

Saints and Friends of God
A Who's Who of Reformation Europe
MARTIN LUTHER

Life:

Born 1483, Central Germany, to parents yet newly risen up from the peasantry; although an excellent student, he was the product of strict parents and teachers: "...I could not but turn pale and become terrified if I merely heard the name of Christ mentioned, for I was taught only to regard him as a stern and angry judge."

Received bachelor's and master's degrees at Erfurt, but defied his father when he gave up his law studies to enter the Observant Augustinian Order of monks in 1505; he did this to keep his promise to St. Anne [Jesus' grandma] from saving him on the road from a lightning storm.

Ordained priest, 1507; had panic attack and nearly fled during his First Mass. Started teaching moral theology while studying at Wittenberg; visited Rome; became doctor of theology and Scripture professor, 1512. Begins to develop his own salvation theology based upon Scripture [primarily Romans] and the writings of Augustine.

1517: Luther's students and parishioners buy indulgences for "future sins" from Tezel, a traveling Dominican; he writes to the Prince-Archbishop of Mainz, opposing the practice using catholic theology, and proposing 95 theses [written in scholarly Latin] for scholarly disputation. When he received no reply, he sent this document to various other bishops and theologians. Again, no response; but 'somebody' nails the document to the Wittenberg church door.

1519: at Leipzig, during a theological debate, he states that Scripture alone, not the popes or councils, is the ultimate authority for all Christians and their beliefs. Threatened with excommunication, he writes 3 important treatises in 1520; after the Diet of Worms, he is condemned by both Charles V and Leo X. Friedrich of Saxony hides him out at Wartburg Castle, where Luther translates New Testament into German in eleven weeks.

In 1525, argued with Erasmus over existence of free will, and in 1529, fought with Zwingli over the nature of the Lord's Supper.

By 1530, German princes had taken over the Reformation; Luther married an ex-nun, had 6 children and raised 11 other family members; continued to teach and write.

Died in 1546, condemning to the last both Calvin and the religious freedom of the common person.

Major Works/Key Insights:

3 things that Luther did not teach: 1) everyone had a right to interpret Sacred Scripture for themselves – only Luther had the correct understanding; 2) his primary motive was to correct abuses in the Church – those abuses were just symptoms of deep doctrinal

errors, so radical change was needed; and 3) that he wanted to establish his own church – he wanted to call the one, true Catholic Church to his understanding of right doctrine, worship, and practice.

“Sola Scriptura”: Sacred Scripture alone contains the ultimate authoritative teaching that binds believers, and popes and councils cannot claim infallible interpretation. But the older he got, the more Luther asserted that his was the only correct understanding.

Major Works/Key Insights (cont.):

The theological thrust of the 95 Theses was rooted in Catholic tradition. Sins can only be absolved through confession and penance, yet the hierarchy, through the ministry of the church, can remit the resultant temporal punishment for those sins by issuing indulgences. Luther took exception to the growing abuses of “selling” total forgiveness of sins past and not yet committed!

The three major works of 1520 further lay out the dominant streams of Luther’s thought:

Address to the Nobility of the German Nation – writing as much [or more] as a patriot than as a theologian, he urged German princes to realize the “heart of the matter”: the annual transfer of massive amounts of property and revenue from German lands to the pope’s treasury. But he linked his call to a new and somewhat extreme doctrinal attack: all Christians share in the priesthood of Christ, a “priesthood of all believers” that made ordained priesthood invalid; thus, all Christians have the [theoretical] ability to rightly interpret Scripture.

The Babylonian Captivity of the Church – Written to a scholarly, Latin audience, he argues that the tyranny of Rome has tainted Church doctrine and worship for a thousand years, and so rendered it invalid. Only three sacraments have scriptural basis: Baptism, Holy Communion, and Confession. Worship and preaching should have more of a scriptural emphasis. Sorry, Pope Leo, you’re a good guy; too bad you couldn’t have been pope back before the Church turned sinful.

On the Freedom of a Christian – first systematized attempt to lay out his theology of salvation, yet written in simple metaphors that the average German Catholic could understand – “the tree [faith] bears fruit [works]; the fruit does not bear the tree.” [N.B. Doesn’t Jesus call faith a seed?]:

- Between his early upbringing, his law studies, and his formation steeped in Augustine’s theology of grace and human nature, Martin finds a kindred spirit in St. Paul, but apparently only insofar as the Apostle expresses himself in his Epistle to the Romans. For Martin, this is the principal theological statement of the entire New Testament.
- “The Just shall live by faith [Romans], but how can I, sinful little Martin, become justified when the very thought of Christ makes me feel guilty?”
- Humans are powerless without the grace of God; therefore, they are doomed to sin and Christ’s judgment.
- Using the legal concept of imputation [one is unjustly credited with the action that was really the doing of someone else], Martin concludes that we are made just through imputed righteousness: God credits humanity, due to no merit of our own with his divine holiness.

Thus, God only acts as if we are holy, when no real change in our nature has occurred; God has caused the snow of grace to fall upon the dung heap of human nature to render it tolerable in His sight.

Grace justifies [situates one for ultimate salvation], but does not sanctify [transform] human nature.

Martin taught that we are still “simul peccator et justus”: though a sinner in reality, at the same time justified by the promise of eventual salvation.

“Faith is already a justifying grace;” it comes before love or even the desire to love, not “informed by love”. Expressions of human initiative, such as sacraments and indulgences, are “works”: the result, not the source, of justification; nothing done by human will alone can ever be good.

Major Works/Key Insights (cont.):

Sacraments are not means to the grace of faith, but are only signs that one has already received faith. And of those there are only 2: Baptism and Eucharist.

Spirituality/Prayers:

The Bible gives not knowledge about God, but knowledge of God. Intellectual understanding was not enough to make Martin's pervasive sense of sinfulness disappear; he needed to experience God's forgiveness here and now. The true Church exists only where the Bible is correctly interpreted and believed.

Christ receives whatever is offered into his "open hands of grace"; why should we doubt that even an infant presented to Him in Baptism would be excepted?

Luther's New Testament excluded the Epistle of James and the Book of Revelation, and he only grudgingly included Hebrews.

Luther's "Mass" was virtually identical to what German Catholics were used to: Latin [at first], vestments, elevation of the host, and all the prayers [except for word referring to the Eucharist as "sacrifice"]. Preaching of the Gospels was now given more attention and the quality of preaching was superior to what most Catholics heard [Some things never change!].

"Behold, Lord, I am an empty vessel that needs to be filled. My Lord, fill it. I am weak in the faith; strengthen me. I am cold in love; warm me and make me fervent that my love may go out to my neighbour. I do not have a strong and firm faith; at times I doubt and am unable to trust you altogether. O Lord, help me. Strengthen my faith and trust in you. In you I have sealed the treasures of all I have. I am poor; you are rich and came to be merciful to the poor. I am a sinner; you are upright. With me there is an abundance of sin; in you there is fullness of righteousness. Therefore, I will remain with you, of whom I can receive, but to whom I may not give. Amen."

*A mighty fortress is our God,/ A bulwark never failing;
Our helper amid the flood/ Of mortal ills prevailing;
For still our ancient foe/ Doth seek to work us woe;
His craft and power are great,/ And, armed with cruel hate, /on earth is not his equal.
Did we in our own strength confide,/ Our striving would be losing;
Were not the right man on our side,' The man of God's own choosing:
Dost ask who that might be?/ Christ Jesus, it is he;
Lord Sabaoth his Name,/ From age to age the same,/ and he must win the battle.*

Influence:

The dialect Martin used to translate the Bible played a key role in determining what would eventually be accepted as a single German language.

Martin Luther is the 3rd pillar which supports, along with Augustine and Aquinas, the Western expression of Christianity. His religious revolution drew together the

threads of a diminishing Scholasticism, a rising Nationalism, and the Renaissance, making him as responsible as anyone else for the beginnings of modern Western civilization.

Private Papers, Timothy E. Duncan,
2009.

Saints and Friends of God
A Who's Who of Reformation Europe
JOHN CALVIN

Life:

Born 1509, France; influenced by humanists at the University of Paris, received Masters in Theology, 1529; father excommunicated for financial misconduct as a bishop's secretary, persuades John to switch from theology to law; earns law degree, 1531, U. of Orleans.

1532: a speech which Calvin helps write for the Sorbonne's new rector calls for toleration of Luther's doctrines, and he flees to Switzerland ahead of royal officers; in Basel, begins work on the Institutes of the Christian Religion: original edition of six (just 6) chapters, pocket-sized for covert transmission, published 1536 in Latin for widest possible dissemination.

1536, persuaded to move to Geneva to preach; city council had already outlawed the Mass and religious images, enforced the Ten Commandments as civil law. Calvin succeeded in enacting an even stricter moral code, mandating excommunication; 1538, prominent citizens forced his expulsion, so he left for Strasbourg, where he translated the Institutes and ritual prayers into French for his parish.

1541, the Catholic bishop attempts a comeback in Geneva, and the city council invites Calvin back, asking him to draft a code for Church discipline. His 1542 Ecclesiastical Ordinances creates a framework for a presbyterian form of Church government, putting the control of every aspect of a citizen's life into the hands of the directly-God-guided Consistory (read, Calvin himself). Sowing the seeds of the "Protestant work ethic", Calvin helps the rising middle class in replacing the nobility as those most regarded as God's favored people.

1559 sees final edition of the Institutes, eighty (80, that's right, eight-zero!) In four volumes (seems covert transmission no longer an issue); Calvin continues to rule Geneva as a theocratic dictatorship until his death in 1564.

Major Works / Key Insights:

The Institutes of the Christian Religion, the first truly systematized organization of Protestant theology became the principal handbook of the international Radical Protestant movement.

Due to the evil of sin, humanity is capable only of a vague awareness of God except as revealed in the Bible, the sole medium of knowledge about God ("His last Will and Testament, notarized by Christ himself"); Any mystical knowledge gained through prayer, and the accretion of any tradition outside the written pages of text of the Sacred Scriptures are incapable of adding any insight as to the truth about God. The Church is an entity which sprang, fully formed, out of the Bible, and even the first Christians had to have looked on it as a "how-to manual."

Any "image and likeness of God" reflected in humanity is hidden deep within the human soul, since Adam's Fall has turned the human race into a "frightful deformity." Original Sin is "a hereditary depravity and corruption of nature, diffused into all parts of the soul, which

Major Works / Key Insights (cont'd):

first makes us liable to God's wrath, then also brings forth in us...works of the flesh." God imputes to us his own righteousness in order to stand the sight and the smell of us miserable sinners.

"God's eternal decree, by which he determined...what he willed to become of man" was that, totally unrelated to individual or corporate human conduct, some of us will be saved and some will be damned. Unlike Luther, predestination is not based upon God's foreknowledge of whom among us will reject God's grace; Calvin says God wills that rejection and our subsequent damnation. Double predestination "promotes our admiration of God's glory" and "is productive of the most delightful benefits" for His Elect; but how to tell who's who, which is which, in the here and now? The perfect test: Those who live respectable, **comfortable middle-class lives** of civic virtue are saved; the ultimate cure for status anxiety among the rising bourgeoisie just now coming out of the hierarchical Late Middle Ages.

The true Church, composed of those predestined to be saved, is invisible and known only to God. The visible, institutional Church, tainted with "many hypocrites who have nothing of Christ but the name and the outward appearance", is merely an earthly sign of the invisible Church, pointing out the Elect on earth and guiding them to heaven,

The Ecclesiastical Ordinances created four (4) Orders of ministry, two of them making up the Consistory (Presbytery) which made all judicial rulings on all matters, secular and religious. Attendance at Sunday sermons and acceptance of Calvin's theology and interpretation of Scripture were mandatory, violations being capital offences; also punished by death were adultery, fornication, blasphemy, idolatry, witchcraft, and a child's disrespectful conduct toward parents. Torture became standard policy.

Spirituality / Prayers:

Christ is present only in heaven, and so cannot be present in the elements of Holy Communion. But the Elect do receive Christ's Body and Blood through the power of the Holy Spirit, which unites them to Jesus' Body in heaven. Baptism declares the Elect to be united already with the Body of Christ, through the grace of predestination. There are no other sacraments!

Geneva accepted the theocracy of the Ordinances because of the respectability that a sober, temperate, correctly behaved, hard-working middle class achieved through the Church-sanctioned promotion of capitalism, resulting in sure signs of God's favor.

"In as much a Scripture teaches us that plagues, wars, and other such adversities are visitations of God by which he punishes our sins, when we see these come, we must recognize that God is aroused against us... For this reason, if we sometimes see that God threatens us, in order not to try His patience but rather to submit before His judgment falls upon us... it is good to make prayers and supplications according[ly]."

Spirituality / Prayers [cont.]:

“We confess and acknowledge unfeignedly before Your holy majesty that we are poor sinners, conceived and born in iniquity and corruption, inclined to do evil, useless for any good, and that in our depravity we constantly and unceasingly break Your holy commandments, bringing ruin and perdition on ourselves... Blot out our sins and stains, and magnify and increase in us day by day the graces of Your Holy Spirit...”

“O Lord, from whom flows the fullness of all good things, please extend Your blessing upon us, Your poor servants, and sanctify for us these gifts that we receive from Your bounty, so that we may use them soberly and purely, according to Your good will. By this means we may acknowledge You as Father and Author of all loving kindness, seeking always chiefly the spiritual bread of Your word by which our souls are nourished forever, by Jesus Christ, our Lord. Amen.”

Influence:

The *Institutes* continues to be the single most important document, aside from the Bible, in the development of Protestant belief and practice.

With Calvin begins the notion that hard work and unlimited wealth were Christian virtues and signs of God’s ultimate favor.

After his disputes with Luther, Protestant leaders lost all hope of ever replacing the Catholic Christendom of the Middle Ages with a Protestant Christendom dominant in early modern Europe.

Private Papers, Timothy E. Duncan, 2008.

Saints and Friends of God
A Who's Who of Reformation Europe
IGNATIUS LOYOLA

Life:

- 1491 - Born Iñigo [Iñaki] de Lopez de Loyola [the last, the name of his family's holding] near the town of Azpetia, to a noble Basque family; raised to engage his imagination through ethnic folklore and customs by the village blacksmith and his wife [who also got him hooked on roasted chestnuts]; youngest of several brothers.
- 1506 - A year prior to his father's death, sent to be a page to the Chief Treasurer at the Court of Castile, where he learns all of the courtly arts and manners, dodges several near-scandals involving ladies of the court, avid reader of tales of romance and chivalry.
- 1517 - Becomes a gentleman to the viceroy of Navarre; present at the coronation of Charles I, when Iñigo's elder brother was made Lord of Loyola; he represented the Viceroy in mediating a dispute in his native region; more incidents involving women and dueling; an increasing desire for a reputation as a man-at-arms widely known for heroic deeds.
- 1521 - Present at the defense of Pamplona [Iruña] against a French army trying to reassert Navarre's independence [read, dependence on France]. His right leg shattered by a cannon ball, the French allow him to be evacuated to Loyola to begin a lengthy recuperation; the leg had to be broken and reset several times [sans anesthetic] and the only reading material available was a life of Christ and a book of tales about the saints; Iñigo refocuses his romantic adulation onto the saints and their heroic deed for Christ. Once recovered, he pledges his life to God's service at the shrine of Montserrat.
- 1522 - at nearby Manresa Cave, he spends a year in prayer and self-mortification, experiences temptations and deep spiritual insights. Here he composes the basics of his Spiritual Exercises, based upon his own conversion process. After a pilgrimage to the Holy Land, he decides eventually to return there on a mission to convert the Turks [Muslims] and to offer spiritual counsel after receiving a formal theological education. He began his studies at several Spanish Universities, but was hounded out of Spain by the Inquisition for teaching kids the Catechism on street corners and guiding gentlemen and -women, as well as clergy, in the Spiritual Exercises.
- 1528 - Attended U. Of Paris [where he was registered as Ignatius] to complete his studies, meanwhile continuing to offer the Exercises to a number of devout faculty members and students; six of these men become close companions and travel with Ignatius to Montserrat to vow to be "Friends in the Lord" together [1534]. Ignatius is ordained priest in 1537, and the group goes to Italy to find passage to the Holy Land, so he can Mass there.
- 1538 - With pilgrimages halted due to pirates, Ignatius says his first Mass on Christmas, on the way to Rome to place the "Friends" at the service of the pope, under the newly-agreed-upon title "Compañia de Jesus" [i.e. close followers; no military connotation intended].
- 1539 - The Roman Inquisition brings charges against the group; instead the pope verbally approves the Society of Jesus, issuing a formal Bull the following year directing all full members to make solemn vows and making Ignatius the first Father General, who spends the rest of his life running the order from Rome.
- 1548 - Papal approval is given to the official text of the Spiritual Exercises, the Constitutions of the Society are adopted in 1550, and Ignatius dies, 1556, at Rome.

The Spiritual Exercises:

Not meant as a theological treatise or statement of spiritual doctrine, but as a manual providing a sometimes detailed outline for the person guiding others through a program of reflection on their own lives and the central Christian mysteries, in the hope of mastering the self in order to bring the details of living one's own life into line with the Principle and Foundation.

Principle and Foundation sets forth Ignatius' vision [in less than 20 lines] of God's entire plan of creation evolving throughout history, consisting of:

The Spiritual Exercises(cont'd):

- 1] the goal of a meaningful life, through glorifying God, striving for salvation [see below], and being happy doing it;
- 2] the means to achieve #1] - creatures [things and situations] rightly used by human beings wisely using their gift of freedom of the will;
- 3] the vital, basic attitude of “indifference” [impartial, unbiased - not unconcerned], suspending a choice between options until the true reasons for a wise choice are ascertained; and
- 4] the norm for choosing - “What will result in greater praise and glory to God [which always, it just so happens, also results in my own greater self-fulfillment and happiness!]?”

The goal is approached less through logic than by the use of the imagination to activate the “affections” [not just emotions, but deep internal stirrings], freed from impulse or unconsidered influences. The Seeker aspires to whole-hearted generosity balanced against one’s God-given gifts and limitations, helped by the Guide to discern this proper balance.

The Guide is advised to: be flexible, tailoring the practice, intensity, and duration of the Exercises to the needs, abilities, and life status of the Seeker; to let the Creator Lord and the Beloved [Seeker] deal directly with one another; and, always, put the best possible interpretation on the Seeker’s words, feelings, and actions while making the Exercises.

Of course, Ignatius hopes the Spiritual Exercises will induce a religious experience and conversion of life similar to his own at Manresa, especially in those who wish to join the “Company”.

The Society of Jesus:

Before planning to become a religious order, the 7 companions [including F. Xavier and P. Favre] made their first, primitive vows. Although all would eventually become priests, their focus was preaching, instructing the young in Catechism, and giving the Exercises to any who asked; but these ministries did not replace begging for the poor, doing orderly work in hospitals, and burying the victims of infectious disease - the activities with which Ignatius had started. After ordination became the norm, the administration of Penance and offering Mass became components of the all-important “Ministry of the Word”.

Involvement with higher education would only come toward the end of Ignatius’ life, due to the success of the Houses set up for Novices and other students inspired by the Exercises.

After receiving papal approval, the Society formalized the three traditional vows [poverty, chastity, obedience], but they decided to add a Fourth Vow - to place themselves at the disposal of the Pope: anytime, anywhere, to any one, for any need. This was done by group vote, not so much to elevate their loyalty to the Holy See in the face of Reformation controversy, but to emphasize Ignatius’ idea of absolute availability in service to others: the Universal Pastor has the larger vision of who and where has the most need and what resources are available to serve those needs.

Even Ignatius did not realize, how dramatic a break with monastic tradition and practice he effected with his insistence that Jesuits not be required to chant the Divine Office in choir [though he loved dearly to listen to it!] or to be “stable” in one house, one place, or one particular form of ministry. This “way of proceeding” [one of his favorite phrases] is best laid out by his successor, Jerome Nadal, as the concept of the “**contemplative in action**”.

Yet another innovation: As Jesus is the true “founder” and “Master” of the Society, it is named for him [unlike the ‘Benedictines’, ‘Franciscans’, ‘Dominicans’].

Spirituality / Prayers:

Genuine personal spirituality is to be found as a member of a larger religious community where time-tested traditions provide a standard for evaluating individual inspirations.

There is no greater error than to assume that God leads everyone to God's self by the same path.

Salvation comes from developing one's self, body and soul, through continual spiritual progress into eternal life, and from working to achieve the same for others.

Spiritual Doctrine is reciprocal with [at first, in Ignatius' vision, it was almost subordinate to] the ministry of service. The "contemplative in action" practices an interior life that complements a life in which readiness to travel from place to place for ministry's sake is the "most perfect dwelling" and self-fulfillment is achieved through service to those whom no one else wants to serve, regardless of personal convenience or preference.

This engagement with human reality, taking a positive approach to human values results in an asceticism which is not self-imposed but is imposed by the rigors and hardships encountered while serving in the world of ordinary [often undisciplined, demanding] people.

Ignatian spirituality's most sublime expression of "grace building on human nature" is found at the end of the Exercises: The "Contemplation to Attain Love", where the Seeker tries to see "all persons and things as creatures of the goodness of God and reflections of it." The world is to be embraced, not held in contempt.

"Human beings are created to praise, reverence, and serve God our Lord, and by means of doing this to save themselves. The other things on the face of the earth are created for human beings, to help them in the pursuit of the end for which they were created. From this it follows that we ought to use these things to the extent that they help us toward our end, and free ourselves from them to the extent that they hinder us from it." [Principle and Foundation, #2-4]

"Teach me, Lord, to be generous, to serve you as you deserve: to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek rest, to labor and to seek no reward except knowing that I do your will."

"Take, Lord, and receive all my liberty, my memory, my understanding, my entire will; everything that I hold dear, because they are your gifts to me. I return them to you now and place them in your service; only, give me your grace and your love alone, for they are enough for me."

Influence:

Some claim Ignatius to be the single most important exponent of Catholic reform in history, the Jesuits spreading Tridentine Catholicism throughout Europe, Asia and the Americas.

His stress on the role of creation and human experience in the spiritual life continues to influence Christian thought and action [e.g. liberation theology, social justice ministry, creation/eco-theology].

Private Papers, Timothy E. Duncan, 2008.

REFORMATION and COUNTER - REFORMATION

Martin - born to upwardly mobile family; father started as miner, became manager, then merchant. Clerics considered parasites on the rising commercial-yet-feudal state. [German attitudes- independent princes, prosperous burghers] Quiet, intense, studious youth; later saying the classroom Crucifix reminded him of the terrible consequences of failure, if you don't measure up to the 'Father's' expectations.

Inaki - *High born; destined to be hidalgo if not aristocrat, Clerical orders would be considered a career path thru connections and benefices. [Spanish attitudes-more medieval]. Spent most of his childhood hanging out with his Nurse and her husband, the village smithy, listening to Basque folklore.*

Calvin - born in France, father is local Bishop's secretary; earns MTh from U. of Paris. Father excommunicated for embezzlement, so he switches to law.

M - studied law, as his sternly strict father wished; lead a normal, not overly-worldly university life. Traumatized being caught alone in the midst of a violent thunder storm, he promised St Ann [Jesus' grandma] he would become a monk if he survived. Became Augustinian [strictly cloistered], priest [not good enough for Dad] even though he had read almost none of the Bible, crushed by his feelings of inadequacy at parish ministry, and tormented by visions of Judgment and damnation [will I ever be good enough for God?].

I - *became a soldier/courtier to emulate his heroes, as depicted in the medieval romances. Lead an adventurous and worldly life. During recovery from traumatic war wound, his reading of tales of Jesus and the saints became heroic to him. With no formal education, he felt called do God's will, maybe go to the Holy Land as a pilgrim and convert non-believers.*

M - sent to Rome on Order business, to experience the wider ‘universal’ Church; result: greater disillusionment over wide-spread official corruption and exploitation of the faithful. Sent to U. of Wittenberg to study, and eventually teach, Scripture. Popular among students and benefactors of the faculty, not so much with the local Church authorities.

I - pledged himself to life of poverty and service to God. Went cave of Manresa for a year of solitary prayer and deprivation; experienced visions of the Trinity, Christ and his Mother; based on his meditations, began to formulate the first draft of his Spiritual Exercises, as a tool for individual discernment of God’s will for each life. Pilgrimage to the Holy Land made him intent on converting Muslims and Jews in Palestine.

M - For him, salvation is a matter of faith in God’s redeeming Grace alone, since humans can never live up to God’s plan. Faith can only be attained thru right understanding of Scripture; the Church exists solely in order to transmit this understanding. Convinced of *Sola Scriptura*, he asked for a conventional scholastic debate on 95 church issues w/o apparent biblical foundation.

I - Salvation comes from developing one’s self, body and soul, through continual spiritual progress into eternal life, and from working to achieve the same for others, as a member of a larger religious community where time-tested traditions [Scripture having privileged status among them] provide a standard for evaluating individual inspirations. “Grace building on human nature”: try to see “all persons and things as creatures of the goodness of God and reflections of it.” The world is to be embraced, not held in contempt.

M - accused of heresy/disobedience, Tried by various ecclesial and imperial tribunals, eventually condemned but sequestered by KF Saxony. Translated NT into German, began to write several important works about Church, and CH/State governance/revenue.

I - arrested by the Inquisition for begging and teaching catechism to street children [w/o a formal education and thus no license], working in hospitals w/o pay, and giving his ever-developing Exercises to Aristocratic men... and women.

M - Wide-spread support of Reforms by German nobility and clergy after excommunication leads to a large split from Rome, creating a new strain of mainstream Christianity in the West. He marries and becomes the focal point of a movement that grows far beyond his original intentions.

I - Sympathetic bishops arrange for him to attend Univ., eventually at Paris. Attracted group of fellow students whom he lend thru the Exercises and who became the core of the SJ, After failing to get to the Holy Land, the group petitions Rome to become an Order of non-cloistered priests, ready to take up any work, any where the pope should require. From his two rooms in Rome, he directs a far-flung network of missionaries and educators.

M - The Bible gives not knowledge about God, but knowledge of God. Intellectual understanding was not enough to make Martin's pervasive sense of sinfulness disappear; he needed to experience God's forgiveness here and now. The true Church exists only where the Bible is correctly interpreted and believed.

I - Spiritual Doctrine is reciprocal with [at first, in Ignatius' vision, it was almost subordinate to] the ministry of service. The "contemplative in action" practices an interior life that complements a life in which readiness to travel from place to place for ministry's sake is the "most perfect dwelling" and self-fulfillment is achieved through service to those whom no one else wants to serve, regardless of personal convenience or preference. This engagement with human reality, taking a positive approach to human values results in an asceticism which is not self-imposed but is imposed by the rigors and hardships encountered while serving in the world of ordinary [often undisciplined, demanding] people.