

PROTESTANT AND COUNTER-REFORMATION

SOTERIOLOGY

Christology

THE POWER OF THE CROSS

- Sin must be corrected; it cannot be simply wiped away
- The debt of sin is repaid by the blood of Christ
- Benefitting from the cross
 - Through faith: Protestants
 - Through acting with Jesus in the Church: Catholics

THE PROTESTANT REFORMATION

- Martin Luther (1483-1546)
Commentary on St. Paul's Epistle to the Galatians, introduction and commentary on 1:16 (excerpt found in *The Protestant Reformation*, ed. Hans J. Hillerbrand (New York: Harper, 1968), 124-136.
 - Righteousness of faith
 - Active righteousness = what we can do
 - Righteousness of the law = Conviction of the law
 - Imputation by Christ = passive righteousness
 - The law
 - "When the law shows us our sin, our past life immediately comes to mind. Then the sinner, in his great anguish of mind, groans and says to himself: 'Oh, how damnably I have lived! If only I could live longer! Then I will amend my life.'"
 - "Therefore the afflicted conscience has no remedy against despair and eternal death except to take hold of the promise of grace offered in Christ, that is, this righteousness of faith, this passive or Christian righteousness..."
 - Gift of righteousness
 - No work can obtain it.
 - Only the grace of Christ can grant it.
 - "It is a marvelous thing and unknown to the world to teach Christians to ignore the law and to live before God as though there were no law whatever. For if you do not ignore the law and thus direct your thoughts to grace as though there were no law but as though there were nothing but grace, you cannot be saved."
 - Good works flow from the gift of passive righteousness.
 - "For this righteousness means to do nothing, to hear nothing, and to know nothing about the law or about works but to know and believe only this: that Christ has gone to the Father and is now invisible; that He sits in heaven at the right hand of the Father, not as a Judge but as one who has been made for us wisdom, righteousness, sanctification, and redemption from God; in short, that He is our High Priest, interceding for us and reigning over us and in us through grace."
 - The mediating role of Jesus
 - Marvelous exchange
 - Saved and sinner at the same time

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- Christ's death covers our sins (substitutionary redemption)
- God is hidden in Christ's suffering
 - The glory of God is in the cross
- John Calvin (1509-1564)
 - Justification by Christ alone
 - Christ was punished for us (radicalizing of Anselm)
 - We were enslaved to sin, now we are enslaved to Christ
 - Radical discipleship
 - Social Christology (*Ordo salutis*)

THE RADICAL REFORMATION

- Anabaptists (Menno Simons, 1496-1561, see Schlectheim Confession, 1527)
 - Radical democratic movement
 - Baptism of adults (those who are repentant)
 - Public accusation of sin (after private admonition)
 - Eucharist as contingent upon communion and baptism
 - Separation from the world (including "Catholic and Protestant works and church services")
 - Pacifist
 - Pastors recognized by the community
- Spiritualists (Kaspar von Schwenckfeld, 1489-1561)
 - Interior spiritual experience
 - Less emphasis or no emphasis on baptism and eucharist
(von Schwenckfeld rejected them)
- Evangelical Rationalists (Michael Servetus, 1511-1553)
 - Reason interprets the scriptures
 - Rejection of the Trinity

Jesus, Priceless Treasure

Jesus, priceless treasure,
Source of purest pleasure,
Truest friend to me;
Long my heart hath panted,
Till it well-nigh fainted,
Thirsting after thee.
Thine I am, O spotless Lamb,
I will suffer naught to hide thee,
Ask for naught beside thee.

In thine arm I rest me;
Foes who would molest me
Cannot reach me here.
Though the earth be shaking,
Every heart be quaking,
God dispels our fear;
Sin and hell in conflict fell
With their heaviest storms assail us:
Jesus will not fail us.

Hence, all thoughts of sadness!
For the Lord of gladness,
Jesus, enters in:
Those who love the Father,
Though the storms may gather,
Still have peace within;
Yea, what'er we hear must bear,
Still in thee lies purest pleasure,
Jesus, priceless treasure!

GENERAL CHRISTOLOGICAL CONSEQUENCES

- Tendency to create a gap between the divinity and humanity of Jesus
- Personal Jesus
- Seeking a timeless Jesus through the gospel portraits
- Following of Jesus as different from ordinary humanity
- Fallibility of reason
- Being the Body of Christ – Imaging Christ
- The truth of Christ – restatement of authority
- One should be quiet before God, leaving everything to God

THE COUNCIL OF TRENT (1545-1563)

- Decree on Justification
 - Living the life of Christ: cooperation in justification
 - Effectiveness of Christ's sacrifice and our response
 - Necessity that faith be manifest in love
- Sacrifice of the Mass
 - The Mass brings us closer to Christ
 - It manifests Christ in the Eucharist

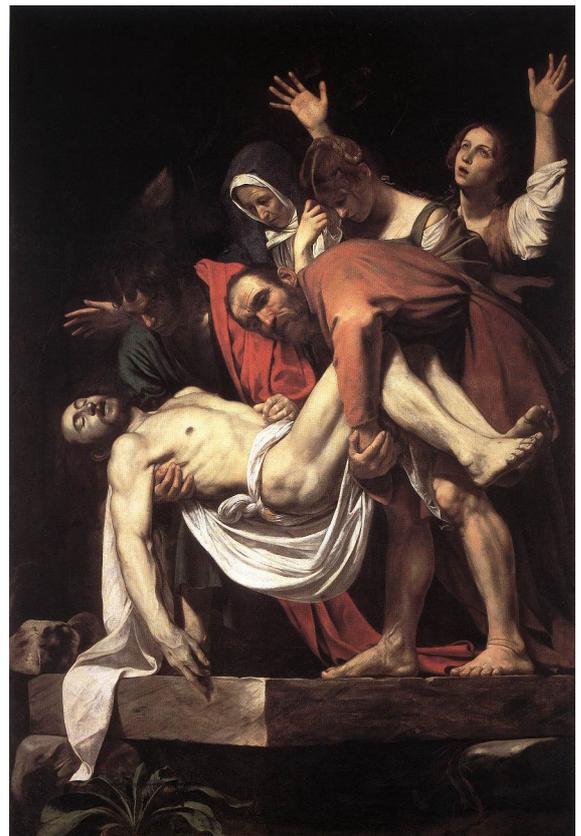
- It is truly propitiatory
- Offered for sins, punishments, satisfactions, and other necessities for the living as well as for the purification of the dead

ST. IGNATIUS OF LOYOLA

- The Life and Teachings of Ignatius
 - Life of Ignatius: *The Reminiscences* (Autobiography of Ignatius Loyola)
 - The Movement of Grace: Spiritual Diary
 - Meditations on Jesus: Spiritual Exercises
- The *Spiritual Exercises*
 - Importance of feelings: discernment of spirits
 - Engagement of the will
 - Personalization of spiritual progress
- Ignatian following of Jesus
 - Role of the Particularity of the Person: Mind/Will/Body
 - Person within the Church
 - Hearing the Voice of Jesus/Understanding the Voice of the Church
 - Discernment
- Ignatian Life in the World
 - Individual Transformation
 - Social Transformation
 - All things can be transformed in the service of Christ
 - Ad Maiorum Dei Gloriam

BAROQUE THEMES

- Transformation of Renaissance symmetry
- Unified perspective
- Feats & feasts for the eye
- Evocation of feeling
- Triumph
- The Counter Reformation
 - Making Christ's sufferings your own
 - Making your suffering Christ's own
 - The *Spiritual Exercises* of St. Ignatius Loyola
 - Importance of feelings: discernment of spirits
 - Engagement of the will
 - Personalization of spiritual progress
 - *Anamnesis* and commemoration
 - The difference between participation and theater
 - The iconic representation of the liturgy
 - Difference from a passion play



COUNTER REFORMATION PRINCIPLES

- Making Christ's sufferings your own
- Making your suffering Christ's own
- *Anamnesis* and commemoration
 - The difference between participation and theater
 - The iconic representation of the liturgy

- Difference from a passion play
- Feeling with Christ
- Feeling with the Church
- Being the Body of Christ – Imaging Christ
- The truth of Christ – restatement of authority

LATER PROTESTANT DEVELOPMENTS

Faustus Socinus and the *Racovian Catechism* (1605)

- There is no need for atonement; faith is the connection to God.
- Christ is an example
- Trinity and the hypostatic union are human inventions.
 - Jesus is God's agent by adoption; the unity between Jesus and God is a unity of mind

Pietists (springing from Philipp Jakob Spener (1635-1705))

- Experience of God
- The transformation of individuals by illumination, conversion, and renovation
- Christians should be a witness in society with no institutional boundaries

Gottfried Arnod (1666-1714)

- Justification is infused through prayer
- Christians are united to Christ by faith

Bohemian Brethren, Moravians, Nicolaus Ludwig, Count Zizendorf (1700-1760)

- The experience of Christ should replace all systems of theology
- The encounter with Christ is an experience of love for "sweet Jesus".
- One should be quiet before God, leaving everything to God

PROTESTANT AND CATHOLIC

DISTINCTIONS

- Importance of a relationship with Jesus
- Importance of a relationship with the Church, the Body of Christ
- Hearing the voice of Jesus
- Role of culture
- Means of salvation
- Boundaries of salvation

ENLIGHTENMENT CHRISTOLOGY AND

ROMANTICISM

ENLIGHTENMENT, HUMANISM, FREEDOM FROM SUPERSTITION

True human fulfillment is found only by seeing the falsity of Christian claims

- Reimarus
- Lessing

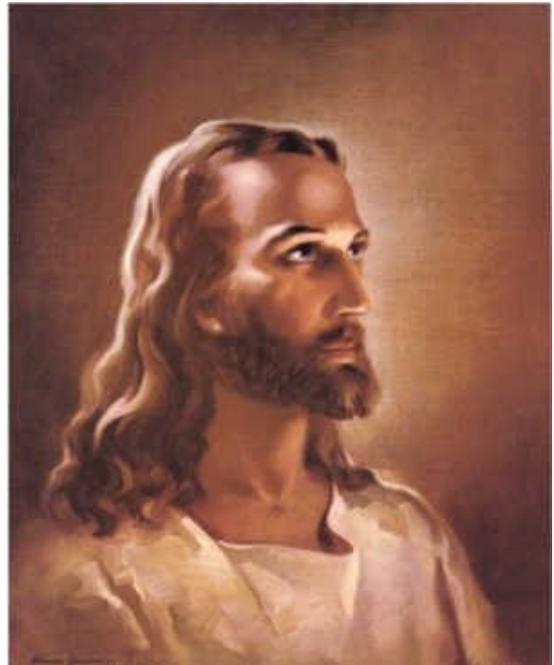
Christianity has been bad for society

- Nietzsche

REASON-BASED THEOLOGY

Hegel

- The Christ of history



- The inner Christic dynamic of existence

Schleiermacher

- The Christ of human experience
- Sketching the interior life

REASON-REJECTING THEOLOGY

Sweet Jesus

- Pietism
- Jansenism

Jesus is the Answer

- The tradition of the manuals: Tanquerery, Garrigou-Lagrange, Ott
- Protestant fundamentalist trends
- The testimony of Jesus
- The importance of miracles
- The emphasis on obedience to Jesus' commands

SPIRITUAL EMPHASES

Jesus the Lord

1 Alleluia! Sing to Jesus!

His the scepter, his the throne;
Alleluia! His the triumph,
his the victory alone.

Hark! The songs of peaceful Zion
thunder like a mighty flood.

Jesus, out of every nation,
has redeemed us by his blood.

2 Alleluia! Not as orphans

are we left in sorrow now;

Alleluia! He is near us;

faith believes nor questions how.

Though the cloud from sight received him
when the forty days were o'er,

shall our hearts forget his promise,

"I am with you evermore"?

3 Alleluia! Heavenly High Priest,

here on earth our help, our stay;

Alleluia! Hear the sinful

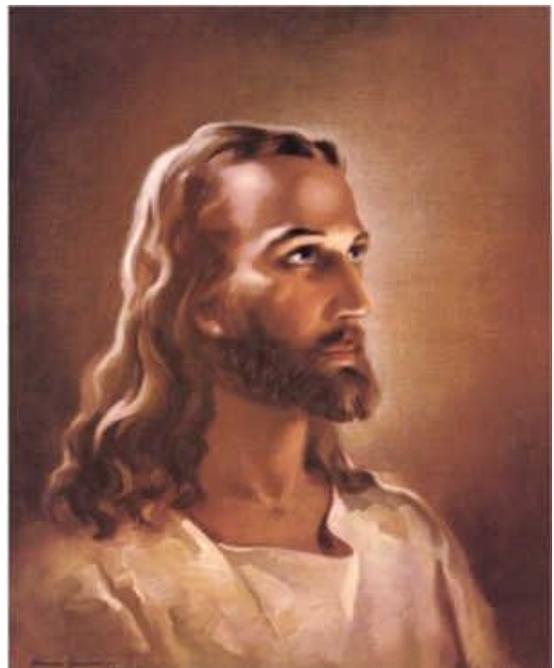
cry to you from day to day.

Intercessor, friend of sinners,

earth's Redeemer, hear our plea,

where the songs of all the sinless
sweep across the crystal sea.

4 Alleluia! King eternal,



you the Lord of lords we own:

Alleluia! born of Mary,
earth your footstool, heaven your throne:

you within the veil, have entered,

robed in flesh, our great High Priest:

by your Spirit, left us heavenward,

in the Eucharistic feast!

Text: William Chatterton Dix, 1866

Jesus, the Comforter

1 I heard the voice of Jesus say,
"Come unto me and rest;
lay down, O weary one, lay down
your head upon my breast."
I came to Jesus as I was,
so weary, worn, and sad;
I found him in a resting place,
and he has made me glad.

2 I heard the voice of Jesus say,
"Behold, I freely give
the living water, thirsty one,
stoop down and drink and live."
I came to Jesus, and I drank
of that life-giving stream;
my thirst was quenched, my soul revived,
and now I live in him.

3 I heard the voice of Jesus say,
"I am this dark world's light;
look unto me; your morn shall rise,
and all your day be bright."
I looked to Jesus, and I found
in him my star, my sun;
and in that light of life I'll walk
till traveling days are done.

Text: Hortatius Bonar, 1846

Sweet Jesus

1 Jesus, the very thought of thee
with sweetness fills the breast;
but sweeter far thy face to see,
and in thy presence rest.

2 O hope of every contrite heart,
O joy of all the meek,
to those who fall, how kind thou art!
How good to those who seek!

3 But what to those who find? Ah, this
nor tongue nor pen can show;
the love of Jesus, what it is,
none but his loved ones know.

4 Jesus, our only joy be thou,
as thou our prize wilt be;
Jesus, be thou our glory now,
and through eternity.

Text: Edward Caswall, 1860s/1870s, translating a text of Bernard of Clairvaux

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