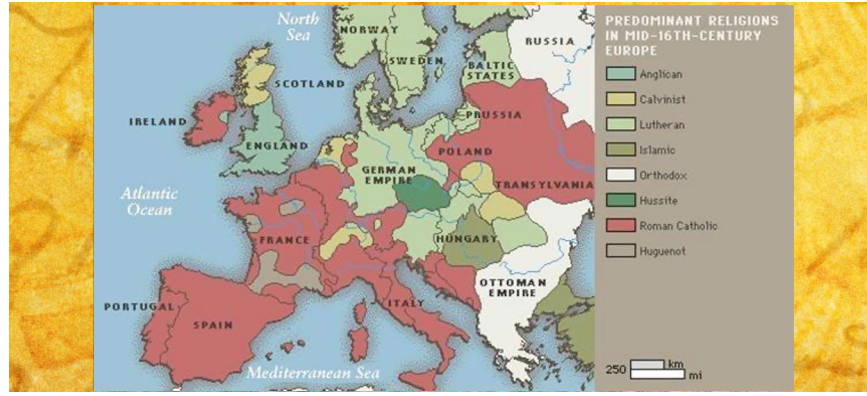


More Reform and the Catholic Counter Reformation

Scotland, the Arminians and finally The Council of Trent



1

The Scottish Reformation

John Knox and the Presbyterian Tradition




John Knox



Mary, Queen of Scots

2



John Knox – a timeline

- 1514 – born in Scotland
- 1540 – ordained a Catholic priest,
 - soon under the influence of **George Wishart**, a reformer
 - Bodyguard when Wishart arrested by **Cardinal Beaton** (1546)
- 1546 – Beaton assassinated – Knox joins Reformed takeover of Castle St. Andrews
- 1547-1549 a prisoner of the French
- 1549-1554 an exile in England
- Mary I (Catholic) comes to throne of England (1542)
- Knox leaves for **Geneva** (1554-1559)
 - Separates from Church of England over liturgy
 - Writes theses against women rulers** – ooops.... Elizabeth I comes to throne in 1558
- Returns to Scotland 1559
 - Joins Protestant nobles in rebellion against Mary (Scots)
- 1560 – Church of Scotland now Reformed with Knox as head

3



The Kirk

- The Kirk is the Church of Scotland
 - Scottish identity was, in part, we are not English nor French
 - organized more as a republic than noble Scotland (Calvin influence)
- Calvinistic Influence
 - Liturgy even more severe than Geneva – and *very local*
 - Where Calvin was theological and Scriptural, Knox was administrative and apocalyptic
- Episcopal polity - bishop
- Presbyterian polity
 - Governance of Elders - Teaching and ruling
 - Local church consistory has great deal of autonomy

General Assembly



4

The Presbyterian Tradition

- Presbyterian in Europe
 - Church of Scotland (Kirk)
 - parts of Church of England
- Congregationalist
 - During Puritan Reform (Oliver Cromwell)
 - Lollard sense of independence
 - plus Knox Calvinism
 - plus Anabaptist sensibility
 - ..and the Congregationalist movement is born
- Congregationalist in America
 - Puritan founding
 - Not rooted in “Tradition” beyond the pastor
 - Some drifted to Arminian positions
 - Others to a non-Trinitarian basis (Unitarian) – add universal salvation
- The Great Awakening of the 1820s
 - Seventh Day Adventists
 - Jehovah’s Witness
 - Mormons – *sort of...*

5



Jacob Arminius

- Later Reformer from the Netherlands
 - Studied under Calvin’s successor, Beza, in Geneva
 - Returned home to teach/preach
- Amsterdam: began to read Augustine and Romans 9 with a different understanding.
- Arminianism: modified Calvin
 - Very strong pushback

Five Points of Calvinism (double pre-destination)

- Total Depravity
- Unconditional Election
- Limited Atonement
- Irresistible Grace
- Perseverance of All Saints (once saved, always saved)

Arminianism (predestination)

1. Free Will
2. Conditional Election
3. Universal Atonement
4. Resistible Grace
5. Perseverance of Some Saints (you can give up Salvation)

6

The Council of Trent

Part of the Catholic Counter-Reformation



7

Before Trent

Prior Calls for Reform

- Council of Constance (1414)
- Council of Florence (1431)
- Council of 5th Lateran (1512)

Topics of these Councils

- Conciliarism
- Papal and College reform
- Eliminating simony, annates, and absenteeism
- Education and formation of clergy
- ...and the Hussites

Exsurge Domine (1520)

- Leo X's response to Luther's 95 theses
- Condemns 41 of 95 theses
- First 14 are in defense of Confession
- 8 are on indulgences and tacitly acknowledge the errors in Germany
- Some are on the Eucharist
- Others on grace, baptism, free will, and justification
- Tone is not conciliatory

8

The Council of Trent

19th Ecumenical Council

- Three sessions
- Dec 1545 until Dec 1563
- 28 years after Martin Luther posted 95 theses

Tone of the Council

- No new theological insights
- Affirmation as orthodoxy of what was already and remained Catholic teaching
- Decrees included anathema for reformed ideas
- Some attention to reform

Goals of the Council

- Condemn the principles and doctrines of the Reformers
- Clarify the doctrines of the Catholic Church on all disputed points
- Church is the ultimate interpreter of Scripture
- Clarify relation of grace-faith-works
- Formation of priests
- Reform of ecclesial administration
- Correct abuses of venerations, indulgences, and other “sacramentals”

9

The Decrees of Trent

Priorities and Order

- Historic Church
- Role of Scripture
- Defense of the Sacraments
- Justification

Topics of these Councils

- Doctrinal
- Sacramental
- Liturgical
- Governance
- Abuse Reform
- Catechetical

Doctrine	Session	Date
The Creed	3	February 4, 1546
The Holy Scriptures	4	April 8, 1546
Original sin	5	June 7, 1546
Justification	6	January 13, 1547
The Sacraments	7	March 3, 1547
Baptism	7	March 3, 1547
Confirmation	7	March 3, 1547
Holy Eucharist	13	October 11, 1551
Penance	14	November 15, 1551
Extreme Unction	14	November 4, 1551
Holy Eucharist	21	June 16, 1562
Sacrifice of the Mass	22	September 9, 1562
Holy Orders	23	July 15, 1563
Matrimony	24	November 11, 1563
Purgatory	25	December 4, 1563
Saints Relics Images	25	December 4, 1563
Indulgences	25	December 4, 1563

10

The Historic Creeds

The Ecumenical Creeds

- Nicene (325 AD)
- Nicene-Constantinople (381 AD)
- Apostles *
- Athanasian Creed *

Origin of Creeds

- Response to heresies of their day
- Yet they capture “this is what we believe” and “the meaning of Christianity”

Reformers reaction

- Pattern matches that of the Reformation itself
- Luther accepted the Creeds but had reservations about *filioque* clause in the Nicene Creed.
- Zwingli and Calvin saw them as valuable history but it was necessary to view them anew in light of Scripture.
- Radicals and Anabaptists rejected creedal authority totally.

11

Augustine and Pelagius

The Context and Shape

- German Renaissance was recovery of Christian roots
- Augustine of Hippo
- Original sin, grace, baptism and salvation

Pelagianism

- Humans have free will and capacity to achieve moral perfection and salvation apart from the grace of God.
- Not likely because of a fallen world, but... in theory

Pelagian implications

- Christ opened the gates
- Original sin was Adam and Eve's alone
- Grace is not absolutely necessary for salvation
- Baptism is not necessary for salvation
- Salvation is gained on merit

Augustine's response

- Original Sin
- Primacy of grace, then faith and good works – all needed for salvation
- Necessity of Baptism

12

Original Sin

<p>Nature of Original Sin</p> <ul style="list-style-type: none"> ■ Shared: loss of original righteousness and corruption of human nature ■ Catholic: did not destroy free will, <i>desire</i> ■ Luther: bondage of sin; divine intervention absolute ■ Calvin: corrupted intellect, emotions, and will <p>Transmission</p> <ul style="list-style-type: none"> ■ Catholic and Reformers agree via natural generation 	<p>Free Will</p> <ul style="list-style-type: none"> ■ Catholic: Individuals still retained a measure of freedom to cooperate with God's grace and choose the good. ■ Luther: will is in bondage to sin and cannot choose God or contribute to its own salvation. Grace can free the will to accept the Faith. ■ Calvin: "bondage of the will." God's grace is irresistible and efficacious – and so free will has nothing to do with it.
--	--

13

Reformation and Baptism

<p>Catholic View</p> <ul style="list-style-type: none"> ■ Fully Augustinian ■ God imparts unmerited grace via Sacramental Baptism ■ Removes guilt of original sin and forgives all sin ■ <u>Regenerates</u> individuals to a state of grace: righteous before God <p>Reformation reaction:</p> <ul style="list-style-type: none"> ■ original sin, grace and free will ■ Subservient to <i>sola fide</i> ■ No regeneration via Sacrament 	<p>Martin Luther</p> <ul style="list-style-type: none"> ■ Visible sign and seal of his view of Baptism- infants: ok ■ Person is united to Christ ■ Not absolutely needed for salvation <p>John Calvin</p> <ul style="list-style-type: none"> ■ Similar to Luther's view ■ Bondage of the will & election eliminate any role in salvation. <p>Anabaptists</p> <ul style="list-style-type: none"> ■ Calvin + adults only baptism
--	---

14

Reformation and Scripture

What is *sola scriptura*?

- About the relationship of
 - Scripture
 - Tradition of understanding
 - Role of Church as authoritative interpreter
- Reformers view
 - Overtone the Catholic Church assumed the position of final arbiter of meaning
 - Replacing the “clear meaning” and Holy Spirit
- The Bible judges the Church rather than the Church judge the Bible

Sole Source Of Divine Revelation:

- The only inspired, infallible, final, and authoritative norm of faith and practice.
- Scripture is “God-breathed” (2 Tim 3:16)
- Tradition has no critical role

Three issues to explore:

- Canon of Scripture
- Authoritative Interpreter
- Inerrancy

15

Scripture and Tradition

Divine Revelation

- Catholic thought has always held that Divine Revelation (the Word of God) is more than the Sacred Scriptures alone.
- Deposit of Revelation
 - Christ’s authorization of Apostles as infallible witnesses.
 - That witness was written down as well as handed on
 - Scripture (argument about Canon)
 - Tradition

Tradition:

- Doctrines and practices that gave the written deposit
 - Context, and
 - Understanding
- Also carried forward doctrine and practices not in written deposit.
- Apostolic and Authoritative
- Bishops in Council had apostolic authority

Reformers on Tradition

- Maybe helpful, maybe not
- Neither Apostolic nor Authoritative
- Scripture judges Tradition

16

The Canon of Scripture

How many Gospels are there? Who judges what is Canon?

- The first 400 years of Church
 - Lots of ideas
 - 382-405 AD it was decided in the West
 - Old Testament, New Testament and OT Deuterocanonical*
 - But none were ecumenical councils. Was 405 papal decision authoritative?
- The next 1100 years of Church
 - The Canon remained constant
 - Vulgate (Latin) was the most used in the West

Issues of the Canon:

- German renaissance: recover Christian roots
 - Greek and Hebrew texts available from Eastern Catholic world (*later to learn not the best copies*)
 - *There are no discoveries from Qumran or Dead Sea scrolls*
- Septuagint (3rd century BC) and Masoretic (11th century AD)
- Romans 3:2, Jews are entrusted with Old Testament and "2nd Canon" books are not in the Masoretic
- St. Jerome also excluded them in his initial work

Who gets to decide – question of authority

17

The Authoritative Interpreter

The 4 Senses of Scripture

- Originated in Rabbinic Judaism: *literal, allusive, allegorical, and mystical*
- continued in early Church: *literal, allegorical, tropological and anagogical*
- Example: Jerusalem
 - Literal: the city
 - Allegorical: the Church
 - Tropological: the soul
 - Anagogical: heaven
- Luther: "*It is the historical sense alone which supplies the true and sound doctrine.*"

Luther was not a literalist:

- Figurative writing is only that and nothing more.
- When Scripture speaks "plainly" that is enough
- Bible is clear and can be understood by ordinary people (*perspicuity*)

Scripture interprets Scripture

- Old Testament people and institutions foreshadowed and proclaimed the Christ.
- Notice that Scripture remains ultimate authority*
- *But Reformers will disagree*

18

Perspicuity and Principles

Plain Understanding

- Perspicuity
central salvific message of the Bible is clear and understandable and that the Bible itself can be properly interpreted in a normal, literal sense by anyone
- Reformers did not need the Magisterium of the Catholic Church as interpreter.
- The later Reformers did not need the first wave of Reformers
- The Radicals did not need 2nd wave Reformer
- The person in the pew eventually did not need the trained minister in the pulpit.

German and Swiss Reformers

- If it is prescribed by Scripture then do it.
- If Scripture is silent on the matter, then if it seems useful and holy, it is permissible to do.

Anabaptist and Radicals

- If it is prescribed by Scripture, then do it.
- Otherwise it is forbidden.

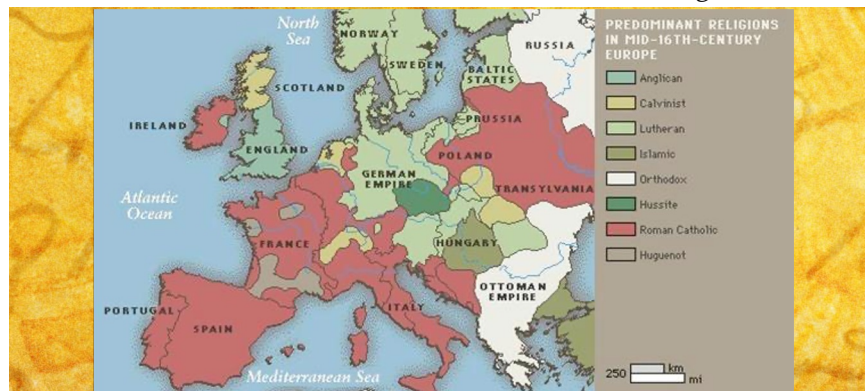
Scripture remains ultimate authority

But can be unclear in itself

19

More Reform and the Catholic Counter Reformation

...that was Part 1 ... Part 2 in our final meeting.



20