

a monk's squabble. Luther's own general was there, not to mention his old opponents Prierias and Cajetan. Three questions were to be settled: what to do with Luther's opinions, what to do with his books, and what to do with his person. Lively differences of opinion ensued. Some in the first session questioned the expediency of issuing a bull at all in view of the exacerbated state of Germany. The theologians were for condemning Luther outright. The canonists contended that he should be given a hearing like Adam, for even though God knew him to be guilty he gave him an opportunity to defend himself when he said, "Where art thou?" A compromise was reached whereby Luther was not to have a hearing but should be given sixty days in which to make his submission.

With regard to his teaching there were debates, though by whom and about what can only be surmised. Reports at second or third hand suggest the differences within the consistory. The Italian Cardinal Accolti is said to have called Tetzel a "porcaccio" and to have given Prierias a rabuffo for composing in three days a reply to Luther which might better have taken three months. Cajetan is reported to have sniffed on Eck's arrival in Rome, "Who let in that beast?" Spanish Cardinal Carvajal, a conciliarist, is said to have opposed vehemently the action against Luther. In the end unanimity was attained for the condemnation of forty-one articles. The vicious strictures of Louvain and Cologne were combined and amplified.

THE BULL "EXSURGE"

Anyone acquainted with Luther's mature position will feel that the bull was exceedingly sparse in its reproof. Luther's views on the mass were condemned only at the point of the cup to the laity. No other of the seven sacraments received notice, save penance. There was nothing about monastic vows, only a disavowal of Luther's desire that princes and prelates might suppress the sacks of the mendicants. There was nothing about the priesthood of all believers. The articles centered on Luther's disparagement of human capacity even after baptism, on his derogation from the power of the pope to bind and loose penalties and sins, from the power of the pope and councils to declare doctrine, from the primacy of the pope and of the Roman Church. At one point the condemnation of Luther conflicted with the recent pronouncement of the pope on indulgences. Luther was reprovved for reserving the remission of penalties imposed by divine justice to God alone, whereas the pope himself had just declared that in such cases the treasury of merits could be applied only by way of intercession, not of jurisdiction. The charge of Bohernianism against Luther had plainly lodged, because he was condemned

on the score of introducing certain of the articles of John Hus. Two characteristically Erasmian tenets received strictures, that to burn heretics is against the will of the Spirit and that war against the Turks is resistance to God's visitation. The forty-one articles were not pronounced uniformly heretical but were condemned as "heretical, or scandalous, or false, or offensive to pious ears, or seductive of simple minds, or repugnant to Catholic truth, respectively." Some suspected at the time that



THE BULL AGAINST LUTHER

Bainton, Roland Herbert. *Here I Stand; A Life of Martin Luther*.
New York: Abingdon-Cokesbury Press, 1950, page 113.