the topic of faith and justification:

	Late Medieval Church	Trent	Reformation
Faith necessary for justification	Yes	Yes	Yes
Faith sufficient for justification	Increasingly and generally, no. Faith must be formed by charity.	No, faith must be accompanied by hope and charity.	Yes
Justification as encompassing sanctification	Default yes	Yes	No
Faith requires knowledge	Yes, but the medieval concept of <i>fides implicita</i> was much disputed as to what must be explicitly believed and what can be believed implicitly.	Yes, although some knowledge does not necessarily require understanding (<i>fides implicita</i>), while certain fundamental truths must be explicitly believed.	Yes, <i>fides implicita</i> is rejected.
Faith requires assent	Yes	Yes.	Yes
Faith requires personal trust	Trust is required for justifying faith. It is possible to have faith without trust (<i>fides informis</i>)	Trust is required for true faith, but this trust is not necessarily connected with understanding (<i>fides implicita</i>), and it is not necessarily related to the Gospel promises.	Yes
Faith requires charity or love	Yes, faith is formed by love.	Yes, faith is formed by love.	No, love is not of the essence of faith.
Righteousness of God	Infused righteousness, but no consensus on manner	Initially infused at moment of baptism, subsequently recovered through penance	Christ's righteousness is imputed through faith

Roman Catholic plan of salvation 罗马天主教的得救计划



Reformed plan of salvation 改革宗的得救计划

救恩的金链 (Golden Chain of Salvation)

