**Parish**

**Commemoration of the Reformation**

**Slide 1 – Title slide**

**Slide 2 – The Reformation**

**Slide 3 – What was the Reformation?**

The **Reformation** was the 16th century religious, political, intellectual and cultural upheaval that splintered Catholic Europe, setting in place the structures and beliefs that would define the continent in the modern era. It was launched by people who began a broad religious revival and gradually divided into two separate and hostile movements, later known as the Catholic Reformation and the Protestant Reformation. The Reformation, which began as a reaction to Rome’s perceived failure to address corruption within the Church, quickly developed a religious, political and social dynamism.

**Slide 4 – What Caused the Reformation?**

**Slide 5 –** **Causes of the Reformation 1**

Over the centuries the church, particularly in the office of the [papacy](https://www.britannica.com/topic/papacy), had become very involved in the political life of Western [Europe](https://www.britannica.com/place/Europe). The resulting intrigues and political manipulations, combined with the church’s increasing power and wealth, contributed to the weakening of the church as a spiritual force. Abuses such as the sale of [indulgences](https://www.britannica.com/topic/indulgence) (or spiritual privileges) by some of the clergy and other charges of corruption undermined the church’s spiritual authority. These instances must be seen as exceptions, however, as for most people, the church continued to offer spiritual comfort. There is some evidence of anticlericalism, but the church at large enjoyed loyalty as it had before. The political authorities, however, increasingly sought to curtail the public role of the church and thereby triggered tension.

**Slide 6 – Causes of the Reformation 2**

There was a weak Papacy in the late Middle Ages. As the papacy grew in political and financial power in Europe, it was seen by some to have increasingly lost its moral leadership. The popes claimed a spiritual basis for their worldly power and collected revenue in many ways, including selling indulgences, excommunication and bans. Opposition to the pope grew stronger in the fourteenth century, especially in the universities, colleges and schools, and among the rising middle class in the cities. There was no systematic training for priests, and nepotism - the securing of positions for relatives – was not uncommon.

**Slide 7 - The Reformation**

The Reformation (from Latin reformatio, literally ‘restoration, renewal’), also referred to as the Protestant Reformation, was a schism from the Roman Catholic Church initiated by Martin Luther and continued by John Calvin, Huldrych Zwingli, and other early Protestant Reformers in 16th century Europe.

The Protestant Reformation was the 16th century religious, political, intellectual and cultural upheaval that splintered Catholic Europe, setting in place the structures and beliefs that would define the continent in the modern era.

**Slide 8** **–** **Who?? – The Main Players**

Martin Luther (1483 – 1546) was a German monk and Professor of Theology at the University of Wittenberg. Luther sparked the Reformation in 1517 by posting, at least according to tradition, his "95 Theses" on the door of the Castle Church in Wittenberg, Germany. This theses was a list of statements that expressed Luther's concerns about certain Church practices, largely the sale of indulgences, but they were based on Luther's deeper concerns with Church doctrine.

**Slide 9** – **Who?? – Martin Luther**

The following aspects were central to Luther’s teaching:

* An emphasis on the primacy of Scripture – Scripture alone – as opposed to all the traditions, laws and authorities that had developed within the Church over the centuries
* An emphasis on the primacy of Christ – Christ alone – who is at the centre of Scripture and the point of reference for its authentic interpretation
* An emphasis on the primacy of grace – grace alone – the saving presence of a gracious God shown most powerfully in the cross and Te Aranga (Resurrection) of Jesus Christ
* An emphasis on faith – faith alone – the unconditional trust of men and women in God, as opposed to all pious works, to attain the salvation of their souls
* An emphasis on the glory of God alone. Glory belongs to God alone.

**Slide 10 - The Catholic Church and the Reformation**

[Luther’s theology](https://en.wikipedia.org/wiki/Theology_of_Martin_Luther) challenged the authority and office of the Pope by teaching that the [Bible](https://en.wikipedia.org/wiki/Bible) is the [only source](https://en.wikipedia.org/wiki/Sola_scriptura) of [divinely](https://en.wikipedia.org/wiki/Divinity) revealed knowledge from God thus discounting the traditions of the Church throughout the ages. He also opposed the belief that priests were essential mediators between God and humans by considering [all baptised Christians to be ‘a holy priesthood](https://en.wikipedia.org/wiki/Universal_priesthood)’.

The Lutheran Bible is a [German language](https://en.wikipedia.org/wiki/German_language) [Bible translation](https://en.wikipedia.org/wiki/Bible_translation) from Hebrew and ancient Greek by [Martin Luther](https://en.wikipedia.org/wiki/Martin_Luther). The [New Testament](https://en.wikipedia.org/wiki/New_Testament) was first published in 1522 and the complete [Bible](https://en.wikipedia.org/wiki/Bible), containing the [Old](https://en.wikipedia.org/wiki/Old_Testament) and New Testaments and [Apocrypha](https://en.wikipedia.org/wiki/Biblical_apocrypha), in 1534. ‘[Apocrypha](https://en.wikipedia.org/wiki/Biblical_apocrypha)’ comes from a Greek word meaning ‘hidden’ and denotes the collection of [apocryphal](https://en.wikipedia.org/wiki/Apocrypha) ancient books found in some editions of [Christian Bibles](https://en.wikipedia.org/wiki/Christian_Bible). Martin Luther, in his Bible translation of 1534, had them printed at the end of the Old Testament. He stated that they “are not held equal to the Sacred Scriptures and yet are useful and good for reading.” After that, many Protestant Bibles omitted them completely. However, in 1546 the Roman Catholic Council of Trent specifically listed the apocryphal books approved by the Roman Catholic Church as inspired. They are always included in Roman Catholic Bibles and are usually interspersed among the books of the Old Testament.

Luther’s proposals spread rapidly because of the invention of the printing press c.1440 by Johannes Gutenberg in Germany. The invention and [spread of the printing press](https://en.wikipedia.org/wiki/Spread_of_the_printing_press) was one of the most influential events in the second millennium.

**Slide 11 – Huldrych (Ulrich) Zwingli 1**

In 1522 Huldrych Zwingli (1484-1531) was a leader of the [Reformation in Switzerland](https://en.wikipedia.org/wiki/Reformation_in_Switzerland) and had been ordained a priest in 1506. In Zurich, Switzerland, he challenged the Church over matters of ecclesiastical organisation and doctrine. Like Luther, he started by denouncing indulgences and also shared Luther’s understanding of justification by faith. However, Zwingli parted company with Luther mainly over Eucharistic doctrine. By denying the real presence of Christ in the Eucharist, Zwingli made a more drastic break with Christian tradition than did Luther. He was also less compromising in his approach to Scripture and opposed all forms of religious images, including crucifixes. Zwingli rejected the authority of bishops and launched an important Protestant trend – local congregations or communities claiming the right to control their own affairs.

**Slide 12** - **Huldrych (Ulrich) Zwingli** 2 Like Martin Luther, he accepted the supreme authority of the Scriptures, but he applied it more rigorously and comprehensively to all doctrines and practices.

**Slide 13** – **Jean (John) Calvin 1** Jean (John) Calvin (1509-64) was concerned to achieve not only a more or less thorough renovation, but a systematic rebuilding of the Church – a comprehensive reform of doctrine and life. In contrast to the Lutheran “half measures”, the Reformation was to be carried through consistently, from the abolition of crucifixes, images and liturgical garments to the elimination of the Mass, the organ, singing in church and altars, along with the processions and relics, Confirmation and the Last Rites. The Eucharist was to be limited to four Sundays a year (quarterly). Although he was nearer to Luther than to Zwingli on the Eucharist, his doctrine of eternal pre-destination of a whole part of humankind to damnation met with resistance everywhere.

**Slide 14 – Jean (John) Calvin 2**

The [ecclesiastical](http://www.newadvent.org/cathen/03744a.htm) organisation of [Calvin](http://www.newadvent.org/cathen/03195b.htm) was declared a fundamental [law](http://www.newadvent.org/cathen/09053a.htm) of the Republic of Geneva, and the authorities gave their entire support to the reformer in the establishment of his new court of [morals](http://www.newadvent.org/cathen/10559a.htm). [Calvin's](http://www.newadvent.org/cathen/03195b.htm) word was the highest authority, and he tolerated no contradiction of his views or regulations. [Calvinism](http://www.newadvent.org/cathen/03198a.htm) was introduced into [Geneva](http://www.newadvent.org/cathen/09040a.htm) and the surrounding country by [violence](http://www.newadvent.org/cathen/15446a.htm). [Catholic](http://www.newadvent.org/cathen/03449a.htm) [priests](http://www.newadvent.org/cathen/12406a.htm) were banished, and the people oppressed and compelled to attend [Calvinistic](http://www.newadvent.org/cathen/03198a.htm) [sermons](http://www.newadvent.org/cathen/07448a.htm).

**Slide 15** – **The Reformation** The crown of King Henry VIII, King of England from 1509-1547

**Slide 16 – The Reformation in England**

The [Church of England](https://en.wikipedia.org/wiki/Church_of_England) broke away from the authority of the Pope and the [Roman Catholic Church](https://en.wikipedia.org/wiki/Catholic_Church) during the reign of Henry VIII. These events were, in part, associated with the wider process of the European [Protestant Reformation](https://en.wikipedia.org/wiki/Protestant_Reformation), a religious and political movement that affected the practice of Christianity across all of Europe during this period. Many factors contributed to the process: the decline of feudalism and the rise of nationalism, the rise of the [common law](https://en.wikipedia.org/wiki/Common_law), the invention of the [printing press](https://en.wikipedia.org/wiki/Printing_press) and increased circulation of the Bible, and the transmission of new knowledge and ideas among scholars, the upper and middle classes and readers in general. However, the various phases of the English Reformation, which also covered Wales and Ireland, were largely driven by changes in government policy, to which public opinion gradually had to accommodate itself.

**Slide 17 – King Henry VIII of England**

Henry married his brother’s widow, Catherine (also spelled Katherine) of Aragon. Catherine was previously [Princess of Wales](https://en.wikipedia.org/wiki/Princess_of_Wales) as the wife of Henry's elder brother, [Arthur](https://en.wikipedia.org/wiki/Arthur%2C_Prince_of_Wales), who died 5 months after their wedding.

Henry and Catherine had several miscarriages and had only one surviving child, Mary (1516-1558), who was brought up Catholic. She became Queen Mary of England after her half-brother Edward VI, son of Henry and Jane Seymour, died. During her five-year reign (r1553-1558) Mary had over 280 religious dissenters [burned at the stake](https://en.wikipedia.org/wiki/Death_by_burning) in the [Marian persecutions](https://en.wikipedia.org/wiki/Marian_persecutions), leading Protestants to denounce her as "**Bloody Mary**". After Mary's death in 1558, her re-establishment of Roman Catholicism was [reversed](https://en.wikipedia.org/wiki/Elizabethan_Religious_Settlement) by her younger half-sister and successor [Elizabeth I](https://en.wikipedia.org/wiki/Elizabeth_I_of_England), daughter of Henry and [Anne Boleyn](https://en.wikipedia.org/wiki/Anne_Boleyn), at the beginning of the 45-year [Elizabethan Era](https://en.wikipedia.org/wiki/Elizabethan_Era).

Slide 18 – **King Henry VIII Splits from Rome**

1529 Henry VIII decided he did not need to get permission from the bishop of Rome to have his marriage annulled. Henry’s Chief Minister was Thomas Cromwell, one of the strongest and most powerful advocates of the English Reformation. Cromwell helped to engineer the annulment so that Henry could lawfully marry Anne Boleyn. Henry declared himself head of the English church, forcibly cut the Bishops off from communion with Rome, called the Reformation Parliament, and married Anne Boleyn, his wife number 2.

**Slide 19** – **The Reformation in England.**

The break with Rome was effected by a series of acts of Parliament passed between 1532 and 1534, among them the 1534 [Act of Supremacy](https://en.wikipedia.org/wiki/Acts_of_Supremacy), which declared that Henry was the "Supreme Head on earth of the Church of England". Henry VIII ordered the beheading of John Fisher and Thomas More after the Pope made Fisher a cardinal. Henry was sorry to have to do this, and his court wore mourning for two weeks. Henry had intended to execute Mary, his daughter by Catherine, who also refused to swear allegiance. He was dissuaded from doing this by one of the leaders of the English Reformation, Thomas Cranmer, who was the Archbishop of Canterbury.

1536 Henry VIII had his second wife, Anne Boleyn, beheaded and then married Jane Seymour, his wife number 3, who after giving birth to Edward VI, died of post-natal complications 12 days later. Henry had a total of 6 wives during his reign.

“Defender of the Faith" has been one of the subsidiary titles of the English and later British monarchs since it was granted on 11 October, 1521, by Pope Leo X. The Pope granted this title to King Henry VIII of England and Ireland in recognition of the King’s pamphlet attacking Luther’s doctrines. The title was retained by subsequent monarchs of England.

During his reign Henry had never permitted the renunciation of [Catholic](https://en.wikipedia.org/wiki/Catholicism) doctrine or ceremony of the Catholic Church, and is said to have died a Catholic.

**Slide 20 -** **The Dissolution of the Monasteries**

Sometimes referred to as the Suppression of the Monasteries, this was the set of administrative and legal processes between 1536 and 1541 by which [Henry VIII](https://en.wikipedia.org/wiki/Henry_VIII_of_England) disbanded [monasteries](https://en.wikipedia.org/wiki/Monastery), [priories](https://en.wikipedia.org/wiki/Priory), [convents](https://en.wikipedia.org/wiki/Convent) and [friaries](https://en.wikipedia.org/wiki/Friary) in England, Wales and Ireland, appropriated their income, disposed of their assets, and provided for their former personnel and functions. Although the policy was originally envisaged as increasing the regular income of the Crown, much former monastic property was sold off to fund Henry's military campaigns in the 1540s. He was given the authority to do this in England and Wales by the [Act of Supremacy](https://en.wikipedia.org/wiki/Act_of_Supremacy#First_Act_of_Supremacy_1534), passed by [Parliament](https://en.wikipedia.org/wiki/Parliament_of_England) in 1534, which made him *Supreme Head* of the Church in England,

**Slide 21** – **The Great Bible**

The Great Bible of 1539 was the first authorised edition of the [Bible](https://en.wikipedia.org/wiki/Bible) in English, by King [Henry VIII of England](https://en.wikipedia.org/wiki/Henry_VIII_of_England) to be read aloud in the church services of the [Church of England](https://en.wikipedia.org/wiki/Church_of_England). The Great Bible was prepared by [Myles Coverdale](https://en.wikipedia.org/wiki/Myles_Coverdale), working under commission of [Thomas, Lord Cromwell](https://en.wikipedia.org/wiki/Thomas_Cromwell), Secretary and Vicar General to Henry VIII. In 1538, Cromwell directed the clergy to provide "one book of the bible of the largest volume in English, and the same set up in some convenient place for all to see and read”. To meet this demand, the Great Bible, so called because of its size, was put into production. Six editions followed, with more than 9,000 copies printed by 1541.

**Slide 22** **– Henry’s Son, Edward VI**

 Edward was England's first monarch to be raised as a [Protestant](https://en.wikipedia.org/wiki/Protestantism). During his reign, the realm was governed by a [Regency](https://en.wikipedia.org/wiki/Regent) Council because he came to the throne aged 9, and died aged 15. The Council was first led by his uncle [Edward Seymour, 1st Duke of Somerset](https://en.wikipedia.org/wiki/Edward_Seymour%2C_1st_Duke_of_Somerset) (1547–1549), and then by [John Dudley, 1st Earl of Warwick](https://en.wikipedia.org/wiki/John_Dudley%2C_1st_Earl_of_Warwick). Edward's reign was marked by economic problems and social unrest that in 1549 erupted into riot and rebellion. The transformation of the [Church of England](https://en.wikipedia.org/wiki/Church_of_England) into a recognisably Protestant body also occurred under Edward, who took great interest in religious matters. Although his father, Henry VIII, had severed the link between the Church and [Rome](https://en.wikipedia.org/wiki/Roman_Catholic_Church), Henry VIII had never permitted the renunciation of [Catholic](https://en.wikipedia.org/wiki/Catholicism) doctrine or ceremony.

It was during Edward's reign that Protestantism was [established](https://en.wikipedia.org/wiki/Established_church) for the first time in England with reforms that included the abolition of [clerical celibacy](https://en.wikipedia.org/wiki/Clerical_celibacy) and the [Mass](https://en.wikipedia.org/wiki/Mass_%28liturgy%29) in Latin and the imposition of compulsory services in English. The abolition of papal authority made way not for orderly change, but for dissension and violence.

All images in churches were to be dismantled. [Stained glass](https://en.wikipedia.org/wiki/Stained_glass), [shrines](https://en.wikipedia.org/wiki/Shrines) and [statues](https://en.wikipedia.org/wiki/Statue) were defaced or destroyed. [Roods](https://en.wikipedia.org/wiki/Rood) (a cross or crucifix - specifically a large crucifix on a beam or screen on or above the altar of a church), and often their lofts and screens, were cut down and bells were taken down. [Vestments](https://en.wikipedia.org/wiki/Vestments) were prohibited and either burned or sold. Chalices were melted down or sold. The requirement of the clergy to be [celibate](https://en.wikipedia.org/wiki/Clerical_celibacy) was lifted. Processions were banned and ashes and palms were prohibited. What brought destruction were mobs of iconoclasts and book-burners under successive Protestant regimes – vandals who destroyed 90 per cent of England’s historic artistic heritage. It has been said that if the Reformation had not reached England, precious and irreplaceable heritage would have been spared, and medieval churches might today be the riots of colour and vibrancy they were always intended to be.

**Slide 23 – The Reformation in England**

This was a very violent period of history in England. The abolition of feast days greatly upset the hard working peasants, particularly at harvest time, which had an immediate effect on village and Parish life.

**Slide 24** – **The Reformation Response**

The Council met on and off for eighteen years: 1545 to 1563

The Catholic Counter Reformation efforts were directed in the 16th and early 17th centuries both against the Protestant [Reformation](https://www.britannica.com/event/Reformation) and toward internal renewal; the Catholic Counter-Reformation took place during roughly the same period as the Protestant Reformation, actually beginning before [Martin Luther](https://www.britannica.com/biography/Martin-Luther)’s act of nailing the [Ninety-Five Theses](https://www.britannica.com/event/Ninety-five-Theses) to the [church](https://www.britannica.com/topic/church-Christianity) door (1517).

There were two issues the Council met to address: reform and heresy.

The Counter Reformation was to:

* condemn the principles and doctrines of [Protestantism](https://en.wikipedia.org/wiki/Protestantism)
* clarify the doctrines of the Roman Catholic Church on all disputed points.

**Slide 25** – **The Catholic Church - The Catholic Counter Reformation**

The name suggests that the [Catholic](http://www.newadvent.org/cathen/03449a.htm) movement came **after** the [Protestant](http://www.newadvent.org/cathen/12495a.htm) protests, whereas in [truth](http://www.newadvent.org/cathen/15073a.htm) the reform originally began in the [Catholic](http://www.newadvent.org/cathen/03449a.htm) [Church](http://www.newadvent.org/cathen/03744a.htm) centuries earlier, and [Luther](http://www.newadvent.org/cathen/09438b.htm) was a [Catholic](http://www.newadvent.org/cathen/03449a.htm) Reformer before he became a [Protestant](http://www.newadvent.org/cathen/12495a.htm). In 1545 the Church opened the Council of Trent to deal with the issues raised by Luther. The Council of Trent was an assembly of high officials in the Church who met (on and off for eighteen years) principally in the Northern Italian town of Trent for 3 sessions.

**Slide 26** – **The Council of Trent**

Through the council's reforms, the practice of appointing secular rulers as bishops came to an end, as did [the sale of indulgences](https://www.thoughtco.com/indulgences-their-role-in-the-reformation-1221776), which Martin Luther had used as a reason to attack the Church's teaching on the existence of, and need for, [Purgatory](https://www.thoughtco.com/does-the-catholic-church-still-believe-in-purgatory-4096467). The Council of Trent ordered the writing and publishing of a new catechism to make it clear what the Catholic Church taught, and called for reforms in the Mass, which were made by Pius V, who became pope in 1566 (three years after the council ended).

A Roman Catechism was written to help priests educate the laity (1566).

The Roman Missal (1570) set out a reformed and uniform order of the Mass throughout the Catholic world. Both the catechism and the Roman Missal are still valid today.

The infamous Inquisition was established.

**Slide 27** **– Results of the Counter Reformation**

No less important for the development of modern Roman Catholicism, however, was the legislation of the Council of Trent, aimed at reforming—and at re-forming—the internal life and discipline of the church. Two of its most far-reaching provisions were the requirement that every diocese provide for the proper education of its future clergy in seminaries under church [auspices](https://www.merriam-webster.com/dictionary/auspices) and the requirement that the clergy, and especially the bishops, give more attention to the task of preaching.

The financial abuses in the church at all levels were brought under control, and strict rules requiring the residency of bishops in their dioceses were established. In place of the liturgical variety that had prevailed, the council laid down specific prescriptions about the form of the Mass and liturgical music.

In addition to the Jesuits, other Roman Catholic religious orders owe their origin to the Reformation. The Capuchin friars renewed the ideals of the Franciscan order, and by their missions both within and beyond the historical boundaries of Christendom they furthered the revival of Roman Catholicism.

What emerged from the Council of Trent, therefore, was a chastened but consolidated church and papacy, the Roman Catholicism of modern history.

Despite the attacks of the Reformers on the institutions and even the ideals of monasticism, it was in considerable measure a reformed monasticism that carried out the programme of the Roman Catholic Reformation.

**Slide 28 –** **Reformed Churches**

From the beginning there were numerous groups, assemblies and movements that pursued their own strategies towards implementing reform. During Luther's lifetime there was a split, between those who called themselves Lutherans and those who became known as “Reformed”. The ideal of free Christian churches was not realised.

As the Reformation churches had no bishops, the princes, dukes and other territorial rulers took on the role of de-facto or emergency bishops who controlled and often persecuted the laity. The Peasant Wars, condemned by Luther, led to the development of the Free Churches, which assembled in their own places of worship, had voluntary membership and a local church, with rulers acting somewhat like popes in their own territory. Thus, in Germany, the Reformation prepared the way for state churches, the authority of the state and the absolutism of the ruler. This meant that the prince/ruler of each province decided what religion his people would follow, whether the people liked it or not. This rule by princes and (in the cities by magistrates) only came to an end in Germany after the First World War.

**Slide 29 - The Catholic Church and the Reformation**

There are thousands of different religious organisations in the world today which claim to believe in, and follow, the teachings of Jesus Christ, and the number of these organisations increases daily. This is the sorrow of Christian diversity.

St. Paul’s words in his letter to the Eph­esians 4:4–6, indicates there should be a unity in Christ:

“There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one bap­tism, one God and Father of us all, who is above all and through all and in all.”

**Slide 30 – That They May All be One**

The year, 2017, will see the first centennial commemoration of the Reformation to take place during the ecumenical age. It will also mark fifty years of Lutheran–Roman Catholic dialogue. For the first time in history, Catholics and Lutherans will jointly commemorate the anniversary of the Reformation at a global level. Initiated after the important decisions taken by the Second Vatican Council, the dialogue has created mutual understanding. It has helped to overcome many differences and, moreover, created trust. It has affirmed the common conviction that there is more that unites than that which divides us. It has given expression to the deep conviction of faith that through baptism, Lutherans and Catholics are called into one body. Catholics and Lutherans should always begin from the perspective of unity and not from the point of view of division in order to strengthen what is held in common even though the differences are more easily seen and experienced.

**Slide 31 – See How They Love One Another**

**Slides 32 & 33 – Prayer for Christian Unity**