

ADDITIONAL THOUGHTS AND QUOTES ON REFORMATION TIMES
from David Calhoun of Covenant Theological Seminary

Ignatius Loyola (1491-1556), founder of the Society of Jesus (Jesuits)—

“Teach us, Lord, to serve you as you deserve, to give and not to count the cost, to fight and not to heed the wounds, to labor and not to ask for any reward save that of knowing that we do your will. Amen”

“*Spiritual Exercises*” (1521)—“First principle and foundation: Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul. The other things on the face of the earth are created for man to help him in attaining the end for which he is created. Hence, man is to make use of them in the attainment of his end, and he must rid himself of them in as far as they prove a hindrance to him. Therefore, we must make ourselves indifferent to all created things, as far as we are allowed free choice and are not under any prohibition. Consequently as far as we are concerned, we should not prefer health to sickness, riches to poverty, honor to dishonor, a long life to a short life.”

“Rules for Thinking with the Church”—

(13) “If we wish to be sure that we are right in all things, we should always be ready to accept this principle: I will believe that the white that I see is black, if the hierarchical church so defines.”

(17) “We may speak of faith and grace, so far as we can with the help of God, for the greater praise of His divine majesty, but not in such a way, especially in these dangerous times of ours, that works and free-will shall receive any detriment or come to be accounted for nothing.”

The Council of Trent (1545-1563)

A. The Popes of the Reformation Leading to Trent

Leo X (1513-1521), Clement VII (1523-34), Paul III (1534-49), Julius III (1550-55), Paul IV (1555-59), Pius IV (1559-65)

B. Summary of the Tridentine Faith (issued in 1564 by Pope Paul IV)

1. Authority is to be centered in the papacy

2. The moral life of the church is to be reformed

3. Catholic doctrine is clarified

a. Scripture and tradition share equal authority

(i) Trent—“All saving truths and rules of conduct ... are contained in the written books and in the unwritten traditions, received from the mouth of Christ himself or from the Apostles themselves.”

(ii) Radical Reformers (Anabaptist)—the Bible alone

(iii) Magisterial Reformers—the Bible alone but light from the past

b. Justification

(i) The Christian is justified by grace but free will, although weakened by sin, can and must cooperate with grace.

(ii) Faith alone does not justify, but faith and love

- (iii) Justification is accomplished by the infusing of Christ's righteousness into the person who then actually becomes righteous.
 - (iv) Justification finally rests on the Christian's acquiring and maintaining a certain level of sanctification.
 - (v) The Christian cannot be certain, except by special revelation, that he or she is elect or presently in a state of grace.
4. Protestant answers (Calvin, *Acts of the Council of Trent with the Antidote* (1547))
- a. "Free will" exists but is so corrupted that the sinner has no desire nor ability to choose for God or salvation. The whole may be thus summed up—their error consists in sharing the work between God and ourselves, so as to transfer to ourselves the obedience of a pious will in assenting to divine grace, whereas this is the proper work of God himself."
 - b. Faith is more than knowledge and assent; it is also trust.
 - c. Christ's perfect righteousness is imputed or reckoned to us as the basis of our justification.
 - d. The Scripture encourages a true Christian to certainty and assurance of salvation because of the promises of God."

The Results of the Protestant Reformation

A. Division

1. Churches: Roman Catholic, Lutheran, Reformed, Anglican, Anabaptist
2. Development of National Churches
 - a. Germany—the religious Peace of Augsburg (1555) decides the religious question on the basis of the faith of the territorial prince—"cuius regio, eius religio" (his region, his religion)
 - b. France—
 - (i) Persecution of Protestants
 - (a) Calvin's letters to the "Five Prisoners of Lyons" (1552-53)
 - (b) Calvin's advice of non-resistance: "Tears and prayers are our weapons."
 - (c) New theories of government (including resistance if necessary)—Francis Hotman, Theodore Beza, Hubert Languet
 - (d) St. Bartholomew's Day massacre (Aug. 23, 1572)
 - (ii) Edict of Nantes (1598)—toleration of Protestants
 - c. The Netherlands—war with Spain
 - (i) William of Orange (1533-84)
 - (ii) Truce in 1607—Netherlands divided into a Protestant north (Holland) and a Catholic south (Belgium)

"In the Calvinistic Netherlands ... all those who were persecuted for religion's sake, found a harbor of refuge. There the Jews were hospitably received; there the Lutherans were in honor; there the Mennonites flourished; and even the Arminians and Roman Catholics were permitted the free exercise of their religion at home and in secluded churches." --Abraham Kuyper, *Calvinism*, 158-59

B. Reformation

1. Ministry—Protestant pastor-preacher
2. Theology—Protestant Confessions
 - a. Lutheran
 - (i) Augsburg Confession (1530)
 - (ii) Formula of Concord (1580)
 - b. Reformed
 - (i) Gallican (French) Confession (1559)—Calvin
 - (ii) Scots Confession (1560)—John Knox
 - (iii) Belgic Confession (1561)—Guido de Bres (1522-67)
 - (iv) Second Helvetic (Swiss) Confession—Heinrich Bullinger
 - (v) Heidelberg Catechism (1563)—Zanchius Ursinus and Casper Olevianus
 - (vi) Thirty Nine Articles (1563)—Church of England
 - c. Anabaptist—The Schleithem Confession

C. Revival

1. Many defects and disappointments
2. Protestant spirituality
 - a. The centrality of the Word
 - b. The use of the Psalter
 - c. The consecration of the Lord's Day
 - d. The fencing of the Lord's Supper
 - e. The consecration of everyday lifeSee Alister McGrath, *Spirituality in an Age of Change: Rediscovering the Spirit of the Reformers*

Regarding congregational singing—Lutheran hymns and Reformed Psalms--

“For every occasion, it seems, an appropriate verse would leap to the tongue of a Huguenot. And all over France, wherever Huguenots were confined, guards and jailers became familiar with the Psalms.” James H. Nichols, *Corporate Worship in the Reformed Tradition*, 38.

Regarding Calvin and Calvinism--

“Through the extraordinary dynamism and brilliance of his colleagues, agents, and successors, Calvin's ideas were fashioned into one of the most potent intellectual forces history has known, directly comparable in its influence and pervasiveness to the more recent rise of Marxism. The German sociologist of religion Ernst Troeltsch suggested that it has been at two points only that Christianity has been able to decisively transform human culture and civilisation: during the Middle Ages, through the scholastic synthesis of Thomas Aquinas, and in the early modern period, through Calvinism.” --Alistair McGrath, *A Life of John Calvin*, xii

Roman Catholicism
1545–1563

Counter-Reformation

External Reaction to Protestantism

1. National Rulers
 - a. Spain—Charles V, Philip II
 - b. France—Catherine de Medici, Louis XIV
2. Jesuits—Loyola and *Spiritual Exercises*
3. Index of Prohibited Books
4. Inquisition
 - Spanish—Torquemada
 - Roman Inquisition

Paul III

Roman Catholic Church lost only Holland after 1563 but regained Belgium and Poland

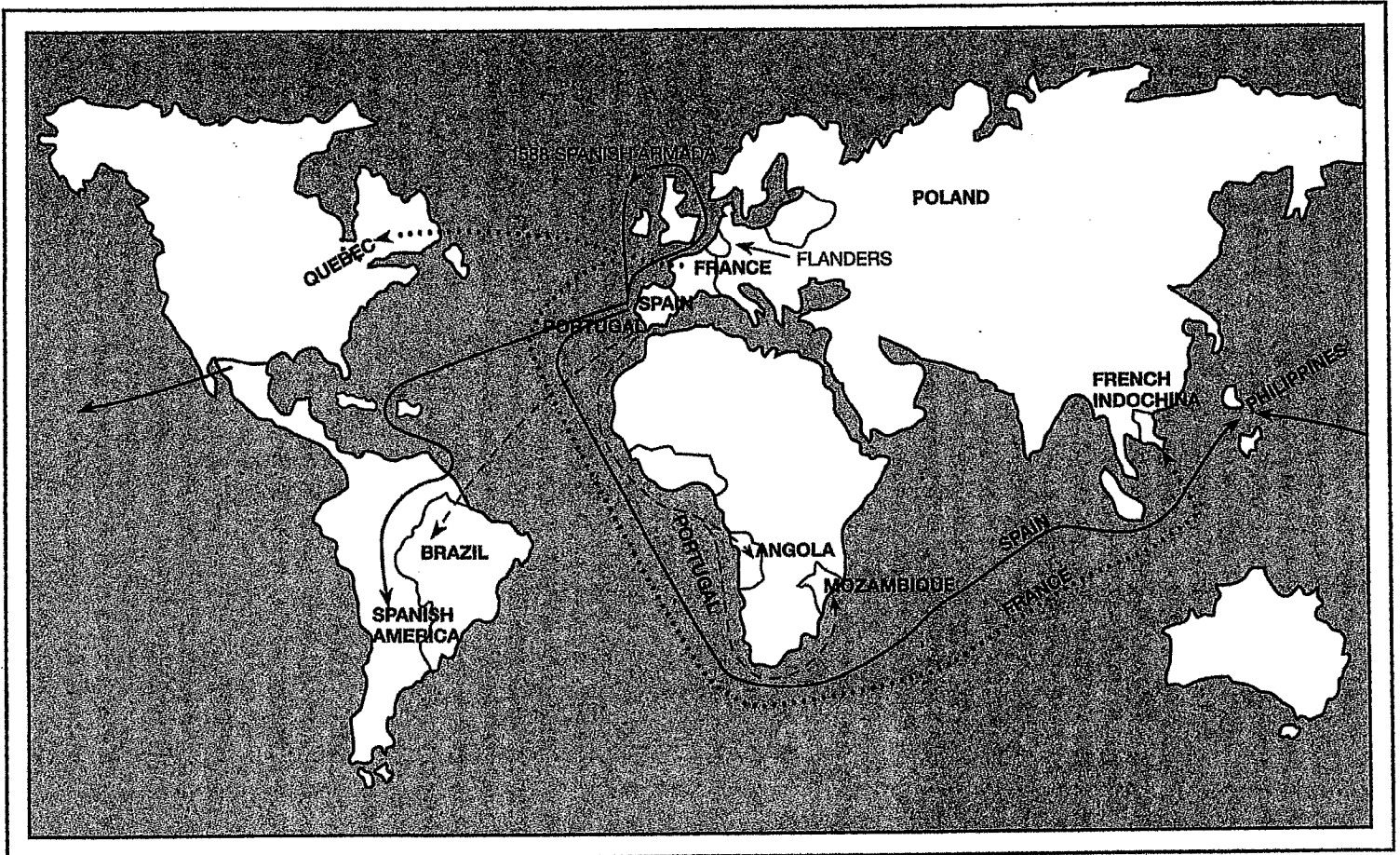
Roman Catholic Reformation

Internal Renewal and Reform

1. Monastic Orders—Jesuits, Theatines, Ursulines
2. Morals—Commission, Paul III 1536–37
3. Men—Cardinal Contarini, Paul III
4. Mystics—St. Teresa, Oratory of Divine Love
5. Meetings—Council of Trent 1545–63 adopts:
 - a. Thomistic Theology
 - b. Vulgate
 - c. Apocrypha
 - d. Tridentine Profession
6. Missions
Jesuits, Franciscans, and Dominicans to Central and South America, Quebec, China, India, Japan, Philippines, and Indochina
7. Music—Palestrina, Masses, Polyphony
8. Baroque Architecture
Il Gesu Church
Bernini Columns
9. Myth—History
Caesar Baronius
Ecclesiastical History
Church always one and the same

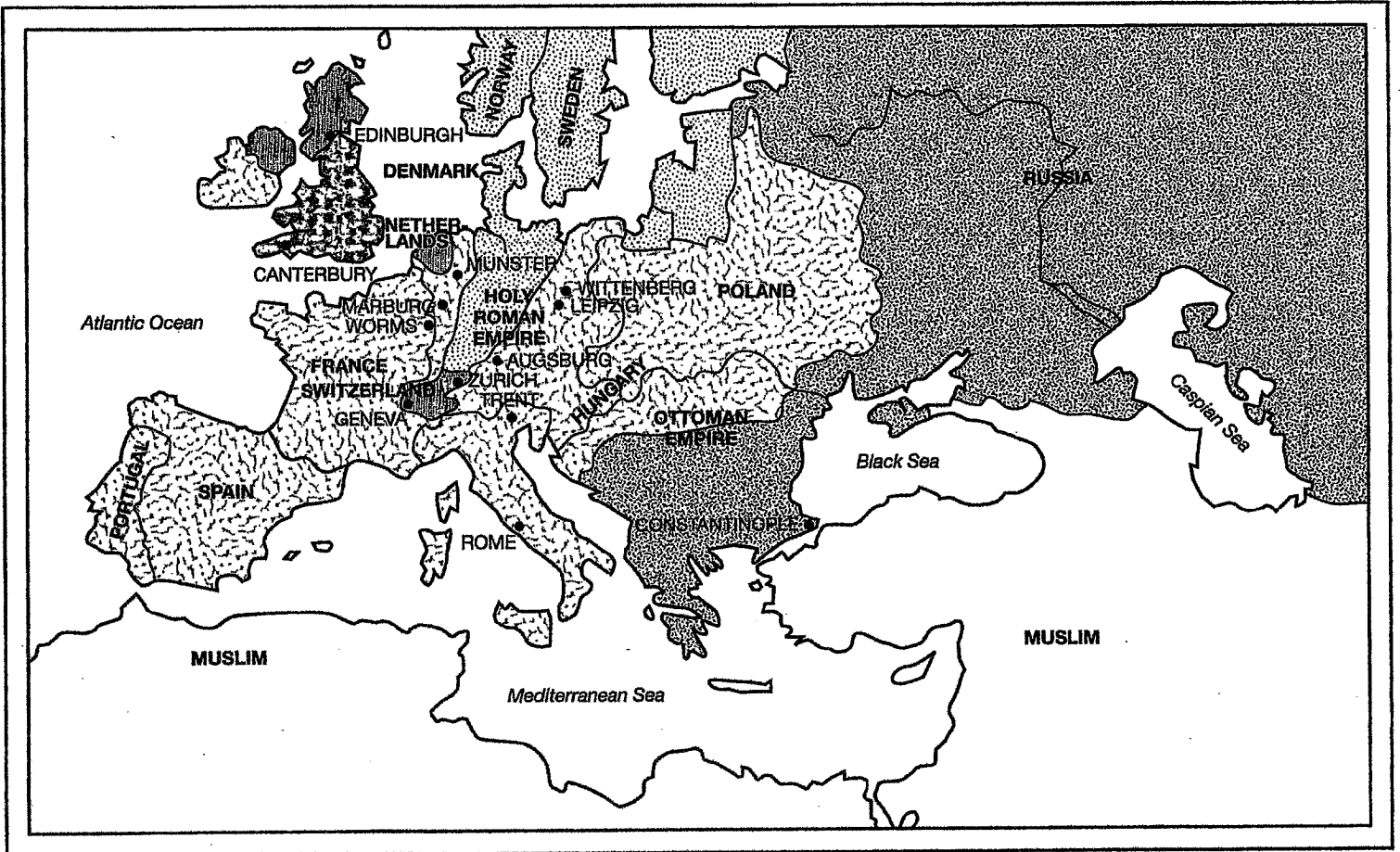
Triumphalism
1563–1648





ROMAN CATHOLIC EXPANSION, 16TH CENTURY



- > PORTUGAL
- > SPAIN
-> FRANCE

RELIGION IN EUROPE ABOUT 1648 AND IMPORTANT CITIES OF THE REFORMATION



-  ROMAN CATHOLIC
-  ORTHODOX
-  ANGLICAN
-  CALVINISTIC
-  LUTHERAN