

History of the Reformation

The Council of Trent – The Catholic Counter-Reformation

- The Catholic Counter Reformation
 - Goals
 - Conduct Internal reform
 - Combat demands to fundamentally alter doctrine and structure of the Medieval Church
 - Protect Catholic institutions
 - Retaliate against “heresy” and Protestantism
 - Theological Affirmations
 - Council of Trent
 - New Catholic Groups
 - Society of Jesus – “Jesuits”
 - Political Attack
 - Holy Roman Empire and Lutherans
 - France & Huguenots
- Historical Background
 - Nov 1518 – Luther appealed for an ecumenical council to condemn the heretical practices of Rome
 - 1524 – Diet at Nuremberg requested general council to settle accusations against Rome
 - Holy Roman Emperor Charles V notified pope that a council would be expedient and Trent in Northern Italy would be a good place.
 - 1529 - Pope Clement VII says he is now ready
 - 1530 – pope and emperor met
 - No council unless Protestants would return in obedience to the Church (protestant refusal)
 - 1534 – Clement dies, new pope Paul III feels council is absolutely necessary
- Need for Reform – Abuses
 - Uneducated priests – did not understand the mass
 - Wealthy bishops who had more interest in money than religion
 - Immoral popes
 - Alexander VI – mistresses, 7 children
 - Sixtus – planned assassination of Lorenzo de Medici
 - Simony, nepotism, pluralism (holding multiple offices, absenteeism)
 - Note: from Roman Catholic perspective
 - Church doctrine is not the problem
- Trento selected as site for the church council
 - Venice (Vicenza) was initially selected
 - Trento, in northern Italy, was agreed upon
 - Opposed by Francis I, as well as the Protestant leaders
 - Postponed by war between Henry V and Francis I

- Dec 13, 1545 – the opening session of an ecumenical council was held at Trento, in northern Italy
 - After a decade of political wrangling between Francis I, Charles V, Henry VIII, and papacy,
- Council of Trent 1545 - 1563
 - Paul III (1534-1549) appointed a commission of cardinals to look into the need for institutional, but certainly not doctrinal, reform,
 - uncover the appointment of corrupt and worldly bishops and priests,
 - traffic in indulgences, and other financial abuses.
 - 3 assemblies, 3 popes, Pius IV approves of all decrees
 - 1545-47 – Paul III
 - 1551-52 – Julius III
 - 1562-63 – Pius IV
 - Refused any concessions to the Protestants
 - Thereby crystallized and codified Catholic dogma (still effective today)
 - Tradition declared coequal to Scripture as the source of spiritual knowledge
 - The Catholic Church declares the sole right to interpret the Bible
 - 13th Rule: “To be right in everything, we ought always to hold that the white which I see is black if the Hierarchical Church so decides it.” (rules for the Jesuit order)
- Tridentine Creed
 - 1564 - Issued by pope Pius IV
 - In the form of a Confession of Faith
 - Binding on all Catholics
 - Issued as a “double bull”
 - Article 1:
 - Restates the Nicene Creed with the Filioque clause
 - Reaffirmation of Trinitarian confession
 - Article 2:
 - “I most steadfastly admit and embrace Apostolical and ecclesiastical traditions, and all other observances and constitutions of the Church.”
 - Church Authority for Interpretation of the Bible
 - Article 3:
 - “I also admit the Holy Scripture according to that sense which our holy mother the Church hath held, and doth hold, to whom it belongeth to judge of the true sense and interpretations of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.”
 - Article 4: Seven Sacraments
 - “I also profess that there are truly and properly Seven Sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Holy Orders cannot be reiterated without sacrilege.

- Article 5: Ceremonies for Sacraments
 - “I also receive and admit the received and approved ceremonies of the Catholic Church in the solemn administration of the aforesaid sacraments.”
- Article 6: Original Sin, Justification
 - “I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.”
 - Man’s freewill must “by consenting, cooperate with God, . . ., so as to prepare and dispose itself for the attainment of justification” Canon IV
 - In the Fall of Adam, man’s freewill is (not) lost and extinguished Canon V
- Trent on Justification
 - *If any one saith, that men are justified, either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and is inherent in them; or even that the grace, whereby we are justified, is only the favour of God; let him be anathema. Canon XI of 6th Session – 1547*
 - Justification is a process
 - Preparatory acts of Grace (transient act of help)
 - Exercise of good works and faith
 - Transformation from state of sin to state of sanctifying grace (the actual obliteration of sin)
- Article 7: Mass and Eucharist
 - “I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the Body and Blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which conversion the Catholic Church calls Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament. “
- Article 8: Purgatory, Saints, Relics
 - “I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise, that the saints, reigning together with Christ, are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be venerated.”
- Article 9: Mary, Icons, Indulgences
 - “I most firmly assert that the images of Christ, the Mother of God, ever **(perpetual)**** virgin, and also of other Saints, ought to be had and retained, and that due honor and veneration is to be given them.
 - “I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.”
 - ** Amplified at Vatican I in 1870
- Article 10: The Church
 - “I acknowledge the holy Catholic Apostolic Roman Church as the mother and mistress of all churches, and I promise and swear (*spondeo ac juro*) true obedience to the Bishop of Rome, as the successor of St. Peter, prince of the Apostles, and as the vicar of Jesus Christ.

- Article 11: Submission to the Pope
 - “I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons, and general Councils, and particularly by the holy Council of Trent, **(and by the ecumenical Council of the Vatican, particularly concerning the primacy of the Roman Pontiff and his infallible teaching)****. I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church hath condemned, rejected, and anathematized. “
 - ** - added 1870 at 1st Vatican Council
- Article 12: Condemnation of Heresy’s
 - “This true Catholic faith, outside of which no one can be saved, which I now freely profess and to which I truly adhere, inviolate and with firm constancy until the last breath of life, I do so profess and swear to maintain with the help of God. And I shall strive, as far as possible, that this same faith shall be held, taught, and professed by all those over whom I have charge. I now do so pledge, promise, and swear, so help me God and these Holy Gospels.”
- Jesuits – The Society of Jesus
 - Formed specifically to counter Protestantism
 - Tactics were intellectual and theological
 - Education is the key to “winning the hearts and minds” of the people
 - Methods were less than spiritual
 - Banned books (Protestant)
 - Inquisition to purge Catholic countries of Protestantism
 - Great influence on Catholic philosophy and theology
 - 1534 – Ignatius Loyola with 6 others bound themselves together to do missionary work in Jerusalem
 - 1537 – pope authorized them to be priests
 - Could not go to Jerusalem because of warfare with Ottoman Empire
 - Offered services to the pope
 - Goals
 - Found schools throughout Europe
 - Convert non-Christians to Catholicism
 - Stop Protestantism from spreading
 - 1554 – constitution – stressing absolute self-abnegation and obedience to the Pope
 - “Jesuits” – derogatory term from 1542
 - Their zeal helped overcome the drift toward Protestantism in Poland and Southern Germany
- European Religious Wars
 - Holy Roman Empire
 - Charles V and Lutheran Princes battled for the right to have freedom to choose religious affiliation of each province.
 - 1555 – Peace of Augsburg – ended religious struggle within Holy Roman Empire (greater Germany)
 - Independent princes could choose Lutheranism or Catholicism
 - Problem of Peace of Augsburg – did not legalize Calvinism or Anabaptism
 - High numbers emigrated to Netherlands and France

- French Wars 1562 - 1598
 - Increasing numbers of Reformed moving into France
 - Influence of French Jean Calvin
 - Huguenots formed a strong political group
 - Prosperous, intelligent, many nobility
 - Charles IX gained throne at age of 10 (mother, Catherine de Medici became regent)
 - Played the Calvinist House of Bourbon and the Catholic House of Guise against each other.
 - Series of wars, fueled by support from England and Spain, ended in a shaky truce 1570 where Calvinists won concessions
 - St. Bartholomew's Day Massacre – Catherine made preemptive strike, killing over 2,000 Huguenot leaders as they gathered together for wedding of Catholic princess to Protestant Henry of Navarre.
 - 1598, after 8 wars, Henry IV, in Edict of Nantes, grants French Calvinists substantial rights in the increasingly Catholic France.
 - The Edict of Nantes lasted for almost 100 years, until revoked by Louis XIV in 1685.
 - Wars did not re-ignite, but France lost many of its most skilled and industrious citizens
 - They went to England, Prussia, Switzerland, and Holland, all opponents of France
 - Later – 1618 – Thirty Years War between Catholics and Protestant countries in all of Europe