

There will be six class sessions:

Monday, January 12 7-10 p.m.
Tuesday, January 13 7-10 p.m.
Thursday, January 15 7-10 p.m.
Friday, January 16 7-10 p.m.
Saturday, January 17 9-12 a.m.
Monday, January 19 7-10 p.m.

The textbook for the course is **N. R. Needham, *2000 Years of Christ's Power, Part Three: Renaissance and Reformation***. Before January 12, students should read as much of the textbook as possible. In your initial reading, you may skip the illustrative material at the end of each chapter. However, the content of these sections is very interesting, and you should read as much of it as you have time for. The essential reading is as follows:

Chapter 1	pages 11-48
Chapter 2	pages 64-102
Chapter 3	pages 116-163
Chapter 4	pages 188-235
Chapter 5	pages 251-302
Chapter 6	pages 325-363
Chapter 7	pages 375-426
Chapter 8	pages 445-497

We will not cover Chapter 9, though you should read it at your leisure.

For those who plan to test out of the course at RPTS, there are two additional requirements:

1. a final take-home exam, to be taken by the end of January, 2009
2. a ten-page term paper, to be written by the end of February, 2009

Instructions about the term paper will be given during the classes. The student may choose his own topic, subject to the teacher's approval. Suggested topics include the following:

Luther's View of Scripture

The Presence of Christ in the Lord's Supper according to Luther (or Calvin)

Luther on Predestination

Calvin's Teaching on Church Government

Calvin and the Ministry of Mercy

Principles and Practice of Worship in Calvin's Geneva

The Origins of the Mennonites

The Theology of the Thirty-Nine Articles

John Knox' Vision for the Reforming of Society in Scotland (First Book of Discipline)

James I and the Authorized Version of the Bible

Biographical Studies

The Council of Trent's View of Justification

Reformation History: Introduction

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I. The European World in the 16th Century**A. Geography** (see map)**B. Population**

France	16M
German States	15-20M
Spain	8M
Italian States	8-10M
England	4M
Poland	3M
Netherlands	3M

Cities over 100,000: London, Venice, Florence, Paris

C. Social Classes

1. Upper class: nobility and gentry
2. Middle class: Artisans, merchants, bankers
3. Lower class: peasants

Clergy are separate from the class structure, being immune from civil law and taxation

. The higher clergy had great wealth and political power.

In the 16th Century:

Military power is moving from feudal lords to kings

Middle class growing in wealth and power

Peasants are being forced off the land into cities

D. Political conditions (see chart of popes and rulers)

1. Western monarchies: France, Spain, England: growing centralization of power
2. Italian States: (wealthy, culturally advanced, coveted by the monarchies)
 - Dukedom of Milan
 - Republic of Florence
 - Republic of Venice
 - Papal States
 - Kingdom of Naples

Reformation History: Introduction, cont.

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3. German States

300+ political entities, theoretically united under the Emperor of the Holy Roman Empire, who had prestige, but limited power. He was chosen by 7 Electors: Electors of Brandenburg, Saxony, and the Palatinate; the King of Bohemia, and the Archbishops of Mainz, Trier, and Cologne

Emperor Maximilian of Austria died in 1519; his son Philip married Joanna, d. of Ferdinand and Isabella of Spain. Their son, Charles, became King of Spain in 1516. In a contest with Francis I of France to become Emperor, Charles was chosen through the influence of Pope Leo X.

4. The Turks

Captured Constantinople in 1453, Belgrade in 1520, and attacked Vienna in 1529. In geo-political strategy, western powers alternately fought the Turks, or sought alliances with them against "Christian" rivals.

II. The Religious Situation

A. The Roman Catholic Church was the largest and wealthiest institution in Europe (comp. modern multinational corporations). It claimed to mediate God's grace to mankind through the sacraments. It was the only legal religion, though in some places Jews were tolerated.

B. Abuses which called for reformation:

1. "Lusts of the flesh": drunkenness, concubinage
2. Power: excommunication, patronage, marriage courts
3. Greed: simony, fees for religious services, high rents on church lands, indulgences
4. Unbiblical worship: the Mass, the rosary, stations of the cross, worship of the saints and Mary, relics.
5. Absence of Scripture, preaching, and the Gospel

IV. Strategies for Reform

A. Cultivation of individual spirituality (Savonarola of Florence, 1452-1498)

B. Conciliarism: Council of Constance 1414-1418
Council of Basel 1431-49

C. Efforts of Christian magistrates
(see dedication of Calvin's Institutes)

D. Christian humanism

Common element in humanism (humanities) was a love for and study of classical literature: Greek and Roman authors, Church Fathers, the Greek and Hebrew Bible

1. What was the Renaissance?

“A cluster of important developments within Western culture at the close of the Middle Ages [late 14th century into the 16th century].”

“A movement cradled in love of ancient Greek and Roman culture, and a desire for its rebirth in the present.”

The Renaissance was characterized by **humanism**: insistence that “life in this present world has its own proper worth and beauty, that the ‘secular’ sphere was as valuable as the ‘sacred,’ and that no knowledge was profitable unless its relevance to human well-being could be demonstrated.” [Glossary] [“humanities”]

Contrasted with “Dark Ages”

Christian humanism sought to return to the Golden Age of Christianity: the times and writings of the Apostles and the Church Fathers. This involved studying the Hebrew and Greek Scriptures. [Summary, p. 21]

2. The Italian Renaissance

Began in the northern, wealthy city-states of Milan, Venice, and Florence.

Francesco Petrarch (1304-1374) an immoral priest until his conversion
 admired Plato, Cicero, Virgil, Seneca, and Augustine
 hostile to scholasticism and Aristotle
 famous for his biographies of famous men, mostly Romans.
 See his comment on the Psalms, p. 50.

Scholasticism: "The type of theology that developed in Western universities during the later Middle ages. It was marked by a commitment to explore rationally the full content of ..Christian doctrines, and ...to fit them together in a comprehensive system of truth." Needham, Part 2, 429

Lorenzo Valla (1406-1457)

Ordained a priest in 1431; influenced by Augustine

Exposed *Donation of Constantine* as a forgery [supposedly a letter from Constantine to Pope Sylvester I, giving the pope the right to govern in Rome & the Empire; “discovered” in the 8th century]

His *Annotations on the New Testament*, (pub. 1505) based on Greek, exposed many errors in the Vulgate.

“Renaissance popes” patronized artistic movements; Nicolas V established the Vatican Library in 1453.

3. The Renaissance in the rest of Europe.

(Invention of printing press with movable type, 1450; 200 presses by 1500)

Germany

More prominence given to Scripture & Christian faith than in Italy.

Grammatico-historical interpretation of Scripture

Spirituality modeled after the “Brethren of the Common Life” [Part 2, p. 398]

Emphasis on German nationalism [vs. Italian culture]

Johannes Reuchlin (1455-1522) (an uncle of Philip Melanchthon)

Studied Hebrew, Jewish mysticism; wrote *Rudiments of Hebrew*

Resisted persecution of the Jews; a book he wrote in their defence was condemned by Pope Leo X in 1520.

France

Jacques Lefevre d’Etaples (1460-1533)

Translated the Bible into French, 1523-28

Condemned by the Sorbonne in 1521, fled to Strasburg, then to Navarre

Influenced Luther (by his commentary on the Psalms) and Calvin.

England

John Colet (1467-1519)

Lecturer at Oxford U., biblical preacher as Dean of St. Paul’s Cathedral

Criticized worship of relics & images, worldliness of clergy, pluralities, non-residence

Friend of Erasmus and Sir Thomas More

Sir Thomas More (1478-1535)

Greek and Latin scholar; wrote *Utopia*, advocating natural law and natural religion; also wrote against Luther, defending the Catholic Church

Lord Chancellor under Henry VIII in 1529; executed 1535 (*A Man for All Seasons*)

Spain

Cardinal Francesco Ximenez de Cisneros (1436-1517)

Observant Franciscan, confessor to Queen Isabella, archbishop of Toledo

Founded University of Alcala, 1500

Published *Complutesian Polyglot*: Hebrew OT, Greek NT, Latin Vulgate

Follower of Thomas Aquinas and scholastic theology

The Netherlands**Desiderius Erasmus** (1466-1536)

Educated by Brethren of the Common Life [Needham, Part 2, pp. 398-99]

Rejected Aristotle and scholastic theology

Stress on “inwardness” of religion: spiritual participation in sacraments

Christianity primarily a life-style, not doctrine

Promoted humanistic education [Classical Christian education]

Publications: (226 works, 2.5 million copies)

Manual of the Christian Knight (1501)

The Praise of Folly (1509)

The Education of a Christian Prince (1516) [for Charles V]

Greek New Testament (1516)

The Free Will (1524)

Six rules from the *Manual*:

1. Rely upon Scripture to understand as well as possible concerning Christ and his Spirit.
2. Undertake the way of salvation with resolute purpose, prepared to undergo loss of property or life for Christ's sake.
3. Count the cost of following Christ as nothing, in light of the happiness which will result.
4. Set before you Christ as the only goal of your whole life, i.e., whatever he has taught: love, simplicity, patience, purity, etc.
5. Press on from visible things to things invisible, according to the higher part of man.
6. One who seeks after Christ should disagree with the actions and opinions of the crowd, finding only in Christ an example of godliness.

4. Forerunners of the Reformation**John Wyclif** (1330-1384) Born in Yorkshire, England

Translated the whole Bible into English

Opposed transubstantiation, indulgences

The "Lollards" carried on his influence, in England, Scotland, and Bohemia.

John Hus (1373-1415)

Born in Bohemia (now the Czech Republic)

Taught Wyclif's philosophical views.

Opposed indulgences, was twice excommunicated

Summoned to the Council of Constance (1415), burned as a heretic.

Girolamo Savonarola (1452-1498)

Born in Ferrera, became a Dominican monk in 1474

Preached in Florence; sternly condemned sin, warned of judgment

Denounced Pope Alexander VI; burned at the stake in 1498

[5]. The mass in later medieval piety

The mass lay at the heart of late medieval piety.

Celebrated daily; people were spectators; mysterious; communion once a year

The mass impressed the suffering of Christ on the consciousness of the worshiper.

The mass was awesome because there the true body and blood of Christ were believed to be present.

The mass created a sense of connection with the dead.

The elements of the mass were thought to avert demonic and natural forces.

I. Martin Luther's Early Life

1483 Born in Eisleben, Germany, 2nd of 8 children

Parents: Hans & Margarethe (Hans, of peasant stock, owned mines & foundries, became a town councillor)

1483-1501 Attended schools in Mansfeld, Magdeburg, and Eisenach [taught by Brethren of the Common Life]

1501-1505 Law student at Erfurt; B.A., 1502; M.A., 1505

1505 Entered Augustinian monastery at Erfurt

1506 Took monastic vows; counseled by his confessor, Johannes von Staupitz.

1507 Ordained to the priesthood

1508-9 Lectured at Wittenberg on Aristotle

1509-11 Lectured at Erfurt on theology, studied Lombard's *Sentences* and Scripture

1510-11 Visit to Rome

1512 Received doctorate in theology from Wittenberg

1513-1519 Teacher at Wittenberg

1513-15 Lectures on Psalms [grammatico-historical interpretation]

1515-16 Lectures on Romans

1516-1519 Lectures on Galatians, Hebrews, Titus, Psalms

1515 Appointed District Vicar of 10(11) monasteries

Appointed regular preacher in the city church in Wittenburg

[other teachers at Wittenberg: Carlstadt, Amsdorf, Spalatin, Melanchthon]

1518-19? Luther's Conversion

"Preface to the Latin Writings" Hillebrand, p. 2

III. The Indulgence Controversy and the 95 Theses

A. Definition of "Indulgence": "...a remission in the sight of God of temporal punishment due to sin the guilt of which is already forgiven; it is granted from the treasury of the Church by ecclesiastical authority..." --*New Catholic Encyclopedia* [see Needham, p. 74]

B. The "Jubilee Indulgence"

Inaugurated by Pope Julius II to build St. Peter's Basilica, revived by Leo X.

Albert of Brandenburg borrowed money from the Fugger family to purchase the archbishopric of Mainz. Leo X gave him permission to sell indulgences in his territory, half the proceeds to go to Rome. The indulgence was not only for the living, but for the dead. Johannes Tetzel preached the indulgence across the river from Wittenberg.

C. The Ninety-Five Theses

The claims of the indulgence sellers: 27,28,32

View of indulgences: 5,6,11,13

The pope: 50,51,55,81,86,90,91

Salvation: 36,37,94,95

Preaching: 53,54,62

No debate on these Theses occurred; but they were translated into German, printed, and widely circulated. Support for Luther came from (a) humanists, (b) German nationalists, and (3) ordinary German Christians

D. Luther's Writings on Indulgences

Resolutions Concerning the Virtue of Indulgences (1518)

Sermon on the Validity of Indulgences (1518)

Appeal from the Pope Badly Informed to the Pope Better Informed

E. Face-to-Face Debates

1518 (April) Heidelberg Disputation (before Council of Augustinian Order; Martin Bucer was present)

Luther summoned to Rome, but was protected by Elector Frederick

(Pope sought Frederick's support vs. Charles V)

“Theology of glory” [human effort & achievement] vs. “theology of the cross” [p. 77]

1518 (October) Diet of Augsburg

Debated with Cardinal Cajetan, papal *nuncio*

Luther rejected papal infallibility, treasury of merits

1519 (June) Leipzig Debate [near Bohemia]

John Eck, Andreas Karlstadt, and Luther

Luther called some of John Hus' views evangelical; advocated *sola Scriptura*; called papacy, hierarchy, & councils only human

(Charles V became Holy Roman Emperor while Luther was at Leipzig)

IV. Justification by Faith

The doctrinal heart of the Reformation was *justification by grace alone through faith alone in Christ alone*. [*sola gratia, sola fide, soli Christo*]

“Justification:” not *making* a person righteous (moral transformation), but God *declaring* a person righteous—a “forensic” act.

“Faith” is not merely *assent to the dogmas of the Church*, but a *lively personal confidence* in God—trusting in his attitude of favor. [*fiducia*] Faith was a direct relationship with God; the mediation of a priest and the sacraments were not essential to salvation.

“Grace” is not *a created substance in the soul*, but God’s *attitude of favor* toward the sinner, based on the work of Christ.

The basis of justification is “Christ alone;” Christ’s suffering and death are *imputed* the believer, as the sacrifice which satisfies the penalty for his or her sin; this brings forgiveness. Christ’s perfect obedience is *imputed* to the believer, as the ground for declaring that he or she is righteous in God’s sight. This ruled out the concept of human merit which could gain salvation.

Luther clearly distinguished between justification and sanctification.

The Reformation clarified and emphasized a view of justification that had been held by the best of medieval piety (e.g., Bernard of Clairvaux).

V. The Important Writings of 1520

A. Appeal to the German Nobility

Three "walls" of the papacy:

Superiority of the "spiritual estate"

vs. the priesthood of all believers

Pope's exclusive authority to interpret Scripture

vs. the clarity of Scripture

Pope's exclusive power to summon a Council

B. The Babylonian Captivity of the Church

The corruption of the sacrament of the Lord's Supper

withholding the cup

transubstantiation

sacrificial character of the mass

Baptism is relatively uncorrupted

Penance is only a return to the grace of baptism

No other sacraments

C. The Freedom of a Christian

Freedom in Christ

Service to Christ

VI. The Break from Rome

Luther came to agree with Hus, and to regard the Pope as Antichrist.

A. 1520 (June) Papal Bull, *Exsurge, Domine*

41 statements declared heretical

Writings are not to be read, but are to be burned

No rulers to give protection

60 days to recant; if not, Luther would be excommunicated

Papal Bull burned at Wittenberg, Dec. 10, 1520

B. The Diet of Worms ["Parliament" of the Holy Roman Empire]

1521 (April) Luther acknowledged writing his books. Asked to recant, he requested 24 hours, then refused. [Needham, p. 98]

Charles V placed Luther under the **Ban**. Rescued by Elector Fredrick, he hid in Wartburg Castle. There he translated the New Testament into German, in just 11 weeks. (The Old Testament in German was completed in 1534.)

Philip Melanchthon's *Loci Communes* was published in 1521.

VII. Providential factors contributing to the success of Luther (Jones, pp. 45f.)

Luther's personality

the printing press

humanism (Erasmus. et al)

social movements--desire of peasants and middle class for greater freedom

Political events: (Elector Frederick's role)

1. Early years of the German Reformation

50 of 85 imperial cities in Germany embraced the Lutheran Reformation.

Congregational participation in worship was emphasized: use of common language, prayer books, congregational singing, weekly communion, giving the cup to the laity.

Followers of Luther called themselves "Evangelical;" Catholics called them "Lutherans."

Lutheran churches were under state control: secular rulers became "emergency bishops" to prevent disorder; clergy were subject to civil courts. Princes appointed consistories and district superintendents.

The "monastic ideal" declined; some monasteries continued, but were made voluntary. Marriage was honored; Lutheran pastors were encouraged to marry. Luther married Katherine von Bora, a former nun, in 1525; they raised 6 children.

2. The dawn of the Radical Reformation

1521 Andrew Carlstadt used a new evangelical liturgy for communion, condemned images and instruments in worship (in Wittenburg). He was joined by the "Zwickau prophets" (Storch, Stubner, and Dreschel) who claimed new revelations, opposed infant baptism, and predicted the imminent coming of Christ.

1522 Luther returned from Wartburg to preach sermons advocating gradual reform through the Word. In these sermons, the law-gospel distinction was important.

1521-22 Thomas Muntzer became leader of the radicals, making Scripture subordinate to spiritual experience, advocating a "pure church," and defending the poor against the rich.

Three views of church and state:

1. Erastianism (Protestant statism): control of the church by the state
2. Reformed Catholic: Christianizing society, but the church independent of the state
3. Radical reformation: the church an alternate society in an irredeemably evil world

3. The Peasants' Revolt

1524 Carlstadt and Muntzer preached social revolt; peasants and workers rebelled. Their demands were expressed in *The Twelve Articles of Swabia* [Hillerbrand, *Ref.* 389ff.]

1525 The rebellion became violent; in Franconia, 52 monasteries and 270 castles were destroyed.

Luther wrote *Admonition to Peace and Against the Robbing and Murdering Hordes of Peasants* [Hillerbrand, *Prot. Ref.*, 67, 78-9, 84-5].

Theological principles: two-kingdoms doctrine, non-resistance

Peasants were defeated by Philip of Hesse at Frankenhausen; Muntzer was executed.

In all, 100,000 peasants were killed. Outcome: Lutheranism's appeal among peasants diminished; submission to civil power strengthened; many Catholics feared the effects of the Reformation

4. Erasmus and the older humanists

In 1525 Erasmus had parted company with Luther over the issue of free will.

He expressed disappointment over the moral and social fruit of the Reformation. He died in 1536, criticized by both Catholics and Protestants. (He and many other humanists had remained in the Catholic Church.)

Other humanists, e.g. Melancthon, Begehagen, Zwingli, and Oecolampadius, became Protestant leaders.

5. The German Lutheran churches

Emperor Charles V did not move against the Lutherans early on because

1. He was fighting against [Catholic!] Francis I of France.
2. He needed German Lutheran troops to fight the Turks.

1526 First Diet of Speyer: religion in each territory would be decided by its ruler [*cujus regio ejus religio*]

1529 Second Diet of Speyer revoked the policy of toleration. Lutheran princes responded by issuing a *Protestation*--hence the name "Protestant."

1530 Diet of Augsburg received a statement of Protestant belief: the *Augsburg Confession*, written largely by Melancthon. [Schaff, *Creeeds*, Art. IV, IX, X, XX]

The Edict of the Diet of Worms [1521] was reaffirmed.

1531 The Protestant "Smalkaldic League" was formed for self-defence.

(i) Lutheran public worship [Needham, p.139-40]

(ii) Lutheran hymns

(iii) Luther's *Small Catechism* [Needham, pp. 174-177]

(iv) Luther's *Postils* (sermons)

Writings by Luther on worship:

1523 *Concerning the Ordering of Divine Worship; Formula of the Mass*

1526 *German Mass*

6. Ulrich Zwingli and the Swiss Reformation

I. Political Background

Independent cantons in loose federation (German, Italian, French language)
 United by opposition to Hapsburg rulers
 Tradition of mercenary military service (Swiss Guards)

II. Zwingli's Early Life

Born Jan. 1, 1484, at Wildhaus, near Lake Constance; Father town-clerk & mayor
 Educated at Bern, Vienna, Basel (M.A. 1506)
 Pastor at Glarus, 1506-1516; Einsiedeln, 1516-1518
 Two [three?] campaigns in Italy as military chaplain
 (Immoral life-style) Married Anna Reinhart privately in 1522.
 Experienced conversion thru reading a poem by Erasmus, c. 1515

III. Ministry in Zurich, 1518-1531

Preached against indulgences
 Preached thru NT in 6 years; also the Psalms
 Plague in 1519 led to deeper spirituality [see poem, pp. 180-182]
 Defended *sola Scriptura* in *The Clarity and Certainty of the Word of God*, 1522
 Supported eating meat on Ash Wednesday, 1522; see *Concerning Freedom and Choice of Food*
 Disputation before Zurich Council, Jan 29, 1523: *Sixty-Seven Conclusions*
 Council repudiated jurisdiction of Bishop of Constance
 Second Zurich Disputation, Oct. 1523, on mass and images; see *Short Christian Introduction*

IV. Reforms of 1524:

images, relics, candles, altar, singing abolished
 4 festivals: Christmas, Good Friday, Easter, Pentecost
 monasteries abolished; funds used for schools and hospitals
 NT in Swiss-German, by Leo Jud, published (OT in 1530)
 Communion celebrated with use of a table in 1525
 [see liturgy, Needham, p. 151]
 Theological school established

A. Literary debate:

Luther: *Sermon on the Sacrament vs. the Radicals* (1526)

Zwingli: *Friendly Exposition...* (1527)

L.: *That These Words...Still Stand* (1527)

Z.: *That These Words...Retain Their Original Meaning* (1527)

L.: *Confession Concerning the Lord's Supper* (1528)

B. Marburg Colloquy (October 1-3, 1529)

Called by Philip of Hesse to achieve unity among Protestants, anticipating military attack from Catholics

Present: Luther, Melancthon, Zwingli, Oecolampadius

Luther drew up Fifteen Articles

Agreement on 14+; differed on Christ's bodily presence

Zwingli's view: *Prot. Ref.*, p. 115-6

Luther refused the right hand of fellowship

V. Zwingli's Political Strategy and Death

1527-29 Formation of Christian Civic Alliance

Zurich, Constance, Bern, St. Gall, Biel, Muhlhausen,
Basel, Schaffhausen

In response, Catholic cantons (Uri, Schwyz, Unterwalden, Lucerne, Zug) formed
Alliance for Suppressing Heresy

First Battle of Kappel, 1529

October 11, 1531 Second Battle of Kappel: 8,000 Catholic troops, 2,000 Protestant
Protestants defeated, **Zwingli killed**, CCA dispersed

Treaty allowed each canton to choose its religion.

Henri Bullinger took over spiritual leadership.

A. Biography

- 1491 Born in Selestat, Germany [German name: Butzer]
Became a Dominican monk and an humanist
- 1518 Embraced Reformation faith at Heidelberg Disputation
- 1521 Left Dominican order
- 1522 Married ex-nun Elizabeth Silbereisen
- 1523 Excommunicated, fled to Strasbourg
- 1524 New Protestant liturgy
- 1530 Became president of Strasbourg Church council
- 1549 Exiled to England
- 1551 Died in England

B. Bucer's writings and theology

- The Kingdom of Christ [De Regno Christi]*, 1550
- Commentaries on Gospels, Psalms, and Pastoral Epistles (grammatico-historical)
- The Lord's Supper:
 - Christ's body and blood "exhibited and offered" through the bread and wine.
 - The body and blood are received by faith, even by the unworthy.
- Concern for unity of the church; tolerance for Anabaptists
- Doctrine of the church:
 - Officers given by Christ: Pastors, elders, deacons, [teachers, evangelists]
 - Functions: evangelism, pastoral care, moral discipline
 - Excommunication the prerogative of the church, not of the state
- Lordship of Christ over all of life
 - Church and state distinct, but cooperate to form a Christian commonwealth

2.[3] Peter Martyr Vermigli

A. Biography

- 1499 Born in Florence, Italy
Became a monk in the Augustinian order (in leadership, 1530-42)
Influenced by Zwingli, Bucer, and Juan de Valdes
- 1542 Became a Protestant, fled from Italy to Strasbourg
- 1542-46 Taught OT in Strasbourg
- 1547-53 Taught theology in Oxford University (England)
- 1556 Professor of Hebrew at Zurich
- 1562 Death

B. Peter Martyr's writings and theology

Biblical commentaries, esp. on Romans

Loci Communes (edited by Robert Masson)

...the Most Holy Sacrament of the Eucharist (1559)

Dialogue Concerning the Two Natures in Christ (1561)

Union with Christ

Bread and wine are symbols, but are instruments by which the Spirit feeds us with the body and blood of the Lord.

3.[4] The young Calvin, 1509-35

Biographical information

1509 Born in Noyon, France; father was a lawyer who worked for the Catholic Church

1523-1528 Studied for the priesthood at U. of Paris; studied with John Major

1528-1531 Studied law at Orleans and Bourges

1532-33 Humanistic studies in Paris, with N. Cop, W. Bude, and J. Lefevre d'Etapes

Published commentary on Seneca; conversion??

1535 Fled to Basel, Switzerland

4.[5] The Institutes of the Christian Religion

First edition, 1536; final edition, 1559

Written in French and Latin

Dedicated to King Francis I of France, to defend Protestants and witness to the King

Four "Books," based on the Apostles' Creed

I. The Knowledge of God the Creator

II. The Knowledge of God the Redeemer in Christ

III. The Way We Receive the Grace of Christ

IV. The External Means...by which God Invites us into the Society of Christ

Followed Church Fathers, especially Augustine (on predestination)

Quoted Bernard of Clairvaux often, almost always favorably

Four views of the church:

1. Roman Catholic

The church a visible organization, governed by the pope, the channel of grace via the sacraments, distinct from the state, but partnered with the state

2. Lutheran

Distinction between visible and invisible church. The visible church, marked by preaching of the Gospel and the sacraments, governed by the state.

3. Anabaptist

Visible congregation of the redeemed, kept pure by church discipline, separate from the state

4. Calvinian

Visible-invisible distinction. Visible church ordered by church discipline, independent of the state, but partnered with the state to build a Christian society.

Calvin's view of the Lord's Supper:

Rejected transubstantiation and consubstantiation; Christ's human nature is in Heaven

By faith, believers remember Christ's death, and partake of the substance [virtue] of His body and blood, by the work of the Spirit

Favored (but did not practice) weekly communion

5.[6] Calvin at Geneva, 1536-38

I. Beginnings of Reform in Geneva

A. William Farel (1489-1565)

Sent to Geneva from Berne, 1533; after fleeing, returned permanently in 1534.

B. Political struggle

City ruled by Bishop of Geneva, and a deputy, appointed by Duke of Savoy, and several city councils. (Council of 200, Council of 25, 4 Syndics)

Protestant preaching and reforms in worship led to riots. Bishop fled, returned with Duke of Savoy and troops. Protestant leaders were prominent in defense of city.

Council accepted Berne's offer of assistance Bernese troops broke the siege, 1536. Supporters of Farel elected as syndics.

Council voted to abandon masses, images, and support evangelical religion; laws re morality & church attendance passed.

II. First Period in Geneva, 1535-38

Passing through, Calvin stayed at Farel's insistence

Appointed "reader" of the church, without salary

Expounded Romans in daily lectures

1537 Articles adopted by Little Council & Council of 200

monthly observance of the Lord's Supper

adults called upon to indicate acceptance of Confession

restricted communion

Consistory--26 district elders who reported to the pastors weekly

Psalmody

Catechism for instruction of children

New regulations for marriage (civil commission)

Calvin accused of Christological heresy by Caroli; defended his views at Lausanne and Berne (the self-existence ["aseity"] of Christ)

Opponents of restricted communion elected syndics in Feb. 1538

When Calvin & Farel did not observe the "ceremonies of Berne," (baptismal font, unleavened bread, Christian festivals), they were expelled from Geneva.

6.[7] Strasbourg, 1538-1541

Invited by Bucer, Calvin became pastor of French congregation

Adopted Bucer's liturgy

Lectured and published commentary on Romans

1540 Married Idelette, widow of a former Anabaptist

One son, died shortly after birth; Idelette had 2 children from former marriage.

Took in boarders who became preachers

1549 Idelette died

7.[8] Second Period in Geneva, 1541-1564

After disastrous treaty with Berne, syndics favorable to Calvin were elected; Calvin was invited to return

Calvin provided with large home and adequate salary

1541 *Ecclesiastical Ordinances*, approved by the 2 Councils, and the General Assembly

Four kinds of church officers:

Pastors: preach & teach administer sacraments & discipline; election by ministers, consent by Council & people [no laying on of hands]

Teachers: lecture in theology, teach in schools
subject to church discipline

Elders: oversight of morals (members of city councils, chosen by council[s])

Deacons: care of the poor; treasurers and hospitallers

Church Discipline

Grounds: heresy, non-attendance, secret & public vices, crimes

Process: admonition, separation from communion, reported to the magistrate
(between 1542 and 1546, 76 banished, 58 executed)

Michael Servetus burned in 1563

Concerning the Errors of the Trinity, 1531

Restitution of Christianity, 1553

Escaped from prison in Vienna, stopped in Geneva on way to Naples

Went to hear Calvin preach, arrested & tried by Council, found guilty of
sedition and heresy

Executed next day (Calvin urged execution by beheading)

(see Needham, p. 226, footnote)

Refugees in Geneva: one-third of the population

Hospitals, Knox & English congregation; Italian congregation

Geneva Academy founded 1559; grammar, literature, logic. In 1564, 1200 in gymnasium, 300 in "seminary" Francis Turretin taught there in late 17th century

8.[9] Calvin and Worship

Regulative principle: "nothing should be done in worship unless authorized by [Scripture]."

Promotion of congregational singing: singing of Psalms and a few other songs

Rejection of musical instruments in worship [all the Psalms sung on a regular schedule]

Genevan Psalter: 150 Psalms, *Nunc dimittis*, Decalogue

The Order of Service in Geneva:

Every Lord's Day	On Communion Sundays [after Prayers of intercession]
Scripture sentence	Apostles' Creed [sung]
Opening prayer with confession of sin	Words of institution
Psalm	Exhortation
Prayer for illumination	Prayer of consecration
Scripture reading	Communion [reading of a Psalm or Scripture]
Sermon	Prayer
Prayers of intercession, the Lord's Prayer	Benediction
The Apostles' Creed	
Psalm	
Benediction	

Limited observance of Church Year: Christmas, Good Friday, Easter, Ascension Day, Pentecost.

Friday: the 'assembly'

Calvin died 1564

"Magisterial Reformation" vs. "Radical Reformation"

"It was Grebel's conception of a free church, consisting of freely committed and practicing believers, as opposed to the Volkskirche, or inclusive state church of the Catholics and most Protestants, that formed the basic doctrine of the Anabaptists."

Grimm, *The Reformation Era*, p. 218

"Anabaptist" means "re-baptizers"; covers many types

(see Leonard Verduin, *Stepchildren of the Reformation*)

Common features of Anabaptism:

1. critical of the Roman Catholic Church, and of the papacy
 2. sharp separation between church and state
 3. rejection of infant baptism
 4. acceptance of suffering and martyrdom; non-resistance
- “Martyrs’ Synod,” Augsburg, August 1527

1. Anabaptist Radicals

Swiss Brethren

Conrad Grebel (1498-1526) became Zwinglian. After a colloquy in Zurich, Jan 1525, all babies were ordered to be baptized.

Jan. 21, 1525, Conrad Grebel baptized George Blaurock,

who in turn baptized 15 others. Many Anabaptists banished from Zurich.

March 7, 1526 Re-baptism was made punishable by death in Zurich.

Felix Mantz was executed by drowning. Grebel & others arrested; he died of the plague in 1526.

Michael Sattler (1490-1527)

Schleitheim Confession (1527) [Needham, pp.305-11]

1. believers' baptism
2. rigorous excommunication
3. Lord's Supper restricted to those baptized as believers
4. separation of believers from unbelievers in religion and politics
5. importance of the pastoral office
6. pacifism; refusal to hold governmental office
7. rejection of oaths

1527 Sattler and his wife were martyred

Balthasar Hubmeier (1485-1528)

A humanist, he became Lutheran in 1522, a Zwinglian in 1523

1527 Published *Concerning the Freedom of the Will*

Preached and baptized in Moravia

1528 Burnt at the stake in Vienna, by Catholics

Menno Simons and the Mennonites

b. 1494, ordained priest in 1524

Led a worldly life, had doubts about the mass, began to study Scripture

1535 Began to preach believers' baptism in Witmarsum

1536 Left priesthood & Catholic church

1537 Called to be pastor of small congregation of Anabaptists, **re-ordained**.

1540 Followers first called "Mennonites"

1543 Exiled from the Low Countries, worked in northern Germany

Controversies over the Incarnation and the ban

Died 1561.

Theology expressed in *Foundations of Christian Doctrine* (1539)

Anabaptist Theology

In general, more interested in ethics than theology

Sola Scriptura; accepted Apocrypha; rejection of tradition; dichotomy between Old and New Testaments

Rejection of predestination, original sin; believed in free will

Rejection of forensic justification

Zwinglian view of the Lord's Supper

(Menno had a peculiar view that Christ's human nature was directly created.)

2. Apocalyptic revolutionaries**A. Thomas Munzer**

b. 1488, ordained to priesthood

became Lutheran in 1519, after Leipzig Disputation

minister in Zwickau, 1519-1521

Prague Manifesto, 1521 [Hillerbrand, p. 223]

pastor in Allstedt, 1523-1524

joined Peasants' Revolt, 1524-25

captured in Fankenhäusen, May, 1525, executed

B. Jan Beukels of Leiden and Munster

Munster became Lutheran in 1532, under leadership of Rothmann.

Anabaptists immigrated to the city.

In February 1534, municipal elections gave control to Anabaptists.

All who refused re-baptism were ordered to leave.

Catholics laid siege to the city.

Jan van Leiden claimed gift of prophecy, named himself "King" of "New Jerusalem"

OT law imposed on the city [Hillebrand, p. 258]

City taken, and leaders executed, 1535.

Extremes of Munster were attributed to all Anabaptists

III. Communalists

Jakob Hutter b. in Tyrol; succeeded George Blaurock as Anabaptist pastor
1533 Led migration to Moravia, where communal congregations already existed
1535 Persecution by Ferdinand, brother of Charles II
1536 Hutter burned at the stake, in Innsbruck
In next century, 102 Bruderhofs in Moravia, with 20-30,000 people.
Doctrine: Peter Rideman, *Confession of Faith*, 1545

IV. Mystics and Rationalists

- A. **Caspar Schwenkfeld** (1489-1561)
Undogmatic spirituality, freedom of thought
- B. **Fausto Sozzini** (1539-1604)
Unitarianism
Racovian Catechism (1605-9)

1. Lutheranism in Germany, 1531-1555

- 1531 Formation of Schmalkaldic League of Lutheran princes
- 1534-44 Reformation of Wurttemberg, ducal Saxony, Brunswick, Palatinate
- 1539 Bigamy of Philip of Hesse, approved by Bucer, Luther, and Melanchthon
Philip had to submit to Emperor Charles V, limiting the Schmalkaldic League
- 1546 Charles got support from papacy and Duke Maurice, and neutrality from France, in order to attack the Schmalkaldic League.
- 1547 Charles defeated Schmalkaldic League at Muhlberg; Maurice made an elector, Philip and Elector John Frederick were imprisoned.
- 1548 The Augsburg Interim imposed 7 sacraments, transubstantiation, sacrifice of the mass, papal supremacy, but allowed clerical marriage and communion in both kinds.
- 1552 Maurice and Henry II of France defeated Charles V. Treaty of Passau gave Protestants equal religious rights with the Catholics.
- 1555 Peace of Augsburg: principle of *cuius region, ejus religio*. (excluded Reformed and Anabaptists) Brought stability for 60 years.

2. Reformation in Scandinavia

Denmark

- (Denmark, Norway, Sweden, and Iceland loosely united under Danish King)
- Reformation teaching spread through the preaching of Tausen and Sadolin
- 1526-7 Under Frederick I, the church in Denmark established some independence from the Pope regarding ecclesiastical appointments and payment of fees.
- 1529 Danish NT published (complete Danish Bible, 1550)
- 1530 Disputation in Copenhagen led to defeat of the Catholics
- 1536 Under Christian III, the Danish Diet embraced Lutheranism
- 1537 John Bugenhagen crowned the new King and ordained 7 Protestant bishops
The church was ruled by the civil magistrate.

Norway

- 1536 Norway became subject to Denmark and Christian III; Danish culture imposed, including official Lutheranism. R. C. church was allowed to die, but was not replaced by vital Protestantism

Iceland

- Lutheranism spread in the southern province by Gissur Einarsson.
- 1540 Icelandic NT published (whole Bible in 1584)
- 1541 Einarsson became superintendent under Christian III.
- 1550 After Roman Catholic resistance in the north led by Arason, Lutheranism took root under Olaf Hjaltason.

Sweden

- 1519 Olaf and Lars Petersson evangelized Sweden
- 1523 Gustavus Vasa, a Lutheran, became king, ruled in Sweden until 1560; gained ownership of church property by the Crown.
- 1526 Swedish NT (whole Bible published in 1541
Protestant hymnbook by Olaf Petersson
- 1527 Olavus Petri's *Answers to Twelve Questions* published: "clear evangelical teaching"
- 1531 Lutheran liturgy by Petersson
- 1536 Synod of Uppsala: priests ordered to preach the Word and administer Lutheran Mass
- 1544 Diet of Westeras banned R. C. practices
- 15?? King John III married Catholic Polish princess, "St. Catherine of Sweden"
- 1571 *Church Ordinance*, by Laurentius Petri

Finland

- 1523 Sarkilax and Agricola preached Protestant doctrine in Finland
- 1528 Gustavus Vasa appointed Martyn Skytte as bishop
- 1544 *Biblical Prayer Book*, by Michael Agricola
- 1548 Finnish NT, by Agricola

Summary: a gradual evolution over 50 years. Commitment to the primacy of Scripture, but retained government and liturgy that resembled Catholicism

Note: in the last two centuries the Scandinavian church has produced Soren Kierkegaard, Ole Hallesby, and such denominations as the Evangelical Covenant and Evangelical Free Churches.

3. The Reformed Faith in Germany

- Strasbourg was originally Reformed, but became more Lutheran after 1547.
- 1560 Disputation in the Palatinate convinced Elector Frederick of Calvinism.
- 1561 Zacharias Ursinus became Professor of Theology at Heidelberg
- 1563 Ursinus and Caspar Olevianus wrote the *Heidelberg Catechism*
Reformed Church in the Palatinate was relatively independent of the state, with presbyterian church government.
- 1576 Palatinate became Lutheran; it became Reformed again in 1583.
Other "Reformed" cities: Nassau, Bremen, Wesel, Julich, Cleves, Berg, Anhalt, Hesse, Brandenburg

4. Reformation in France

The Monarchy during the Reformation Period

1515-1547 Francis I

1547-1559 Henry II

1559-1560 Francis II (16 yrs. old) (Husband of Mary, Queen of Scots)

1560-1574 Charles IX (10 yrs. old; mother Catherine de Medici ruled in his name)

1574-1589 Henry III

1589-1610 Henry IV

Beginnings

Jacques Le Fevre d'Etaples (1455-1537) professor at the Sorbonne, translated Bible into French, taught supreme authority of the Bible and justification by faith.

An underground church developed with Calvin's influence, with ministers trained in the Academy in Geneva. (88 pastor-evangelists went from Geneva to France between 1555 and 1562 (Chadwick))

Protestants in France were called Huguenots ("confederates"? i.e., covenanters)

Francis I and Henry II were too busy fighting the Hapsburgs to give attention to suppression of the Protestants, though Henry II set up "Court of Fire" in 1548 to try heretics, and banned Protestant books.

Some powerful people became Huguenots: Margaret of Navarre, her son-in-law, King Anthony of Navarre (father of Henry IV), Prince Louis of Conde, and Admiral Gaspard de Coligny. By 1560, half the French nobility was Reformed.

First Protestant church was organized in Paris in 1555.

III. Formal Organization of the Reformed Church of France

1559 First National Synod (20 delegates from 72 churches)

Approved *Gallican Confession of Faith and Discipline*

(There may have been 2,000 congregations and 400,000 members by 1561.)

IV. Milestones in the Catholic-Reformed Struggle

1562 Edict of St. Germain (by Catherine de Medici) granted Huguenots limited freedom to worship, outside cities.

Violation by the Guise family in the Vassy Massacre led to armed conflict between armies of Duke of Guise (Catholic) and Admiral de Coligny (Reformed).

1572 St. Bartholomew's Day Massacre (Aug. 24) Led by Duke of Guise, with approval of Charles IX Coligny killed, with 2,000 in Paris and 20,000 in other cities

Pope Gregory XIII ordered annual *Te Deum* in celebration

1588-89 War of the Three Henries: Henry III, Henry of Navarre (Bourbon), Henry of Guise
Henry of Guise assassinated, Henry III died, Henry of Navarre became Henry IV

"Paris is worth a mass." (i.e., he became nominally Catholic)

1598 Edict of Nantes, issued by Henry IV, granted to 1.5 million Huguenots:

- (1) freedom of conscience
- (2) permission to worship at sites used prior to 1597
- (3) legal protection and eligibility to hold office
- (4) right to hold assemblies
- (5) maintenance of 200 forts and garrisons

1579 Philip Mornay, a Huguenot, wrote *A Defence of Liberty against Tyrants*, which developed Calvin's teaching that a tyrannical ruler could be legitimately opposed the "lesser magistrates."

Revocation of the Edict of Nantes in 1685 led to emigration of 300,000 Huguenots, some to North America. (became part of PCUSA)

Theology and Ecclesiology of the Reformed Church in France

The Gallican (French) Confession of Faith

Drafted by Calvin, Beza, and Viret, revised by Synod of 1559

Excerpts: (Cochrane, *Reformed Confessions...*)

sola scriptura, Art. V

justification by faith, Art. XVII, XVIII, XX

rejection of Roman practices, Art. XXIV

presence of Christ in Lord's Supper, Art. XXXVI

Ecclesiastical Discipline (Hall, *Paradigms of Polity*)

Parity among officers and churches

Kinds of officers: pastors, elders, deacons

Pastors preach the word; their office is permanent

Elders "convene" the people, report on scandals; their office is not permanent.

Deacons gather offering for the poor, and visit them; a deacon may become a permanent catechist. Their office is not permanent.

Four levels of assemblies: local consistory, regional colloquy, provincial and national synods.

Pastors are elected by the wider church, with right of objection by the congregation.

Elders and deacons are elected by the consistory, with right of objection by the congregation.

5. Reformation in the Netherlands

17 provinces under the Hapsburgs (Philip II, husband of Mary I of England)
 Included modern Belgium and Luxemburg; surrounded by Protestant territories
 Early Lutheran and Anabaptist movements
 1552-1561 Guy de Bres escaped persecution in England, preached secretly in the Netherlands; in 1560s there were large congregations in Antwerp and Tournai
 1561 de Bres wrote the *Belgic Confession*; Alliance of nobles and Synod at Antwerp revised the Confession in 1566. Subscription by ministers and teachers ordered, 1574. Revised and adopted by Synod of Dort, 1619.
 Contents: Cochrane, *Reformed Confessions*, pp.185ff.

Political Situation and Developments

1555 Charles V made son Philip ruler of the Provinces
 Inquisition against Protestant heresy; decrees of Trent enforced
 Popular resistance from the "Beggars"; 6 weeks of image-smashing, etc.
 1567 Duke of Alba invaded with Spanish troops, committed many atrocities (6,000 executions by 1571)
 1578 William of Orange ("the Silent") responded with German troops
 1579 Northern provinces formed "Union of Utrecht"
 Siege of Leiden; broken by flooding the land, plus severe storms; Protestant naval forces won war of attrition
 New Spanish general, Requesens, made peace with southern, Catholic provinces
 Cruelty of Spanish troops in south led to "Pacification of Ghent"--unification of the provinces under William. Northern Protestant provinces later formed "United Provinces"
 William assassinated in 1584
 Truce signed in 1607: Northern provinces became the Netherlands (Protestant), southern provinces became Luxemburg and Belgium (Catholic).

6. Reformation in Eastern Europe

Summary: There were significant Protestant movements in Bohemia, Hungary, and Poland in the 16th century. The movement was always divided, often among ethnic lines. The activities of the Jesuits in eastern Europe brought about a Catholic Resurgence in the 17th century, which made Catholicism predominant in the region.

Jan a Lasco (Lasky) was a prominent Reformed theologian and leader.

The Hungarian Reformed Church today has 500,000 members in over 1,000 congregations in Hungary, and 480,000 members in 1,700 congregations in Romania.

A. Political Background

1. The monarchy

Henry VIII 1509-1547

Edward VI 1547-1553 [son of Henry VIII and Jane Seymour]

Mary I 1553-1558 [daughter of Henry VIII and Catherine of Aragon]

Elizabeth I 1558-1603 [daughter of Henry VIII and Anne Boleyn]

James I (VI) 1603-1625 [grandmother Margaret was a sister of Henry VIII]

2. International relations

England and Scotland are hostile to one another.

Scotland is allied with France

England seeks alliances with Spain or German Lutherans

These alliances are often by way of marriage.

3. Internal factors

Tudor policy was to centralize power in the monarchy

Problem of succession (the "War of the Roses")

B. Religious movements before the Reformation

1. John Wycliffe (1329-1384) and Lollardy

Wycliffe's followers were called "Lollards". Lollards were persecuted after 1400, and condemned at Council of Constance (1415). Underground house-churches, appealing to lower classes; 60 Lollards were burned 1506-1535.

2. Catholic Humanism

John Colet (1466-1519)

Studied in Oxford, Paris, and Italy; friend of Erasmus (who spent time in England);

Wrote commentaries on Romans and I Corinthians

3. William Tyndale (1494-1536) and the English Bible

Educated at Oxford and Cambridge; when forbidden to translate, he went to Germany.

NT in English printed in 1525/6, smuggled into England; trans. Pentateuch, Joshua-II

Chronicles, & Jonah. Executed 1536, near Brussels

4. Lutheran Influences

Robert Barnes met Luther, sold his books in Cambridge. (He was executed in 1535.)

Cambridge scholars met at the White Horse Tavern. Lutheran books burned in 1520-21.

Henry VIII "wrote" *A Defense of the Seven Sacraments* in reply to Luther's *Babylonian Captivity* (1520)

Thomas Bilney was burned at the stake in 1531 for preaching justification by faith.

C. The Official Reformation under Henry VIII

1. The "Divorce"

Catherine of Aragon was married briefly to Henry's brother Arthur, who soon died. Marriage to Henry required papal dispensation (from Julius II) ["deceased brother's wife"]. Having no son, (and lusting for Anne Boleyn) Henry sought release from the marriage. In 1527, sought annulment from Pope Clement VII, who had been taken prisoner by Charles V (Catherine's nephew).

"Reformation Parliament", 1529-1536

Restraint of Appeals; payment of revenues to the Pope were forbidden

Act of Supremacy, 1534

Papal jurisdiction in England ended in 1536.

Clergy who resisted were executed, incl. Thomas More.

Thomas Cranmer made Archbishop of Canterbury, 1533. He sought advice from the universities, then annulled the marriage to Catherine, and married Henry & Anne Boleyn

2. Dissolution of Monasteries

Thomas Cromwell performed Visitation in 1536; monasteries were more wealthy than the King. 304 monasteries were dissolved; the Court of Augmentation distributed the proceeds.

3. The "Great Bible"

Thomas Cromwell authorized translation by Miles Coverdale, which was published in 1539.

A copy was to be placed in every church (Hillerbrand, p. 336).

There was huge growth in Bible reading by the people, esp. in southern England.

Hugh Latimer and others were powerful and popular preachers.

4. "Bishops' Book" of 1537: Instruction in the Apostles' Creed, 7 Sacraments, Decalogue, Lord's Prayer, Ave Maria, Justification (Catholic view), Purgatory.

5. The "Six Articles" of 1539—a conservative reaction by Henry VIII

Required teaching transubstantiation, withholding the cup, celibacy, monastic vows, private masses, and auricular confession. Violation was punishable by death and confiscation. Some bishops resigned.

6. The "King's Book" of 1543: more strongly Catholic, teaching on the royal supremacy

Summary: Henry VIII severed the Church of England from the papacy. Consistent and committed Catholics were thereby excluded from the clergy, and the church was opened to both Protestants and "time-servers." The church became known as the "church of the *via media*." In many places, there was spiritual reformation along with the official actions.

D. Reformation under Edward VI

1. Somerset's Regency (1547-1552)

Edward was 9 yrs. old when Henry VIII died

Edward Seymour, Edward VI's uncle, became Lord Protector

Six Articles Act repealed

1549 Act of Uniformity approved of the *Book of Common Prayer* written by Cranmer, and "Homilies"--officially approved sermons by Cranmer and others

Sternhold and Hopkins' *Psalter* was used for congregational singing--37 psalms.

Somerset executed for treason in 1552.

2. Northumberland's Regency (1552-1553)

Northumberland had led opposition to Somerset

Revision of *Book of Common Prayer*

Influence of Martin Bucer, John Knox, Jan a Lasco, Peter Martyr Vermigli
priest/minister; altar/table

"Forty-two Articles" issued by royal decree, 1553 (later reduced to "Thirty-Nine Articles")

Chantries were abolished, and their wealth given to the Crown.

Northumberland's rule was harsh; this led to a Catholic reaction when Edward died.

E. Reversal of the Reformation under Mary I

1. First Stage 1553

Ecclesiastical legislation since 1547 repealed

Cranmer, Latimer, Ridley, Coverdale imprisoned

Catholic bishops reinstated: Gardiner, Bonner, etc.

Marriage to Philip II of Spain, 1554

2. Second Stage 1554-1558

Laws against papal jurisdiction since 1529 were repealed.

Protestant leaders were executed: Rogers, Hooper, Ridley, Latimer; 300 others were burned; hence the nickname "bloody Mary" (Hillerbrand, 353).

See John Foxe, *Acts and Monuments* ("Book of Martyrs").

3. The "Marian Exiles"

A Brief Narrative of the Troubles at Frankfort

English congregation at Geneva; 1560 The Geneva Bible

Origin of the Puritan movement

F. The Elizabethan Settlement 1558-1603

1. The problems faced by Elizabeth

- possibility of civil war
- opposition from revitalized Catholicism
- threats from France and Spain
- the issue of her own legitimacy

2. Religious Legislation

1559 Act of Supremacy

Henry's anti-papal laws re-enacted

1559 Act of Uniformity

Revised *Book of Common Prayer* to be used

Matthew Parker became Archbishop of Canterbury

1570 Elizabeth excommunicated by the Pope

1571 Thirty-Nine Articles made authoritative

I. The Monarchy

- 1513-1542 James V (Regency, 1513-1528)
- 1542-1567 Mary, Queen of Scots (Regency, 1542-1561)
- 1567-1625 James VI (Regency, 1567-1578)
- 1625-1647 Charles I

I. Beginnings of Reformation

- Lollards had much influence; circulation of Lutheran books; Scottish students returned from Germany with Lutheran beliefs
- 1543 Reading of Scripture in vernacular legalized

II. Early Martyrs

- Patrick Hamilton burned, 1528
- George Wishart burned, 1546
- Dundee called "little Geneva"
- Knox was Wishart's bodyguard

III. John Knox' career up to 1560

- 1505 Born near Haddington; student at Glasgow University, 1522; Ordained to the priesthood, 1530?
- 1544 Tutor to sons of Hugh Douglas and John Cockburn; traveled with George Wishart,
- 1547 Called to preach in St Andrew's Castle; Prisoner in French galleys
- 1549-51 Minister in Berwick and Newcastle, Chaplain to Edward VI (1551-53)
- 1554 Elected pastor of English Congregation in Frankfurt
- 1555 Elected pastor of English Congregation in Geneva; contact with Calvin, Melancthon, Bucer, Beza, Bullinger
- 1556 Preached in Scotland, married Marjorie Bowes
- 1559 Returned permanently to Scotland
- [died 1572] (Renwick, p. 169)

IV. Progress of the Reformation in Knox' absence

- Scotland ruled by regents, esp. Mary of Guise/Lorraine
- Cardinal Beaton murdered, St Andrews Castle taken 1546
- Castle captured by the French, 1547
- Gospel spread through house-preaching, ballads, and books.
- Elders chosen in house churches
- Several Scottish nobles became Protestant ("Lords of the Congregation")
- "**First Covenant**": Edinburgh, 1557

V. Mary, Queen of Scots

Born Dec. 8, 1542, a week before her father died.

Sent to France for safety and education, 1548.

Married Francis II in 1558 (she was 16, he was 14); became Queen of France, 1559

Mary of Lorraine died, 1559; Protestants ruled Scotland, supported by Elisabeth I & England

Francis died in 1560; Mary returned to Scotland in 1561; Mass celebrated in the palace

Married Henry Stuart (Lord Darnley), 1565

Mary's secretary, Rizzio, murdered, 1566

James (VI), her son, born 1566

Darnley murdered by Earl of Bothwell, 1567

Mary "abducted" by Bothwell, and married, 1567

Mary abdicated, and fled to England, 1567

Executed by Elizabeth for plots against her, 1584

VI. The Official Reformation

John Knox returned in 1559, preached against "idolatry"; widespread acceptance of

Reformation doctrine, hostility to the Catholic Church and French political influence

Mary of Lorraine deposed, French army defeated with help of English navy; treaty called for

meeting of Parliament; Scottish Parliament met in July 1560

Scots Confession adopted.

Contents: Cochrane, *Reformed Confessions*, pp. 166ff.

Anti-Protestant laws repealed; mass & papal authority abolished (in 1561, Mary promised not to oppose these actions)

First General Assembly met in December, 1560

6 ministers, 36 elders Approval of preachers & readers

Book of Common Order approved by Parliament, 1565

Contents: Knox, *Works*, IV, pp. 141ff; VI, pp. 275ff.

First Book of Discipline approved by Parliament, 1567

Contents: Knox, *Works*, II, pp. 183ff. IV, pp. 149ff.

VII. Later Developments

Second Book of Discipline, 1578 (Approved by G. A., 1581; by Parliament, 1592)

First National Covenant, 1580-81 (Johnston, *Treasury*, pp. 48ff.)

1. The “Catholic Evangelicals” (1521-1541)

Generally, they combined belief in salvation by grace with belief in the authority of the papacy and in transubstantiation.)

In 1541, the Colloquy of Regensburg (Ratisbon) was attended by Catholics: Contarini, Gropper, and Pighius; and by Protestants: Calvin, Melancthon, and Bucer.

There was agreement on original sin, free-will (negative!) and justification. They could not agree on the Lord's Supper.

2. Ignatius Loyola (1491-1556) and the Jesuits

Loyola, a Spaniard, was wounded in battle, 1521, read Life of Christ & biographies of saints during recuperation.

At a convent in Manresa, he spent 3 days in confession before image of Mary, and had a series of mystical experiences.

Found relief from conscience in obedience to superiors, and to the Church.

Spiritual Exercises--directions to have a similar experience--4 weeks of meditation on

(1) sin and hell, (2) the life of Christ, (3) the Passion, and (4) the Resurrection and Ascension

Pilgrimage to Rome and Jerusalem, 1524

Education at Barcelona, Alcala, Salamanca, and Paris, 1528-1535

In 1534, Loyola and 6 others took vows of poverty and chastity--the beginning of the Society of Jesus

Military-style organization

Special vow of obedience to the Pope, who officially recognized them in 1540.

Became educators of the upper classes, and thus came to have great political influence. There were 400 Jesuit schools by the 17th century

The Society was banned in 18th C. in France, Portugal, Spain, and by Pope in 1773 because of political activities; it was reinstated in 1814.

Missionary work:

Jesuits like Canisius won back territory influenced by Protestantism.

Francis Xavier (1506-52) India and Japan

Jacques Marquette (1637-1665) North America

3. The Council of Trent

Called by Pope Paul III, at the insistence of Charles V.

Located in Austrian Tyrol, within HRE, but south of the Alps for access to Rome

Three periods: 1545-47, 1551-52, 1562-63

Only prelates voted, one man, one vote (not by nations)

Reformation History The Catholic Counter-Reformation, cont.

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Council of Trent: First Period 1545-47

Scripture and tradition (re: faith and morals) of equal authority

Vulgate, with Apocrypha, official version of Scripture

Church has the sole right to interpret Scripture

Original sin

Justification

 cooperation with grace necessary

 includes sanctification

 justification by faith, hope, and love

Seven sacraments defined; decrees regarding Baptism and Confirmation

Council of Trent: Second Period, 1551-52

Called by Pope Julius III. Italy heavily represented, a few Germans and Spaniards, no French.

Decrees regarding the Eucharist, Extreme Unction, Penance

 Transubstantiation affirmed; the sacrifice of the Mass

Council of Trent: Third Period, 1565-63

Called by Pope Pius IV; included Italian, Spanish, German, and French bishops

Denial of cup to the laity

Mass:

 a true sacrifice, offered for the dead

 in Latin, by a priest only

Sacrament of Orders, Sacrament of Matrimony

Invocation of Saints, Veneration of relics and images

Indulgences reaffirmed, office of seller abolished

Clerical celibacy reaffirmed

Reforms:

 Residence of bishops required

 Each diocese to have a seminary

 Revision of the *Index*

4. The Papacy (Refer to chart for list of Popes)

Leo X 1513-21

Concordat with Francis I gave the French King power of ecclesiastical appointment—this led to some correction of abuses

The construction of St Peter's Basilica in Rome led to the sale of indulgences.

Adrian VI 1522-23

Tried without success to correct abuses (e.g. sale of church offices)

Adrian was Dutch--the last non-Italian Pope until John Paul XXIII

Clement VII 1523-34

Sack of Rome in 1527 left Clement a prisoner of Charles V
 Refusal to grant divorce to Henry VIII led to loss of England from the papacy
 He also lost Sweden and several German territories
 Promised to call a council to settle differences, but never did, largely because of opposition from Charles V and Francis I

Paul III 1534-49 (Father of 4 illegitimate children)

Appointed Papal Reform Commission, which reported with recommendations for reforms in 1537. Since the reforms would have hurt him financially (e.g. no more appointments of relatives to lucrative church offices) Paul III did not implement them
 Gave official recognition to the Jesuits
 Strengthened the Inquisition in Rome
 Called the Council of Trent, which began in 1545

Julius III 1550-55

One of 3 papal legates at First Session of Trent
 Second Session of Trent--Lutherans were present

[Marcellus II 1555]

Paul IV 1555-59

Used Swiss and German mercenaries to fight Spain
 Regarded attack by the Duke of Alva on Rome as a sign from God to proceed with reform
 Published *Index of Forbidden Books*
 Outlawed simony, reduced expenditures
 Banned prostitution, immoral entertainments, usury, hunting and dancing from Rome
 Confined Jews to ghettos

Pius IV 1559-1565

Concluding session of the Council of Trent
 Canons and decrees of Trent approved by the Pope, 1564
 New and more moderate *Index*
Roman Catechism--for education of the clergy
 Began work on new Breviary and Missal

5. New religious orders

A. Oratorians

Founded by Philip Neri; recognized by the Pope in 1575

Oratories: special places of prayer, with a loosely structured community gathered for prayer, confession, and sacred dramas accompanied by music (hence, Handel's oratorios; Palestrina, the composer, was a member.

B. Capuchins

Founded by de Basilio in 1528

Noted for extreme asceticism, powerful preaching.

Bernadino Ochino, vicar-general, became a Protestant in 1542.

6. Counter-Reformation "Spirituality"

A. Mysticism

St. Teresa of Avila (or, of Jesus) 1515-1582

Became Carmelite nun in 1535

Speculations, ecstasies, visions

Formulated "mystical ladder"

Prayer of Recollection--concentration on God

Prayer of Quietude--soul passive, half-asleep

Prayer of Union--overwhelmed by love

Prayer of Ecstasy--revelation of deeper truth

Founded "Discalced Carmelites" 1562

St. John of the Cross a follower

Francis de Sales (1567-1622), bishop of Geneva, wrote

Introduction to the Devout Life for laymen (1609)

B. Miracles

[Chadwick, p. 295] [see Warfield, *Counterfeit Miracles*]

C. Devotion: encouragement of weekly communion, the rosary, devotion to Mary.

[see Willa Cather, *Death Comes for the Archbishop*]