

OVERVIEW OF CHURCH HISTORY IN 36 ILLUSTRATED LECTURES

LECTURE 26 - COUNTER-REFORMATION / CATHOLIC REFORMATION: EVALUATION OF REFORMATIONS

We'll start with a prayer from the years we're going to study:

Teach us, good Lord, to serve you as you deserve; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, except that of knowing that we do your will; through Jesus Christ our Lord. Amen. Ignatius of Loyola (1491-1556)

The rest of this page is an outline of this lecture.

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In preparation, read Cairns, 337-349; Olson, 428-9, 444-9; Lion, 320-6, 410-428; Vos, 104-7; Lane, 171-4; Hanks, *Great Christians*, 132-6.

1. TWENTY CRUCIAL YEARS FOR THE CATHOLIC CHURCH (1540-60)

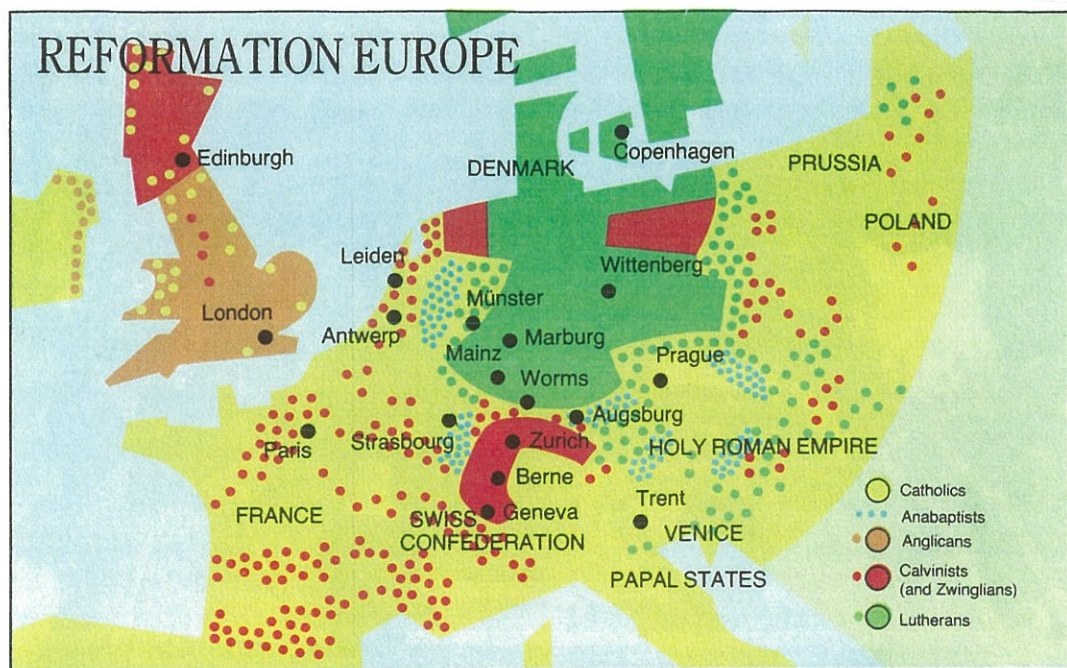
1.1 Introduction

The twenty years from 1540-1560 were crucial for Catholicism. In 1540, it seemed to have little future north of the Alps mountains; Italy and Spain remained loyal to the Pope, but north of the Alps, by 1540, Protestants had won all of England, Denmark, Norway, Sweden, Finland, Iceland, Hungary, most of Germany, ten percent of France, Holland and Switzerland, and they seemed to be winning the rest of Northern Europe.

After Henry VIII established the Church of England, other European rulers noted with envy that he no longer paid taxes to Rome, that he had confiscated the Church's property and sold it, and it all looked very attractive - why not emulate him and break with Rome?

Only twenty years later, 1560, the Catholic Church had turned itself round. Protestants call these twenty years the 'Counter-Reformation'; they see it as aggressive Catholic reaction to the Protestant Reformations; Catholics say it was not a reaction, but that the Catholic Church was reforming itself anyway, so they call it the 'Catholic Reformation'.

It was a bit of both: there was real determination to eliminate Protestantism, aggressively so, but there were also movements for reform within the Catholic Church. By the end of the C16, Europe was divided into (broadly) a Protestant North and a Catholic South.



We looked at that map in lecture 19, but we'll consider it again, now that we know a bit more about the different Reformations. What date would you put on it - there's no legend? That would make a good exam question. The problem is:

Scotland is shown as Calvinist, which started in 1560.

The Irish coast has many Anglicans - imposed by Elizabeth I on Ireland after 1560.

France has many Calvinists (Huguenots), who were massacred in 1572 (pages 10-11).

But:

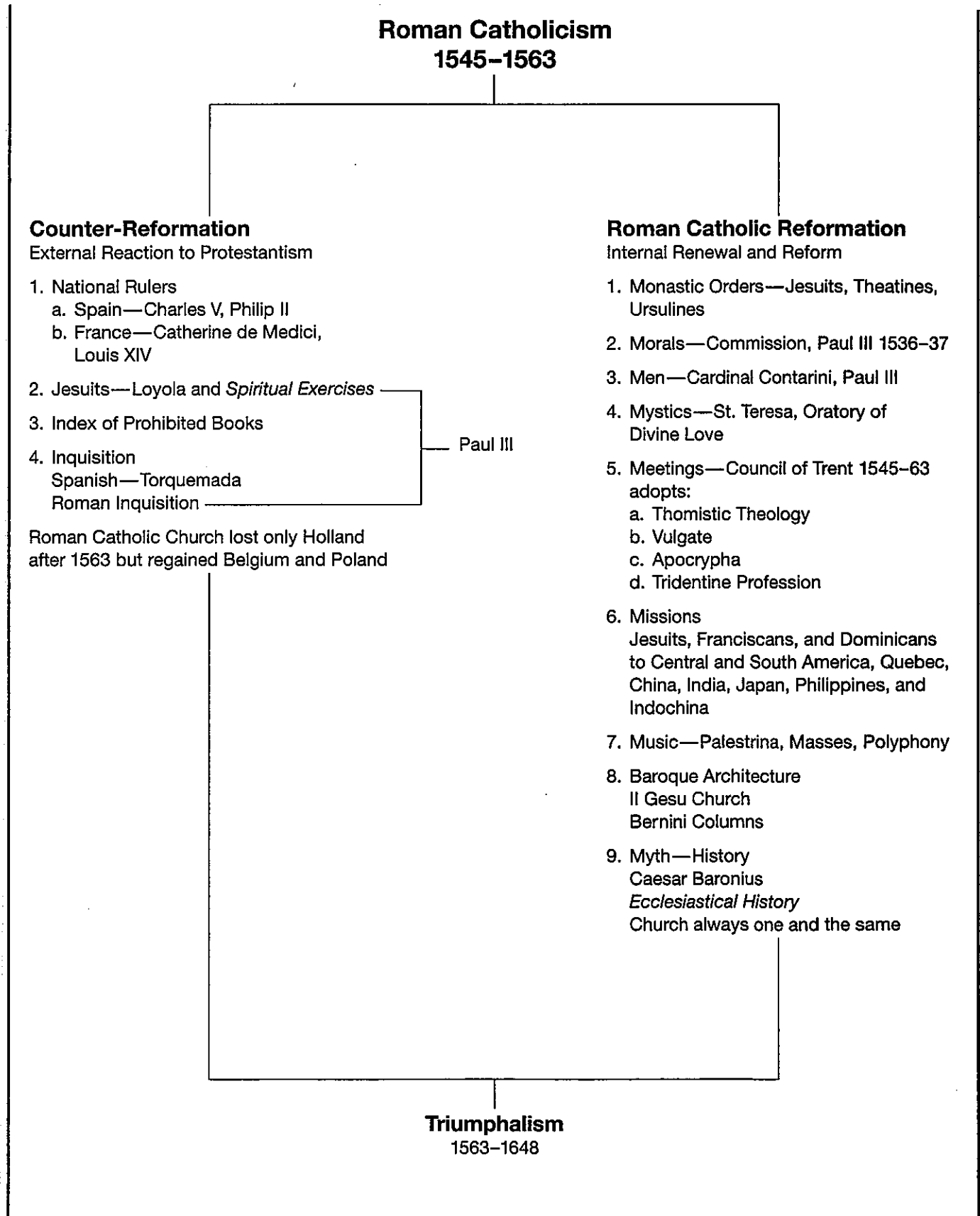
Anabaptists are prominent, but they were almost wiped out after Munster in 1535.

Poland has Calvinists, but by 1560, the Jesuits had reclaimed Poland for Rome.

So the mapmaker has used 'artistic licence', but it illustrates the Reformation pressures on the Catholic Church in Northern Europe.

1.2 Internal renewal and external pressure groups

The Counter-Reformation was achieved in two ways, summarized in the following chart: (a) in the right-hand column of the chart, both laity and papacy gave a new spiritual lead through genuine internal and personal renewal, to be looked at in section 2, and (b) in the left-hand column, by four external pressures, to be looked at in sections 3 to 6. The result is summed up in the word at the foot of the chart - from 1563 and for the next eighty years, the Catholic Church was 'triumphant' in the areas it controlled - then everything changed in 1648, as we'll see in the next Lecture, 27.



2. INTERNAL RENEWAL

2.1 Lay movements within the Catholic Church

The first movements for reform inside the Catholic Church came, as we saw in Lecture 18, from lay people, who at first had more insight into the need for renewal than the clergy. When Martin Luther published his 95 Theses in 1517, the Pope at the time dismissed Luther's concerns about the Church, saying that it was 'no more than a drunken brawl among German monks'. Despite the clergy's blinkered views, there was growing realisation inside the Catholic Church that reform could no longer be brushed aside.

In Italy, lay spirituality found expression in societies known as oratories - chapels where Mass may be celebrated. Opposite Harrods Store in London and beside the Victoria and Albert Museum is the Brompton Oratory, the second largest Roman Catholic church in London, with a nave exceeding St Paul's Cathedral in width. So we'll take note of one oratory in C16 Rome, known as:

(a) The Oratory of Divine Love

While Luther was posting his 95 theses on the church door in Wittenberg, in Northern Germany, in 1517, a small, informal group was formed in Rome, a 'holy club', for both clergy and laity, never more than 50 or 60 people. Its members believed that the best way to reform the Church was to reform the lives of individual Catholics, and they began with themselves. They were devoted to prayer, confession, mutual exhortation, attendance at Mass and doing charitable works. They opposed simony (selling positions within the Church), nepotism (favouring family), worldly bishops, and lax living. This was the first of many new religious associations that flowered in the C16, and several people from this Oratory became leaders in the church; one of them Pope Paul IV (1555-1559).

Another reforming group was:

(b) The Ursulines (1553) were an order for women, dedicated to the education of girls, the first female 'teaching order' to be set up. They spread throughout Italy, France and the Catholic parts of Germany, and were soon found in the Americas and the Far East, as part of the Catholic Reformation. The Ursulines enjoyed huge success in training girls to be virtuous, pious, capable Catholic wives and mothers. At this time there were no other 'career opportunities' for women, so the Ursulines encouraged girls to excel spiritually in the only life open to them other than to become a nun.

Luther was the first to call for doctrinal change, so he was put out of the Church, not of his choosing, and from then on his Reformation was different from those who worked for reform from within. Many of these Catholic movements agreed with Luther and Zwingli and other Protestant Reformers, about the need for reform, but they were not prepared to break with the Church, saying instead that 'the primary means of healing religious division is to instil in Catholics a desire for a more devout life.' Remember Erasmus (Lecture 16), the humanist who printed the Greek New Testament, who was satirical about the shortcomings in the Church but who was not prepared to leave it.

The next force for internal renewal was:

2.2 Reforming Popes

Renewal required also a lead 'from the top', and this was first supplied by Pope Paul III (reigned 1534-49), who appointed commissions to draw up reform plans. Paul IV (1555-

1559), one of the Oratory of Divine Love, rooted out corruption and abolished dispensations for marriages within prohibited degrees. Remember (Lecture 24) how Henry VIII of England got such a dispensation to marry Catherine of Aragon; Paul said, 'no more dispensations, if they're wrong, they're wrong and the Papacy is not to be bribed to say otherwise'. He was followed by Pius IV (1559-1566), who stopped nepotism in the Church.

All that was internal reform, but the Catholic Church also found four new ways of enforcing its authority over any who were sympathetic to the Protestant cause, and these four ways are set out, next, in sections 3 to 6.

3. THE COUNCIL OF TRENT, which met 25 times during the 18 years between 1545 and 1563. (Cairns, 345-6; Lion, 414-7; Vos, 105; Olson, 444-9)

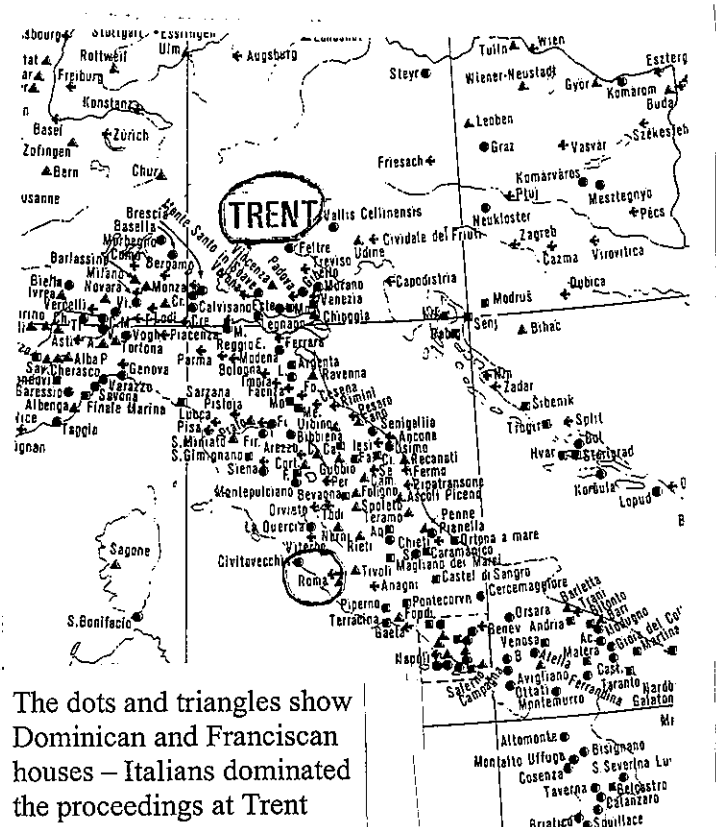
The background was in what were known as:

3.1 Colloquies

Before the Council was convened there had been two years of discussions (known as 'colloquies' = 'speaking together') at which Protestant and Catholic theologians tried to reach understanding, to heal the divisions in the Western Church. In 1541, they nearly reached agreement, but there was no room for compromise on (1) transubstantiation and (2) papal authority. So the talks ended.

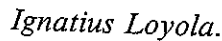
3.2 The Council of Trent

The failure of colloquies opened the door to Roman hardliners - 'see where discussions have got you' - so Pope Paul III called a Council at Trent. The choice of venue was subtle - the town was technically on German soil, to appease the Emperor, but the map shows a large white area to the north of Trent, which are the Alps mountains, and the Alps effectively cut Trent off from Germany, as you see in the picture of modern Trent on the next page. Furthermore, Trent was near enough to Rome for the Council to be controlled by Rome. The map shows Dominican and Franciscan houses - remember them from Lecture 12 - answered directly to the Pope, and, furthermore, the Dominicans ran the Inquisition, as we'll see in a minute.

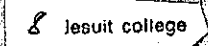


It met twenty-five times in three phases, 1545-47, 1551-52, 1562-3. The first session lasted for four years - there's a painting of it on the next page. The work of the Council was twofold: first, it defined Catholic doctrine in opposition to Protestantism (details below) and (2), and this was good, it realised that much was wrong within the Catholic Church and so introduced internal reforms, curbing luxury, simony and other clerical abuses, setting up training for priests and much more.

The Notes are continued on page 7.



16TH-18TH CENTURIES



In 1618, Prague was a largely Protestant city, so when some Catholic officials opposed the construction of a new Protestant church-building, four of them were summoned to the Town Hall to explain themselves. Tempers frayed and the Protestants threw three of the Catholics out of a third floor window – *de fenestra* – seventy feet up. They landed in a pile of manure, so nothing was hurt except their dignity, the Catholic community saw it as attempted murder. Supporters of both sides piled in and diplomacy, like the three Catholics, went out of the window, and the incident escalated into thirty years of bitter warfare.

It was at this Council that words Roman and Catholic were combined to give name Roman Catholicism. (Nevertheless, books often use the phrase to describe the Catholic Church before 1545.)

Trent was militantly anti-Protestant, Counter-Reformation - every doctrinal canon stated the Protestant point of view and then gave the Catholic refutation - and the latter was made official Church dogma. These dogma are briefly listed next.

3.3 The legacy of the Council of Trent

Tradition has an equal place alongside the Bible.

The Church only has the right to interpret Scripture and Tradition.

Justification was not by faith alone, subsequent works were necessary for salvation

The seven sacraments were reasserted, some of them necessary for salvation.

(The grace bestowed at baptism must be renewed in the sacraments.)

Transubstantiation was reiterated.

Confession to a priest necessary for forgiveness of sin, followed by Penance.

The Mass was to continue in Latin, not any local language, French, Spanish, German.

The cup at Mass was not to be offered to the laity.

The existence of purgatory was affirmed.

Indulgences and relics were affirmed - and the power of relics to perform miracles.

The Vulgate (the Latin version of the Bible) was declared to be the canonical text.

The Apocrypha of the Old Testament was included in the Canon.

These dogmas dominated the Roman Catholic Church for the next 400 years. It was inflexible and it was so influential that until Vatican II in 1962-65, the Church was described as 'Tridentine' (from the Latin for Trent). Some traditionalists still say the Tridentine Mass to this day. There wasn't another such Council until 1962 (Lecture 35, Topic), so Trent defined the Roman Catholic attitude to Protestants for 300 years.

4. THE SOCIETY OF JESUS (JESUITS) (Cairns, 344; Lion, 417-22; Vos, 105)

The second powerful external aid to the Counter-Reformation / Catholic Reformation, was the formation of the Society of Jesus or Jesuits, and their founder is our Topic:

TOPIC - IGNATIUS LOYOLA, (1491-1556) - was taken at this point in the Lecture; here, it is printed at the end of the Notes for this Lecture.

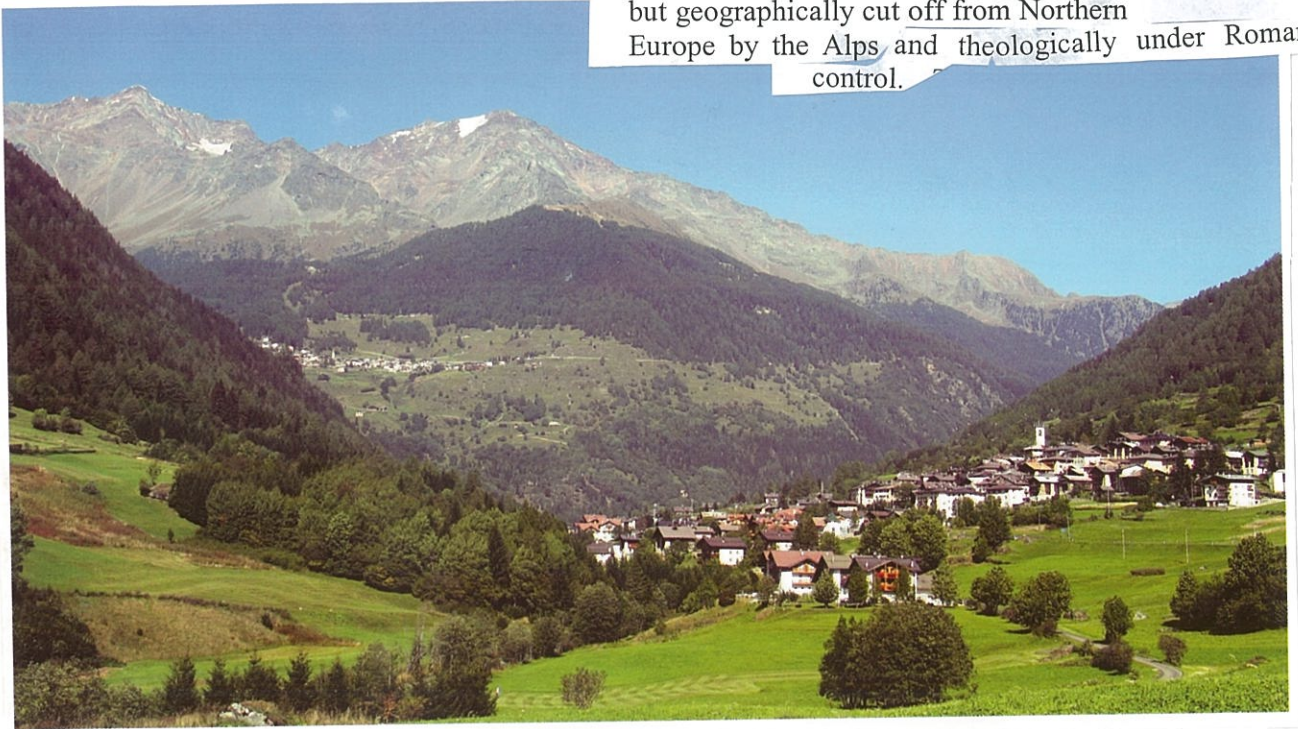
4.1 The Jesuits after Ignatius

The Pope had appointed the Jesuits (1) to restore the Catholic Church to the power and influence it used to have, (2) to fight Protestantism, (3) to preach the gospel to the pagan world. They did all three well, and became the most powerful anti-Protestant force.

For example, in Poland, which by 1640 had both Lutheran and Calvinist leaders, Jesuits established colleges - see the map on next page - which parents chose because of their excellent education, and the children came out as Catholics.

The Notes continue on page 9.

The town of Trento in northern Italy, nestled among the foothills of the Alps.

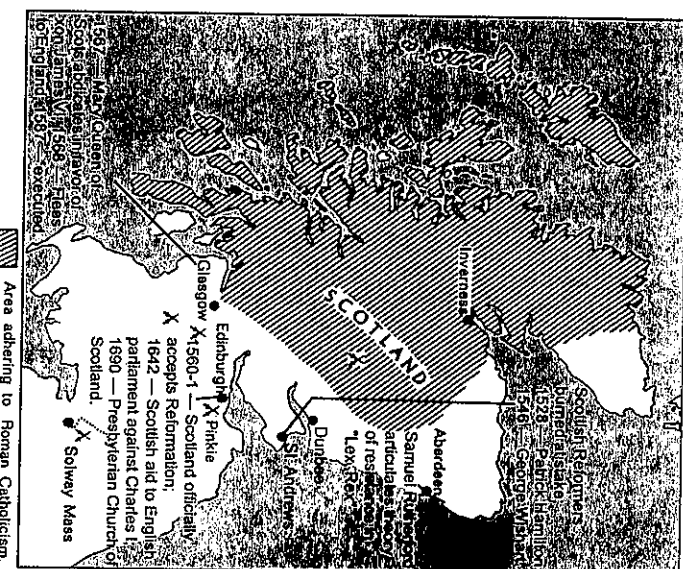
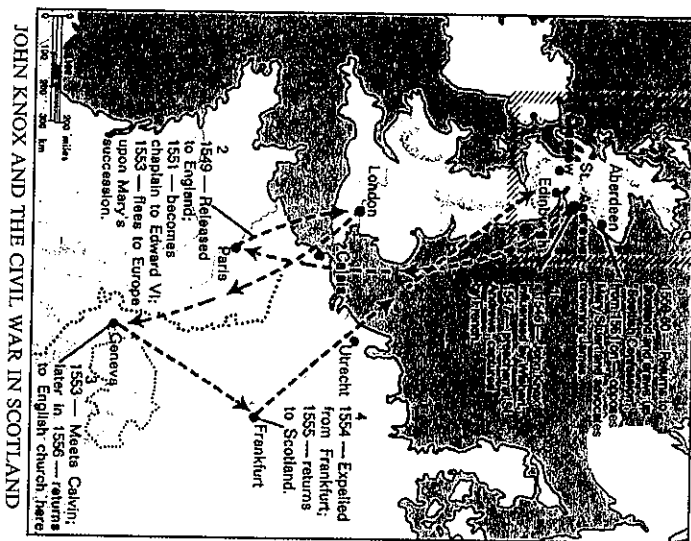


Trento was politically within the Holy Roman Empire, under German control, but geographically cut off from Northern Europe by the Alps and theologically under Roman control.

of the interior of the cathedral at Trento (English: Trent),
of Trent in session.



THE FIRST SESSION OF THE COUNCIL OF TRENT (1545-49)
Only a few and some Lutheran theologians attended the council's first session; at the last, one of the meetings of 255. Although it did not heal the rift between the Catholic Church and the reformers, the council produced several codes of practice that remained in force within the Catholic Church until the 1960s.



JOHN KNOX AND THE CIVIL WAR IN SCOTLAND

"What have you to do with my marriage? Or what are you in this commonwealth?"
 "A subject born within the same, madam. And albeit I am neither earl, lord, nor baron within it,....to me it appertains no less to forewarn of such things as may hurt it, if I foresee them, than it doth to any of the nobility."

— John Knox to Mary Queen of Scots

SCOTLAND early produced martyrs to the Reformation cause. Of these, Patrick Hamilton (c 1504-28) was noteworthy. As a student at Paris he was attracted to Luther's writings and later attended lectures at both Wittenberg and the new university of Marburg. Charged at home with heresy, he converted the man assigned to him—Alexander Alesius (1500-65), who later held important posts as a professor at Frankfurt/Oder and in England under Edward VI. Hamilton was burned at the stake. George Wishart (c 1513-46) was another early martyr under Cardinal Beaton, who was himself assassinated for his oppression of the young reformers. Wishart's major contribution was his influence upon John Knox, who became the chief leader of the Scottish Reformation.

John Knox (c 1505-72) was educated at Glasgow and converted to the Reformation later (at 42 years of age). For a time he was a slave in the French galleys. On release he played an important part in English reform as chaplain to Edward VI. During Mary Tudor's reign he worked on the continent, where he became acquainted with Calvin. As a preacher in the standard service book Knox came into sh

French politics by Mary of Guise: his diatribe against the domination of English church at Geneva, he published Knox came into sh

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5 INDEX OF PROHIBITED BOOKS, 1559

Printing presses were spreading Protestant thought throughout Europe - remember Luther's 95 theses and the enterprising printer at Wittenber who sold them widely. The Pope decided in 1559 to establish an official 'Index of Prohibited Books' - a blacklist of works deemed adverse to the teachings of the Roman church. It included not only works of the Reformers but also of some Humanists and editions of the Bible other than the Vulgate; obviously, Luther's translation into German was not approved

The Index forbade Catholics to read or even to possess a banned book - under pain of death. The Index eventually listed everything from the writings of Martin Luther to Karl Marx and to contemporary novels, and it was discontinued only in 1966.

If you look at the frontispiece of any Roman Catholic book before 1966, you will see the Latin words *Nihil obstat* and *Imprimatur*. Until 1966, when a Catholic wrote any book on faith, morals, theology, prayer, Scripture, etc., he or she had to submit the manuscript to the diocese's Censor. If the Censor found no problem with it, he gave it a stamp, *Nihil Obstat*, meaning 'nothing stands in the way' of publication. It was then sent to the bishop for his review. If the bishop found nothing objectionable, he gave the book his *Imprimatur*, which means, 'let it be printed'. In this way, the Church maintained strict control of what the faithful should read.

6. INCREASED USE OF THE INQUISITION, FROM 1542

The Catholic Church claimed that religious truth was found only in the Catholic Church, so anyone holding other views - called 'heresies' - had to be rooted out and purged, as undermining the foundations of society. Back in 1220, the Pope set up the Holy Office of Roman Inquisition - a centrally controlled operation, carried out by Dominican friars, as papal agents. It developed into the most feared organisation of the later Middle Ages - dedicated exclusively to uncovering and punishing heretics in Catholic Europe. This divides into two stages.

In 1478 - before the Reformation - the Pope granted Spanish sovereigns the right to set up their own Inquisition, to fight heresy in Spain. The Spanish Inquisition became notorious - a byword; even before the Reformation; about 2,000 Spanish 'heretics' were executed.

From 1542, that is after the Reformation, Popes encouraged the use of the Inquisition to counter Reformers wherever the Catholic Church controlled an area in Europe - obviously, if a whole area declared itself Protestant, papal agents were denied access.

An inquisitor would visit a town or village and call on the inhabitants to accuse everyone whom they suspected of heresy - the village clergy or a spy in the district would give evidence. The trial was secret. Anyone who appeared as a defence lawyer was the next to be accused, so soon no one was prepared to represent the accused person.

An accused was presumed to be guilty, so it was practically impossible to prove one's innocence. An accused who admitted guilt right away was given penance - usually a light penance - to atone for their sin. Those who refused to confess received varying degrees of punishment, depending on the seriousness of the heresy; some had all their property confiscated, others were imprisoned, perhaps for life, and the worst offenders were handed over to secular authorities and burnt to death at stake. The Catholic Church did not itself execute heretics; the State, the civil government, did that, once the Church

authorities had found someone guilty of heresy and told the State that it was the State's duty to carry out the sentence.¹

The Inquisition was not formally abolished until 1854. It has rightly been condemned as a blot on the history of Christianity - a spy system, torture for procuring confessions, punishment by burning, are irreconcilable with spirit of Christ. Nothing can excuse it in our eyes, but the inquisitors believed unrepentant heretics would go to hell, into the fire which Christ said 'shall never be quenched', so they tried all means, including torture, to bring heretics back to the Church.

The Inquisition was justified to its contemporaries by its success.

7. THIRTY YEARS' WAR, 1618-48 (Cairns, 346-9; Lion, 427-8; Vos, 106-7)

The Counter-Reformation ended with a bloodbath known as the Thirty Years' War.

Germany was a patchwork of small independent states - not one country. Some had become Lutheran, some had become Calvinist, some remained Catholic. Jesuits continually stirred up ferment, hoping to regain control of Protestant states for Rome. For example, if there was a Catholic monastery in a Protestant state, monks might deliberately and provocatively parade outside the monastery, inciting Protestants to throw stones at them, etc, deliberately causing riots and then blaming the protestors as troublemakers.

Open warfare between Catholic States and Protestant States in Germany broke out in 1618; the reason for it is set out under the map on page 8. Most of the surrounding states joined in. France and Spain supported the Catholics, Denmark and Sweden supported the Protestants; it was not just religion – it was a mixture of nationalism, politics, economics, emperors versus princes, quarrelling families, social issues, etc.

When they eventually negotiated a peace treaty thirty years later, in 1648, modern Christian Europe came into being. Scotland, England, Scandinavia, Holland, north of Germany and part of Switzerland, were to be Protestant; the rest of Europe was to be Catholic, and, the key factor - every sovereign state now had the right to choose its own religion, and no other state could interfere with the religion of its neighbours. When a ruler decided on the religion for his state, everyone in it either accepted the choice and lived with it or left the country. Never since 1648 has a European state gone to war with another state over religion. The Counter-Reformation was over. Western Christendom was permanently divided between Catholic and Protestant, and a denominational concept of the Church became a reality. The religious map of Europe in 1648 is essentially the (nominal) religious map of Europe today.

8. ST BARTHOLOMEW'S DAY MASSACRE (starting 23 August 1572)

(Cairns, 309-10; Vos, 94-6)

Before we go on, we must go back in time for eighty years, to 1572, to the greatest massacre in European religious history. If someone said, 'you're studying Church History, what do you make of the massacre of French Protestants on the Feast-Day of St

¹ Appeal was made to the 'two swords' of Luke 22:38, interpreted allegorically: one was the 'spiritual sword' of Church discipline, the other was the 'civil sword' of the State, which punished physically those whom the Church had judged spiritually.

Bartholomew, and if you said, 'We didn't cover that', the enquirer could justifiably say, 'why not? What happened, and why was it so important?'

Under the influence of John Calvin, Protestants (known in France as 'Huguenots') had become numerous in France by the middle of the C16. The nobility and the merchant classes were especially attracted to Calvinism, with its emphasis on thrift and hard work, and perhaps 40-50% of them became Protestant. One of the Huguenot leaders was a senior soldier, who supported Protestant causes and opposed Catholic causes.

The mother of the king was fanatically Catholic and plotted for the execution of this Huguenot soldier-leader. The plot failed, and the Queen-mother, Catherine de Medici, terrified that her role would become known, looked for some way to kill him and other Huguenot leaders.

Her opportunity came in August 1572, when a prominent Huguenot, Henry, was to marry the Catholic sister of King Charles IX (picture on page 12). Many leading Huguenots were invited to Paris to be guests at the wedding. It was hoped that the marriage would bring Huguenots and Catholics closer together. However, Catherine de Medici, (picture on page 12), plotted to use the occasion to assassinate all the Huguenot guests; the signal was to be the ringing of church bells. Several days after the wedding, on the eve of the Feast of St. Bartholomew, the bells rang out and violent mobs attacked houses where Huguenots were staying - houses which had been marked in advance by the plotters.



This painting depicts Catherine de Medici (in the dark cloak, centre-back) emerging from the Louvre to inspect a heap of bodies.

The slaughter lasted for several weeks, and expanded outward to other urban centres and to countryside. Modern estimates for the number of dead vary widely, from 5,000 to 30,000. It was, as mentioned, the worst religious massacre in European history.

Why did the massacre have such long-term consequences?

(1) most of the surviving French Protestants /Huguenots fled the country for ever, and took their Calvinism to sympathetic countries, England, Netherlands, Switzerland, Prussia, to the Cape Colony in South Africa and to North America - especially to New York and Massachusetts and to Florida; convinced Calvinists exported their faith as they settled in these new places.

(2) France soon became a solidly Catholic nation, with only two percent Protestants, and that defined France until the French Revolution two hundred years later.

(3) The Pope and the King of Spain welcomed the news of the massacres. Protestants, however, were horrified, and the killings rekindled hatred between Protestants and Catholics so much that the Thirty Years War, which we have just looked at, starting in 1618, was the worst religious war ever in Europe.



Tradition, long credited but disputed by some historians, claims that King Charles IX, the brother of the bride at the wedding a few days previously, aided the slaying of the Huguenots by stationing himself on a balcony of Louvre and firing on the fleeing victims.



Catherine de Medici
views the victims
of the St. Bartholomew's
Day massacre.

That's the end of our study of the Reformations, that is the Lutheran in Northern Europe, Zwingli in Switzerland, the Anabaptists, Calvin taking the Swiss Reformation forward, the English, the Scottish and the Catholic. Let's stand back and ask again, as we touched on in Lecture 23, what it was all about?

9. WHAT WERE THE REFORMATIONS ABOUT? (Cairns, 349-53; Lion, 370-75)

9.1 Five Reformation 'Watchwords'

The Council of Trent deliberately stated Roman Catholic teaching in an anti-Protestant way. The main Protestant Reformers picked out five key issues and summarized them by five Latin phrases, which became known as their 'Watchwords'.

Sola scriptura, 'by Scripture alone'. Trent had decreed in 1546 that authority was based on both Scripture and tradition, with tradition (as interpreted by the Church) being given the same status as Scripture. The Reformers taught that 'It is by the Word of God and the Word of God alone', and that everyone has the right and duty to read and study the Bible for themselves, in their own language. Trent decreed that the Latin Vulgate was the official text for the Church, not the Greek New Testament.

Sola Christus, 'by Christ alone'. Trent had decreed that grace comes through baptism, Eucharist and penance, all of them dispensed by Church, so the Church is an essential partner in salvation. The Reformers taught that people have direct access to God through Christ. Neither Mary nor dead saints nor priests should take over the role that Christ alone was given.

Sola gratia, 'by grace alone'. Trent had decreed in 1547 that human co-operation is necessary for God's grace to bring salvation. It was well put by Ignatius Loyola: 'Pray as though everything depended on God alone, but act as though it depended on you alone whether you will be saved.' Grace needs human cooperation to make it effective - not grace alone. The Reformers taught that salvation through Christ comes to us by the grace of God alone; he seeks and saves the lost; he draws us to him.

Sola fide, 'through faith alone'. Trent had decreed in 1547 that justification was not only by faith but also by good works - fasting, penance, indulgences, etc. According to Trent, salvation requires merit. The Reformers taught that we can never save ourselves. We can never earn salvation. Salvation is through Christ and Christ alone, through his profound grace and through faith in him.

Soli deo gloria, 'to the glory of God alone'. Everything should be done for God's glory, to the exclusion of mankind's self-glorification and pride. Christians are to be motivated and inspired by God's glory and not their own.

There were other issues - see the chart; we'll look next at the place of the Bible.

Theological Issues—Protestant vs. Catholic

AREA	ISSUE	PROTESTANT POSITION	CATHOLIC POSITION
SCRIPTURE	SUFFICIENCY	<i>Sola Scriptura</i>	tradition of equal authority with Scripture
	APOCRYPHA	rejected	accepted
ANTHROPOLOGY	ORIGINAL SIN	total depravity and guilt inherited from Adam	corruption and predisposition to evil inherited from Adam
	HUMAN WILL	in bondage to sin	free to do spiritual good
SOTERIOLOGY	PREDESTINATION	rooted in God's decrees	rooted in God's foreknowledge
	ATONEMENT	Christ's death a substitutionary penal sacrifice	Christ's death the merit for blessings of salvation—blessings passed on to sinners through sacraments
	GRACE OF GOD	common grace given to all; saving grace given to elect	prevenient grace, given at baptism, enabling one to believe; efficacious grace cooperating with the will, enabling one to obey
	GOOD WORKS	produced by the grace of God, unworthy of merit of any kind	meritorious
	REGENERATION	work of the Holy Spirit in the elect	grace infused at baptism
	JUSTIFICATION	objective, final, judicial act of God	forgiveness of sins received at baptism, may be lost by committing mortal sin, regained by penance
ECCLESIOLOGY	CHURCH AND SALVATION	distinction between visible and invisible church	outside the (visible) church there is no salvation
	SACRAMENTS	means of grace only as received by faith	convey justifying and sanctifying grace <i>ex opere operato</i>
	PRIESTHOOD	all believers priests	mediators between God and man
	TRANSUBSTANTIATION	rejected	affirmed
ESCHATOLOGY	PURGATORY	denied	affirmed

9.2 The Bible

When you hear the word 'Reformation', what's the first thing that comes to mind? Martin Luther protesting at the sale of indulgences? Calvin's Institutes? King Henry VIII of England divorcing his wife? Well, all these were significant, but at the heart of the C16 Reformations, all aspects of them, was the fundamental question: What is the place of the Bible? Who has authority to read and to interpret it - only the Catholic Church or individuals, reading it for themselves?

For a thousand years, the Catholic Church had insisted that the Church and the Church alone had the right to say what the Bible meant. Remember Alexandria in Lecture 3 and the concept of 'allegory', with its meanings hidden from ordinary believers. This concept was carried on and expanded until only a priest could tell laypeople what the Scriptures meant; ordinary Christians couldn't say what a passage meant, because the Church had to interpret it.

Furthermore, the Catholic Church said (and still says) that the Bible must be interpreted in light of Church tradition, of which it claimed to be the only guardian; this tradition (it said) has equal authority with the Bible.

Another question about the Bible was whether it should be translated into the language of the people and, if so, translated from which original text? The Catholic Church said that the only acceptable translation of the Bible was the Latin Vulgate, which, as we have noted a couple of times, had mistranslations, not least about the meaning of penance and the person of Mary. The Catholic Church permitted some translations into the language of local people, but only if they were based on the Vulgate and not on the Greek original. The Reformers welcomed and vigorously promoted the translation of the Greek New Testament into the vernacular of the local people.

9.3 'The priesthood of all believers'

We looked at this at the end of lecture 19, on Martin Luther, and there were notes there, but a quick reminder that it means:

- (a) We don't need a priest to mediate with God, for all believers have access through Christ.
- (b) All believers should use their God-given gifts - their individual gifts - to serve the Church and the community - and all believers are 'priests'.
- (c) Believers should be priests to one another, praying, caring, supporting, guiding each other, and
- (d) the 'priesthood of all believers' means that all have the right and duty to read the Bible and to interpret it for themselves.

However, all the early Reformers were as eager as the Catholics to suppress non-conformity to their own interpretation of the Bible. It was only after the Peace Treaty of Westphalia in 1648, to which we'll come in the next Lecture (27), that Reformers and Catholics alike agreed that a State could choose which version of Christianity to follow - and, crucially, that there might be two versions within the same State if that is what the State wished. In 1648, people began to recognize for the first time that the divisions within Western Christendom were permanent, and the concept of different 'Denominations' existing within the Christian Church had to be recognized.

So what happens if individual Christians are encouraged to interpret the Bible for themselves, and different individuals or groups have different understandings and take different meanings from the same passage of Scripture?

Two things happen:

(a) Groups begin to write what are called 'Confessions of faith' - doctrinal statements as to how they understand the Bible. We'll keep coming across these from now on. These are useful, along with commentaries and church or society 'Constitutions' - most Christian societies now have some kind of a doctrinal basis as part of their Constitution -, which is fine so long as everyone is prepared constantly to return to the Bible and revalidate or modify their 'Confession' in light of Scripture.

(b) New Denominations come into being, with their own particular emphases. Is that unfortunate? Some would say so, but the alternative is to require all believers to accept some 'official' biblical interpretation from some central religious authority, e.g. the Pope, which is the position of the Roman Catholic Church. Every Protestant denomination has its own way of reading and applying the Bible, but what is the alternative? Do we really want some central authority telling us what we must believe the Bible says? That's what the Reformations were all about. So, to conclude:

9.4 Freedom of choice (within the Church)

Before the Reformations, if Scripture led Bible-believing Christians into new ways of expressing their faith, they were excommunicated, persecuted. The Reformation produced several new Denominations, as we have seen, all believing that Scripture, read without layers of human tradition, led them to different forms of worship and organisation.

We can now see, with historical perspective, that no Denomination has a complete grasp of divine truth - all have their particular insights, but the true Church of Christ can never be identified with any one ecclesiastical structure. No Denomination should claim it only represents the true Church of Christ, but only that it offers a distinctive form of worship and organisation, which it believes to be in accordance with its reading of Scripture, within the life of the larger Church.

Because of the Reformations, we may adopt different forms of worship and organisation, and still be counted as part of the Christian Church - united in Christ. As the banner that flies over the tent at the annual Keswick Convention reminds us, 'All one in Christ Jesus'. Separation does not of itself constitute schism. It is possible to be divided at many points and still be united in Christ. Denominations allow diversity in the outward expressions of personal faith.

So, are Denominations 'a scandal', 'a blight', 'factionalism', and 'a caste system', as is sometimes said? The only answer I can give is to ask another question: What is the alternative? Do we really want everyone to be thirled to some 'official' interpretation of the Bible, laid down and enforced by a (remote) central ecclesiastical body, no matter what Scripture is saying to us? The Roman Catholic Church maintains strenuously to this day that it is the only true Church. The Orthodox Church in the East uses that name because it maintains that only it is still 'orthodox' to Early Church practices. However, no Denomination should claim that it alone represents the New Testament faith; all contribute different forms of worship and organisation within the life of the Church. The 'value' of Denominations is to allow diversity in outward expressions of personal faith.

So, Denominations may not be ideal, but they are better than any alternative the years have offered. Imagine a cake baked in layers, sponge, cream, jam, etc. To enjoy it, you slice down through the cake, taking something from every layer. Is this picture of the

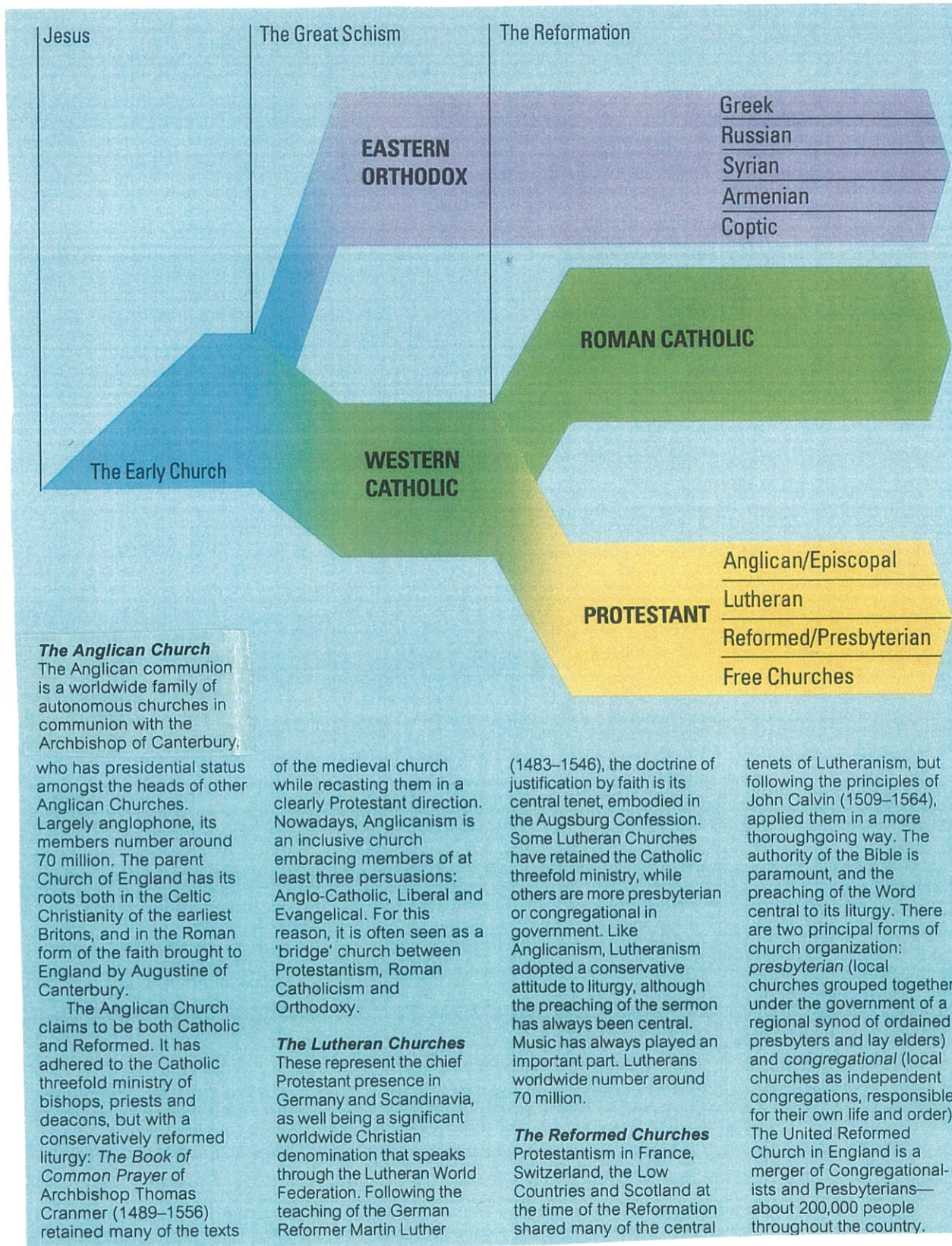
Church? The layers are Denominations, with distinctive government, mode of baptism, gifts of the Spirit, Church/State relations, etc. Slicing down takes something from every layer and lets people from different backgrounds work together on projects of common interest. A one-layer cake would be much less interesting. We'll look, in Lecture 35, at the mid-twentieth century attempt to bring all Denominations together into 'One Church' and, when that did not happen, at the consequences of continuing 'ecumenical' involvement.

That ends the Notes, but there is one chart below and a further chart on page 17, to complete this Lecture.

MAJOR PROTESTANT AND ROMAN CATHOLIC DIFFERENCES

DOCTRINES	PROTESTANT	ROMAN CATHOLIC
SCRIPTURE	<ul style="list-style-type: none"> * The inspired Word of God is the sole authority for Christian faith and life * Every believer, by the Holy Spirit, is able to interpret Scripture * The Apocrypha is not used to establish doctrine 	<ul style="list-style-type: none"> * Church tradition is of equal authority with Scripture * The work of interpreting Scripture is entrusted exclusively to 'the living teaching office' of the Church * Canonicity of the Apocrypha confirmed by the Council of Trent (1545)
SALVATION	<ul style="list-style-type: none"> * Through the sacrificial and substitutionary death of Christ * Justification is by faith in Christ's death 	<ul style="list-style-type: none"> * Through Christ <i>and</i> by the merit of good works * Forgiveness is received at baptism, and grace given to lead a good life. This may be lost through mortal sin, but can be restored by penance
THE CHURCH	<ul style="list-style-type: none"> * The Church is the Body of Christ on earth, those called by God to salvation * The Pope is the leader of the RC Church, but does not enjoy any 'primacy of honour' * Every believer has immediate access to God through Christ ('the priesthood of all believers') 	<ul style="list-style-type: none"> * The true Church consists of those baptised into the Church of Rome, outside which there is no salvation * The Pope is the vicar of Christ, the vice-regent of God on earth, wielding full and immediate authority over the universal church * The priest is a mediator between man and God
HOLY COMMUNION	<ul style="list-style-type: none"> * The elements of bread and wine represent the body and blood of Christ, and commemorate his death 	<ul style="list-style-type: none"> * The mass is a sacrifice at which the bread and wine become the actual body and blood of Christ when consecrated by the priest

A pictorial reminder of 'groupings' within the Church from the Day of Pentecost to c1650, when the phrase 'Roman Catholic' was officially sanctioned to designate those in the Catholic Church who still looked to Rome for leadership.



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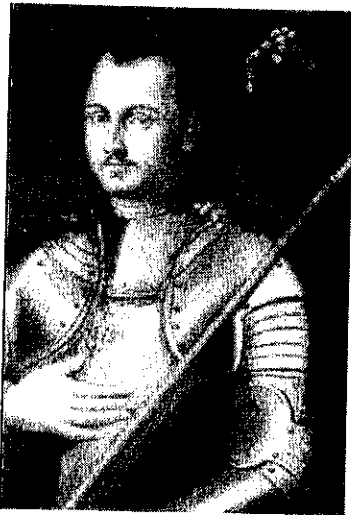
OVERVIEW OF CHURCH HISTORY IN 36 ILLUSTRATED LECTURES

TOPIC FOR LECTURE 26 – IGNATIUS LOYOLA (1491-1556)

Please tell us about Ignatius, the founder of the Society of Jesus, whose members are often known as 'Jesuits'.

There is a brief overview at Cairns, page 344, but nothing in Olson. Lion has a long section at page 417 to 422 on Ignatius and the Jesuits, and Vos gives him a brief mention at page 105. Lane has a short article at 171-2 and Hanks, *Great Christians*, has a long section at 132-6.

There are some pictures here, and also a photograph and a map overleaf.



Army officer, aged 30



Reading the life of Christ
while recuperating in 1521



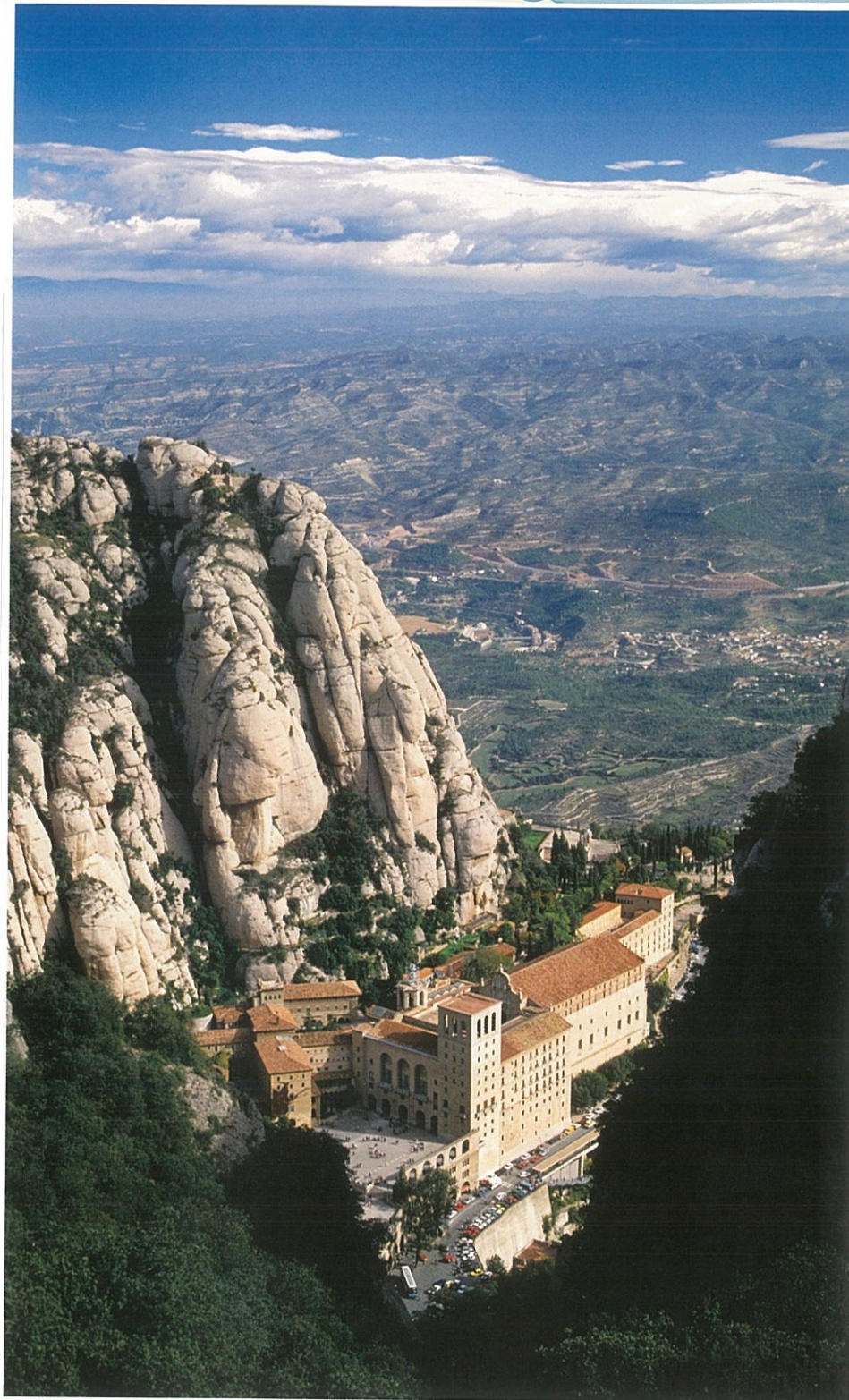
A painting by Rubens



Conferring with his
companions in his old age

Commits his soul to God
on his deathbed





The Benedictine monastery built upon Montserrat in Catalonia, where Ignatius kept vigil.

1. Introduction

The year 1650 may not seem to merit the description 'modern', but it was the start of two huge changes of attitude to Christianity, which still affect us today. The 'Holy Roman Empire' (see the map) was a patchwork of over 300 states – all with their own secular ruler; some declared themselves Lutheran, some Calvinist, some Catholic, some a mixture.

In the 'Thirty Years War' (1618-48) they fought each other to a standstill. 'The Defenestration of Prague'.

'As long as Christians had access to power, they used it to compel conformity to the truth: Catholic, Lutheran, or Reformed. So men died for their faith, tens of thousands of them. Until something general but very deep in man awoke to revolt.'¹

2 The Peace-Treaty of Westphalia (1648)

Secular rulers were responsible for religion within their own boundaries only – no more interfering with your neighbour's religion. Since 1648, European nations have fought each other from time to time, but never again over religion.

So one reason for calling 1650 the start of 'the modern period' is this new and fundamentally different relationship between State and religion. The religious map of Europe (above) is basically the religious map of Europe today.

¹ Bruce L. Shelley, *Church History in Plain Language*, Nashville, Nelson, 2nd ed, 1995, p.311.