1598:
Sola Texta:
Interpretation/Instability/
Pyrrhonism / Toleration

16 October 2007
Week 07 - Lecture 01
“Modernity” = “subjective individualism”
Instability is at its core:
there is more than one subjective individual doing the reading!!!

Fr. Matteo Ricci: accommodation

ru = “literati”

how to translate?

Kongzi \rightarrow
Confucius/
Confucianism
HOWEVER:
-- words are Chinese
-- musical scales, instruments and style taken from classical Beijing Opera of Imperial court:
“Sprinkle me with bamboo, O God…”

Jesuits at the court of the Grand Mogul, Imperial Court of India 1580-1630
Taj Mahal: tomb for Mogul’s wife
St. Jerome,
ca. 1570-90

Produced by
Jesuit Art School at
Court of Grand Mogul
Albrecht Dürer, *St. Jerome* (1510-1514)
Jesuit Art School, *St. Jerome*, (1570-90)

Buddhist Monks at Bodhi Tree
(The site of Buddha's enlightenment) Bodh Gaya, India
Madonna and Child,
(ca. 1560-1600)

Jesuit Art School at Court of the Grand Mogul
Ladies Praying with a Child, Jesuit Art School at Court of Grand Mogul, c. 1580
Madonna and Child, Italian Renaissance [ca. 1500]
Madonna and Child, Jesuit School in India, 1560-1600
Arabic calligraphy: art form that allows for non-representation

Representing nature/God = idolatry

↩️ Hence: SHOCK!!!
↩️ [divinity / humanity]

Fr. Mancinelli, S.J., in Constantinople
Istanbul, Turkey
[formerly Constantinople, capital of Byzantium]
Jesuits in Indochina [present-day Vietnam]: Bringing the scientific revolution to Far East Asia

NOTE: Fascination with observation of nature / astronomy / culture
The “Chinese Rites Controversy” : The Problem of Cultural Accommodation

Matteo Ricci,
*The Lord of Heaven*
[1601]

• Note Hybridity: Written in the form of a “Platonic” dialogue [e.g., *Republic*]
  – between a “Chinese Scholar” [Buddhist Confucian] and “Western Scholar”
  – a Humanist form… from Plato – recovered in Italian Renaissance
Matteo Ricci’s 
*Mappamondo*

“Map of the World”

**NB accommodation:**

China at the center of the world

France: “Land of Peace”

England: “Isle of Harmony”

*Pages from Matteo Ricci, The Lord of Heaven [1601]*
Paragraph 580

“In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. . . .”


580. [The Lord of Heaven] thereupon acted with great compassion, descended to this world Himself to save it, and experienced everything [experienced by man]. One thousand six hundred and three years ago, in the year Keng-shen, in the second year after Emperor Ai of the Han dynasty adopted the reign title Yüan-shou, on the third day following the winter solstice, He selected a chaste woman who had never experienced sexual intercourse to be His mother, became incarnate within her and was born. His name was Jesus, the meaning of which is “the one who saves the world.” He established His own teachings and taught for thirty-three years in the West. He then ascended to Heaven. These were concrete actions of the Lord of Heaven.

581. The Chinese scholar says: You may say this, but what proof is there of these events? How did the people of that time test
580. [The Lord of Heaven] thereupon acted with great compassion, descended to this world Himself to save it, and experienced everything [experienced by man]. One thousand six hundred and three years ago, in the year Keng-shen, in the second year after Emperor Ai of the Han dynasty adopted the reign title Yüanshou, on the third day following the winter solstice, He selected a chaste woman who had never experienced sexual intercourse to be His mother, became incarnate within her and was born. His name was Jesus, the meaning of which is “the one who saves the world.” He established His own teachings and taught for thirty-three years in the West. He then reascended to Heaven. These were concrete actions of the Lord of Heaven.

581. The Chinese scholar says: You may say this, but what proof is there of these events? How did the people of that time test
...offensive to Confucian worldview that the wise man should be violently killed?
Ricci has accommodated this . . .

but left out this:

• Problem of “inculturation” stretches over centuries:
  In accommodating your ideas to another culture, WHEN DO YOU FEAR YOU HAVE LOST YOUR “IDENTITY”?
  Cf. Douglas/Gilman: sense of “self” constructed over/against others; boundaries thick or porous

1610: Death of Ricci

Emperor Wanli of Ming Dynasty gives Jesuits exemption:

Ricci does not have to be buried in Macao [custom for foreigners]
He is buried in Beijing.

Emperor designates a Buddhist Temple for Fr. Ricci’s grave.
1645: Innocent X decrees end of Chinese Rites  
1656: Alexander VII: voids ruling and reinstates Rites  
1679: Innocent XI condemns 65 "laxist" propositions  
1704: Clement XI voids Alexander's ruling; ends Chinese Rites  
1715: Ex Illa Die: closes the Jesuit Chinese Mission  
1735: Clement II renews the ban  
1742: Benedict XIV renews ban and requires oath; Jesuits are "disobedient, contumacious, crafty, and reprobate men"  
1765: Clement XIII: defends Jesuits "in perpetuity" with "plenitude of Apostolic power"  
1773: Clement XIV (Dominus ac redemptor noster) suppresses Jesuits "perpetually"  
1814: Pius VII (Solicitudo Omnium Ecclesiarum) restores Jesuits  

1939: December 8th: Sacred Congregation for Propagation of the Faith: reverses Clement XI's [1704] decision; ends Benedict XIV's [1742] oath
Accommodation / “inculturation” / hybridization: “secular / sacred”
“Pre-modern”? “Post-modern”?

KEY: NOT-MODERN !!!

II. Calvinism ➔ Wars of Religion
16th century:

THE WORD

- Luther, “Any work that is not done solely for the purpose of keeping the body under control is not good or Christian.”
  
  [Christian Liberty, p. 33]
Max Weber:

The Protestant Ethic
and the Spirit of Capitalism

(1904-1905)

Jean Calvin

• Calvinism: need to respond to problem of Lutheranism:
• **A NEEDTO REINVEST THE WORLD WITH VALUE**

  – Luther, “Any work that is not done solely for the purpose of keeping the body under control is not good or Christian.” [Christian Liberty, p. 33]
Calvin must solve two problems left by Luther:

• 1) Overcome Luther’s dualism of inner/outer: A need to reinvest the world of human action with some larger significance than itself [i.e., re-connect that chain of being]

• 2) Keep Luther’s emphasis on God’s potentia absoluta [ABSOLUTE POWER] the complete / arbitrary freedom of God/grace

Problem:
if I reinvest the world with a connection to God, how can I maintain God’s absolute arbitrary freedom?

i.e., how do I keep “works” from coming back and gaining the upper hand again?
• 1509: Birth of Calvin; France
• 1517: Luther’s 95 theses
• 1523: Paris for humanistic education;
  – Intends to study theology … encounters reformer theology
• 1528: Changes: goes to law school
  – NB: Calvin is not a monk/priest
  – A legal and humanist education
  – A “Christian humanist”
  – Lawyer’s education: he is a “systematizer”
    • Luther: the mystic
    • Calvin: the great systematizer

1534: Leaves France to escape persecutions
1536: On way to Strasbourg [“Germany”; today France] forced to detour to Geneva [Switzerland] —— Geneva: ruled by a prince-bishop
Citizens: ask Calvin to set up a theocracy in Geneva: i.e., if you don’t belong to
the church of Geneva, you can’t live in Geneva
They give Calvin power to excommunicate
1538: They throw him out!
1541: Neo-Catholic group arises
Genevan Protestants worry about return of prince-bishop
Invite Calvin back
Geneva remains “Calvin’s city” until his death

How does Calvin solve two problems left by Luther???

• 1) Overcome Luther’s dualism of inner/outer: A need to reinvest the world of human action with some larger significance than itself [i.e., re-connect that chain of being]

• 2) Keep Luther’s emphasis on God’s potentia absoluta [ABSOLUTE POWER] the complete / arbitrary freedom of God/grace
Predestination

• God’s “election” of some in advance.
• Not original w/ Calvin --- already in Augustine [300s-400s]
  – but Calvin systematizes it.
  – Go back to: Black Plague: unknowability of God’s will; arbitrary; distance
  – KEY FOR CALVIN: IT IS PRECISELY THIS ANXIETY OVER THE ARBITRARY THAT HE WANTS TO DISPEL
  • As late as 1532: Luther suffers bouts of depression and anxiety

1) Predestination is God’s foreordained will. It is already decided by God. God has no reason for choosing some rather than others.

  – Whatever God wills is just, no matter how unjust it might look to us.

  – SOLVES: the ABSOLUTE AUTONOMY of God
2) **GOOD WORK IS A SIGN OF ELECTION**
   - Corollary: ill works are a sign of damnation
   - Fundamental shift from Luther’s inability to know:
     - “The Xtn will do good works, but seeming [appearances] good works can be carried out by a non-believer.”
     - Calvin: “Good works are testimonies of God dwelling in us.”

3) **GOOD WORKS A REMEDY FOR ANXIETY!**
   - I know I’m chosen if I do good works
   - Good works strengthen assurance in the believer that s/he is saved
   - No need for “FAITH ALONE”
ABSOLUTELY CRUCIAL!!!!!
Radically new evaluation of “work”!!!
No longer punishment for the sin of Adam and Eve.
GOOD WORKS ARE CERTAIN SIGN OF “ELECTION”/ SALVATION.

- The Lord fits each one of us to look for our VOCATION [“calling”] – a subjective and individual place in the world
- God appoints duties to every person so that “he may not needlessly wander about in life.”
- All actions are judged in God’s sight by one’s vocation.
Ignatius Loyola and Jean Calvin: BOTH EMPHASIZE INDIVIDUAL VOCATION!!

Loyola: you make *Spiritual Exercises* [retreat]
to “discern” what you ought to do!

Again: Early Modern Catholicism ↔ “Protestantism”: share individual

III. Degrees of Mediation → Wars of Religion
Luther: “We are all priests.”

On Christian Liberty: “Hence all of us who believe in Christ are priests and kings in Christ.” [p.17]

“For as priests we are worthy to pray for others <i.e., we are mediators> [p. 18]

• “Although we are all equally priests, we cannot all publicly minister and teach.” [p. 19]

  – NB: Luther preserves some hierarchy: ordination

Luther: Two Sacraments: Baptism and Eucharist
Luther: Note emphasis on PREACHING THE WORD --- NOT ON “MEDIATION”

But still: links to the Medieval mediation: Crucifix; altar; communion
Radical contrast:

Calvinist church

THE WORD

Circle = radical equality; Yet note hierarchy/ boundaries markers:
Class: wood v. padded cushions
Gender: males and females separated
In Calvin, pulpit has replaced altar
[Word has displaced sacrament]

One degree less
of “mediation”
Catholicism/ Eastern Orthodoxy

Anglicanism [“high” and “low”]
  James I [1604]: “No bishop, no king.”
  [Church of England; Episcopal USA]

Lutheranism [“high”/ “low”]

Methodism

Calvinism -------------------------->
  [Presbyterianism: Scotland/USA]

Baptists

Anabaptists

Puritans/ Quakers

Levellers

Unitarians

STRONG MEDIATION
“High Church”

BISHOPS

“Wars of Religion” are wars over “mediation”

Priest? Bishop? ……

Pope?

King?????

STRONG INDIVIDUALISM
“Low Church”

NO BISHOPS