

The Reformation

Background

Medieval Christian Europe (generally)

- In the first centuries after the fall of the Roman Empire Europe came to be united around the Christian religion.
- **HOWEVER:** this very basic religious unity covered over significant differences.
- The Christian East, where Rome never entirely fell, but morphed into the Byzantine Empire, remained largely Greek speaking and was (mostly) ruled by an emperor (or empress.)
- The Christian West, hard hit by Germanic Migrations (“Barbarian Invasions”) eventually recovered its feet under the influence of the Roman Bishop (the Pope) and the Feudal System of the “Holy Roman Empire.” (After 800 c.e.)
- During and after the conversion of Europe to Christianity (between the fourth and twelfth centuries) there was also tremendous diversity in Religion, but all of it was Christian, except for the minority populations, such as Jews.
- This is not to suggest that there was not real unity among Christians, however. European Christianity, at this point, accepted (almost) universally the “definition of the faith” established in the first four Ecumenical (universal) church councils held between 325 and 451.
- This definition of Christianity is summarized in the “Nicene Creed.”

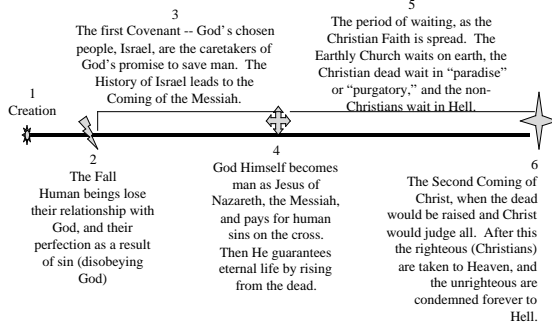
Fault Lines in Christian Europe

- The diversity within creedal Christianity eventually contributed to genuine divisions.
- The first major division was between “Latin” and “Greek” or “Western” and “Eastern” Christians in 1054.
- In that year, the Pope excommunicated all Christians of the Byzantine Empire (and its associated kingdoms), and the Eastern Bishops returned the favor.
- There were legitimate theological differences between East and West, but these were not yet clearly defined in 1054.
- **Culture and political structures had much more to do with the break at this time** Note:
 - There were two ‘Emperors’ each of whom considered himself (or herself) the true heir of the Roman Empire.
 - The West was emerging from the turmoil of several centuries of repeated invasions and warfare, while the East, though not free from war, maintained the language (Greek), culture, and political structure of the old Empire.
 - The Western Church was united hierarchically under the bishop of Rome (the Pope). The Eastern Church was governed by councils of Bishops approved by the various local Christian communities.
- **Significant differences emerged rapidly in the years following the break, when the West turned toward Scholasticism to understand the Faith, and the East did not.**

Scholasticism, from another angle

- After the invasions of the ninth century (Vikings, Magyars), the “migration” problem began to drop off -- resulting in a period of political and economic stability and growth.
- This permitted the rise of cities and universities -- urban centers of learning and training for the Church.
- It also permitted the recovery of complete texts of Aristotle, *via* the Moslem East.
- Aristotle was valued primarily for his logic -- the means to categorize and analyze knowledge.
- As a result of these two trends, the Scholastic method was developed (literally the method of university scholars for teaching and advancing knowledge.)
- Christianity, as it was taught in the Universities of the West, consisted of Scriptural teachings, understood primarily through St. Augustine (d. 430 c.e.), the main Church Father of the West, and explained according to Aristotle’s rules for logic and valid discussion.
- The result was an extremely complex and logical discussion of every detail of the Faith.

The Western “History of Salvation” in brief:



The question with scholasticism is how this scheme is explained in detail.

Scholastic discussion: argument by dialectic

1. A question is posed.
2. An argument is made for an answer.
3. An argument is posed against that answer.
4. The conclusion of the matter is reached by weighing the logical merits of both views.

Dialectic: An Example (from the medieval theologian Stephen Langton 12th c.)

- **The Question:** Whether intention and will are the same sin (when one sins according to them.)
- **For the Affirmative:** Every sin lies in a movement, and the movement of intention is the movement of the will; therefore a sin of intention is a sin of will.
- **On the Contrary:** Intention and will are different things, and the will can remain fixed while the intention is altered, and none the less sin will be committed in intention; therefore intention and will are different sins.
- **I reply.** If intention refers to a quality, they are different sins; if to a movement, they are the same. For intention refers to turning toward a thing.

Two Key Players:

Peter Lombard (1095-1160) compiled *The Sentences* in which he gathered all previous opinions on various religious topics and organized them by subject, so that they could be compared for debate. Next to the Scriptures, the *Sentences* was the most widely read book of the medieval period.

Thomas Aquinas (1224-1274) Wrote "summaries" of the whole of Christian Doctrine which combined knowledge gained through revelation (the Scriptures) with knowledge that came by pure reason, as a means of understanding the Scriptures - Aristotle was an important tool for reasoning out the true meaning of the Scriptures.



Objections to Scholasticism

- Even in the medieval period there was no shortage of concern about the Scholastic method or its potential for misuse. Concerns were raised in:
- Monasteries (traditional centers of learning.)
- The Universities themselves (how far is too far?)
- Popular movements associated with "mysticism."
- (And of course, at the end of the period, HUMANISM.)

Monastic Concerns over Scholasticism

- Monastics -- monasticism formed a distinct culture in Europe, which had been the previous guardian of learning in Western Europe.
- Monastic culture was marked by a focus on a personal spiritual **experience** of, or relationship with, God.
- Consequently, **although many monks were also scholastics (and vice-versa)** there was a general and widespread concern in monastic culture over the possible problems with Scholasticism. Specifically:
- Many monks were quick to point-out that Scholasticism appeared to be an arrogant trust in human reason.
- Monks also cited the Scriptures which caution against subjecting the mysteries of the Faith, which are transcendent, to human reason, which is limited.
- Many monks were concerned that scholasticism led away from true worship and a life of service.

Concerns over Scholasticism in the Universities

- Not even all scholastics agreed on how far Aristotelian methods could be applied to theology.
- Some, who were monastics, carried their monastic concerns with them to the University.
- Others approached the question from a more academic angle, raising concerns that many things in Aristotle's writings were fundamentally at odds with Christianity (the argument for caution was common).
- In 1277 the Bishop of Paris (where the largest theological university was located) and a council of theologians condemned 219 propositions drawn from Aristotle as being counter to the Faith.
- Duns Scotus (1265-1308) Also Aristotelian, Scotus was concerned over Aquinas' particular mix of Reason and Christianity. He proposed a system in which much greater emphasis was put on God's Will -- God is not constrained by reason.
- William of Ockham (1285-1349 or so) A Franciscan at Oxford, he used philosophical arguments to argue against the value of philosophy for understanding theology. Also argued for an understanding of the Faith which focused on the individual's free will and personal experience of God.

Mysticism

- In the 14th century concern over scholastic theology was hitting a high point. In addition to movements like humanism, there was a push for a spiritual alternative to the dry logic of the Universities.
- This may be seen as the monastic piety and spiritual practices bursting the bounds of the monastery.
- (It may also have something to do with infusions of Greek Christian thought and Platonism resulting from trade and the pressure of Islam on the Byzantine Empire. Things started moving from East to West during this time.)
- The result was a number of mystic movements which spread especially throughout Northern Europe (Germany and the Netherlands, now.)
- At the heart of Christian mysticism is the belief in, *and practice of*, the personal experience of God.
- Through prayer and meditation, as well as devotion to the Sacraments, the individual could transcend mere earthly existence, and experience, and ultimately become one with, God.
- This was not necessarily a 'grassroots' phenomenon -- the Franciscan and Dominican orders (the preaching orders) were heavily involved in fostering this piety among the common people, and preached in the vernacular in order to reach as many as possible.

Politics and other Trends

Conciliar Movement; The Breakup of the “Empire”; Distrust of the Church

The “Age of Anxiety”

- The specifically religious/theological objections to the scholastic method were just one facet to an era in which the Church, as a social institution, was losing the confidence of the people.
- As Boccaccio mentioned, the Plague raised questions for which the old answers did not suffice.
- In addition, as Boccaccio also noted, there was a widespread conviction (backed by no small amount of evidence) that the Church, as an institution, was hopelessly corrupt.
- These factors interacted with, and often fuelled, the attack on scholasticism, and created an environment of serious tension.
- A Reformation was expected all-around, but the question of what form it would take was wide-open.

Turmoil in the Church, part 1.

- The “Babylonian Captivity,” covering the years 1309-1376 saw the move of the seat of Church power from Rome to Avignon on the (then) border of France.
- It was widely known that the French King, Philip, had arranged this in order to control the Church.
- It was also widely known that the seven popes who held office in Avignon were thoroughly corrupt.
- Can men who are so un-Christian in their lives truly be the representatives of Christ on Earth?

Turmoil in the Church, part 2.

- In 1377 the papacy came back to Rome.
- Pope Urban VI (1378-89) was unanimously elected and had the overwhelming support of the people. He immediately set about reforming the Church.
- “Zeal without tact” -- Urban VI quickly angered bishops and priests, as well as many of the very cardinals who had elected him, by attacking and condemning them personally.
- The cardinals met secretly and set up a rival pope at the old seat of power in Avignon (Clement VII -- the ‘antipope’ -- 1378-94).
- This led to the “Great Schism” in which all the nobility and emerging nations of Europe were divided based upon which pope they followed. The Schism lasted until the Council of Constance ended it by electing Martin V in 1417.

Turmoil in the Church, part 3: The Conciliar Movement.

- Confidence in the Church was thoroughly shaken through the course of the Avignon papacy and the Great Schism.
- Many priests and bishops questioned whether the Church hadn’t been off course for quite some time.
- There was a common cry for church-wide councils (as in the first centuries of Christianity) which would sort-out the problems and corruption.
- This Europe-wide movement was known as the “Conciliar Movement” and its proponents as “Conciliarists.”
- (I suspect that increased trade also fuelled the Conciliar movement, as it brought the West in contact with Eastern Christianity which is Conciliar in structure.)
- The demand for reform could be quite radical -- as in the case of Wycliffe and Hus who insisted that the Church must be rebuilt from the basic Christian doctrines up.
- The papacy (whichever one you choose) saw quite rightly that conciliarism and the call for reform was a threat to Papal power. Several councils were attempted. The one which actually got off the ground was more satisfactory for the Papal office than for the Conciliarists.

Turmoil in the Church: The Fallout

- Eventually the Council of Constance (1414-18) established some order through a series of compromises (which included burning Jan Hus as a heretic.)
- Confidence in the earthly institution of the Church never completely recovered, however, and the demand for reform remained as a steady undercurrent among all classes.
- Among other compromises, the Council elected Martin V as Pope, and the (then) *three* other popes were deposed.
- While this was a solution, it also created a new sense of bad blood with the supporters of the other three popes (even though they technically agreed to it.)
- The proponents of the Conciliar movement were also uncomfortable with what was perceived as a high-handed answer to a complex set of problems. (Just elect a new pope and let him deal with it.)
- Their fears were confirmed when Martin V declared the results to be a “triumph over the Conciliarists,” and salt was rubbed into that wound when, in 1450, the papacy held a celebration of the defeat of Conciliarism.

The Rise of Nation-States and the Breakup of the “Empire”

- At the same time that confidence in the Church was waning, a sense of regional identity was on the rise.
- The sense of being part of “Christendom” was in serious competition with the sense of being “French” or “English,” or “German.” The idea of unity around empire and pope was dissolving.
- This is the true age of “Kingdoms” -- and the beginning of the nations which would come to define Europe in the Modern era.
- England and France were the first to develop such an independent identity, but other territories as well, were beginning to act in local interest -- and the national interests of one nation often ran counter to the national interests of another.
- The keywords here are “trade” and “politics.” With trade comes competition and with competition a sense of identity within a group.
- The same time of peace which opened trade routes and established cities and universities facilitated the consolidation of power under national kings.
- Upshot -- Europe had many seats of power, conscious of their own political interests, and willing to question allegiance to Emperor and Pope.

Church Corruption

- Tied-in with everything was a widespread sense of disgust regarding the genuine (easily documented) corruption of the Church. Boccaccio was far from unique in his criticisms. Among the practices which ran counter to official Christian teachings, the late medieval Church was accused (and thoroughly guilty) of the following:
- Pluralism -- Getting paid for more than one church position.
- Absenteeism -- Getting the money for serving a parish or diocese when you aren't even there (or when you aren't even old enough to hold the position.)
- Simony -- selling the sacraments or forgiveness of the Church.
- Exemption of the Clergy from Secular Law.
- Plain ol' hypocrisy on moral issues.
- The intellectual incompetence of many of the clergy, coupled with the apathy toward the Faith which produced such ignorance.
- The sale of Indulgences (a form of simony.)

Indulgences: part 1

- In the first crusade the Pope promised that all who fought for the Faith would have their sins forgiven by the decree of the Pope.
- In the eleventh and twelfth centuries an explanation of the power of the Pope to forgive sins was logically developed by scholastic theologians.
- At the same time the doctrine of Purgatory was elaborated by the scholastics.
- Each person was held to be judged according to their works. If their good works were inadequate to cover for their sins, or if the sins had not been confessed and forgiven, the excess sin would have to be purged-off before that person could enter heaven.
- Purgatory was an “intermediary” place between Heaven and Hell where those (non-mortal) sins which had not been confessed in life could be “worked-off” through suffering after death.
- (Essentially a ‘clearing-house’ or waiting room for Heaven.)

Indulgences: Part 2

- The saints, in this system, were those people who were regarded as so holy that they went straight to Heaven (often with a positive balance of good works.)
- This “superabundance of good works” became known as the “treasury of merit.”
- The Pope, in theory, had the power to draw on the treasury of merit and distribute the merits of the saints to those whose works were inadequate.
- Originally, an indulgence was a simple decree which freed a person from earthly acts of penance which had been imposed by a priest.
- With Purgatory and the Treasury of Merit the indulgence came to be a release not only from the consequences of sin in this life, but specifically from the punishments of Purgatory.
- As the Pope had the power to distribute the Treasury of Merit as he saw fit, this allowed for indulgences to be written-up in advance and sold.
- This is what was happening in Luther's Germany -- forgiveness was being sold to raise money to build St. Peter's Cathedral in Rome.
- This was a gross misuse of Church doctrine's and many in the Church were bothered by it. For a Priest named Martin Luther, it hit a boiling point.

Martin Luther



- 1483-1546
- Son of a peasant turned “merchant”
- Father used his wealth to better the family's social standing.
- So Martin became a student of law at Erfurt.
- 1505 -- Martin experienced a terrifying storm while on the road, and he cried out to St. Anne for deliverance. He promised to enter a monastery if he survived.
- So he sold or gave away his goods, threw himself a farewell party (common among intellectual monks when they left the “world”) and entered the monastery of Augustinian Canons in Erfurt.
- 1507 -- Luther's piety and academic ability led to his ordination as a priest.
- 1510 -- A visit to Rome left him shocked by the corruption of the Church hierarchy.
- 1511 -- earned his doctorate in Old Testament Studies. Taught at the University of Wittenberg.

Luther hits his limit:

- Luther's disgust with the corruption of Rome continued to bother him (as it did many monks in his order -- the Augustinians were a reforming order)
- A new campaign of indulgence sales in Germany in 1516-17 pushed him over the edge.
- (A Dominican by the name of John Tetzel, in particular, was selling forgiveness as a way of raising money for the new St. Peter's Cathedral in Rome.)
- He felt that the university faculty needed to address the problem, along with other abuses.
- On Oct. 31, 1517 he posted 95 “theses” (discussion points) in Latin on the door of the Castle Church in Wittenberg.
- His theses, designed for academic discussion, were quickly translated and distributed among all the literate public. They were extremely popular (to his surprise) but not in Rome (no surprise.)
- Soon, Luther raised questions about more than just the standard “abuses” noted by all disgusted clergy and monastics -- he attacked other practices, such as clerical celibacy and the Latin mass (rather than a German one) as being counter to the true Catholic doctrines.
- Much of what he said was reminiscent of Jan Hus (the heretic burned at Constance.)

Thereafter:

- By 1520 Luther had come to the conclusion that the established Church was so corrupt that something had to go -- the Pope.
- Since the Pope was the problem it did no good to appeal to Rome to reform the Church.
- He appealed to another group believed to hold office by divine authority -- the princes of Germany.
- In a letter to the German princes Luther stated that the Church hierarchy must be brought to account by:
 1. Making the clergy subject to secular law.
 2. Using the Christian Scriptures to judge the actions of the Papacy, rather than letting the Pope be the only interpreter of the Scriptures.
 3. Calling a Council where the Church would actually be reformed (Constance had failed, after all.)
- This resonated strongly with the princes, many of whom were descendants of the key players in the Conciliar Movement, and all of whom remembered the medieval power struggle between German Holy Roman Emperors and the Papacy. (They took the obvious sides in remembering.)

- The Reformation movement was gaining momentum and popularity among the Germans.
- About this time the Pope decided something had to go -- Luther.
- 1520 the Pope excommunicated Luther in the papal bull (declaration) *Exsurge Domine*, which went into effect early in 1521.
- The young Emperor Charles V decided that the German situation was getting out of hand as well. However, many of his most important supporters and allies were the same German princes who were capitalizing upon Luther's disturbance.
- Some of these princes had real sympathies for what Luther was saying, others could simply see the value of no longer paying taxes and tithes to Rome.
- The "Diet of Worms" In the Spring of 1521 the Emperor called Luther to appear before him and a panel of theologians at the city of Worms and defend himself. Luther, under excommunication, was promised safe passage to and from the conference.
- (Hus had been promised the same thing at Constance, however.)
- He was challenged here by theologians from around Germany, but, in the end, he would not back down -- he claimed that he was constrained by his conscience unless someone could truly *prove* him wrong.
- Luther attempted to leave early, before a criminal sentence was passed.
- On the road back to Wittenberg he was kidnapped by the armored knights of his own prince, and taken to a remote castle, the Wartburg, for safe keeping.

Justification -- the key issue:

- Most modern accounts of, and impressions of, Luther's concerns get them wrong.
- Some argue that it was all about "Faith Alone, Grace Alone, and Scripture Alone" but Luther never uttered such phrases when *he* talked about what the Reformation was all about.
- Others claim that Luther was opposing all traditional medieval authority in a way that gave "power to the common man." (That's the last place Luther thought power should reside.) The problem of the "mob" terrified him as much as it did anyone from Plato onward.
- According to *Luther*, it all boiled down to one question -- how are we saved? Or, put another way, "How is mankind reconciled with God?"
- Behind Luther's own rejection of indulgences, his questioning of Papal authority, and everything else, was a conviction that the Church was getting the most important doctrine wrong -- the doctrine of Justification.

Justification -- How is mankind reconciled with God?

The Scholastic Model: mankind is saved by merits, but these meritorious acts occurred according to a set process:

1	2	3
An infusion of Grace from God (Grace = divine power toward Salvation)	Moral cooperation: Doing the best one can with the aid of Grace	Reward of Eternal Life as a "just due" for Good Works
Luther's conclusion:		
1	2	3
Justification, and saving Grace, given once, as a free gift, at Baptism	Baptism is followed by a life of good works proceeding from Grace (bolstered by receiving Grace the continued hearing of the Gospel, and in the Sacrament of the Lord's Supper), along with a person's cooperation with God. (This process is called "Sanctification" -- becoming holy.)	Heaven -- the manifestation of the gift of salvation which was given at Baptism.

The breach widens:

- What Martin Luther was ultimately calling for, then, was a complete reworking of the most common understanding of the central idea of the Christian faith -- how to get to heaven.
- Not surprisingly, the whole Church was not going to turn on a dime, reject everything that had been said on the issue for the last few centuries, and throw in with Luther.
- However, a remarkable number of serious intellectuals *were* ready to do just that, and Wittenberg became a magnet for these.
- Philip Melancthon was one -- a layman, and a serious humanist (with a mastery of Biblical Greek and especially Hebrew), he became Luther's right hand man, and the architect of much of the academic understanding of Lutheran teachings.
- In 1525 Luther also took his own advice on allowing clergy to marry, and he got hitched to a former nun, Katherina von Bora.
- Luther's adversaries had a field day with the marriage -- using it to argue that for Luther it was all about his inability to remain celibate.
- (Luther countered, in Boccaccio form, that he was not unique in this inability, but others merely hid their lack of celibacy by hypocrisy.)



Melancthon



Katherina Luther

The Augsburg Confession

- Charles V, the Holy Roman Emperor, was increasingly troubled about the religious divide which had formed in Germany.
- He wanted a council that would reunite the two factions (each of which now claimed to be the *true* Catholic Church.)
- In 1530 a council was held at Augsburg in which the Lutheran doctrines were presented and debated.
- Luther was not present (for fear of his life -- Augsburg was in a territory sympathetic to the Pope).
- Philip Melancthon was there, along with several other Wittenberg theologians.
- In a carefully prepared document which had Luther's approval, Melancthon set forth what the Lutheran faction regarded as the essential points of the Lutheran position.
- This document is known as the Augsburg Confession -- it is still the definitive statement, for Lutherans, of what the Reformation was about. (Whether modern Lutherans realize it or not.)

The Augsburg Confession, 2

- In addition to Luther's concept of Grace and Justification as the central doctrine of Lutheranism, the Augsburg Confession made other claims which Lutherans believed must follow from this doctrine. Among them:
- There are only two *true* sacraments (meaning two which give actual saving Grace) Baptism and the Lord's Supper.
- Clergy are important for salvation, but salvation does not depend upon the clergy (in an emergency they are not necessary)
- The Scriptures are the *final* (not the only) authority in all matters of faith.
- Salvation comes by God's gracious gift at Baptism.

Permanent Division

- Augsburg did not accomplish reunification. (Duh.)
- After Luther's death in 1546 wars raged across central Europe as princes and nobility faithful to Rome attempted to retake territories which had become Lutheran.
- War between Catholics and Lutherans ended with the Peace of Augsburg in 1555.
- The treaty signed there declared that the religion of any territory should be determined by the ruler of that territory, whether Lutheran or Catholic. (*cuius regio ejus religio.*)
- Note: this only applied to Lutherans and Catholics. By 1555 other forms of Protestantism had arisen which were not included.
- In particular, both Rome and the Lutherans saw a particular threat in:

The Reformed

- While Lutheranism was growing in Germany and spreading to the Scandinavian countries, another form of Protestantism was establishing itself, particularly in Switzerland.
- The "Reformed" branch of Protestantism did not believe that the Lutherans had gone far enough in their rejection of Roman Catholic teaching and practice.
- While Lutherans did not accept anything which they found *contrary* to the Scriptures, the tendency among the Reformed was to reject anything which was not *explicitly stated* in the Scriptures.
- The most prominent figure among the Reformed was John Calvin, who, by moving to Geneva, set that city up as the model for the Reformed (now "Calvinist") branch of Protestantism.
- Largely due to Calvin and his four volume "summary" of Protestant Doctrine, the *Institutes of the Christian Religion*, the Reformed became the most influential form of Protestantism.
- (The *Institutes* were written over the course of more than twenty years, from 1534 to 1559. As such, Calvin's thought can be seen undergoing an evolution from standard Swiss Reformed, and Lutheran doctrines, to something more his own.)

John Calvin



- 1509-1564
- Born in France, felt called to serve the Church, and studied at the University of Paris.
- There he acquired a solid knowledge of Greek, Latin, Hebrew, and theology, in addition to an interest in the humanist movement.
- 1528, concerns over his own beliefs led him to switch to a study of law.
- During these years he was particularly attracted to the writings of Luther.
- Associating with Protestants led to a brief imprisonment in 1534.
- When he was freed, he found refuge in the Reformed city of Basel, where he came out with his first edition of the *Institutes*.
- 1536 -- Calvin was asked to assist with the Reformation movement in Geneva.
- Banished in 1538, he was invited back in 1541 by the town council. From this point onward Calvin established Geneva as a theocracy -- a city governed by the Bible as the Law of God.

Features of Calvinism in Geneva:

- "Presbyterian" form of Church government (no bishops)
- Rejection of art in churches and an intense focus on preaching in services.
- Doctrine of "Predestination": only those predestined by God from eternity to be saved would be saved. They are the "Elect."
- While only God truly knew the identity of the Elect, one's election will manifest itself a "Christian Life."
- This meant avoidance of sin, and living by a strict moral code: mandatory church attendance, no dancing, card-playing, drinking, fancy clothes, etc.
- Geneva was to be an exclusive community of the Elect -- those not conforming were cast-out.
- True Christians should have "nothing to hide:" Large windows allowed Geneva residents, and Church officials, to check up on one another.
- The Sacraments of Baptism and Holy Communion were both effective for salvation (as per Luther) and also symbolic.
- Geneva was the ideal, but Calvinism modified its political forms to adapt to other countries.
- England, for example, came to be essentially Calvinist in doctrine, but retained bishops (Episcopal government) and many elements of "Catholic" worship.

Calvin's Understanding of Salvation:

1	2	3	4
"Before the foundation of the world" the eternal decree of God determines who is predestined for Heaven and who is predestined for Hell.	The "Elect" are brought into the Church through preaching and Baptism.	The "Elect" live pious and holy lives in accordance with their predestination.	The "Elect" are taken to Heaven. The "reprobate" are condemned to Hell.

The “Radical Reformation” and the Anabaptists

- Along with the intellectually driven Lutherans and Calvinists, there were also more “popular” reform movements.
- These usually sought some form of return to the “simple faith” of the original Christians through a strict adherence to the Bible.
- While they probably had roots in the spiritual movements of the late medieval period, they were in many respects those who most radically departed from the Christianity of the medieval period. (Hence, “radical” reformation -- getting back to the root of Christianity and dispensing with the medieval heritage.)
- One key feature of most of these groups -- the rejection of infant baptism. Christianity must be a conscious decision. (Anabaptist = second baptism.)
- Another key feature was a departure from the regular government of the state, usually in favor of communal living at some level. (The Amish and Mennonites today are the direct, and purist, descendants of the Anabaptist movements.)
- There was also a strong emphasis on personal morality, while avoiding the suggestion that it was “works” which directly led to salvation.
- While some of these original groups exist today, it is more significant to recognize that in the course of the seventeenth century particularly they interacted with other groups (particularly in England) to form a synthesis between their own concerns and those of the more “academic” branches of the Reformation.
- The results of this synthesis can be seen in the Baptists, today, as well as a wide variety of non, or semi, Calvinist flavors of Christianity, especially in America.

England: an Odd Case

- Did not convert to Protestantism for religious reasons.
- Converted, nonetheless, under Henry VIII -- who in 1521 had been honored by the Pope as a “Defender of the Faith” for his opposition to Luther.
- In 1527 Henry wanted a divorce from his wife, Catharine of Aragon (who had borne him no male heir). The Popes would not grant it.
- 1530 Henry replaced his advisor, Cardinal Woolsey, with Thomas Cromwell, who advised a formal break with Rome in 1532.
- 1532 also saw the death of the Archbishop of Canterbury, Warham, and in 1533 Thomas Cranmer, a Protestant, was named Archbishop.



England, continued:



- 1533 -- Henry married Anne Boleyn, a Protestant.
- 1533 also -- Act in Restraint of Appeals: The Church of England could operate independently of Rome -- no appeals to the Pope, or interference by the Pope would be allowed.
- 1534 -- Act of Submission of the Clergy required churchmen to submit to the King, and the Act of Supremacy made the King the official head of the English Church.
- 1535-9 -- Dissolution of the English monasteries (and confiscation of their lands.)
- This put an end to what were essentially embassies of a now “foreign power” in England, and also brought in a lot of revenue from the “reappropriation of monastic land.
- Throughout, Henry himself remained far more Catholic in the doctrines and practices he demanded in the Church than his increasingly Protestant subjects wanted.

England, concluded:

- Edward VI, Henry’s son by his third wife, Jane Seymour, took the throne in 1547. (He was 9.) His uncle, the Lord Protector, moved the realm in a genuinely Calvinist direction until 1553, when Edward died.
- Mary Tudor, followed, daughter of Catherine of Aragon. Catholicism was reimposed.
- At Mary’s death in 1558, Elizabeth took the throne, daughter of Anne Boleyn. England became “Protestant” again. (In many ways Elizabeth was more a follower of her father on religious questions.)
- As a result of the manner in which England broke with, and stayed separate from, Rome, England became a melting pot for a wide range of religious ideas.
- While basically Calvinist in its “official” doctrine under Elizabeth, there was tremendous room for divergent opinions.
- Most forms of American Protestantism which are around today can be traced specifically to varieties of Protestantism which developed in England: Presbyterianism, Episcopalianism, Baptists, Methodists, Quakers, etc.
- This is not to say that everyone believed such Protestant latitude to be a good thing: “Puritans” in England were continually pushing for a more Calvinist Church, while Catholic elements persisted long into the seventeenth century, trying to reunify with Rome.

Catholic Reformation: The Council of Trent

- The Roman Church was still in need of reform, but now Roman Catholicism had another problem to deal with: The division of the Church
- A council was called in Trent, in northern Italy, to address both problems.
- Met from 1545-1563
- Constituted a “doctrinal lockdown” establishing which teachings were Catholic, and what would not be tolerated.
- Produced the genuine reforms which Luther had *first* called for, condemning: the sale of indulgences, pluralism, simony, and absenteeism.
- Instituted: Episcopal visitation of parishes, diocesan seminaries w. a set, Catholic, curriculum, and the education of the laity.

Also at Trent:

- Seven sacraments affirmed.
- Clerical celibacy affirmed.
- The authority of tradition was declared to be *as* necessary as the authority of Scripture. The two were to function together.
- The doctrine of purgatory was affirmed.
- Veneration of relics, prayers to saints, and prayers for the dead were affirmed as good and necessary practices.
- Lutherans were repeatedly condemned, and Calvinism was declared a further perversion of the faith, stemming from the Lutheran heresy.

Ignatius Loyola



- 1491-1556. Began life as the very image of a young knight, enjoying everything that the world had to offer.
- 1507-1517 Lived in the house of Spain's royal treasurer.
- 1517 -- entered the Spanish military.
- May, 1521 -- in a battle with the French both legs were shattered.
- What resulted was painful surgery, and a "convalescence" in which he was rigged-up to a primitive traction device (a rack) to bring one of his legs back to the proper length.
- During this period, Ignatius read religious books extensively. (*The Imitation of Christ, The Golden Legend*, etc.)
- He came to the conclusion that the saints, and particularly Dominic and Francis, had accomplished far more than any kings and knights.
- 1522 -- dedicated himself to be a "spiritual warrior" in behalf of the Roman Catholic Church.

Ignatius and the Jesuits:

- Shortly after his recovery, Ignatius began writing his *Spiritual Exercises*, in which he prescribed discipline (a life of ritual prayer and exercises) as the cure for the struggling and anguished soul.
 - 1528-34 Ignatius took up theological studies in Paris.
 - While at Paris, he and ten others decided that they wanted to take a preaching mission to the Holy Land. Continued warfare prevented them from traveling.
 - Staying in Rome, Ignatius' group petitioned to be recognized as a new religious order, the *Society of Jesus* (or the "Jesuits.")
 - This occurred in 1540.
 - The order was dedicated to absolute obedience to the Pope, and "to go, without complaint, to any country whither they may send us, whether to the Turk, or other infidels, in India or elsewhere, to any heretics or schismatics, as well as to the faithful."
- The Jesuits were poised to be wielded against the Protestants.

The Jesuits:

- *Not* monastics, but an active preaching order dedicated to missionary work in foreign lands, and regaining the lands lost to Protestantism.
- Answerable only to the Pope: "The Pope's Marines."
- "I will believe that the white that I see is black if the hierarchical Church so defines." (from the *Spiritual Exercises*.)
- To fulfill their mission they were trained over more than a decade in theology and also in a non-theological discipline.
- Focus on education made them formidable opponents of the Lutherans and Calvinists. (Where before, the Protestants had an upper hand in education.)
- Lived among the people and preached in the vernacular.
- Used parish, schools, and the University to spread their message.
- Came to largely determine the direction and character of the Council of Trent.