**Commemoration of the Reformation**

**Resource 1**

**Notes for Power Point**

**Slide 1** – **Title slide**

**Slide 2** – **The Catholic Church in the First Century**

The followers of Christ were first called ‘Christians’ when Barnabas took Saul, whom we know as St. Paul, to Antioch (Acts 11:26).

The word ‘catholic’ comes from the Greek phrase καθόλου meaning ‘on the whole’ or ‘in general’ and was first used to describe the [Christian Church](https://en.wikipedia.org/wiki/Christian_Church) in the early 2nd century to emphasise its [universal scope](https://en.wikipedia.org/wiki/Universalism). The earliest document in which ‘Catholic’ is used to label the Church is a letter from Ignatius of Antioch, who wrote around A.D. 107, while being taken to Rome for execution. The term may have been used before that time - which is to say, in the time of the apostles.

**Slide 3** – **The Catholic Church through the Ages 1**

The Great Schism of 1054 was the breakup of the Christian Church into two sections—the Western and the Eastern sections. These two sections were to become the Roman Catholic Church in the West and the Eastern Orthodox Church. Long-standing differences between Western and Eastern Christians had finally caused a definitive break, and Roman Catholics and Eastern Orthodox still remain separate today, although communication between them opened in 1968.

**Slide 4 - The Catholic Church through the Ages 2**

**Slide 5** – **The Catholic Church in the Middle Ages 1**

At the time, it was common to publicly debate political and social issues.

Some people were becoming angry at the wealth of the Church and at its seeming lack of care for the ‘regular’ person. There were rich lords who paid bribes to influence the clergy.

**Slide 6 - The Catholic Church in the Middle Ages 2**

Despite corruption at many levels of Church and state, ordinary people of the time continued to attend Mass, found comfort in the Eucharist, hoped in the Resurrection, showed aroha for each other, and desired reform of Christ’s Church.

**Slide 7** – **The Catholic Church and the Reformation 1**

Martin Luther (1483 – 1546) had a personal drive towards reform, which had an historical explosive effect, and was derived from one source – his challenge to the Church to return to the Gospel of Jesus Christ, which he had experienced as a living force, especially in the writings of Paul.

In his Ninety-five Theses, a list of 95 points he disagreed with and wanted changed, he attacked, among other things, the [indulgence](https://www.merriam-webster.com/dictionary/indulgence) system, insisting that the [Pope](https://www.britannica.com/topic/pope) had no authority over [Purgatory](https://www.britannica.com/topic/purgatory-Roman-Catholicism) and that the doctrine of the merits of the saints had no foundation in the gospel. Luther believed that [Scripture](https://www.britannica.com/topic/scripture) alone was [authoritative](https://www.merriam-webster.com/dictionary/authoritative) (sola scriptura) and [justification](https://www.britannica.com/topic/justification-Christianity) was by faith alone (sola fide), not by works. While he did not intend to break with the Catholic Church, a confrontation with the papacy was not long in coming. In 1521 Luther was excommunicated because of his teachings. What began as an internal reform movement had become a fracture in western Christendom.

**Slide 8** **–** **The Catholic Church and the Reformation 2**

The Church taught that if you did special works, or prayers, you could get to heaven quicker (time off in Purgatory) when you died. These were called ‘indulgences’.

In Luther’s time abuses had crept in. Indulgences were being sold to make money for the re-building of St. Peter’s Basilica in Rome, and for paying the debts of some Bishops.

**Slide 9** – **Martin Luther - Lutherans**

[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 through 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 and they are always included in Roman Catholic Bibles and are usually interspersed among the books of the Old Testament.

**Slide 10** – **The Spread of the Reformation**

The printing press, developed by Johannes Gutenberg in Germany, encouraged literacy and also made the Bible more available to the ordinary person. It was the newly literate classes of merchants and skilled artisans, who could read the Bible and other religious books that were being printed throughout Europe, who supported reform within the Church. Luther’s proposals gained a much wider readership than was usual at that time because of the printing press. 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** – **The Catholic Church – The Catholic Counter Reformation**

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 reforms originally began in the [Catholic](http://www.newadvent.org/cathen/03449a.htm) [Church](http://www.newadvent.org/cathen/03744a.htm) centuries before, 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 12** – **The Reformation – New Christian churches**

The Reformation was a very violent period in Europe, even family members were often pitted against one another in the wars of religion. Each side, both Catholics and Protestants, were often absolutely certain that they were in the right and that the other side was ‘the devil’s work’. Many people died for their faith at this time and some of these martyrs have been canonised by the Church.

**Slide 13** – **The Catholic Counter Reformation**

The Council of Trent denied the Lutheran idea of ‘justification by faith’ - ‘being saved by faith alone’. They affirmed, in other words, their Doctrine of Merit, which allows human beings to redeem themselves through Good Works, and through the Sacraments.

They affirmed the existence of Purgatory and the usefulness of prayer and indulgences in shortening a person's stay in Purgatory.

They reaffirmed the belief in transubstantiation and the importance of all seven sacraments, the authority of scripture, and the teachings and traditions of the Church, and they reaffirmed the necessity and correctness of religious art.

**Slide 14** – **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 15 – See How They Love One Another**

**Slides 16 & 17 – Prayer for Christian Unity**