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# LIVING THE LIFE OF CHRIST: TRENT AND BEYOND

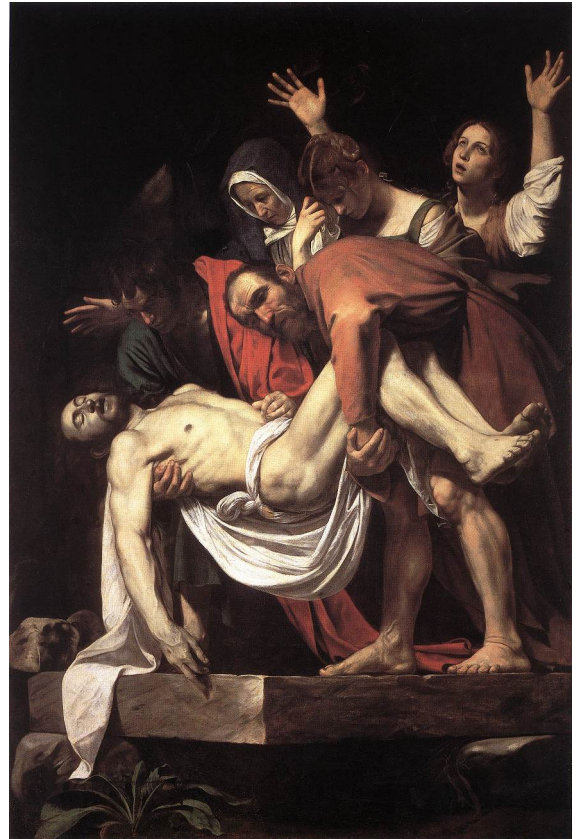
Christology

## 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

## 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:

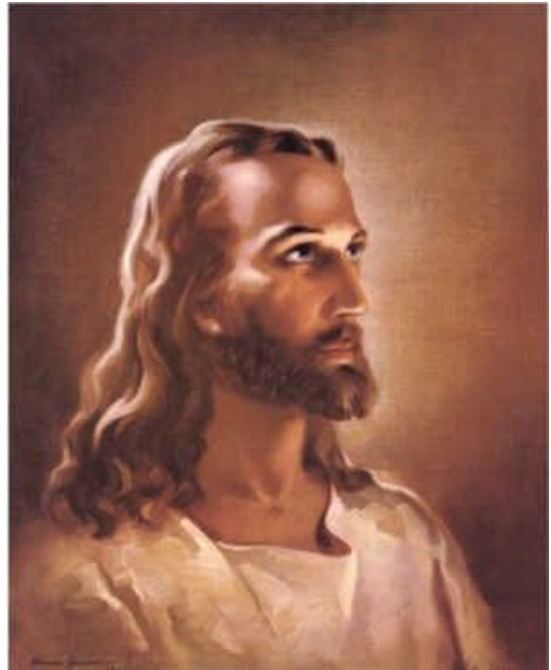
you within the veil, have entered,

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