

Gifts of Finest Wheat
Year 2, Session 2, Week 8:
Other Prominent Reformers, The English Reformation,
And The Counter Reformation

Disclaimer: The amount of material I've attempted to cover in this lesson plan is greater than in any previous week's class. Also, the amount of time I had to prepare for this presentation is less than I have had for any previous week's class. That is the result of me being sick much of the last week. As a result this is for the most part a much more basic presentation than previous sessions. I have largely just verified basic facts using Owen Chadwick's book on the reformation, the online edition of the Catholic Encyclopedia at www.newadvent.org, and Steve Weidenkopf's "Epic" DVD series.

Other Prominent Reformers

Ulrich Zwingli (1484-1531)

- Swiss priest, began preaching in manner showing his theological sympathy/agreement with Lutheranism in 1519
Some debate over whether he arrived at his doctrine independently or as a result of Luther's influence¹
- More radical break with the past than Luther
Luther allowed anything to be part of worship that he felt did not contradict scriptures, Zwingli only allowed in what he thought could be drawn from the scriptures²
- Luther and Zwingli parted company dramatically over the issue of Christ's presence in the eucharist
Zwingli felt Christ's statement about communion being his body were only symbolic
Luther united with him in rejecting Catholic understanding of the sacrifice of the Mass, but firmly held to words "This is my body"
Philip of Hesse, desiring political unity among Protestants called for meeting at city of Marburg in 1529
Inability of Luther and Zwingli to agree here led to tension between them that was never resolved³
- Died with "sword and battle-axe in hand" in 1531 battle between Swiss Catholics and Protestants⁴

Anabaptists

- United by their rejection of the legitimacy of infant baptism⁵

¹ Owen Chadwick, *The Reformation*. (London, England: Penguin Books, 1990), 76.

² Ibid, 77.

³ Ibid, 78-80.

⁴ Ibid, 80.

⁵ Ibid, 189.

- Set them apart from Catholics, as well as from original Protestant groups
- Felt true believers were obliged to radically separate themselves from society and existing political order, this could take very different forms
 - Pacifist Mennonites and Amish have their roots in this movement⁶
 - February 9th, 1534 anabaptist group seized control of German city of Munster
 - Massacre of those who resisted
 - Declaration made that rest of world would be destroyed and only Munster saved
 - Similar uprisings, on smaller scale, occurred throughout western Europe in response to this
 - June 25th, 1535 city gates opened by some within and massacre of rebels ensued⁷
 - Modern Baptists do not trace their roots back to these groups in any significant way

Modern Baptists grew out of those with Calvinist theological leanings who broke away from the Church of England

The English Reformation

Entertaining blind spot, in his-more-favorably-than-most-evaluation of Henry VIII the Anglican priest Owen Chadwick leaves out the detail that Anne Boleyn was killed by Henry VIII⁸

Somewhat surprisingly example of truth that many people tell history in way that is most convenient for them

I've attempted to avoid sources that do this

Used Richard McBrien's book with some reluctance, because of his angry liberal agenda, but have turned to it at times because of the depth of his presentation of basic historical facts

Chadwick's book is mostly an excellent work, but there are what seem to be some pretty obvious distortions in how he presents the English Reformation

Henry VIII (1491-1547) King of England 1509-1547

- Married to Catherine of Aragon
 - Daughter of Ferdinand and Isabella of Spain
 - Had been married to Henry's brother, he passed away, then she and Henry given Papal dispensation to marry

⁶ Ibid, 194-196.

⁷ Ibid, 190-191.

⁸ Ibid, 99, 101, 114, 130, 451.

Medieval reading of Old Testament marriage laws required this dispensation when a widow had been married to the brother of the man she wished to marry

- Henry was frustrated by fact Catherine had not borne him a son, fell in love (or lust, since he later had her decapitated we probably want to be carefully in how we evaluate the depth and value of his romantic feelings) with woman at his court named Anne Boleyn
 - Claimed he had right to marry her because marriage to Catherine made invalid by her previous marriage to his brother
- Henry sent his Lord Chancellor, Cardinal Thomas Wolsey, to petition pope for annulment
 - Went to Rome in 1527
 - Pope Clement VII allowed tribunal to be formed in England to investigate the matter, reserved final decision to himself
 - Delays decision, doesn't want to anger Henry or Holy Roman Emperor Charles V
 - Charles V was Catherine's nephew and happened to be besieging Rome at that time
 - By 1529 Henry is fed up with Wolsey's perceived failure and removes him from office, replaces him with St. Thomas More (1478-1535)
- One of King's advisors, Thomas Cromwell, rose to prominence as he advised king to deal with the matter by declaring himself head of the church in England, and therefore negating the necessity to appeal to the Pope on such a matter
 - 1532 Parliament recognizes royal supremacy over the church
 - 1533 conscience and doctrinal opposition to Henry's actions force Thomas More to resign as Lord Chancellor
 - 1535 Thomas More and Bishop John Fischer executed for their continued loyalty to the Papacy
 - Fischer only bishop executed for this
 - Shows impressive state of the English clergy at this time
 - Archbishop of York has problem with ordered reading from church pulpits of King's declaration against the Pope
 - Problem wasn't that he opposed the declaration
 - Worried that a number of his clergy weren't educated enough to be able to read it⁹
- Henry did not seek doctrinal break with Catholicism
 - Sought to have Catholic Church in England, with him as it's head

⁹ Ibid, 103.

- Other than rejection of Papacy no major doctrinal changes under Henry
- English Church was at this point only in schism not in heresy
Possibly comparable to situation of Orthodox Churches

Speculation alert, this is an educated guess on my part

Orthodox recognize Bishop of Rome as most prominent of bishops, but say Bishop of Rome is not in full communion with other bishops because of his excessive claims to power

I think we can say that Eastern Orthodox recognize the primacy of the Pope in the way that the English Church did not and does not

- In 1521 Henry VIII wrote (with assistance of Thomas More) a book entitled *In Defense of the Seven Sacraments*, response to doctrinal changes argued for by Luther
Luther responded with a book entitled *Against Henry, King of the English*
Thomas More responded with his *Reply to Luther*

Entertaining side topic

These writings were bitter works of polemics. I have to admit that their style of argument makes me jealous. My job would be a whole lot more entertaining if it was accepted today that serious disputes could be approached in this way. An example of what I'm talking about can be seen below. Here we have Thomas More, responding to similar language and imagery employed by Martin Luther, using the following words to disagree with the Protestant reformer:

Come, do not rage so violently, good father; but if you have raved wildly enough, listen now, you pimp....

But meanwhile, for as long as your reverend paternity will be determined to tell these shameless lies, others will be permitted, on behalf of his English majesty, to throw back into your paternity's filthy mouth, truly the dung-pool of all dung, all the muck and filth which your damnable rottenness has vomited up, and to empty out all the sewers and privies onto your crown divested of the dignity of the priestly crown, against which no less than against the kingly crown you have determined to play the buffoon.

*In your sense of fairness, honest reader, you will forgive me that the utterly filthy words of this scoundrel have forced me to answer such things, for which I should have begged your leave. Now I consider truer than truth that saying: 'He who touches pitch will be wholly defiled by it' (Sirach 13:1). For I am ashamed even of this necessity, that while I clean out the fellow's ****-filled mouth I see my own fingers covered with ****.*

*But who can endure such a scoundrel who shows himself possessed by a thousand vices and tormented by a legion of demons, and yet stupidly boasts thus: 'The holy fathers have all erred. The whole church has often erred. My teaching cannot err, because I am most certain that my teaching is not my own but Christ's.'*¹⁰

The 1550 Edward Ordinal and the move from heresy to schism

New rite for ordination of Anglican priests produced during reign of King Edward VI (1547-1553)

- Sacrificial nature of the priestly ministry denied in this rite
- Apostolic succession broken, from this point Anglican Church was no longer ordaining true priests who could celebrate a valid Eucharist
- Anglicans had validly ordained bishops at that time

Valid ordinations would have meant they would have continued in schism but with grace of all seven sacraments available to them (like Eastern Orthodox)

The Counter (or Catholic) Reformation

The Jesuits

- In the middle of the 16th century, following the emergence of the Protestant Reformation, a number of new men's and women's religious orders were founded
 - Most of these had focus on active apostolate
 - Focus on ministries of preaching, caring for the sick, and education¹¹
- The Society of Jesus, or Jesuits, were the most prominent of these groups
- St. Ignatius of Loyola (1491-1546), founder of Jesuit order
 - Spanish soldier, not particularly known for his virtue or holiness
 - 1521 injured in battle
 - During recovery read books on lives of Christ and the saints
 - Profound and deep conversion resulted
 - 1534 Jesuits founded when Ignatius and six companions vowed themselves to the service of the church, including strong promise of obedience to the Pope
 - 1540 Paul III approved rule of the Society of Jesus
 - His major written work is the *Spiritual Exercises*
 - Text meant to be used to direct those making silent retreats
 - Series of meditations, primarily focusing on life of Christ, meant to help those who were making the retreat to make decisions about their lives in light of God's will for them

¹⁰ John Hedley, ed. *Responsio ad Lutherum* in *The Complete Works of St. Thomas More*. (New Haven, Ct: Yale University Press, 1969), vol. 5, pt. I, p. 311.

¹¹ Chadwick, 254-255.

- Jesuits involved in missionary efforts, renewal of Catholic education, preaching and other efforts meant to respond to Protestant Reformation by bringing people back into the church and persuading those already in not to leave

Mystical Theologians

St. Teresa of Avila (1515-1582)

- Reformed the Carmelite order
- Along with John of the Cross one of the founders of the Discalced Carmelites
- Major works were *The Interior Castle*, *The Way of Perfection*, and her autobiography *The Life of Teresa of Jesus*
- Her life was dedicated to, and her works speak about, the soul's personal mystical encounter with Christ
- More concretely she worked to return the Carmelites to the discipline and strictness that had initially been characteristics of the order

St. John of the Cross (1542-1591)

- Founded first Discalced Carmelite monastery in 1568
- Met Teresa of Avila in 1567
Assisted her in founding monasteries of reformed (stricter) Carmelites
- 1577-1578, imprisoned for nine months by Carmelite superiors resistant to his reform efforts
- *Spiritual Canticle*, *Dark Night of the Soul*, and *Ascent of Mt. Carmel* are his three major works
Like Teresa his focus is on an intense mystical encounter with Christ

The Council of Trent

- Necessary ecumenical council of the church not held until 1545
Trent had been discussed as a site as early as 1524
Almost certainly negative impact on unity of Christianity as a result of this delay¹²
- 1st Session 1545-1547
 - Presented correct Catholic understanding of original sin and justification
 - Began discussion of sacraments
 - Session disbanded as a result of fears of plague spreading in the city
- 2nd Session 1551-1552
 - Focused on correct understanding of sacraments
 - Disbanded when Protestant army approached city

¹² Ibid, 273-274.

- 3rd Session 1562-1563
 - Finished formal discussion of the sacraments
 - Discussion of saints, relics, purgatory, and indulgences
 - Called for creation of seminaries
 - Response to uneducated and corrupt priests
 - Proclaimed that bishops were expected to live in diocese nine months of the year
 - To be removed if they were in residence less than six months in any particular year

Other Important Figures of the Catholic Reformation Era

The Catholic renewal of the Catholic Reformation is not, in my opinion, a matter of “too little and too late”, but one of “just enough and too late”. The revival that was seen in men’s and women’s religious life, and the inspiring leadership and missionary service of saints such as those named below, the doctrinal clarifications brought about the Council of Trent were the sort of reform cried out for by so many during the Middle Ages. If somehow these events had taken place sooner, if somehow mystics like Teresa of Avila, leaders like Charles Borromeo, and missionaries like Isaac Jogues had been present in great enough numbers a century earlier than maybe there would not have been a Protestant Reformation. If a something like the Council of Trent, which did so much to restore right thinking and right living in the church, had happened before 1517 than maybe things would have been different as well. Perhaps it’s possible that such holiness and spiritual leadership could only emerge as a response to a crisis as grave as the divisions that resulted from the Protestant Reformation, but perhaps not.

St. Charles Borromeo (1538-1584)

- Appointed Archbishop of Milan at age 21
 - Appointment was case of nepotism
- Much to everyone’s surprise he ended up being a zealous and holy leader
 - Supported church reform
 - Powerful preacher (rumored that for many people he was the first Cardinal they encountered who bothered to preach)
 - Founded numerous seminaries¹³
- First Archbishop of Milan to actually live in the city in about a century

St. Philip Neri (1515-1595)

- Known as Apostle to Rome for his zealous service as a parish priest in the city
- Founded Oratorians, diocesan priests who live in community for sake of spiritual support and encouragement

¹³ Ibid, 284-285.

St. Francis de Sales (1567-1622)

- Known as missionary to Calvinists for his ministry in Switzerland
- Named bishop of Geneva in 1602
By this city point was still largely Protestant
- Famous for his book *Introduction to the Devout Life*,
Meant for Christians in all states of life, not just those in vowed religious life

St. Peter Claver (1580-1654)

- Jesuit priest who ministered to African slaves in the Americas
Primarily in Columbian city of Cartagena
- Slave trade vigorously and strongly condemned by Popes Paul III¹⁴, Urban VIII¹⁵,
and many others¹⁶
Condemnations sadly did not have much effect

St. Isaac Jogues (1607-1646)

- Jesuit missionary to North America
- Captured by group of Mohawk warriors in up state New York
Tortured severely
Lost several fingers
Rescued and able to return to France
- Not content to stay away from missionary field
Returned to Americas and martyred in 1646
Near modern town of Aureisville, New York

¹⁴ <http://www.newadvent.org/cathen/14036a.htm>

¹⁵ Richard McBrien, *Lives of the Popes*. (San Francisco: HarperSanFrancisco, 1997), 303.

¹⁶ <http://www.newadvent.org/cathen/14036a.htm>