

# THE REFORMATION

*LUTHER'S CONVERSION AND PROTEST 1516-1563*





1517 95 Theses of Martin Luther begins German Protestant Reformation

1521 Diet of Worms condemns Luther

1521 Ferdinand Magellan claims the Philippines for Spain, first mass and subsequent conversion to Catholicism, first in East Asia

1522 Luther's NT, German NT translation

1525 Anabaptist movement begins

1526 Tyndale's NT, English NT translation from 1516 Greek text of Erasmus, first printed edition, used as a vehicle by Tyndale for bitter attacks on Catholicism, reflects influence of Luther's NT in rejecting priest for elder, church for congregation, banned in 1546 by Henry VIII

1530 Augsburg Confession, Luther founds the Lutheran Church

1531 Huldrych Zwingli, Protestant Reformation in Switzerland, independent of Luther

## PRE-REFORMATION CHRISTIANITY

- The Landscape of Early Medieval Life
- Christianity on the Eve of the Reformation
- Christian Humanism



## POPE LEO X

- Giovanni de Medici
- Pope Leo X 1513-1521
- "Since God has given us the papacy, let us enjoy it."
- His Extravagance offended Cardinals who plotted assassination (but alas they fell victim to food poisoning)
- Sold Offices and Indulgences to pay for St. Peter's



- Leo X (1475–1521)
- Prodigal pope who sought income from indulgences
- Extravagant son of a notorious Renaissance family, Giovanni de' Medici was made a cardinal at the age of 13 and became Pope Leo X at 38. He has been described as "a polished Renaissance prince," and "a devious and double-tongued politician." Pleasure-loving and easy-going, Leo went on a wild spending spree as soon as he ascended the papal throne.
- Expenses for his coronation festivities alone cost 100,000 ducats—one seventh of the reserve Pope Julius had left in the papal treasury. Leo's plans for rebuilding St. Peter's Basilica were estimated to cost over a million ducats. Within two years as pope, Leo had squandered the fortune left by his predecessor and was in serious financial embarrassment.
- To keep up with his expenditures, his officials created more than two thousand saleable church offices during his reign. The estimated total profits from such offices have been estimated at three million ducats—but still they were not enough for Leo.
- The sale of indulgences provided the pope with yet another source of income. To pay for St. Peter's, offset the costs of a war, and enable a young noble to pay for three offices to which Leo had appointed him, the pope

## CHRISTIAN HUMANISM

- Ad Fontes (Primary Sources)
- Sought Learning not for Knowledge but for Morality and Virtue
- For Christianity, ad fontes means back to the Bible and Early Church Fathers
- Most important humanist: Desiderius Erasmus



## DESIDERIUS ERASMUS

- 1466-1536
- Greatest Scholar of early 1500s
- Moralizing Reformer
  - Neo Platonic view of humans
  - Urged Moral Mastery
- Satirist
  - Praise of Folly (1511)
  - Critic of Superstition, Privilege, Scholasticism, Hypocrisy, Corruption
- Biblical Scholar
  - Published Greek NT 1516 with his own Latin parallel (a very dangerous translation for Metanoia/Paenitentia)
- "Laid the Egg that Luther would hatch"



- Erasmus
- Pious humanist who sparked the Reformation
- "Would that the farmer might sing snatches of Scripture at his plough and that the weaver might hum phrases of Scripture to the tune of his shuttle, that the traveler might lighten with stories from Scripture the weariness of his journey."
- "When I get a little money I buy books," wrote Erasmus of Rotterdam, who took the name Desiderius in his adult life. "If any is left ... I buy food and clothes."
- This illegitimate son of a Dutch priest lived in search of knowledge, in pursuit of piety, in love with books, and oppressed by the fear of poverty. Along the way, his writings and scholarship started a theological earthquake that didn't stop until western European Christendom was split.

## MARTIN LUTHER - EARLY YEARS

- 1483-1546; Born to a German coal miner
- Early Education on a road to Law (with an emphasis on Nominalism) at University of Erfurt
- Enters Augustinian Monastery in Erfurt, the strictest order (after a thunder storm)
- Extraordinarily Self Aware and Scrutinizing



- Thunderstorm conversion

Martin was born at Eisleben (about 120 miles southwest of modern Berlin) to Margaret and Hans Luder (as it was locally pronounced). He was raised in Mansfeld, where his father worked at the local copper mines.

- Hans sent Martin to Latin school and then, when Martin was only 13 years old, to the University of Erfurt to study law. There Martin earned both his baccalaureate and master's degrees in the shortest time allowed by university statutes. He proved so adept at public debates that he earned the nickname "The Philosopher."
- Then in 1505 his life took a dramatic turn. As the 21-year-old Luther fought his way through a severe thunderstorm on the road to Erfurt, a bolt of lightning struck the ground near him.
- "Help me, St. Anne!" Luther screamed. "I will become a monk!"
- The scrupulous Luther fulfilled his vow: he gave away all his possessions and entered the monastic life.

## MARTIN LUTHER- SEEDS OF REFORM



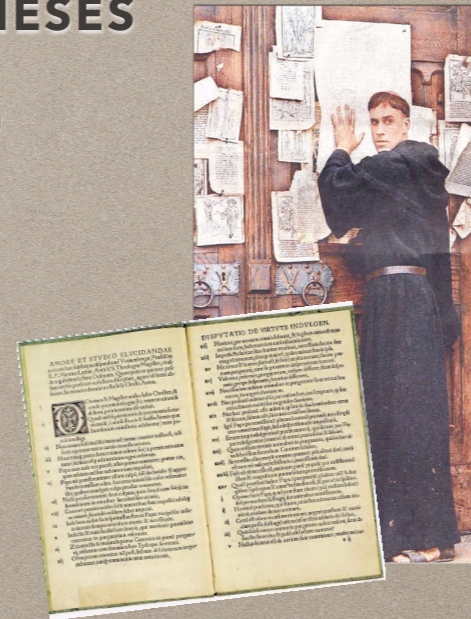
- Pilgrimage to Rome
- Indulgences: not a matter of buying one's way into heaven, but a satisfaction for one's penance.
- Tetzel on a campaign for St. Peter's of Rome.
- Luther feels souls are being misled by the indulgences campaign.
- He draws up 95 theses for debate.
- He tells Tetzel to change - not to stop - his indulgences practice.





## LUTHER POSTS HIS 95 THESES

- The Disputation of Martin Luther on the Power and Efficacy of Indulgences
- October 31, 1517
- Church Door at Wittenberg
- Translated and Published without Luther's consent
- Catapulted Luther to prominence



Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter. In the Name our Lord Jesus Christ. Amen.

1. Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.
2. This word cannot be understood to mean sacramental penance, i.e., confession and satisfaction, which is administered by the priests.
3. Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.
4. The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance,

## 1517-1521 PATH TO PUBLIC FIGURE

- 95 Theses first brings Luther to public attention
- Humanists bring him to prominence
- Theses are translated into German and widely published (without his consent)
- Humanists promote the 95 theses for their own agenda
- Luther doesn't want to attack the church
- Luther will not recant unless shown by Scripture rather than by Canon law
- He gets tipped off that he will be brought to Rome, but Luther flees
- Eck vs. Luther debate pushes Luther into a corner that Luther would not have gone without the push
- Luther supports neither councils nor popes but the authority of scripture is alone authoritative for Christian life
- Response: Pope Leo X gives Luther 60 days to recant or face a final excommunication. Papal bull exsurge domine
- Luther responds with three treatises, including the Address to the Christian Nobility of the German Nation, Babylonian Captivity of the Church (in Latin) to reform the church's worship and sacraments to Baptism, communion, and penance. The Freedom of the Christian which addresses the issue of faith and works.

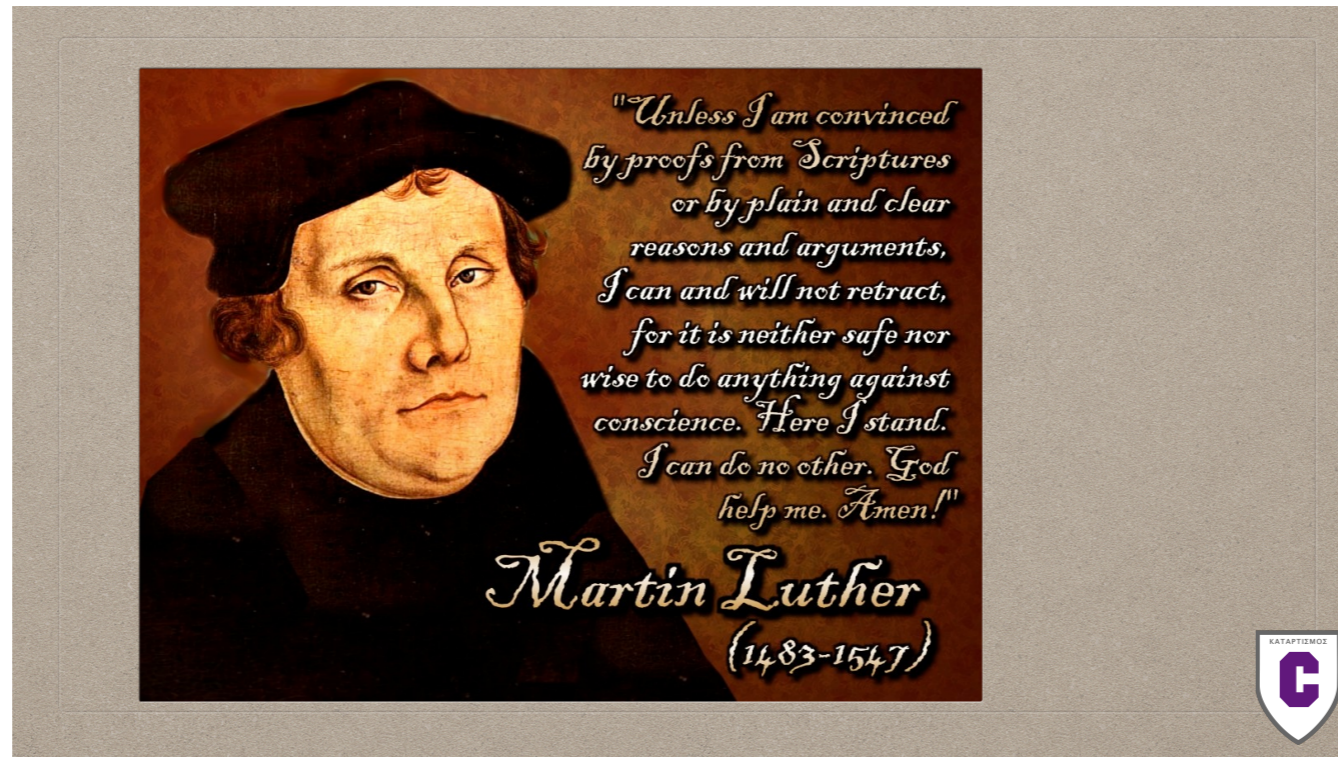


- Before Charles V, Luther is given one last chance to avoid secular condemnation. He was condemned a month later.
  - Luther is abducted (to avoid the fate of Jan Hus) away from the Diet of Worms, by servants of Prince. He remains in hiding for a year. He translates the NT into German while in protective hiding.
  - Four factors to Luther's success:
    - Frederick of Saxony!!! His political protection was crucial to Luther.
    - German anti-Rome sentiment
    - Humanists within the church were like minded in his
    - Printing press widely distributed his writings sells out 4000 copies with more editions to follow in just a few days.
- Most popular, most published author of the early 1520s

## DIET OF WORMS 1521



- The Diet of Worms (1521)
- Was the wayward Luther free to dissent? A German council rendered a judgment.
- by ERIC W. GRITSCH
- A complex constellation of events and circumstances dominated Europe in the first two decades of the sixteenth century. The rediscovery and study of Christian and Roman culture, known as “renaissance” and “humanism,” called into question much of the contemporary Christian culture. Discovery and exploration of a new, nonEuropean world expanded trade and led to what was later called “capitalism.” The Holy Roman Empire, a symbiotic relationship between spiritual and temporal rulers—pope and emperor—was being threatened by a massive invasion of Muslims led by Turkish sultans. Moreover, the unity of Christendom was being imperiled by the fast-growing reform movement started by Martin Luther. In this turbulent era, the diet (assembly) held at Worms in 1521 was one attempt to preserve that unity.



- Legends About Luther

April 1, 1992

Martin Luther became a legend in his own time. Soon after 1517, as the 95 Theses made him famous, stories and pictures began to paint him larger than life.

- One early woodcut portrayed Luther as a young monk holding an open Bible, while rays of light stream from a halo surrounding his head.
- After the Diet of Worms in 1521, a popular pamphlet retold the story of Luther's appearance before Emperor Charles V—with characters and scenes from the Passion of Christ.
- While Luther's followers were eager to make him a saint, his opponents were just as eager to discredit him. One of his earliest biographers, the Catholic critic John Cochlaeus, suggested that Luther seemed peculiar to his monastic brothers because he once suffered a fit during mass. When Luther heard the Gospel lesson (Mark 9:14–29) about

## LUTHER'S THEOLOGY

- Emerged gradually from 1513-1519
- Sole Fide
- Sola Scriptura
- Priesthood of all believers
- Extremely passionate, gritty communicator... to move people, appealing to the heart and the head
- Fills 100 thick volumes in writing
- 3 Misconceptions
  - Private interpretation; no subjective truth (not even his), just THE truth
  - Sought primarily to correct abuses in the church. He rejected the church because of root causes of doctrinal error. It was inherently perverted in that humans can contribute to their salvation. Abuses were merely symptoms of the root cause
  - Sought to establish his own church. Could not be more than one more genuine Christian church. He was calling the one and only church back. He concludes that Leo X's rejection of his propositions showed that Christ's return was close as the church had been taken over by the anti-Christ.



Justification by faith alone

Central truth of Christianity: forgiveness. A concern with human sin (singular). Romans 1:17

Councils and popes had arrogated justification with sacraments, thus he moved toward sola scriptura

If all Christians are priests, then what do the clergy do (instead of mediating grace). They now shepherd and guide.

Romans 13:1. Let every person be subject to the governing authorities... established governments are legitimate.

Two separate kingdoms that should remain distinct. His social and political reform views were actually very conservatives

Challenges to medieval church beliefs:

Sola Scriptura undermined the church's claim that the interpretation of scripture resides in the authority of the church.

## LUTHER VS. ERASMUS

- Initially public considered both on the same mission
- Similarities can't disguise the profound differences
  - Gradual process of improvement
  - Luther's view of human nature was much less optimistic
  - Reckless vs. deliberative
- Erasmus pens "On the Freedom of the Will" almost against his own will. Very moderately and carefully crafted.
- Luther issues "On the Bondage of the Will," a fierce attack on Erasmus.
  - This is the real crux of the matter
  - Any degree of human contribution robs God of his omnipotence. Takes salvation out of God's hands.
  - Are we saving ourselves? Then what's the point of God?
- Catholic Humanists and Protestant Reformers would never collaborate from this point forward



## HULDRYCH ZWINGLI



- 1484-1531
- Native of the Swiss confederation
- Priest in Zurich
- Admired Humanism
- Expository Preacher
- Phases out Catholicism with city council of Zurich
- Marburg Colloquy 1529
- Dies in Battle of Kappel



### Early life and education:

- Born just 50 days after Luther
- His community helped shaped his theology in the small towns of Bern and Basel (where Luther was shaped by his monastery experience)
- Part of the context of his reforms is his Swiss patriotism
- University of Vienna where became acquainted with humanism. Earned his masters in 1506 and serves as a priest at age 22.
- He immersed himself in the study of Greek and the scriptures and the fathers
- He was greatly influenced by humanists and Erasmus and turns to the fontes of the original Greek NT and fathers
- 1515-1518 went to a Marian shrine in Switzerland; gains reputation as a great preacher; lives with a concubine; he is an insider

## PROTEST SPREADS

- How did the message spread?
  - Printed Word
  - Visual Images
  - Spoken Word!!!
  - Hybrid
- How did the movement spread? 4 stages:
  1. Humanist enthusiasm and early support
  2. Street preachers and ambiguous magistrates despite Catholic complaints
  3. Middle strata of society acts for change
  4. Magistrates, facing loss of control, call for a council (which are a foregone conclusion in a city already straining toward reform)



- Why did it spread?
- Prominent anti-clericalism bound together, and ideological glue that holds disparate groups together
- Impatient protest movement
- Polarizing for or against character; in one case a man exposes himself in the midst of the mass; iconoclasm tears down images and would conduct mock trials of statues (off with his head); urinate or defecate into baptismal fonts, use church docs as toilet paper
- It had both critical and constructive components, but the constructive side was much less important, but included the preaching of “the freedom of the Gospel” and “the pure word of God” and “the common man.” Often without any content with what it means. Generic appeal (who’s against the word of God). It’s more anti Catholic than pro Protestant. Just an appeal to the common man to reason for himself.
- By What Means Was it Spread?
- Printed word. First mass propaganda campaign in western history. In the five years prior 1517, 500 pamphlets, after 3000 are printed. Most in German a few in Latin. Always addressed to the common man. Complain about injustice and set forth evangelical ideas. Astounding break with tradition to appeal to the common man, who had not been appealed to before. Literacy rates were only 5% in countryside and 20-30% in cities. Many times one



## THE PEASANTS' WAR

- 1524-1525 from France to Austria. Not a single organized movement
- It was crushed
- A vision of reform closer to Zwingli rather than Luther
- The peasant work boot was its banner of grievance against oppression
- Thomas Muntzer was actively apocalyptic (while Luther was passively apocalyptic)
- Call to Usher in the new kingdom of righteousness; led 9000 into battle of Frankenhausen with farm tools to a complete butchering at the hands of armored cavalry despites assurances that they could not fail.
- Results:
  - Marks the end of the Reformation as a mass social movement from "below."
  - Stigmatizes religious radicalism (even by Luther) and preserves secular authority.
  - Assures that implementation of the reformation would proceed in a controlled, domesticated way in accord with the political authorities.



- Zwingli regarded religion and religion authority. The vast extension
- The political and social aspects of society should be made to conform to the gospel. The peasants sought to realize this not within a single city, but through an entire social order. Its appeal to the gospel gave it fuel. They sought to remake altogether what their society is. It extends the appeal to the common man (that pamphlets appealed to). It spilled over all town walls to the rural setting in which the vast majority lives. By Feb 1525 they demand an entirely new reorganization of society now ordered by the gospel. Reformers were about to get a whole lot more of the common man than they bargained for.
- The list of grievances are very long. Simply restore things to the way they were in the previous century. 12 articles printed more than 10s of 1000s of copies. Goals:

## HENRY VIII



- 1491-1547
- Auspicious Start
- "Defender of the Faith" 1521
- Catherine of Aragon
- The Act of Supremacy 1534
- Anne Boleyn
- Jane Seymour
- Thomas Cranmer



Henry VIII

Defender of the faith

"I do not choose anyone to have it in his power to command me, nor will I ever suffer it."

Many consider Henry to have been a dilettante king, letting his ministers run the country while he hunted stag. In truth he was actively involved in the details of anything that he judged important. Henry demanded the facts be boiled down to their essence. Then he would listen to the issues and make a quick decision, often in the time it took him to dismount from his horse.

The most important decision of his reign, however, he struggled with for years. But once he determined his course, he followed it with a flurry of decisions that forever changed his country.

An auspicious beginning

## JOHN CALVIN

- 1509-1564
- Brilliant student of law in Paris
- 1533 "Sudden Conversion"
- 1536 Publishes The Institutes of Christian Religion (Principles of the Christian Faith)
- TULIP
- Geneva - Moral Magnet
- Enduring Influence



John Calvin Publishes Institutes of the Christian Religion (1536)

Either adored or abhorred, the reformer and his teachings live on in his monumental work.

"There is not one blade of grass, there is no color in this world that is not intended to make us rejoice." These words were penned by a man who has been accused of generating a joyless Christianity. He is remembered as the man who taught predestination, an idea repugnant to modern minds. As historian Will Durant complained, "We shall always find it hard to love the man who darkened the human soul with the most absurd and blasphemous conception of God in all the long and honored history of nonsense."

Yet those who know Calvin well regard him as a saint. Philip Schaff wrote that Calvin "must be reckoned as one of the greatest and best of men whom God raised up in the history of Christianity."

Calvin's Geneva

This controversial theologian was born in 1509 in Picardy, part of France. Calvin was brilliant. Initially he intended to

## JACOB ARMINIUS



- 1560-1609
- Studied under Theodore Beza at Geneva 1582
- Ordained to pastor Amsterdam 1588
- In attempting to defend Calvinistic predestination against the onslaughts of Dirck Volckertszoon Coornhert, modified his view to Predestination based on Divine Foreknowledge
- Remonstrant's Five Articles of 1610 led to TULIP response by Calvinists



Arminius was born at Oudewater, Utrecht, on October 10, 1560. Arminius is a Latinized form of Hermannsoon or Hermansen. His father died while Jacobus was an infant, leaving his mother a widow with small children. A priest, Theodorus Aemilius, adopted Jacobus and sent him to school at Utrecht. His mother was slain during the Spanish massacre of Oudewater in 1575. About that year Arminius was sent to study theology at the University of Leiden by the kindness of friends (Rudolphus Snellius).

Arminius remained at Leiden from 1576 to 1582. His teachers in theology included Lambertus Danaeus, Johannes Drusius, Guillaume Feuguereius, and Johann Kolmann. Kolmann believed and taught that high Calvinism made God both a tyrant and an executioner. Under the influence of these men, Arminius studied with success and had seeds planted that would begin to develop into a theology that would later compete with the dominant Reformed theology of John Calvin. Arminius began studying under Theodore Beza at Geneva in 1582. He was called to pastor at Amsterdam and was ordained in 1588. He was reputed to be a good preacher and faithful pastor. In 1590 he

# THE RADICAL REFORMATION

*RISE OF THE ANABAPTISTS 1525-1534*





Dirk Willems turning to save the life of the drowning deputy who had been sent to arrest him. Despite his act of Christian love, the Catholic authorities still ordered the deputy to arrest Dirk, who they later burned at the stake.

## RADICAL REFORMATION

- Arose among Zwingli's own colleagues
- 1523 They drew different conclusions and suspected Zwingli of selling out to city magistrates (on tithes and pace of reform)
- Central issue: if one is saved by faith alone, what sense did it make to administer baptism to a pre-cognitive infant



### The Anabaptist Movement Begins (1525)

Hated by Protestants and Catholics alike, these “radical reformers” wanted to not merely reform the church but restore it.

Living in an age of religious pluralism, we wonder why people in the sixteenth century would be tortured or drowned over the issue of mode of baptism.

When Luther, Zwingli, and others led their movements away from Catholicism, many practices were changed; but infant baptism, the accepted mode for most of Christian history, was not. Baptizing only adults—that is, people who chose to be baptized—was a radical idea that cut at the heart of both church and state. Yet it was just one of many revolutionary ideas typical of a diverse group called Anabaptists. Their movement is also known as the Radical Reformation.

### Anabaptist Origins

## THE SWISS BRETHREN: FELIX MANZ & CONRAD GREBEL



### Swiss Brethren

They were the first generation of Anabaptists—Conrad Grebel (a patrician's son and Zwingli's former protege), Felix Manz (a clergyman's illegitimate son), George Blaurock (middle-aged ex-priest of peasant origins), Simon Stumpf (parish priest in rural Hongg), Wilhelm Reublin (middle-aged priest in Witikon who was the first Zurich pastor to marry and to persuade parents to refuse baptism of their child), and Johannes Brötli (priest in rural Zollikon)—to name a few. Stumpf, Reublin, and Brötli had achieved reform in their rural parishes through their refusal to send tithes to support Zurich's clergy while Zwingli was still trying cautiously to institute reforms in the mass in that city. Zwingli's insistence on the full support of city council frustrated Grebel and Manz, who concluded that the magistrate's way and Christ's way were not necessarily the same. Relinquishing their first hope of packing city council with likeminded reformers, they met on 21 January 1525 to discuss and pray about their response to city



## THE BAPTISM DEBATE

- 1524 Conrad Grebel and Felix Manz argued from Scripture (Mark 16:16). First have faith and only then be baptized. No explicit mandate infant baptism can be found in Scripture Alone ... so who is really holding to Sola Scriptura?
- Zwingli was compelled to argue on the basis of analogy from circumcision in the OT.
- Why did the issue of infant baptism matter so much?
  - Rite of passage into the community
  - Citizenship was the other side of the coin for fellowship for Zwingli
  - It's like getting a "rock wet" according to Anabaptists
- January 1525 they defy the city's infant baptism law



## OTHER ISSUES

- Radical non resistance... "turn the other cheek; do not resist an evil person"
- Doing away with ordinary vs. extraordinary believers (like the Voluntarily Devout and their "On the Imitation of Christ")
- A literal following after the Christ in Discipleship... only true followers can be Christians
- Accused Luther of a cheap Christianity that let Christians off the hook
- Separatism results from persecution (a product of the Peasants' War) ... no oaths to government... starts to look like the peasants of 1524.
- Swiss Brethren, South German/Austrian Anabaptists, and Hutterites (communities in Moravia and Bohemia)



Peasants War and Anabaptism overlapped considerably both in timing and geography. Opposed most of the same things. But departed on the use of force. They were rejected by both Reformed and Catholic churches and communities. They were persecuted and became a separatist movement. In the wake of the Peasants War, all authorities clamped down on Anabaptists severely.

If the world rejects truth, then truth should reject the world. 100,000

Hutterites abolished personal property. Act 2 and 4. Easier to do amongst a group of refugees. Other Anabaptists were against this practice. Jakob Hutter was persecuted and died 1536.

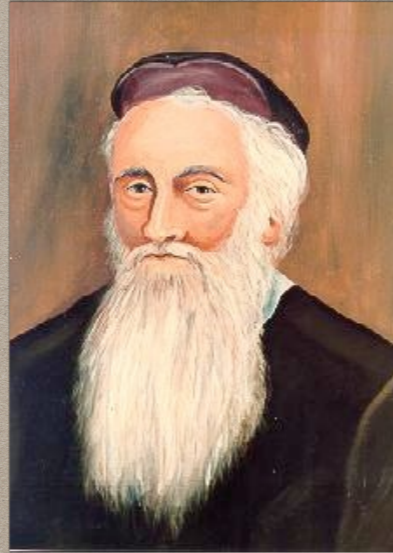
## MUNSTER DEBACLE 1534



- Eschatological Anabaptists attempted to establish a Theocracy in this northern German town
- “New Jerusalem” complete with King David
- Polygamy, Community of Goods, Chiliasm
- Permanently Discredited Mainstream Anabaptists
- Dead bodies hung in cages from St. Lamberts



## MENNO SIMMONS



- 1496-1561; Ordained 1524
- Priestly doubts 1531-36
- Mennonites take their name from him
- Salvaged the non resistant, Biblically based Anabaptist vision of a disciplined church
- 1 Corinthians 3:11
- "True Repentance"
- "Under the Ban" 1557



### Menno Simons

(1496?–1561) Mennonites, the largest group of Anabaptists today, take their name from him and rightly so, for Menno Simons was able after the Münster horrors of 1535 to salvage the nonresistant, Biblically based Anabaptist vision of a disciplined church. Menno Simons' prolific writings and a life consistent with his beliefs brought courage to the many Flemish, Frisian, and North German Anabaptists who had an immense horror of what had happened at Münster. "For no other foundation can any man lay than that which is laid, which is Jesus Christ" (1 Corinthians 3:11) appeared as Menno Simons' motto in his writings. In simple language he explained basic doctrines and ethical standards of the "new man" in Christ for the scattered and confused "covenanters" of the Netherlands. His Foundation of the Christian Doctrine of 1539 continues to have its usefulness for Mennonites today. Ordained a priest in 1524 in his native Friesland, Simons did not touch the Scriptures for his first two years for fear that he

## REFORMATION SPREADS OUT OF CENTRAL EUROPE

- Does not take off until the 1550s (all remained overwhelming Catholic)
- The Low Countries (Netherlands, Holland, and Flanders)
  - Highly literate, urban population... ideas spread
  - Strong Humanism centers (Erasmus' home)
  - Augustinian monasteries helped spread Luther's ideas (first two Protestant martyrs)
- France
- England



# THE COUNTER REFORMATION

*THE CATHOLIC CHURCH REFORMS 1540-1563*



## IGNATIUS LOYOLA



- 1491-1556
- Fascinated by Holy Chivalry
- Fierce Asceticism proved formative
- Formed a small band (including Francis Xavier) bound to poverty, chastity, and obedience
- "Society of Jesus" or Jesuits 1540
- Spiritual Exercises



Ignatius of Loyola

Founder of the Society of Jesus (the Jesuits)

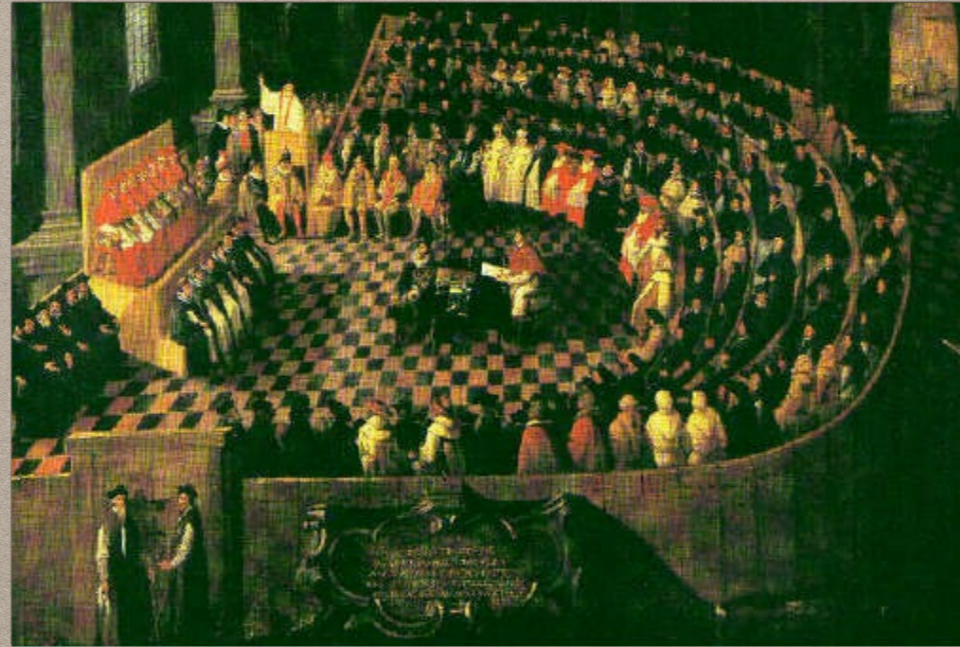
"Without seeing any vision, he understood and knew many things, as well spiritual things as things of the faith."

—Ignatius of Loyola, writing of himself

"Soul of Christ, make me holy."

So says the first line of a prayer that Ignatius of Loyola recommends to those who take up his Spiritual Exercises, one of the most influential devotional books in the church's history—it's still being published, and followed, some 460 years after he first conceived it.

In fact, whatever Ignatius touched seemed to be set apart as something special: the order he founded, the Society of Jesus, became one of the most influential of Catholic orders.



**COUNCIL OF TRENT 1545**





## COUNCIL OF TRENT

- The Catholic Reformation or Counter-Reformation called in 1537 but delayed 8 years
- Pope Paul III Commissions Concerning the Reform of the Church
  - Popes and cardinals had become too worldly;
  - bribery to gain church office was widespread;
  - monasteries had lost their discipline;
  - and the selling of indulgences was widely abused.



### The Council of Trent Begins (1545)

Responding to the Reformation, the council charted the Catholic church's course for the next 400 years.

If 1517 marks the beginning of the Protestant Reformation, then 1540 (the founding of the Jesuit order) and 1545 (the opening of the Council of Trent) mark the beginning of the Catholic Reformation, also known as the Counter-Reformation.

When Luther sounded the call for reform, not all Catholics fled their church and became Protestants. Instead, many stayed, hoping for renewal. Pleasure-loving Pope Leo X was not the right person to bring reform. But a later pope, Paul III (1534–1549), appointed a commission to examine the state of the church. The commission's report, *Concerning the Reform of the Church*, was pointed: Popes and cardinals had become too worldly; bribery to gain church office was widespread; monasteries had lost their discipline; and the selling of indulgences was widely abused. (Protestants obtained a copy and published it as evidence of the church's corruption.)

## COUNCIL OF TRENT

- Resolutions
  - Reform!!! Abolished Indulgence sellers, Clerical Corruption, Favors to Relatives, Mistresses
  - Reaffirmation!!! Seven Sacraments, Transubstantiation, Latin Mass, Sacrificial Understanding of Mass, Justification was NOT by Faith Alone, Latin Vulgate Bible, No Private Interpretation, Sola Scriptura denied, Church exists before Scriptures
- Results
  - Brought Much Needed Reform
  - Cemented the Gulf Between Catholics and Protestants
  - Defined the Church through Vatican II in 1960s



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- If 1517 marks the beginning of the Protestant Reformation, then 1540 (the founding of the Jesuit order) and 1545 (the opening of the Council of Trent) mark the beginning of the Catholic Reformation, also known as the Counter-Reformation.
- When Luther sounded the call for reform, not all Catholics fled their church and became Protestants. Instead, many stayed, hoping for renewal. Pleasure-loving Pope Leo X was not the right person to bring reform. But a later pope, Paul III (1534–1549), appointed a commission to examine the state of the church. The commission's report, Concerning the Reform of the Church, was pointed: Popes and cardinals had become too worldly; bribery to gain church office was widespread; monasteries had lost their discipline; and the selling of indulgences was widely abused. (Protestants obtained a copy and published it as evidence of the church's corruption.)

## WERE THE REFORMATIONS A SUCCESS?

- Christendom View:
  - No one wanted division, but unified doctrine and worship; No group got what they wanted
  - Endless doctrinal controversies and religious wars; anti authoritarianism; moral laxity
- Respective Traditions' Views:
  - Protestants' ultimate goal of eternal salvation of Christian men and women... immeasurable, but most rural adherents were ignorant of the basics of the faith
  - Catholicism redirected rather uprooted personal piety
  - Anabaptism was most successful since it was "self selecting." Other devout minorities also flourished and exercised vastly disproportionate historic influence



## REFORMATION'S LEGACY

- Transformation of the Western World
- Multiplicity of Churches
- Doctrinal Pluralism... eventually Relativism
- Increasingly Secular Political Order
- Diminishing Influence of Religion in Public Life
- Domesticated and Marginalized Christianity for the sake of Social and Political Coexistence



# THE AGE OF REASON

*THE RISE OF WESTERN INDIVIDUALISM 1650-1790*



# THE AGE OF REASON



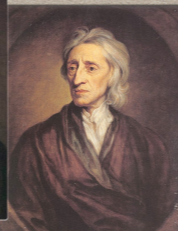
1670



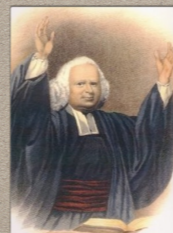
1690



1710



1730



1750



1770



## AGE OF REASON

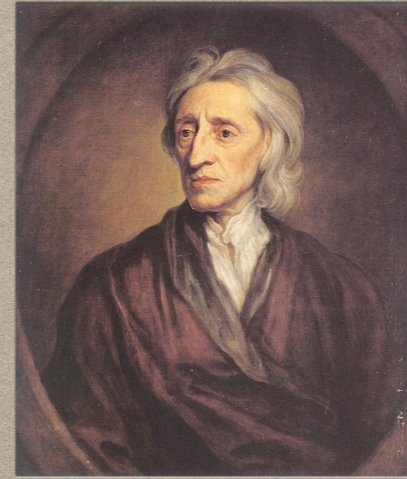


- Response to Sectarian Violence of 1600s
- Sir Francis Bacon
  - Scientific Method
- Blaise Pascal
  - The Wager
- Sir Isaac Newton
  - Natural Laws
- John Locke
  - Christian Basis for Unity based on Reasonable Principles



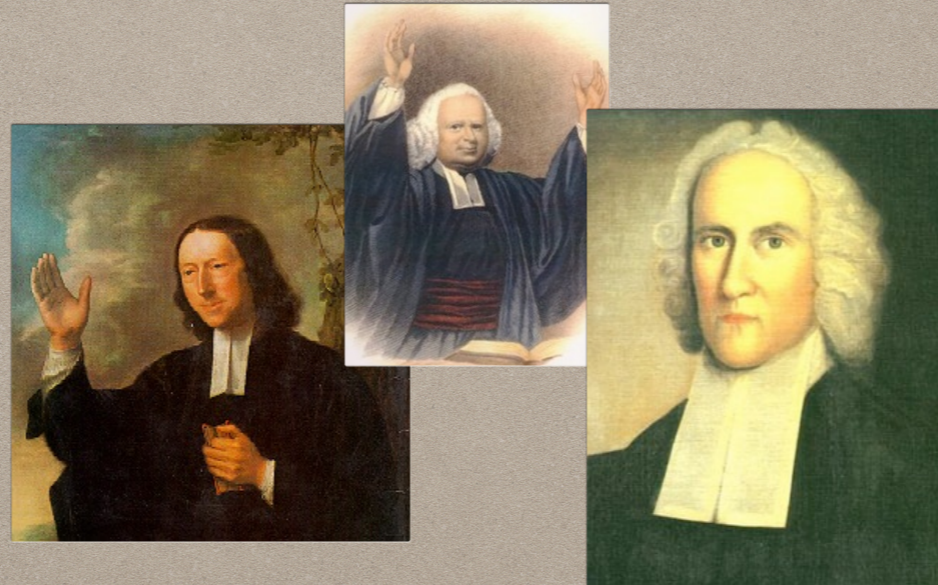
## JOHN LOCKE

- Supernatural Rationalist who sought to promote unity in Europe via a common sense reasonable approach to understanding the Gospel
- The Reasonableness of Christianity (2 essentials):
  - Belief in Jesus as Messiah
  - Obedience to clear commands
- He influences the Hermeneutics of Restorationists



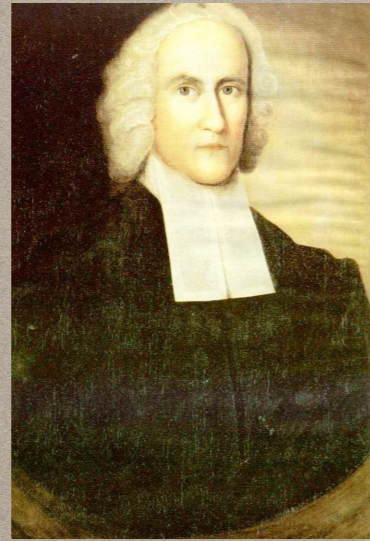


## GREAT AWAKENING



- John and Charles Wesley Experience Conversions (1738)
- They were ordained ministers and missionaries. Then their hearts were “strangely warmed,” and their changed lives gave rise to a worldwide movement.
- by ROGER J. GREEN
- John and Charles Wesley were two of nineteen children born to Samuel and Susannah Wesley. Samuel pursued the labors of an Anglican clergyman in Epworth, England, while Susannah, ever the model Christian, formed both the spiritual and academic inclinations of her children.
- Although quite different in temperament, John and Charles pursued similar academic and religious interests. Both entered Christ Church, one of Oxford’s largest colleges; John began in 1720 and Charles in 1726. After receiving his education, John was elected Fellow at Lincoln College, Oxford, and ordained two years later.
- “Holy Club” and Failed Mission

## JONATHAN EDWARDS



- 1703-1758
- "Greatest American Mind"
- Northampton, Mass
- Dispassionate Revivalist who sparked The Great Awakening (despite Enlightenment's de-emphasis on supernatural)
- "Sinners in the Hand of an Angry God"
- Freedom of the Will 1754 on divine sovereignty
- President of Princeton



- Jonathan Edwards  
America's greatest theologian

"[I wish] to lie low before God, as in the dust; that I might be nothing, and that God might be all, that I might become as a little child."

- At age 14, Jonathan Edwards, already a student at Yale, read philosopher John Locke with more delight "than the most greedy miser finds when gathering up handfuls of silver and gold, from some newly discovered treasure."
- He also was a young man with profound spiritual sensitivities. At age 17, after a period of distress, he said holiness was revealed to him as a ravishing, divine beauty. His heart panted "to lie low before God, as in the dust; that I might be nothing, and that God might be all, that I might become as a little child."
- This combination of intellect and piety characterized Edward's whole life.

# RESTORATION MOVEMENT

*THE STONE-CAMPBELL MOVEMENT 1801-1950*



## ALEXANDER CAMPBELL

- Scottish Irish Background
- Thomas Campbell, his Father, and he both emigrate to US in 1807 and both break with the Presbyterian Church
- Unites with Barton Stone and Walter Scott to form Churches of Christ



- Alexander Campbell  
Christian

"The union of Christians with the apostles' testimony is all-sufficient and alone sufficient to the conversion of the world."

- Separated by the Atlantic Ocean, Presbyterian preacher Thomas Campbell and his son Alexander simultaneously came to the same conclusion: the future was not with Presbyterianism.
- Why these two Irish men concluded that, and what they did about it, created one of the most powerful movements in American religious history—and a uniquely American denomination.
- Just Christians

# AMERICAN EVANGELICALISM AND PENTECOSTALISM

*GREAT AWAKENINGS THROUGH RECENT EVENTS*





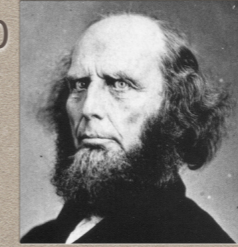
Agnes Ozman (1870-1937) was a female student at Charles Fox Parham's Bethel Bible School in Topeka, Kansas. Ozman was considered by many as "the first to speak in tongues". Her experiences sparked the modern Pentecostal-Holiness movement, which began in the early 20th century.

Agnes Ozman.jpg

Her parents were farmers, and since childhood, Agnes and her six siblings attended the Methodist Episcopal Church in Nebraska, Wisconsin. As a young woman, Ozman participated in biblical institutions and eventually attended the Bethel Bible School in Kansas.

Parham, Ozman's teacher at the school, taught his students in line with the Holiness movement, from which he

- First Great Awakening: 1730 through 1743 (more through educated elite of New England - Jonathan Edwards, George Whitefield, Wesleys)
- Second Great Awakening: 1800-1840, from 2000 to 40,000 denominations, women's right movement and abolitionist movement (Barton Stone, Charles Finney)
- Third Great Awakening: 1850s to 1900s; one million converts, even more new denominations, and social gospel a la YMCA (Dwight Moody, R A Torrey, Billy Sunday)
- Fourth Great Awakening: 1960s to 1970s

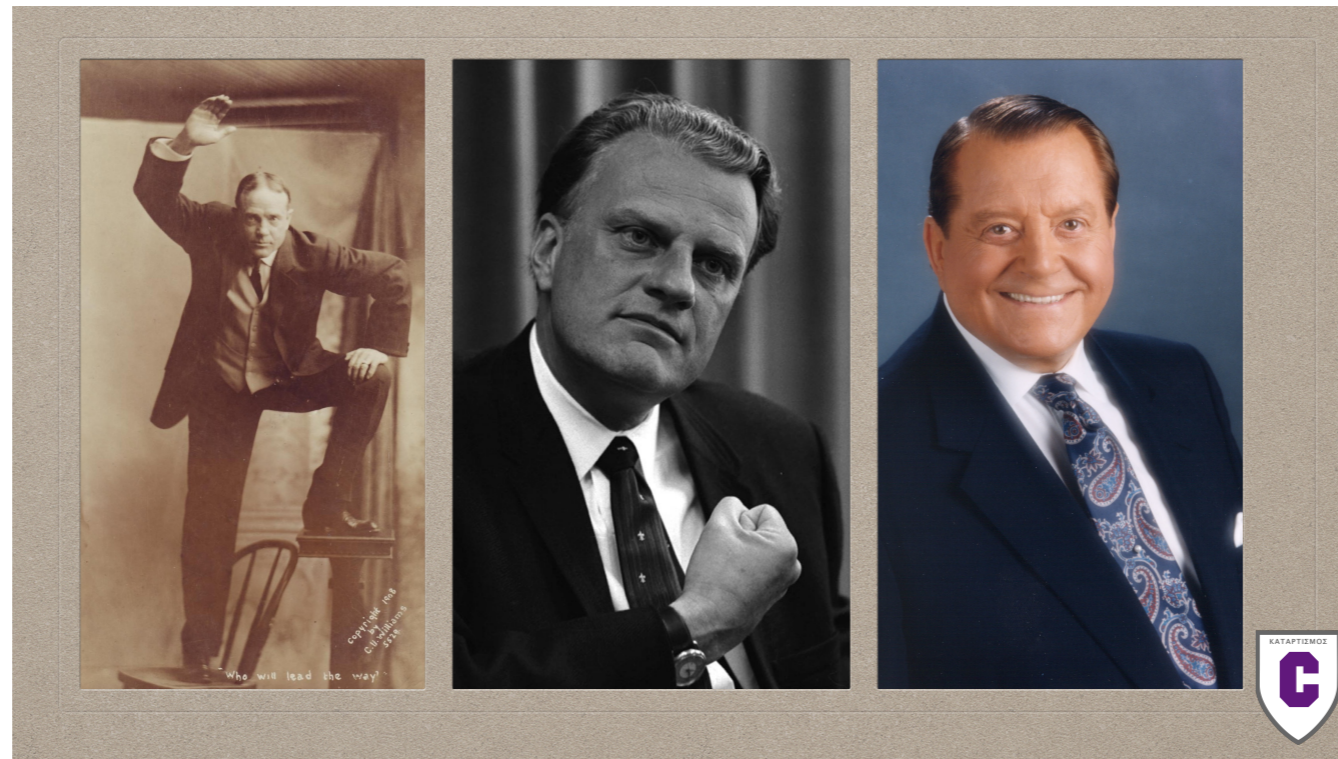


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Fourth Great Awakening: 1960s to 1970s



Billy Sunday 1862-1935; Billy Graham (evangelicalism); Bill Bright (Campus Crusade; Four Spiritual Laws).

1. God loves you and offers a wonderful plan for your life. (John 3:16, John 10:10)

2. Man is sinful and separated from God. Therefore, he cannot know and experience God's love and plan for his life.  
(Romans 3:23, Romans 6:23)

3. Jesus Christ is God's only provision for man's sin. Through Him you can know and experience God's love and plan for your life. (Romans 5:8, I Corinthians 15:3-6, John 14:6)

4. We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives. (John 1:12, Ephesians 2:8,9, John 3:1~8, Revelation 3:20)

The booklet ends with a prayer of repentance (prayer on next slide).



*The following explains how you can receive Christ:*

- *You Can Receive Christ Right Now by Faith Through Prayer (Prayer is talking with God)*
- *God knows your heart and is not so concerned with your words as He is with the attitude of your heart. The following is a suggested prayer:*
- *Lord Jesus, I need You. Thank You for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord. Thank You for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person You want me to be.*
- *Does this prayer express the desire of your heart? If it does, I invite you to pray this*
- *prayer right now, and Christ will come into your life, as He promised.*
- *Now that you have received Christ...*



**INTERNATIONAL  
CHURCHES OF CHRIST**

*A DISCUSSION OF RECENT LESSONS LEARNED*

