





Salvation is by **faith alone**,
in **Christ alone**,
by **grace alone**,
on the authority of **Scripture alone**,
and for the **glory of God alone**.

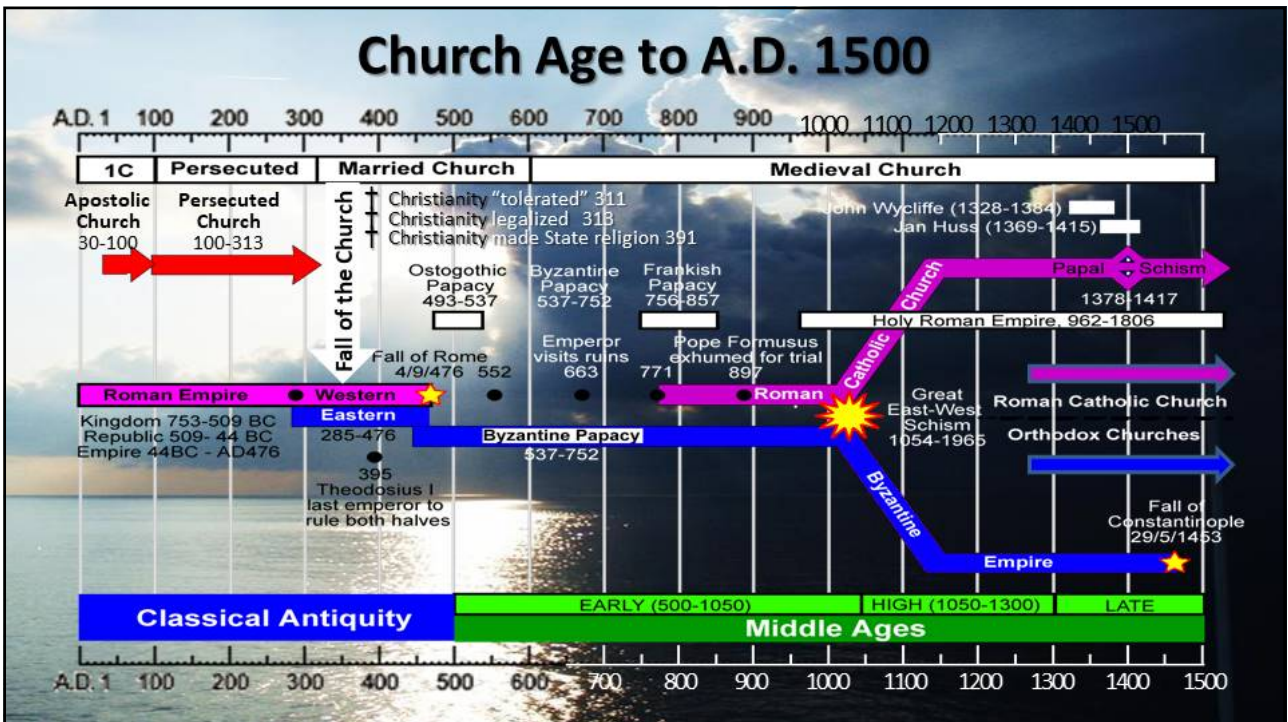
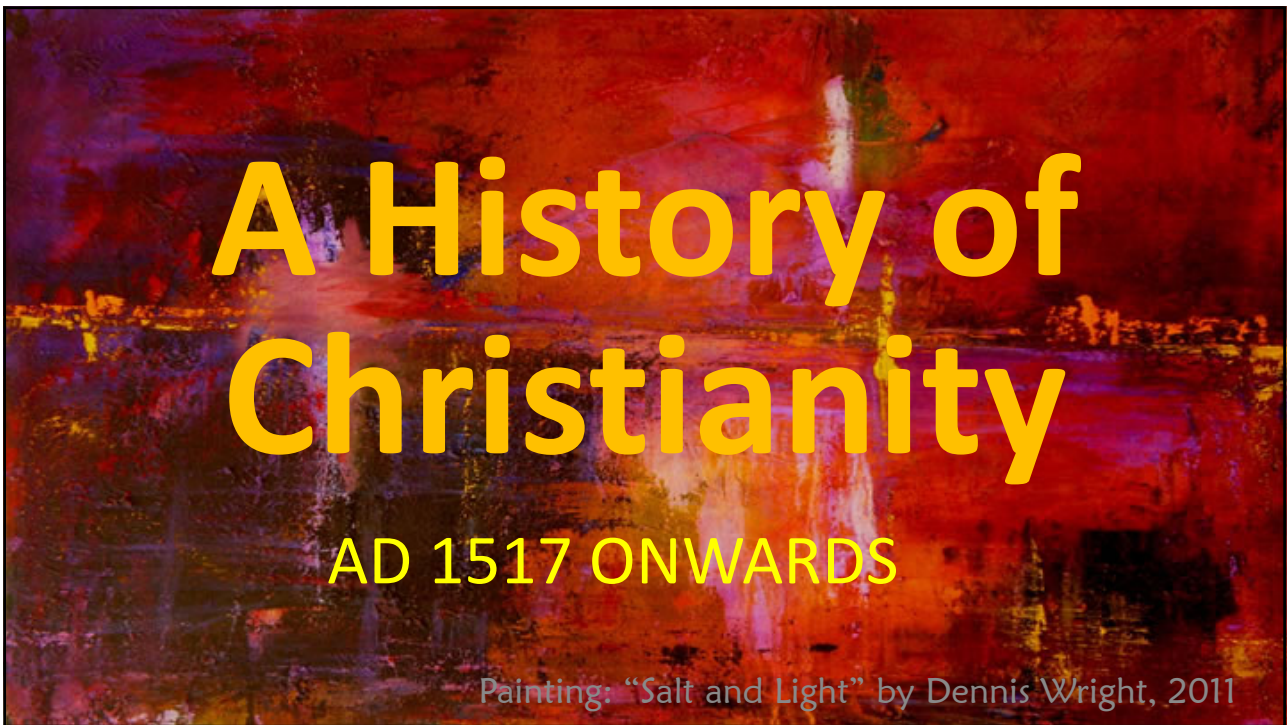
Key themes from 2 Kings 22:

- The importance of Scripture
- Cycles of “falling away” and repentance (conflict - acting against the Word of God - and reform)
- There is always a remnant in every age, e.g., Noah, Isaiah, unknown faithful people in the early middle ages (“dark ages”) and the martyrs of the Reformation

Rebellion



REFORM










Effects of legalisation on the Western “Church”

- Jesus’ *ekklesia* was persecuted; Rome became the persecutor;
- Special symbiotic relationship between church and state;
- Scripture was held and interpreted by the Church;
- The Church hierarchy ruled over the laity (*Nicolaitans*);
- Priests were enshrined as mediators between man and God;
- Paid priests – not called by the Spirit;
- Worship in temples instead of homes;
- Altars and “sacrifices”;
- Worship of semi-deities: Mary and the saints;
- Religion became special knowledge (e.g., Latin) – mysteries.

The Bible as battlefield

- The first three centuries of Christianity, Scripture was venerated and circulated widely, both orally and in writing.
- Multiple copies of the New Testament Gospels and epistles were in wide circulation, as were collections of them held in various centres.
- As Western religion became more and more corporatised, The Catholic Church tried to take control... emphasizing tradition and elite interpretation.
- The Eastern Church(es) maintained the original Greek version.
- Scripture (the NT) became one more area of difference!

Council		Date	Result
Nicea 1 st Ecumenical Council		325	Resolved Trinitarian controversy and condemned Arianism; promulgated the Nicene Creed
Constantinople 2 nd Ecumenical Council		381	Further repudiated Arianism and affirmed divinity of the Holy Spirit; promulgated a revised version of the Creed
Ephesus 3 rd Ecumenical Council		431	Condemned Nestorianism and affirmed that Mary is Theotokos (God-bearer, or in Latin, Mother of God)
Chalcedon 4 th Ecumenical Council		451	Further repudiated Nestorianism and its opposite, monophysitism (the blending of Christ's human and divine natures into a single substance), promulgated the Chalcedonian statement on Christology
Constantinople 5 th Ecumenical Council		553	Condemned the Three Chapters (more Nestorianism)
Constantinople 6 th Ecumenical Council		692	Condemned monothelitism (the conflation of human and divine into a single will in Christ)
Nicea 7 th Ecumenical Council		787	Condemned iconoclasm and affirmed the orthodoxy of venerating icons

Heresy

“Theological or religious opinion or doctrine maintained in opposition, or held to be contrary, to the ‘catholic’ or orthodox doctrine of the Christian Church, or, by extension, to that of any church, creed, or religious system, considered as orthodox.”

Heretics were persecuted by Rome for:-

- Threats to the Roman Church by actions such as:
 - Reading Scripture (even possessing notes or copies);
 - Disputing Roman Catholic Church authority, dogma or tradition (including most of the Seven Sacraments);
 - Disputing the authority and secular roles of clergy;
 - Lay preaching or teaching the Word of God;
 - Participating in home *ekklesia*;
 - Celebrating Jesus on Hebrew rather than pagan holidays;
- And, of course, real heresies as well.

While Rome introduced “heresies” of its own:

**Typical
non-
biblical
Roman
Catholic
Church
dogma**

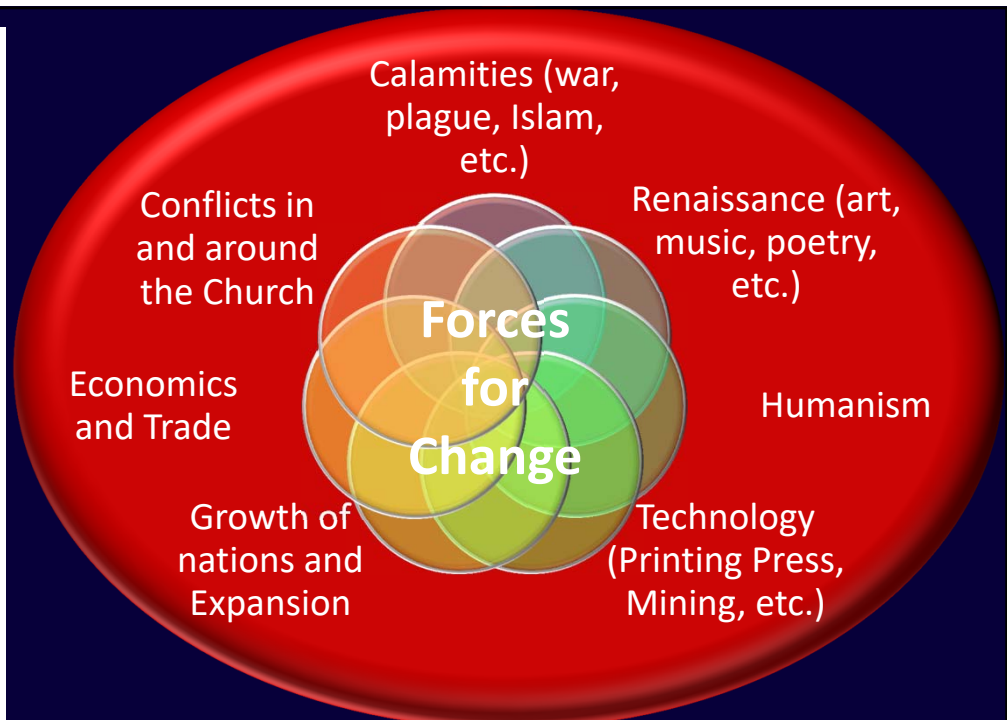
- † 220 Origen introduces infant baptism
- † 321 Constantine changed Sabbath to Sunday, “to respect the venerable Day of the Sun.”
- † 325 Council of Nicea made Sunday Sabbath and Easter Sunday* dogma.
- † 373 Ephraem declares Mary “Mediatrice of the... world.”
- † 380 House churches outlawed.
- † 391 Theodosius I makes Christianity the State religion.
- † 431 Doctrine of Mary as *Theotokos* (God-bearer).
- † 500 Common priestly dress code.
- † 594 Doctrine of bodily assumption of Mary.
- † 607 Boniface III becomes first Catholic “Pope”.
- † 709 Kissing pope’s foot begins.

* Specifically, Sunday after the first full moon after the vernal equinox.

**Typical
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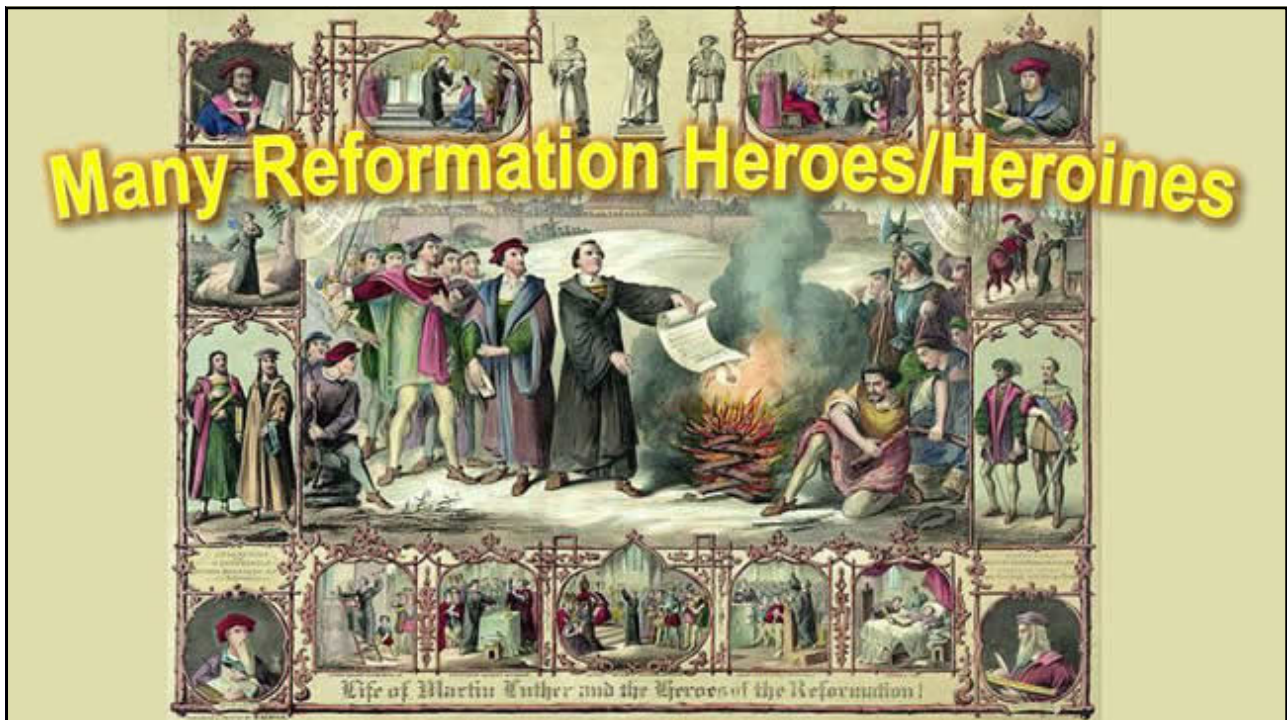
- † 786 Worship of images and relics develops.
- † 787 Second Ecumenical Council declared saints “have power to make us friends with God the King of all.”
- † 850 Use of holy water develops.
- † 995 Dead saints canonized.
- † 998 Fasting on Fridays declared.
- † 1070 Celibacy of priesthood initiated.
- † 1170 “No one should be venerated as a saint without the approval of the Roman Church.”
- † 1190 Sales of indulgences begin.
- † 1215 Doctrine of transubstantiation declared.
- † 1229 Lay people forbidden to read the Bible.
- † 1414 Communion cup forbidden to lay people.
- † 1439 Doctrine of purgatory declared.
- † 1545 Tradition granted equal authority with the Bible.

**Forces
for
Change**



**Conflict
in the
Church**

- The Catholic Church faced internal and external pressures.



The acknowledged start of the reformation

- The conventional date of the start of the reformation is October 31, 1517, when Augustinian monk and university professor Martin Luther in Wittenberg, Germany, publicly posted a lengthy list of academic arguments against Catholic Church practices.
- That is the event widely marked in this year's 500th anniversary commemoration of the reformation, which split Western Christianity and led to more than a century of religious warfare across Europe.

Multiple reformations

- Rather than a single Reformation that suddenly divided the Western church into two different parts, many historians now speak of multiple reformations.
- Increasingly, scholars trace the seeds of dissent to church reformers from previous centuries. Prior to Luther (who was born in 1483 and died in 1546), reformers in the Middle Ages included:
 - Peter Waldo in northern Italy (circa 1140-1205)
 - John Wycliffe in England (circa 1330-1384) and
 - Jan Hus in Bohemia (Czech Republic) (1370-1415).

Luther's pivotal role

- Luther did play a pivotal role in the historical narrative. He initially railed mostly against one corrupt Catholic Church practice – the sale of indulgences.
- Soon thereafter, he questioned the integrity of the papacy and the priesthood, arguing that ordinary Christians could have a more direct, unmediated relationship with God.
- He soon was arguing that popes and grand councils were fallible, and only the Bible was infallible.
- Pope Leo X excommunicated him, but Luther's arguments spread throughout Europe. Other active reformers included Ulrich Zwingli in Zurich and John Calvin in Geneva, whose beliefs came to be known as Reformed Christianity.

The Five Solas

While various reformers vehemently disagreed on theological issues, several doctrines were accepted by most Protestants:

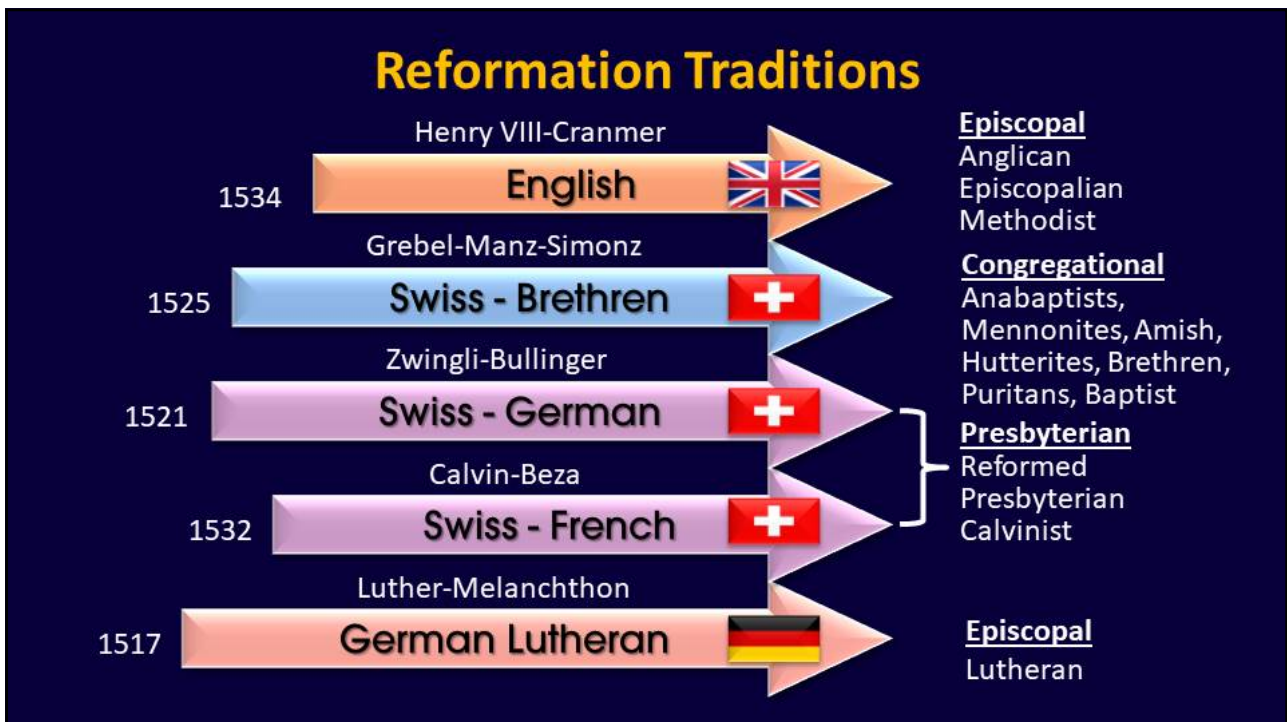
- “Scripture alone” (*sola scriptura*) holds that the Bible, not the accumulated teachings of popes and church councils, is the source of authority for Christians.
- “Faith alone” (*sola fide*) holds that salvation cannot be earned through good deeds, but is freely granted by God to those who have faith in Jesus Christ.
- “Grace alone” (*sola gratia*) is the idea that salvation is offered by God to each individual willing to accept it. There are no necessary intermediaries such as priests: hence, the role of clergy is simply to minister in service to others.

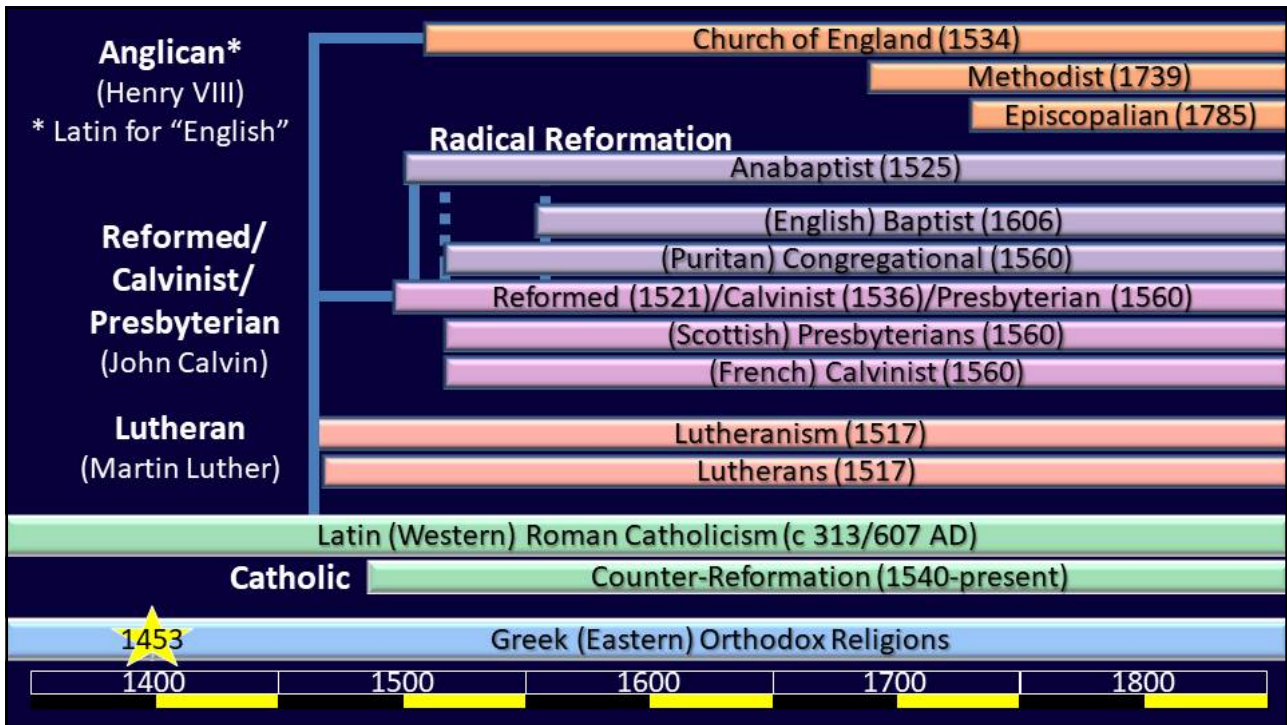
Reform within the Roman church

- In response to Protestantism's spread, reform efforts within the Catholic Church gained ground.
- The Jesuit order (Society of Jesus) was founded to support the pope without question. It played (and still plays) several roles:
 - Jesuits maintained the supremacy of the pope over the council and guided it away from reconciliation.
 - The order implemented major educational reforms.
 - Jesuits overtly and covertly battled Protestantism.
- Changes followed the Council of Trent (1545-1563), which condemned Protestant teachings as heresies but also sought to clarify Catholic teachings. It led to codified versions of the Mass and Catholic breviary (prayer book) that lasted 400 years.

Religious violence

- With religion interwoven in all aspects of life, the Reformation set off religious violence across Europe.
- Through a variety of means, many violent, the Jesuit order won back much of Europe to Rome by 1600.
- Violence culminated in the Thirty Years' War (1618 to 1648), ended by the Treaty of Westphalia that granted minority rights for Catholics, Lutherans and Calvinists in many parts of Europe.
- Still, religiously-based wars continued until the early 18th century, and sectarian tensions have extended into the modern era (e.g., Northern Ireland).





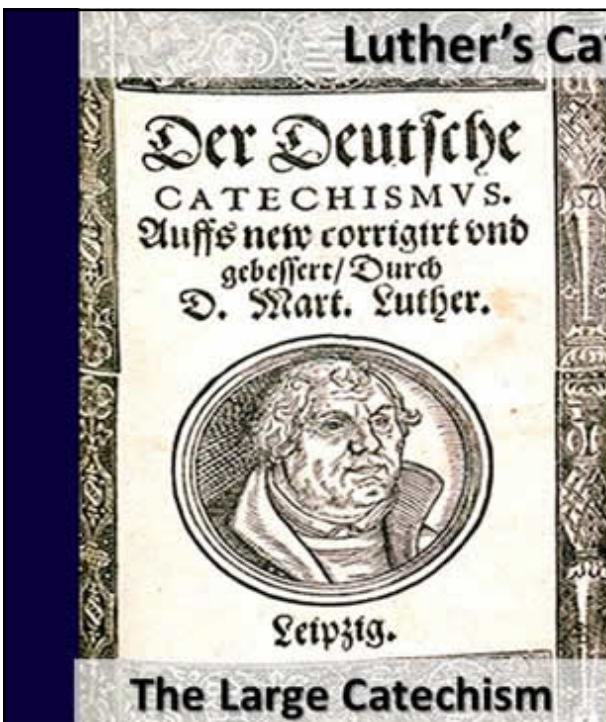
The Lutheran Reformation





The Augsburg Confession (1530)

- The Lutheran Confession of Faith presented in 1530 Augsburg to Charles V.
- Luther's friend Philip Melancthon (1497-1560) took and organised Luther's thoughts into this booklet.



The Large Catechism



The Small Catechism

FOR CLERGY

The Catechisms (1530)

FOR CHILDREN

The Large Catechism

- Introduction
- Preface
- Ten Commandments
- The Apostles' Creed
- The Lord's Prayer
- Holy Baptism
- The Sacrament of the Altar

The Small Catechism

- Ten Commandments
- The Apostles' Creed
- The Lord's Prayer
- The Sacrament of Holy Baptism
- Confession
- The Sacrament of the Altar
- Daily prayers
- Table of Christian duties
- Guide when preparing to receive Holy Communion.

The Schmalkald Articles (1537)



After Luther

Peace of Augsburg

- 1555 – allowed each prince/Lord to decide which religion the people of their lands would follow (*Cuius regio, eius religio**)
- Northern Germany and Scandinavia stayed mostly Lutheran
- No member of the Holy Roman Empire should make war against another on religious grounds

* *Whose realm, his religion.*

Legal ramifications

- Allowed co-existence of Lutheran and Catholic faiths in German lands.
- Ecclesiastical reservation – if a prince changed religion, he relinquished his rule.
- *Declaratio Ferdinande* allowed some cities to be mixed Catholic-Lutheran.
- Other religions remained heretical.



Lutheran Beliefs

Luther accepted aspects of Roman church practice that did not contradict the scriptures

1. All believers are priests with direct access to God.
2. Pastors or Ministers may be married.
3. ECLA ordains women; LCMS does not.
4. Sacraments (e.g., Eucharist, Confirmation) means of grace only if received with faith.
5. Infant baptism okay.
6. Elements are “Real Presence” of God.
7. Prayers to saints rejected. Most images and icons rejected.

What about today's Lutherans?

- 74 million followers.
- Tend to follow the episcopal form of government.
- Like all main denominations, decline in Europe and USA but growth in Africa/Asia.
- Split due to ordination of women and views on homosexuality (ELCA vs LCMS)
- ELCA stated in 1997 differences with Rome on salvation are essentially resolved.



The Reformed Reformation

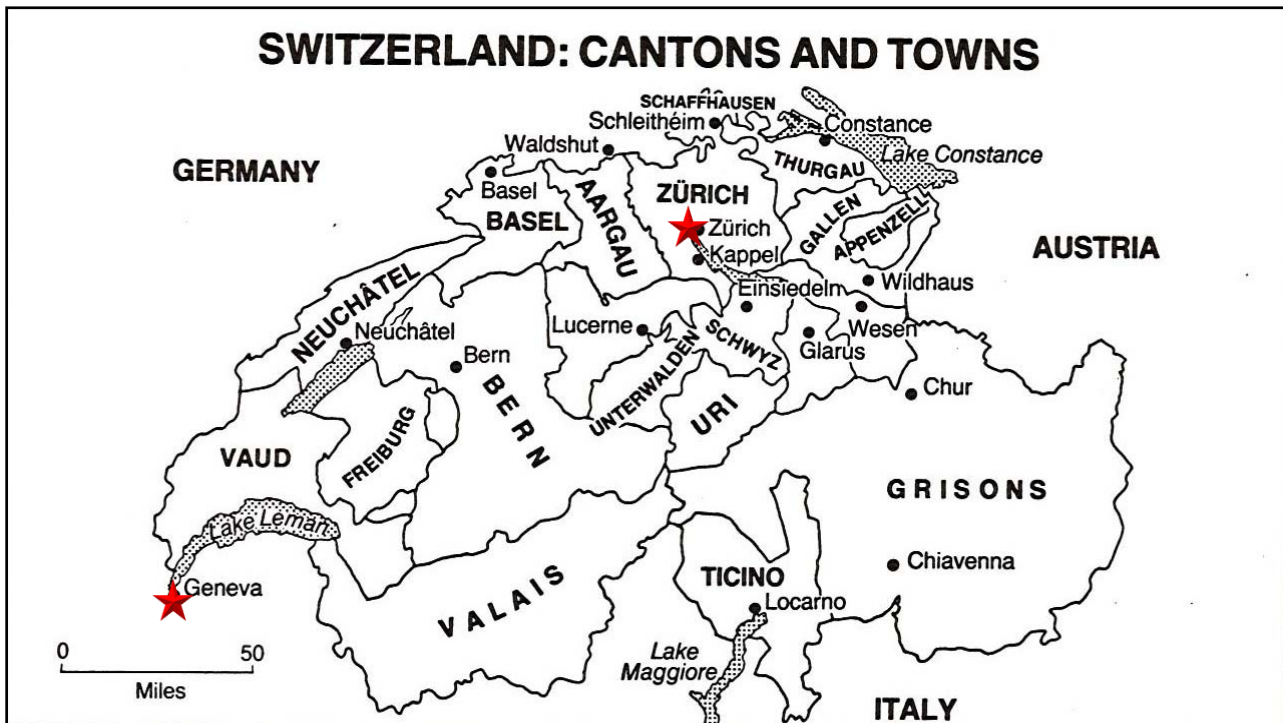


John Calvin, Geneva

Ulrich Zwingli, Zurich

The Swiss Reformation

- While Germany struggled under the political and religious consequences of Luther's reform, the movement itself quickly spilled out of the German borders into neighboring Switzerland.
- At the time, Switzerland was not so much a single country as a confederacy of thirteen city-states called *cantons*.
- When Luther's ideas began to pour over the border, several of the cantons broke from the Catholic church and became Protestant while other cantons remained firmly Catholic.



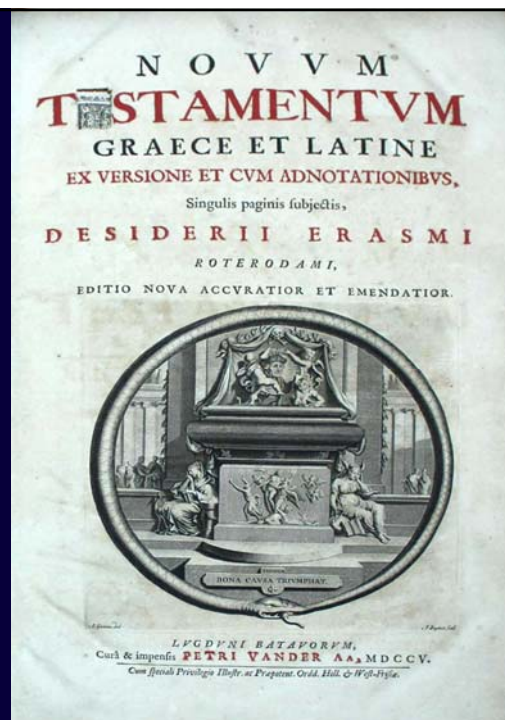

Ulrich Zwingli

- The most important and powerful canton adopting Luther's view was the city-state of Zurich under the leadership of Ulrich Zwingli (1484-1531).
- Born in Wildhaus, Switzerland, on New Year's Day in 1484, Zwingli received a good education in the classics and was ordained a priest in 1506.
- He served as parish priest in Glarus from 1506 to 1516.

- Mercenary service was a major Swiss industry.
 - Young men were hired to fight other people's wars, including battles for the pope. The Swiss Guard today still police the Vatican.
 - Zwingli accompanied Swiss troops as chaplain in September 1515, and saw 6,000 of his countrymen slaughtered in the service of the pope at the battle of Marignan in Italy.
 - He returned home determined to abolish this mercenary practice of "selling blood for gold."
- It cost him his parish at Glarus but helped pave the way for his call to Zurich later.

1516: decisive for Zwingli

- Zwingli became a parish priest at Einsiedeln, apparently put a sexual affair with a barber's daughter behind him and met the great scholar Erasmus.
- He immersed himself in Erasmus' Greek NT, hand copying Paul's epistles to learn them by heart.
- His preaching began to take on a decidedly evangelical tone.



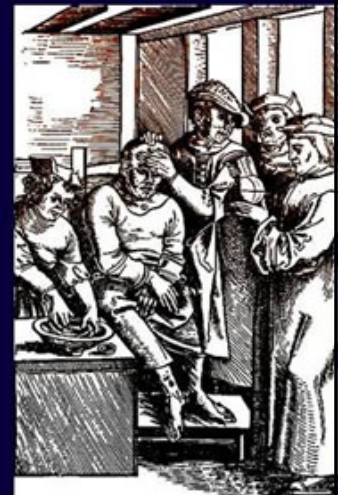
He was appointed "People's Priest" in 1519

- On January 1, 1519, his 35th birthday, he became pastor at the Zurich central church.
 - Here he was able to work toward the prohibition of mercenary service.
 - Rather than preach from the prescribed texts of the lectionary, he preached through the Gospel.



The plague also arrived in 1519

- By this time he heard of Luther and had bought into Luther's reform program and began to steadily shift the city over to the practices of the new "Protest" church.
- He continued to minister to his people.
 - More than one-fourth of the 9,000 people of the city fell victim.
 - Zwingli caught the plague, too.
- In his three-month recovery, he learned life-changing lessons of dependence on God that made his trust in God's Word rock-solid.



But Catholic dogma did not reflect Scripture.

- Zwingli preached what he found in the Bible even when it meant going against long-accepted church teachings. As a result, controversy spread.
- A public debate was held on disputed matters of faith and doctrine by the Zurich city council.
- In 1523, the city officially adopted Zwingli's central ecclesiastical reforms and issued a decree that he and the other pastors in the region were "to preach nothing but what can be proved by the holy gospel and the pure holy scriptures."
- From there the Protestant revolution swept across Switzerland.

On January 29, 1523, the council issued a ruling backing Zwingli

- The Council issued a decree that he and the other pastors in the region were:
 "to preach nothing but what can be proved by the holy gospel and the pure holy scriptures."
- Reforms were implemented,
- Catholic images removed,
- The mass replaced with a simple service emphasizing preaching,
- Communion celebrated more as a "spiritual" reception of Christ.

Zwingli brought to Luther's revolution an education steeped in northern Humanism, particularly that of Erasmus.

- He was monumentally popular in Zurich for:
 - his opposition to Swiss mercenary service in foreign wars
 - and his attacks on indulgences
- He was as significant a player in the critique of indulgences as Luther himself

Zwingli tends to be passed over quickly in world history textbooks

- His theology was simple Bible.
 - Luther and Calvin wrote volumes on every topic under the sun, Zwingli stuck to a single theme throughout his arguments and writing.
 - Still, this simple theology would form the background for the development of the more strict and radical forms of Protestantism and can still be heard in Christian churches around the globe.
- His uncomplex theology has been called the most important shift in 16th century religious culture.

Zwingli's theology and morality were based on a single principle:

- If the Old or New Testament did not say something explicitly and literally, then no Christian should believe or practice it.
- This was the basis of his critique of indulgences.
- In 1522, for instance, Zwingli mounted a protest against the fast at Lent, a standard Catholic practice.
- His argument: “The New Testament says absolutely nothing about fasting at Lent so the practice is inherently unchristian.”

Two important shifts in Western religious experience that result from Zwingli..

- Literal reading of the Old and New Testaments.
 - The Bible is not dark and mysterious, full of difficult and allegorical meanings;
 - Biblical texts are like statute law.
 - The words meant what they say; any difficulty, contradiction, or obscure meaning was the fault of the reader and not the text
- Because these texts had simple and literal meanings, they also became *standardized*
 - The literal reading of Christian scriptures meant that it was possible to have one and only one meaning of the text.

Zwingli set out to build perhaps a strict religious, social, and moral Protestant society

- He soon parted company with Martin Luther over major doctrinal issues.
- Luther always had his heart rooted in Catholicism, particularly the Catholic intellectual tradition;
 - He was not willing to give up many Catholic ceremonies
 - And he certainly was not willing to accept Zwingli's doctrine of reading Christian scriptures with unwavering literalness.

The most important doctrinal issue they disagreed on was the Eucharist.

- Luther, like the Catholics, believed that the bread and wine of the Eucharist was spiritually transformed into the body and blood of Christ
- Zwingli believed that the Eucharist only *symbolized* the body and blood of Christ.
- This was no mere quibble about a plain-tasting cracker and a few dribbles of wine.

Luther and Zwingli met at the Colloquy of Marburg, October 1529

- The reforms under Luther and Zwingli had many parallels, and the two agreed on most essential points of doctrine.
 - Philip Landgrave of Hesse brought the two of them together to meet in doctrinal discussion at Marburg.
 - agreement was quickly reached on fourteen of the fifteen articles of faith.
- But on the remaining item --the Eucharist—no concord could be reached and the trading of insults turned ugly.

- Zwingli interpreted the presence of Christ in the Eucharist in a more spiritual and metaphorical way than Luther could accept.
- A significant opportunity for unity within the Protestant movement ended in division.
- Argument over the Lord's Supper -a sign of the oneness of God's people - rather than bringing together these two reformers, instead drove a mean wedge between them.

- The Marburg Colloquy was the last point in the Reformation at which the movement could have preserved some unity.
- After Marburg, unification of the various Protestant movements became impossible,
- The new church, which Luther believed would become another, more pure universal church, fragmented into a thousand separate, quarrelling pieces within a few decades.

This tragedy from within was compounded as civil strife intensified between Catholic and Protestant areas.

- Zwingli's reform movement did take hold in major urban centers of German-speaking Switzerland and eventually would find reception in Geneva, paving the way for Calvin's work there.
- But Catholic resistance, particularly in rural cantons, could not be overcome.
- Fighting broke out.

- Zwingli joined the Zurich troops as an armed soldier against the Catholics in what is known as the second Kappell War.
- The same Zwingli who had worked so hard to eliminate the mercenary service and had earlier even condemned war itself now took up arms, convinced it was necessary in the service of God and the Gospel.



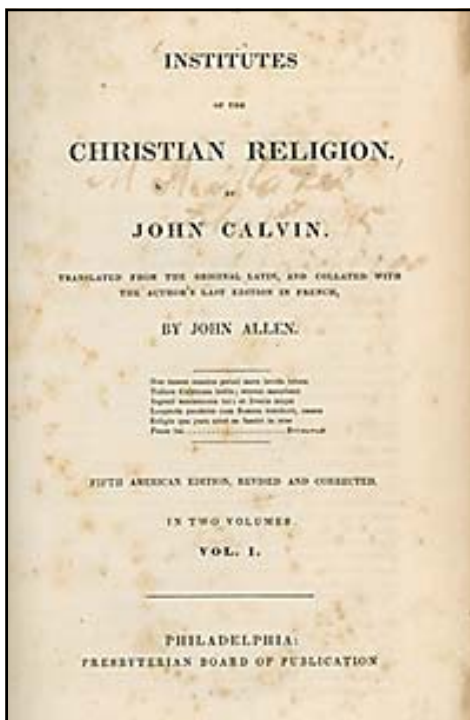


John Calvin

- John Calvin (1509-1564) was a leading reformer for what became the Reformed theological tradition.
- Born in Picardy, Noyon, France, Calvin began study for the priesthood until his father determined he should study law.
- When his father died, he switched to liberal arts and studied humanism. Calvin began to doubt his Catholic faith as he read the writings of Aristotle, Luther, and Plato.

- Calvin had a conversion experience in 1533 and became an evangelical Protestant through study of Luther's works.
- Calvin wrote down his own ideas and thoughts:
 - He saw Purgatory as a lie created by the Catholic Church to instill fear on the Church during the Middle Ages
 - He believed Old Testament laws still applied to Christians
 - The Catholic Church was a destructive path and the surest path to heaven was a reformed Christianity

- Calvin fled Paris and France in 1534. He settled in Basel, Switzerland.
- In 1536, he was invited to work with William Farel to institute Protestant reform in Geneva.
- Expelled two years later, Calvin pastored to French refugees in Strasbourg.
- He was re-invited to Geneva in 1541 and spent the rest of his life there as pastor, theologian and author, becoming an international figure through wide-ranging writings.



- Calvin's work *Institutes of the Christian Religion* systematically sets out his understanding of the Bible. It was used to instruct people in the Christian faith.
- It complemented commentaries on most of the book of the Bible that he wrote over time, as well as his many sermons.
- By 1560, *Institutes* had grown from six to 80 chapters.

Wars of religion would continue in Europe for well over a century after the Reformation.

All of the major power centers calling themselves Christians - Catholics, Lutherans, Reformed alike - would look to the power of the state and the sword to preserve and advance their interests.

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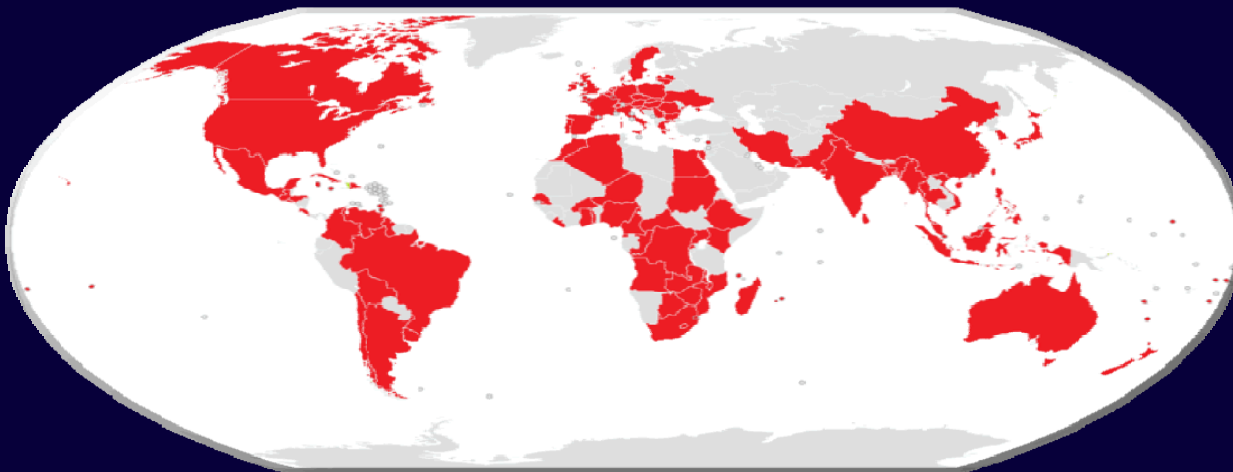
All, that is, but one.



Reformed Religions today

- 100 million followers.
- A Presbyterian form of representative government and one spiritual order is vested in the presbyters.
 - Ascending judicatories (session, presbytery, synod, and general assembly) exercise government
 - Elders chosen by the local congregation have spiritual responsibility over the people.
 - Elders represent the congregation in higher church bodies.
 - The Reverend or Minister is recognized essentially as one of the Elders with a specialized role, but no authority beyond the Elders.

World Council of Reformed Religions



The Radical Reformation

The radical reformation

- “Radical reformation” is a strange name to be given to Bible reading Christians who believed what they read and wanted to follow it as a way of life.
- The main issue was baptism. The radicals saw that:
 - The Bible calls for believer’s baptism, which implies a mature, conscious commitment to Jesus Christ.
 - Infant baptism is not a biblical practice.
 - Baptism is an ordinance, not a sacrament, since it imparts no saving grace and is not necessary for salvation.
- They also saw faith as a matter between God and the individual.
- Further, matters of faith and practice must be explicit in the Bible.

The Bible-believing remnant?

- As strange as it seems, these “radicals” have been among the most hated and persecuted people throughout Christian history.
 - Pre-reformation history identifies Catholic crusades against the Albigensians, Waldensians, Hussites, Vaudois, Lollards, etc.
 - Reformation history records Catholic and Magisterial Protestant persecution of Anabaptists, Mennonites, and more.
 - Post-reformation history has seen the State against Puritans, Hutterites, Baptists and many others.
- What is it about these – I’ll call them “Anabaptists” – that is so threatening to established religion?

Anabaptist distinctives

- Their interpretation of Scripture put them at odds with both the official state church and government.
 - Anabaptists look to God for salvation, not to man or man's institutions. Salvation comes through repentance of sin and faith in the blood of Christ. Neither works nor adherence to rules or laws produce salvation.
 - In particular, they refused to baptise babies, insisting that only converted people be baptized. Yet Rome stated that infant baptism was essential to address original sin and brought a soul into the Church community. Magisterial reformers also adopted this practice.

The origin of the Swiss Anabaptists

- Anabaptism developed in Zürich from Conrad Grebel, Felix Manz, et al., who studied the classics and Greek and Latin under Ulrich Zwingli using Erasmus' New Testament.
- Infant baptism was practiced in Zürich and Grebel expected Zwingli to reject it (and the Mass, etc.) as unbiblical. Zwingli, however, was reluctant to take it to the City Council; one thing led to another and the students broke away to form the Swiss Brethren to implement their biblical views on baptism, etc.
- At a meeting on 21 January 1525, Conrad Grebel baptised George Blaurock and Anabaptism spread organically like wildfire to Germany, Austria and the Netherlands.
- Alas, few Anabaptist leaders lived more than two or three years.

The aberration of the Münsterites

- Thomas Müntzer was a radical preacher of the early Reformation whose opposition to both Luther and the Roman Catholic Church led to open defiance of German authority. He was not an Anabaptist.
- Believing the end was nigh, Müntzer saw it his task to usher in a new era of history. From 1520 to 1524 he wandered around, getting more and more radical in writing and preaching.
- In Mühlhausen Müntzer founded a militia called 'Eternal League of God' in 1524, which marched around the countryside looking for trouble. The poor flocked to join up, until in May 1525 the princes attacked and slaughtered 70,000-100,000 peasants. Müntzer escaped to join rebels at Frankenhausen. The princes' army attacked and 6,000 rebels were killed. Müntzer was caught, tortured and executed.

Organic growth, expansion and migration

- The Anabaptist movement continued to grow and develop organically.
- Wherever it went, it was ruthlessly persecuted by Magisterial Protestants and Catholics alike. Anabaptists were burned at the stake or drowned (the so-called 'third baptism'). Yet it grew.
- Moravia offered sanctuary from persecution for years, but the movement spread and Melchior Hoffman introduced it into the Netherlands. Menno Simons was one of those ordained.
- Thousands of Anabaptists were executed in various parts of Europe between 1525 and 1660. The persecuted Amish, Hutterites and Mennonites emigrated to Russia, Ukraine, USA, Canada, Mexico and South America.



“Radical” churches today

- There are more than 100 million descendants of the radical reformation today on all continents.
- These churches are governed by the congregational form of church polity that rests on the independence and autonomy of each local church.
- The principles of democracy in church government rest on the belief that Christ is the sole head of His church, the members are all priests unto God, and these units are regarded each as an outcrop and representative of the church universal.

Single elder/pastor led

- Some congregational churches are led by a single elder/pastor, with primary leadership in all decisions and doctrinal determinations vested in a single leader.
- Typically, this leader also performs the duties of a senior pastor/minister and provides the preaching and teaching ministries for the church in addition to administrative leadership.
- A church led by a single elder/pastor may have been founded by that singular leader or by a previous singular leader who appointed the present leader.

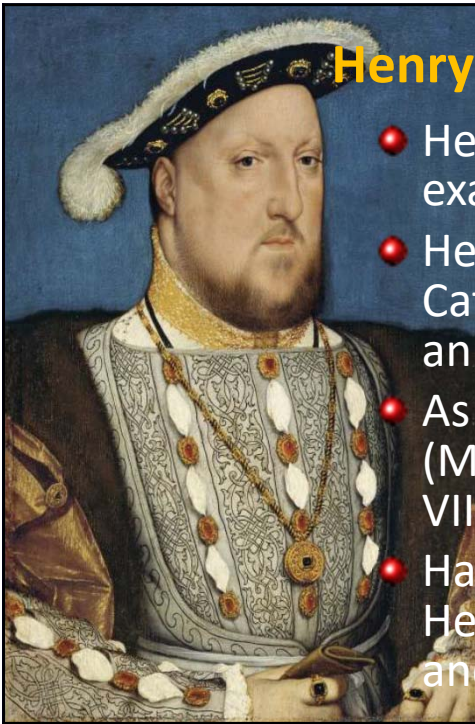
Democratic congregational model

- A democratically elected leadership board or council with final authority for all decisions and doctrinal determinations vested in a plurality of leaders selected by the congregation.
- The "pastor" serves as chief executive officer for the congregation in implementing the decisions of the leadership board on a day-to-day basis.
- The "elders" make business and spiritual decisions for the congregation by committee.
- Often "deacons" are elected to provide leadership within committee, ministry or administrative areas.

Plural elder-led congregational model

- A plurality of elders acting as a committee may have final authority for all decisions and doctrinal determinations.
- This structure is similar to the democratic structure, differing only in the method used to select the elders and/or in the term of service of each elder.
- Elders may be appointed by someone or some entity respected by the congregation.
- Elders may serve until they resign, die or are removed for cause.

The English Reformation



Henry VIII, king of England

- Henry VIII (1491-1547) provides a great example how anyone can be used.
- He did not so much wish to reform the Catholic Church as bend it to his will by annulling an heir-less marriage.
- As Catherine of Aragon had borne a girl (Mary I ("Bloody Mary")), Pope Clement VII did not allow annulment or divorce.*
- Having fallen in love with Anne Boleyn, Henry VIII secretly married her in 1533 and had a major problem on his hands.

- Where there's a will, there's a way, and Chief Minister Thomas Cromwell guided three acts through Parliament in 1534.
 - The *Succession Act* (1534) made children of Henry VIII and Anne Boleyn legitimate heirs to the throne.
 - The *Act of Supremacy* (1534) decreed the King of England "the only supreme head on earth of the Church of England."
 - The *Treasons Act* (1534) made it *High Treason* to refuse to acknowledge the King as head of the Church of England.
- The monasteries were dissolved in 1538; their assets seized, and land sold to the aristocrats to keep them sweet. Charities, schools and hospitals disappeared.

- Also, despite two miscarriages of sons, Queen Anne only gave birth to a girl, Elizabeth I, who would become one of England's greatest rulers.
- False charges of treason and, later, adultery saw her beheaded in 1536.



- In the meantime, Henry VIII had fallen in love again, this time with Jane Seymour, a Maid of Honor to both previous queens. She rejected his previous advances, but married Henry shortly after Queen Anne's death.
- She gave birth to male heir Prince Edward VI in October 1537, but died 12 days later from complications.
- Poor Henry. Three down and three to go; meanwhile, back to the English Reformation.

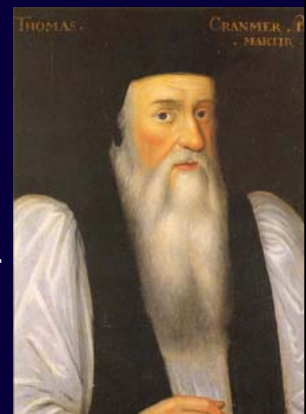


The real English Reformation

- Thomas Cranmer (1489–1556) was Archbishop of Canterbury during the reigns of Henry VIII, Edward VI and, for a short time, Mary I.
- He established the first doctrinal and liturgical structures of the reformed Church of England.
- He promoted major reforms like the *Book of Common Prayer*, the liturgy for the English Church.



- Even before his 1532 appointment as Archbishop of Canterbury, Cranmer identified with certain Lutheran principles. During the political turmoil of Henry's lifetime, he was in touch with continental reformers.
- When Henry died in 1547, Cranmer grew a beard to mourn him as well as to reject the old Church. He then rigorously set about reforming the Church step by step.
- King Edward VI died age 15, the Catholic Mary became queen. Cranmer was placed in prison and recanted several times. Under normal practice, he would be reprieved but Mary insisted on his execution.



- Cranmer was to make a final public recantation from the pulpit of University Church on the day of his execution. After prayer, he exhorted the assembly to obey the king and queen... before going off script:
 - He renounced the recantations he made by his own hand.
 - He said his hand would be punished by being burnt first.
 - He then said, "And as for the pope, I refuse him, as Christ's enemy, and Antichrist with all his false doctrine."
- Taken to the stake, he thrust his right hand into the heart of the fire. His dying words are said to be:

"Lord Jesus, receive my spirit... I see the heavens open and Jesus standing at the right hand of God."

Cranmer's legacy

- Elizabeth I restored the Church of England's independence from Rome under the *Elizabethan Religious Settlement*.
- The church that she re-established represented, in effect, a snapshot of the Edwardian Church from September 1552.
 - The Elizabethan Prayer Book was basically Cranmer's 1552 edition.
 - The Convocation of 1563 altered Cranmer's *Forty-Two Articles* in the area of eucharistic doctrine to form the *Thirty-Nine Articles*.
 - Most of the exiles returned to England and resumed their careers in the Church.



The Anglican Church today

- Per the Anglican Consultative Council, London, there are more than 70 million Anglicans in 164 countries.
- The Anglican church is governed by the episcopal system, where local churches are governed by a hierarchy of priests and bishops.
- It practices infant baptism and has ritualistic worship, although there are both “high” and “low” services.

The Catholic Reformation

The Catholic Reformation (1517-1540)

and Counter Reformation
(1540- present)



What Are They?

The Catholic Reformation 1517-1550±

A response to Protestantism by the attempted renewal of the Catholic Church.

The Counter Reformation 1540-present

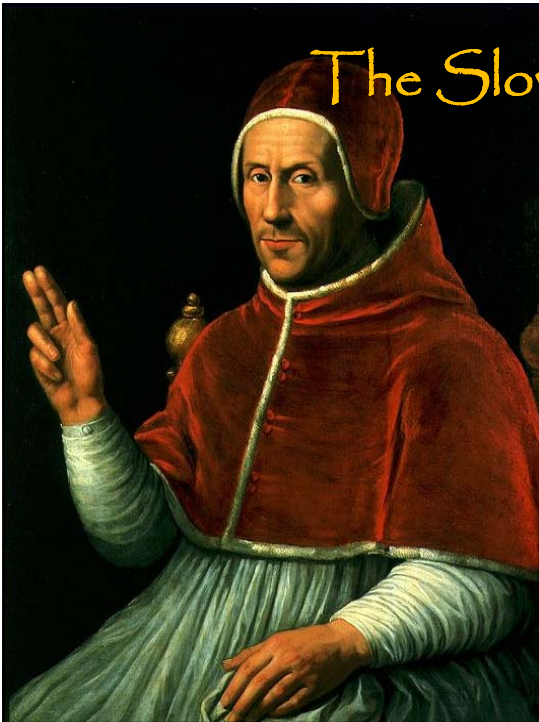
Roman efforts to stamp out Protestantism by convincing or coercing dissidents or heretics to return to the church.



The Slow Pace of Reform!

Called the Lateran Council in 1512 to establish peace among Christian rulers to battle the Turks.

Pope Julius II

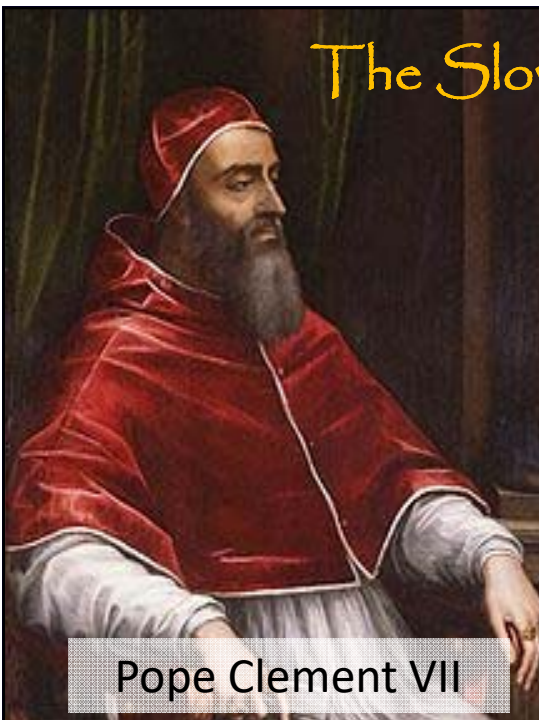


The Slow Pace of Reform!

Told his legate to say that God permits persecution of Lutheranism.

He reign lasted 3 months.

Pope Adrian VI



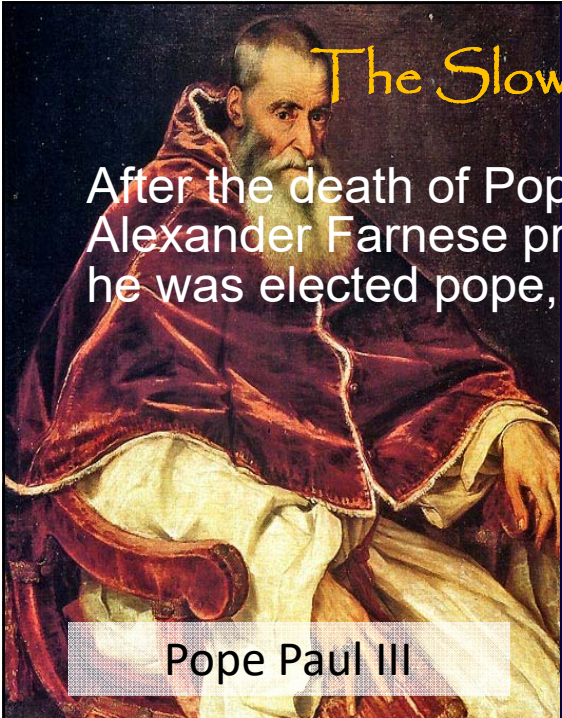
The Slow Pace of Reform!

The battle between France and the Emperor of Rome for the domination of the Italian Peninsula.

First backed the emperor but then switched to help the French.

The emperor then allowed his soldiers to sack Rome and capture the pope.

Pope Clement VII



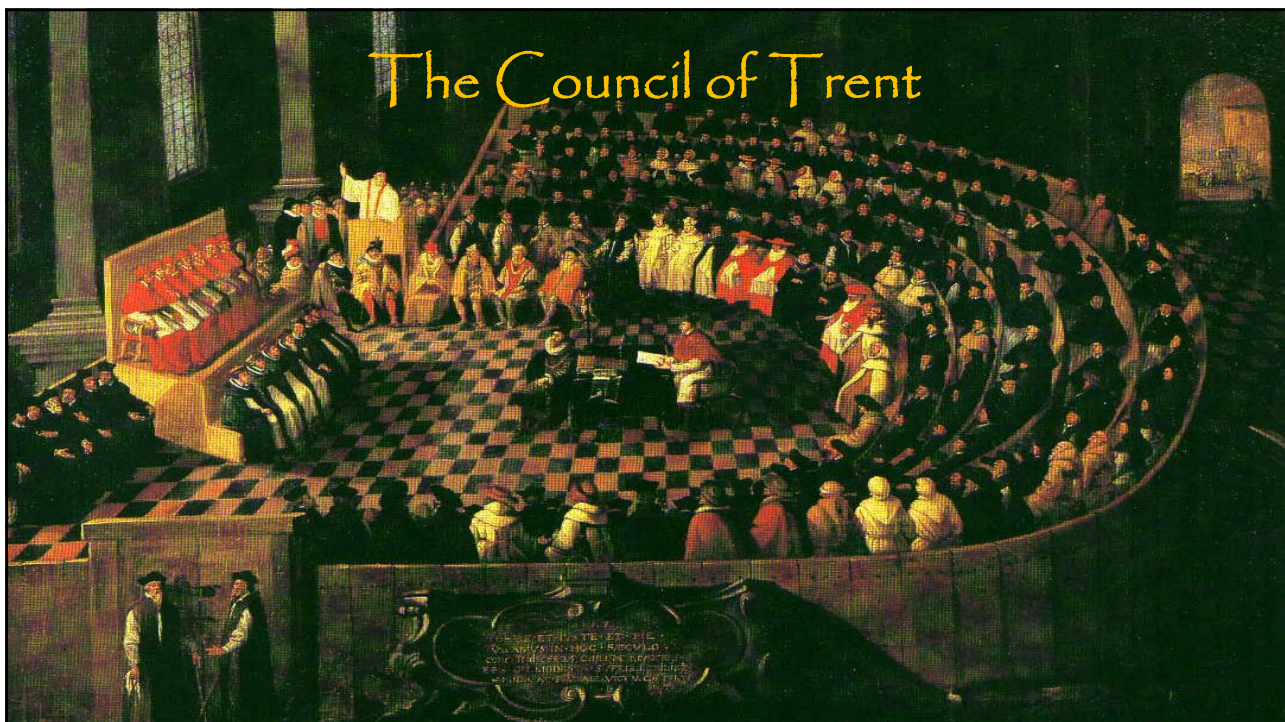
The Slow Pace of Reform!

After the death of Pope Clement VII, Cardinal Alexander Farnese promised two cardinals that if he was elected pope, he would summon a council.

He won, becoming Paul III.

Unlikely to head a reform, himself, he appointed reform-minded cardinals, set up the Inquisition in the Papal States, and called a council to be held in Trento, Italy.

Pope Paul III



The Council of Trent (1545-1563)



- Called to reform the church and to secure reconciliation with the Protestants.
- Protestants weren't invited until the third of three sessions after everything was settled.
- French kings wanted division.

A division in religion weakened the Holy Roman Empire, and strengthened France.

General Outcomes

The Council of Trent examined Catholic practices and clarified teaching on important points.

Reforms

- Addressed some abuses
- Addressed corruption
- Regulated priest training
- Curbed financial abuses

Mystery

- Rejected self-discipline and individual faith.
- Argued church helps believers achieve salvation using mystery and ceremonies to inspire faith

No Compromise

- Hardened views against Protestants
- Took bold actions to boost Catholicism with renewed energy, confidence
- Used schools to expand scope of church worldwide

Doctrinal Matters

- ☀ Declared tradition and Scripture as equally valid sources of religious truth and authority.
- ☀ Reaffirmed the mystery of transubstantiation and the seven sacraments, including infant baptism.
- ☀ Rejected Lutheran and Calvinists positions where they deviated from Rome.

Church Disciplinary Matters

1. Bishops must reside in own dioceses.
2. Suppressed pluralism and simony.
3. Forbade the sale of indulgences.
4. Clerics had to give up their concubines.
5. The jurisdiction of bishops over the clergy was certain and the bishops were ordered to visit every religious house of the dioceses at least once every two years.
6. For a marriage to be valid, the vows had to be made publicly.

Church Education Matters

1. Each diocese must establish a seminary for the education and training of all clergy.
 - a. The professors of the seminaries would determine if the clergy was acceptable.
 - b. This prevented families from being able to determine their sons' and daughters' religious careers.
2. Catholic schools (and universities) to be founded around the world as a primary means of Catholic evangelism.

Organisational Matters

1. Established new religious orders to raise the moral and intellectual level of men and women.
2. Declared Teresa of Avila first female Doctor of the Church (on merit and saintliness).



Organisational Matters

1. Teresa founded 14 houses of nuns.
2. Principles which guided her convents:
 - a. Poverty, symbolized by being barefoot.
 - b. Strict enclosure (no visits).
 - c. An egalitarian atmosphere (all sisters shared chores).
 - d. Strict obedience.
3. She was first to describe the life of prayer (from meditation to a mystical union of God).



Organisational Matters

1. The Ursuline Order of Nuns founded in 1539; officially approved 1565.
 - a. Angela Merici set up for education of women and work among the poor, sick, uneducated.
 - b. End heresy through teaching future mothers and wives Catholic beliefs.



Catholic Reformation Outcomes

1. No reconciliation was achieved.
2. Roman church reformation still took many years.
3. A solid basis was laid for spiritual renewal; the doctrinal and disciplinary legislation provided the basis for Roman Catholic faith, organisation and practice for the next four centuries.

But there's a dark side....





Congregation of the Holy Office

1. Established by Paul III in 1542.
2. Six cardinals had judicial authority under Roman law over all Catholics.
3. Known as the **INQUISITION** it ended heresy in the Papal States (Italy), Spain, Portugal, etc. and functioned until 1870.[1]

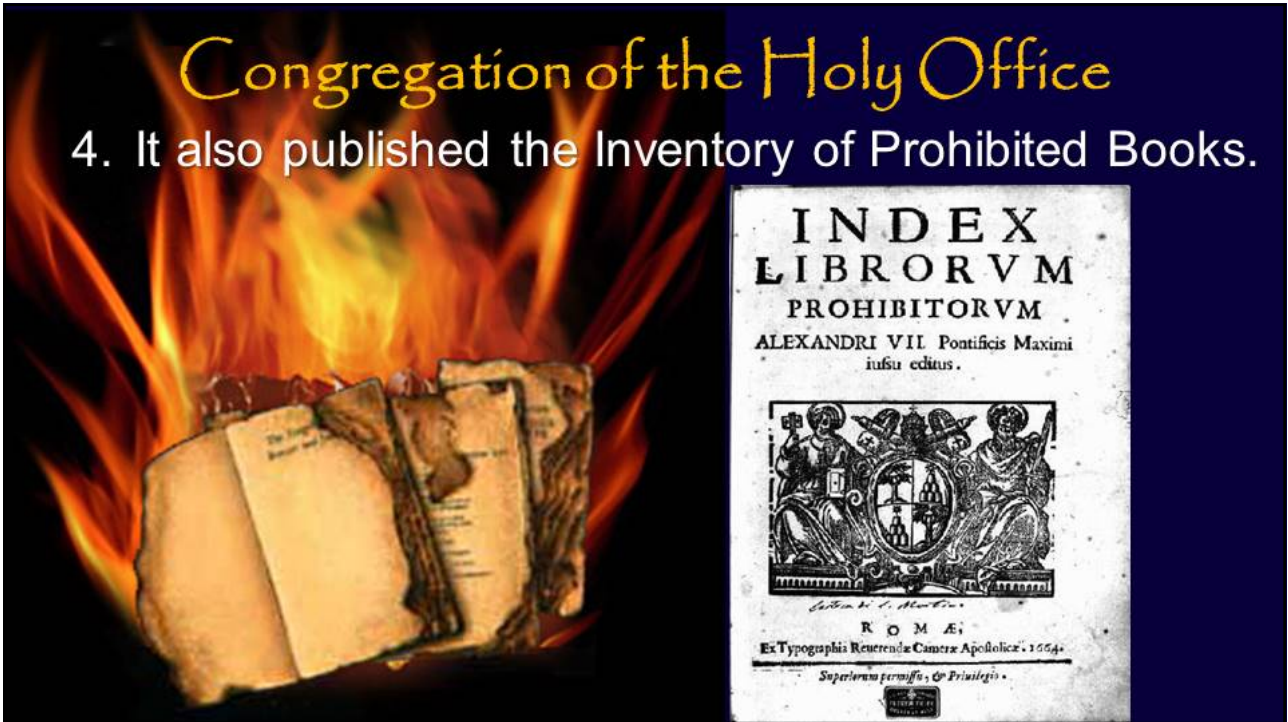


INQUISITION

NOTE: Today it's called Congregation of the Doctrine of the Faith.

Congregation of the Holy Office

4. It also published the Inventory of Prohibited Books.

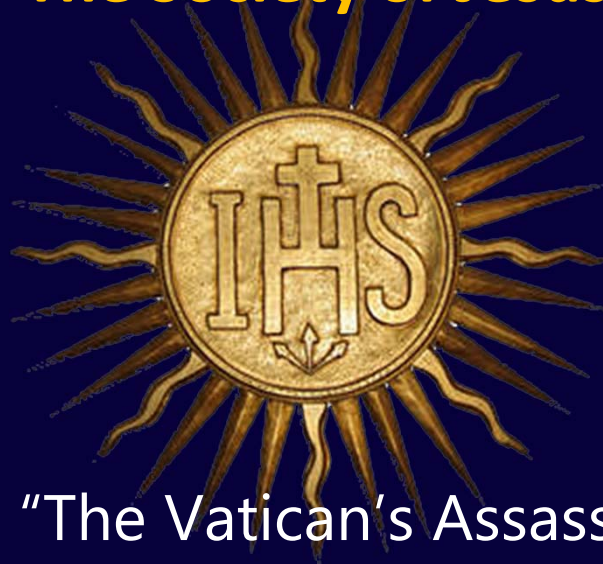


And something even more

Sinister and effective!

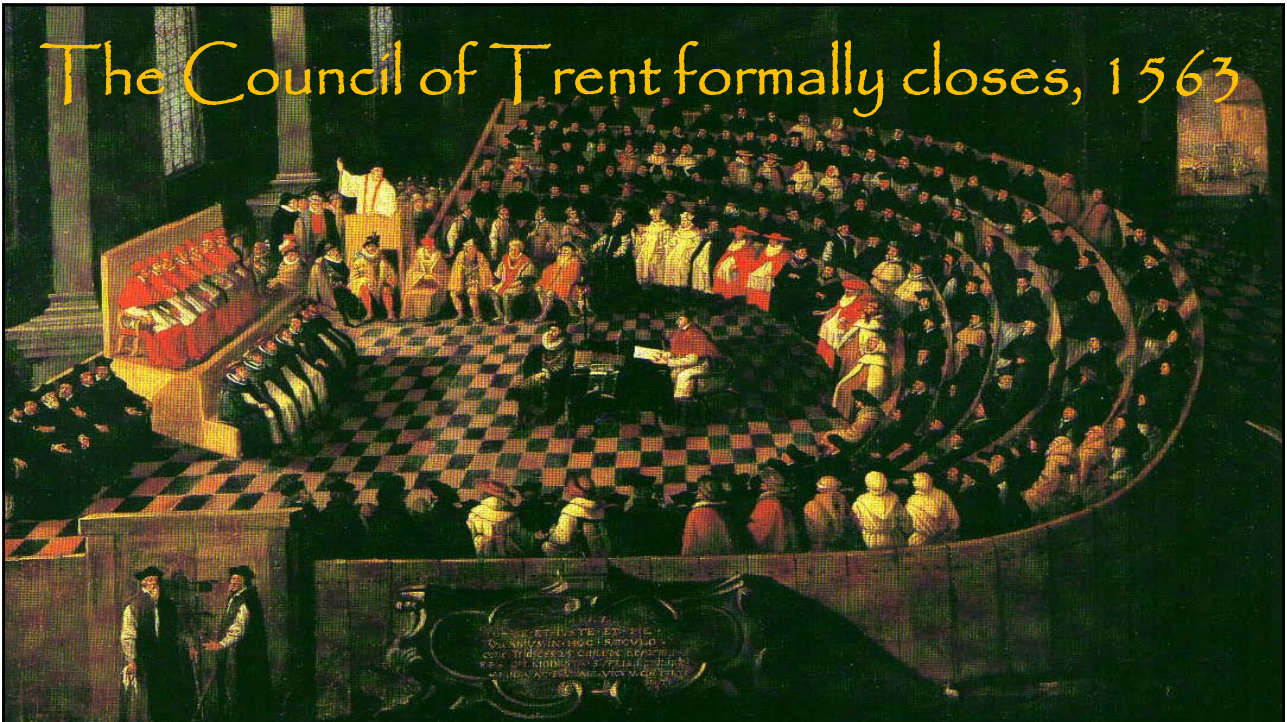


The Society of Jesus



aka "The Vatican's Assassins"

The Council of Trent formally closes, 1563



Final Outcomes of the Council of Trent

1. Reconciliation with protestantism was not achieved.
2. The reformation of the Roman Catholic Church did not come about immediately.
3. The Tridentine decrees laid a solid basis for the spiritual renewal of the church.
4. The doctrinal and disciplinary legislations served as the basis for Roman Catholic faith, organisation and practice for four centuries.
5. The (Jesuit) counter-reformation was launched.

The Roman Catholic Church today

- Over the past century, the number of Catholics has more than tripled, from some 291 million in 1910 to 1.1 billion as of 2010.
- Over the same period, the world's population also has risen rapidly. Catholics have made up a remarkably stable share of all people on Earth. In 1910, Catholics comprised about half (48%) of all Christians and 17% of the world's total population. A century later, Catholics still comprise about half (50%) of Christians worldwide and 16% of the total global population.
- What has changed is their geographic distribution. In 1910, Europe was home to 65% of all Catholics and Latin America to 24%. By 2010, by contrast, only 24% of all Catholics were in Europe, with 39% were in Latin America and the Caribbean.

Governance

- The Catholic church is governed by the episcopal system, where local churches are governed by a hierarchy of priests and bishops (diocese).
- The Catholic Church includes the international body of churches in full communion with the bishop of Rome, the pope. These churches include the Western (or Latin) church and 22 Eastern Catholic churches.
- Each of these churches has a distinct hierarchy and traditional liturgy, prayers and religious observances. The Western (Latin) church is the largest of these churches. Among the major branches of the Eastern churches are the Alexandrian, Antiochene, Armenian, Byzantine and Chaldean.