Modern European History

Unit 3 – The Protestant Reformation

The Catholic Reformation “TO-DO List”

The main focus of the Protestant Reformation was to make changes (reform) in the Catholic Church. But what changes needed to occur? Review our notes, readings, and other handouts from this unit; based upon what you have learned, you and our group members will make a “TO DO” list of changes for the Church.

|  |  |
| --- | --- |
| TO DO: | REMEDY: |
|  |  |

*Now examine these documents about the Catholic Reformation to see which items can be crossed off the “TO DO” list. If they can, note the change that was made in response to the issue.*

**Document #1: Society of Jesus**

Ignatius Loyola, a Spanish soldier, founded the Society of Jesus in Paris in the 16th century. Known as Jesuits, the order’s members were linked to the pope in Rome rather than to an national setting. They sought the salvation and perfection of every individual and concentrated their energies on foreign missions, university education, secular business, and (sometimes) politics. Men hoping to join the order had to practice for an unusually long period of probation (an average of 10 years before taking their final vows), and there was an emphasis not only on obedience but on flexibility as well. The development of the Society of Jesus was one of the most important elements of the Catholic Reformation. Intensely dedicated to the renewal of all they admired in the Catholic tradition, the Jesuits spread their spiritual and intellectual discipline around the world.

One characteristic of the Jesuits that engendered suspicion was the extension of their work in apparently secular business. Although each brother took a personal vow of poverty and chastity, the Jesuits engaged in corporate economic activity to sustain the order and spread their faith. In Latin America, for example, the Jesuits administered countless agricultural estates where labor was performed by African slaves or indigenous peoples. Such activities were acceptable to the order as long as they contributed to the salvation and perfection of every individual. The Jesuits business endeavors were often extremely successful due to their training and dedication of purpose.

Adapted and revised from: “Society of Jesus.” World History : The Modern Era. ABC-CLIO, 2012. Web. 15 May 2012.

**Document #2: *Spiritual Exercises of Saint Ignatius of Loyola***

(composed from 1522–1524) A set of Christian meditations, prayers and mental exercises, divided into four thematic ‘weeks’ of variable length, designed to be carried out over a period of 28 to 30 days. The ‘Spiritual Exercises’ booklet was formally approved in 1548 by Paul III.

TO HAVE THE TRUE SENTIMENT WHICH WE OUGHT TO HAVE IN THE CHURCH MILITANT

Let the following Rules be observed.

The first: All judgment laid aside, we ought to have our mind ready and prompt to obey, in all, the true Spouse of Christ our Lord, which is our holy Mother the Church Hierarchical.

The second: To praise confession to a Priest, and the reception of the most Holy Sacrament of the Altar once in the year, and much more each month, and much better from week to week, with the conditions required and due.

The fifth: To praise vows of Religion, of obedience, of poverty, of chastity and of other perfections of supererogation. And it is to be noted that as the vow is about the things which approach to Evangelical perfection, a vow ought not to be made in the things which withdraw from it, such as to be a merchant, or to be married, etc.

Sixth Rule. To praise relics of the Saints, giving veneration to them and praying to the Saints; and to praise Stations, pilgrimages, Indulgences, pardons, Cruzadas, and candles lighted in the churches.

Ninth Rule. Finally, to praise all precepts of the Church, keeping the mind prompt to find reasons in their defence and in no manner against them.

Thirteenth Rule. To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it, believing that between Christ our Lord, the Bridegroom, and the Church, His Bride, there is the same Spirit which governs and directs us for the salvation of our souls.

From: *The Spiritual Exercises of St. Ignatius of Loyola, Translated from the Autograph by Father Elder Mullen, S.J.*New York: P.J. Kennedy and Sons, 1914.

**Document #3: The Council of Trent**

The council issued a number of important doctrinal decrees. It affirmed that all the books of the Bible were inspired and could be used in sermons and disputations. Critical editions and translations were subject to ecclesiastical censorship. The Bible was to be interpreted according to the sense given to it by the church over the centuries. Unwritten apostolic traditions, whether dictated orally by Christ or by the Holy Spirit, were also a source of saving truths and rules of conduct. It taught that justification, whereby one’s sins were remitted and one became just and could grow in holiness through good works was an unmerited gift of God. The traditional seven sacraments (baptism, confirmation, Eucharist, penance or reconciliation, anointing of the sick, holy orders, and matrimony) were taught as having been instituted by Christ, to contain the graces they signify, and in the case of baptism, confirmation, and holy orders to leave an indelible mark on the soul so that they could not be repeated. Baptism by water even of children was necessary for salvation. In the Eucharist the bread and wine were changed into the true Body and Blood of Christ (transubstantiation), the pope was to decide when and where it was prudent to allow reception of the Eucharist under both forms, the Mass was a sacrifice, auricular confession of one’s mortal sins to a priest was required, and marriage to be valid was henceforth to be contracted before a priest and witnesses. The existence of purgatory and the veneration of saints, relics, and sacred images were also decreed.

Among the principal reform decrees were those requiring a bishop to preach and reside in his diocese. A bishop was to conduct a visitation of his diocese and celebrate a synod annually. He was also to establish a lectureship on the Bible and to see that catechetical instruction was provided for the laity in parishes and that his clergy were properly trained in ecclesiastical disciplines in colleges. Parish churches were to be the settings for the laity’s regular religious worship and instruction. Books were not to be published until their orthodoxy had been determined by the local ordinary or the pope. Avoiding more restrictive prescriptions, the council decreed that music was allowed in church provided it was not “base and suggestive,” and it ordered seminarians to be taught to chant.

Adapted and revised from Minnich, Nelson, H. “Europe, 1450 to 1789: Encyclopedia of the Early Modern World.” 2004.

**Document #4: The Council of Trent, excerpts**

*Church authorities consider the Council of Trent the most important council in the modern history of the Roman Catholic Church. The following passages are taken from the council’s decrees:*

1. Let the following be cursed: anyone who says that the New Testament does not provide for a distinct priesthood; anyone who says that priests do not have the power of bringing about transubstantiation of the bread and wine into the body and blood on Christ; anyone who preaches that priests do not have the power of forgiving and not forgiving; and anyone who says on the other hand that a priest is merely a minister whose only duty is to preach the gospel.

2. If anyone says that a man can be justified before God by doing good works without also having the divine grace of Jesus Christ, let him be cursed.

3. If anyone says that a sinner is justified by faith alone, meaning that it is not necessary for him to receive sacraments to prepare for grace, let him be cursed.

4. If anyone says that a man’s justification before God is not increased by his good works, let him be cursed.

5. In order that Christians may receive the sacraments with greater devotion, this holy council commands that bishops and priests should first explain the purpose and use of the sacrament in a way that the congregation can understand, using the native tongue of the people if it is necessary.

6. It is to be desired that all who become bishops should understand what portions of their income should be devoted to their own maintenance and to comprehend that the are called to the office of bishop not for riches or luxury, but to the labors and cares for the glory of God.

Adapted from: “The Shaping of Western Society: An Inquiry Approach.” edited by Edwin Fenton

**Document #5: Index Librorum Prohibitorum**

The “Index of Forbidden Books,” was an official list of books that Catholics were not permitted to read. The Index was first created in 1559 when the Church was dealing with the effects of the Protestant Reformation, and it became necessary to warn the Catholic faithful that there were books in circulation that were contrary to the Catholic faith. The Index continued to exist for over 400 years, and was finally abolished by Pope Paul VI in 1966.

During the four centuries in which the Index was in use, hundreds of books were read by Vatican censors, and their content examined for issues relating to faith and morals. Heretical works which were placed on the Index included works describing in approving terms the teachings of Luther and Calvin. Some books were banned for their sexually explicit, immoral content (like the memoirs of *Casanova*; others could not be read because the promoted scientific positions which the Church held to be contrary to revealed truths (like the work of Galileo). A few might be surprising: Victor Hugo’s *Les Miserables* was on the Index because it called into question both the need to respect lawful authorities and the laws themselves, and the consequent need to obey them.

Works were placed on the Index often after much debate. Catholic authors who ended up on the Index had the opportunity to defend their writings or to modify and then re-publish their works.

By the mid-20th century, it was becoming impossible for the Congregation of the Doctrine of the Faith to read all the books that were being published and the Index was less and less able to fulfill its function. Therefore, the Congregation stated that the Index would no longer be issued. Catholics are still encouraged to avoid those writings that might threaten faith or morality.

Adapted from: http://catholicunderthehood.com/2010/06/14/todayincatholichistorytheindexofprohibitedbooksisabolished

**Document #6: The Index**

Abbreviated list of some of the authors in the Index of Forbidden Books:

Dante Alighieri

Francis Bacon

Honoré de Balzac

Simone de Beauvoir

Cesare Beccaria

Jeremy Bentham

George Berkeley

John Calvin

Giacomo Casanova

Auguste Comte

Nicolaus Copernicus

Daniel Defoe

René Descartes

Alexandre Dumas

Desiderius Erasmus

Gustave Flaubert

Frederick II of Prussia

Galileo Galilei

Vincenzo Gioberti

Graham Greene

Thomas Hobbes

Victor Hugo

Immanuel Kant

John Locke

Martin Luther

Niccolò Machiavelli

John Stuart Mill

John Milton

Charles de Secondat, baron de Montesquieu

Blaise Pascal

Rabelais

Jean-Jacques Rousseau

Voltaire

Adapted and revised from “Internet History Sourcebooks.” *Internet History Sourcebooks*. Web. 03 Dec. 2014.

**Document #7: The Inquisition**

The Inquisition (also called the Roman Inquisition to distinguish it from the Spanish Inquisition) was established by Pope Paul III in 1544 to suppress Protestantism and it was much less severe than the Spanish version. In addition, popular culture had created attitudes toward faith that the Church found objectionable; like the Spanish Inquisition, the Roman Inquisition sought to remold popular culture in accordance with current religious ideals.

In its first years, the Roman Inquisition concentrated on Protestantism. Toward the end of the 1500s, it saw more cases of witchcraft and magic. Though this Inquisition did occasionally use torture, there were restrictions on when and how much it could be employed, and confessions given under torture were not considered valid until the had been confirmed 24 hours later outside the torture chamber. Those accused of crimes had legal counsel and judges were generally quite responsible in their decisions, declining to convict anyone not conclusively proven guilty. Once the Church stopped seeing Protestantism as a threat to religious unity, the Roman Inquisition’s role changed to simply maintaining order and purity of faith among Catholics.

Adapted from: “Inquisition.” World History: The Modern Era. ABC-CLIO, 2012. Web. 16 Ma 2012.

**Document #8: The Inquisition, Primary Source**

Source: Every aspect of life under the Spanish Inquisition:

“The said Inquisitors should order that [heretics and apostates] cannot hold public offices, nor benefices, that they cannot be attorneys, not landlords, nor druggists, nor spice merchants, nor doctors, nor surgeons, nor bloodletters, nor brokers. And they cannot wear gold or silver or coral or pearls or any such thing, nor precious stones, nor wear any sort of silk or camlet… and that they cannot ride horses or bear arms for the whole of their lives on penalty of being guilty of relapsing [into their heresy].”

*Source: Instructions issued for the operation of the Inquisition by the first Inquisitor-General Tomas de Torquemada, Seville, 1484*

**Document #9: The Inquisition, Primary Source**

Source: On the use of judicial torture by the Spanish Inquisition:

“God give me strength to burst rather than tell a lie. And with this he ordered was ordered to enter the torture chamber and he went in with the torture who was ordered to strip him. And standing naked in the flesh… he was again urged to take steps so that the torture did not proceed. And he said: That he had told the truth and that God would not desire him to bear witness against anyone. At this his arms were tied loosely and he was urged to tell the truth. And he replied: seeing that he was in this state, he wanted to tell the truth… And urged to tell the truth, he said: that he had nothing more to say. And with that he was ordered back into the potro [rack] and entered with the torturer, and was urged to tell the truth. He was given one turn of the rope and he said: ‘Ay!, forgive me Lord, let this be a payment for my abominations.’ Urged to say the truth he was given another turn of the rope, and he gave a huge shout: Ay! Ay! Ay! And he said: that it was true that his little sister Anica kept the law that God gave to Moses, and that he had told the truth, and that the Inquisitors should not revenge themselves on him. And he said all this crying, and was urged to tell the truth, and was given a third turn of the rope, and he shouted again: God, Lord of Israel I am being forced to lie, Lord the One God take pity on me! Woe is me! How said to have to lie. And then he said that he had already told the truth and he filled the air with his complaints”

*Source: From the records of the Inquisitorial Trial of Luis de Carvajal, Mexico City, 1596*