

## Lecture 12 – “Upon This Rock”: The Catholic Reformation

“...thou art Peter, and upon this rock I will build my church.” Matthew 16:18

### Background Reading

Gonzalez, chs. 12 and 13

### Prayer

From Ignatius Loyola

“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 labour and not to ask for any reward  
save that of knowing that we do your will.” Amen.

## “Upon This Rock”: The Catholic Reformation

### I. The Society of Jesus

#### A. Ignatius Loyola (1491-1556)

##### 1. “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.”

##### 2. Society of Jesus (1534; established by the pope in 1540)

“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 hierarchial 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.”

a. Education

b. Theology—Robert Bellarmine (1542-1621), *Disputations Concerning the Controversies of the Christian Faith*

c. Counseling/spiritual guidance

d. Casuistry

e. Missions—Francis Xavier (1506-52)

### II. Catholic Spirituality

A. St. John of God

B. Teresa of Avila

#### 1. Interior castle

### III. The Papacy

A. Attempts at reform

B. The popes: Leo X (1513-21), Clement VII (1523-34), Paul III (1534-49), Julius III (1550-55), Paul

## IV (1555-59), Pius IV (1559-65)

## IV. The Council of Trent (1545-63)

A. Council convened on December 13, 1545

B. Protestants did not attend (Luther: *Against the Papacy in Rome Founded by the Devil*)

C. "Profession of the Tridentine Faith" (issued by Pope Paul IV in 1564, summarizing in the form of a creed many of the conclusions of the Council of Trent)

1. Centered authority in the papacy

2. Reformed the moral life of the church

3. Clarified Catholic doctrine

a. Dual authority of Scripture and tradition

1) Tradition 0 (Radical reformers)

2) Tradition 1 (Magisterial Reformers)

3) Tradition 2 (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.")

b. Justification (*only point 2 is referenced on the CD lecture*)

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

2) Faith alone does not justify, but faith and love.

3) Justification is accomplished by the infusing of Christ's righteousness into the person who then actually becomes righteous.

4) Justification finally rests on the Christian's acquiring and maintaining a certain level of sanctification.

5) 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

a. John Calvin, *Acts of the Council of Trent with the Antidote* (1547)

1) "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.")

2) Faith is more than knowledge and assent; it is also trust.

3) Christ's perfect righteousness is imputed or reckoned to us as the basis of our justification.

4) Justification and sanctification must be distinguished but cannot be separated ("The light of the sun, though never unaccompanied with heat, is not to be considered heat.")

5) The Scripture encourages a true Christian to certainty and assurance of salvation because of the promises of God.

b. Martin Chemnitz (1522-86): Lutheran response

**Questions from Class**

Do the Thirty-Nine Articles have a Reformed flavor?

How do you understand the mystical experiences of Teresa?

What is the relationship of the Catholic Church of today to Trent?

**For Further Study**\**The Counter Reformation* by A. G. Dickens

A brief, illustrated history of the Catholic Reformation by a competent British historian.