

Session Four
March 10, 2024
The Reformation and the Counter-Reformation

1. The Protestant Reformers

A. Martin Luther (1483-1546) and the Lutheran Church of Germany

Before we can understand what happened in the Reformation, we need to have a better understanding of the Medieval Church. Even Roman Catholic scholars agree that the Medieval church was horribly corrupt. (1) *The church exploited people's fear of purgatory to extort money from them*; i.e., There were side chapels in churches with people buried in them. People were encouraged to leave trusts for priests to say masses to get them out of purgatory. 9000 masses were paid for in Wittenberg in 1519. No one but the priest heard it or received the Eucharist. Paid for works of satisfaction. (2) *The sale of indulgences*. Money given reduces people's time in purgatory. The idea of selling indulgences was developed to pay for the Crusades. When the Crusades ended it was used to rebuild St. Peter's Basilica (1506-1615). The church took advantage of people's afterlife anxiety. (3) *The sale of benefices*. In the Middle Ages most priests did not enter the church because they were particularly pious. They joined because the church was the largest, richest, most secure organization of the day. People received holy orders for the same reasons today that people today go into the civil service or to work for a large corporation: to get a secure job, interesting work, a high salary, and to exercise power. It was a good way to enriching yourself and help your friends and relatives. And if you made it to the top, you lived in a mansion, had servants, and a lavish lifestyle. The Pope claimed both spiritual and temporal authority. There was a great deal of land, surfs, and taxed wealth associated with being a nobleman (property and surfs, who were also considered property), a bishop (25% of all tithes went to the bishop), or an abbot of a monestary (20% of the land was owned by monestaries). These positions were for sale; i.e., "*simony*". The benefice amounted to the first year's income from the office, and it went to the Pope. Sometimes people held several benefices. These benefices could not be passed on to an heir, so that another benefice could be extracted.

Martin Luther was born on November 10, 1483. His parents, Hans and Margarete Luther, had him baptized the next morning, on St. Martin of Tours day, which is how he got his name. Pius Germans were always given the name of the saint of the day. Hans Luther's was a farmer's son, but turned his back on the land and became a copper miner. In 1484, following the arrival of baby Martin, the Luthers moved from Eisleben, where Martin was born to Mansfeld, to improve Hans' job prospects. Hans became a successful copper smelter, and, by 1491, the Luthers were one of the most respected families in Mansfeld.

Martin's parents were harsh disciplinarians. They did not "spare the rod." They also taught him to fear the judgment of God. Martin was a good student, and Hans had high hopes for his first son becoming a lawyer and enabling the family to climb even higher on the social ladder. Young Martin followed his father's wishes without protest. At age 17, he was enrolled at the University of Erfurt to prepare to study the law. He described

the university as “a beer house and a whore house”. He received a Master’s degree in 1505 and entered law school.

But he did not find the study of the law interesting. He was drawn instead to religion and philosophy. On July 2, 1505, while Martin was returning to university on horseback following a trip home, a lightning bolt struck near him during a thunderstorm. He later told his father that he was terrified of death and divine judgment. He cried out, "Help me, Saint Ann, and I will become a monk!" He viewed these words as a vow that he could not break. He withdrew from the university, sold his books, and entered St. Augustine’s Monastery in Erfurt on July 15, 1505. Hans was devastated to learn what his son had done without consulting him.

Luther took the monastic oath of poverty, chastity, and obedience. But in the monastery Luther was tortured by guilt. Guilt drove him to go to Confession several times a day. Hearing his confession must have been like being stoned to death with popcorn. Nevertheless, he had bottomless feelings of sinfulness. His superior concluded that Luther needed more work to distract him from excessive introspection and ordered him to pursue an academic career. Luther was ordained a priest at the Erfurt Cathedral on April 3, 1507. After receiving a second Master’s Degree in 1508, he began teaching theology at the University of Wittenberg. .

In order to help him overcome his guilt demons, in 1510 he was allowed to make a pilgrimage to Rome. He walked 700 miles, over the Alps during the winter to Rome. When he passed through the gates of the city, he dropped to his knees and said, "Hail, holy city of Rome!" But instead of being comforted with the city’s holiness he was offended by the worldliness and materialism he saw. He saw priests who did not believe, were interested in gaining wealth and power, and kept the prostitutes busy. He was shocked. He was also offended by the fortune being spent on the rebuilding of St. Peter’s basilica, which was being financed by the sale of indulgences. One day while in Rome, Luther visited the Scala Santa or Holy Steps. They were believed to be the steps from Pontius Pilate’s palace in Jerusalem, the steps Jesus climbed on the day he was convicted and crucified. They had been brought back from the Holy Land to Rome. Pilgrims were supposed to climb the steps on their knees, saying the Lord’s Prayer on each step. If they did this it was supposed to cut years off your time in purgatory. Luther wanted to reduce the time his grandparents had to spend in purgatory. When he reached the top, Luther stood up and says, "Who knows if any of this is true?" He then walked down the steps instead of going down on his knees in prayer. Luther went home from Rome disappointed and shaken.

After returning from Rome he continued his studies and received the Doctor of Theology degree in 1512. His major job was as professor of the Bible at University of Wittenberg. But in 1514, the Wittenberg town council asks for a priest to preach to the common people. Luther is selected; he was age 31.

While preparing a lecture on Romans in the tower of the monastery cloister Luther had a revolutionary thought. It originated from Romans 1:17 *“For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: ‘The righteous will live by faith.’”* His work of Romans 3:19-28 furthermore convinced him that faith alone makes someone just (not guilty before God), not keeping the law. Luther’s **LAW/GOSPEL dialectic**; *“Summel justus et peccator.”* The Law (hearing about what we are to do) doesn’t change people; the Gospel (hearing

about what Christ has done or us) changes people. Law tells you what to do but doesn't give you the power to do it. Trusting in Jesus Christ is transformational; it changes our inward nature. One of the things I love about Russ Levenson is that he is a Gospel preacher.

In 1516, Johann Tetzel, a Dominican friar, was sent to Germany by the Roman Catholic Church to sell plenary indulgences to raise money for the rebuilding of St. Peter's Basilica in Rome. He was appointed by Albrecht von Brandenburg, the Archbishop of Mainz, who owed a benefice debt to Pope Leo X amounting to 10,000 ducats. Half of the money which Tetzel raised was suppose to satisfy the archbishop's benefices debt and the other half was to go to the Basilica . On October 31, 1517, at age 34 Luther wrote to his bishop, Albrecht von Brandenburg, protesting against the sale of indulgences. Tetzel was not selling indulgences in Wittenberg, but people in Wittenberg were going to his area to buy them. Luther objected to a saying attributed to Tetzel that "*As soon as the coin in the coffer rings, the soul from purgatory springs.*" He insisted that, since forgiveness was God's alone to grant, those who claimed that indulgences absolved buyers from all punishments and granted them salvation from purgatory were in error. He also enclosed in his letter a copy of his "Ninety-Five Theses." In addition, Luther posted his in Latin into the door of All Saints Church in Wittenberg. Since it was in Latin only other theologians could read it. It was an invitation to academic debate on the sale of indulgences. But someone translated the text of the Theses into German, printed it, and began distributing it. It went to several locations in Germany, then in France, England, and Italy. Also, Luther preaches in worship about the indulgence controversy.

Luther was quickly in trouble with Pope Leo X by 1518. The pope sent a cardinal to Luther asking him to recant or be arrested and taken to Rome. He was considered a heretic, and under threat by the pope.

The Pope sent a second cardinal in 1519. This time he was asked to recant on the basis of papal infallibility, which is not official church doctrine until 1870. Again, Luther refuses.

In 1520, Luther write a cardinal wondering if the Pope was the AntiChrist. Now we have crossed over to a different level of disagreement. You don't compromise with the AntiChrist. You don't try to reform the antichrist. You resist the AntiChrist. It is now clear that a break from Rome is now inevitable.

In 1519, Luther moved from Wittenberg to Saxony and stays there under Frederick III's protection until 1521. He is the guest of Frederick III (the Wise) (1463-1525) who is an electoral—one of the seven princes who selected the Holy Roman Emperor]. Frederick III protects Luther, and stalls when the Pope demands that Luther be arrested. Even the Pope anted to get along with Frederick III, because if the Emperor died he would be one of the once's determining who the new Emperor would be.

In 1520, the pope writes a bull (decree) saying that Luther is excommunicated, that his writings should be burned, and no person should read or defend them. It also, tells Luther to come to Rome for trial. Luther burns the bull.

In 1521 Fredrick III calls for a panel of inquisitors to meet in Worms to evaluate Luther on German soil. By this time the church knows that what Tetzel has been doing is indefensible. So they fire Tetzel and send him to a monastery. Therefore, the inquisitors will deal with only one issue: the authority of the Pope. During the waiting

(1519-1521) period Luther writes numerous books and pamphlets. Printing press invented 50 years earlier. Among other things he calls for the German nobility to set itself against the Pope. It is the responsibility of temporal princes, not the church, to reform the church.

The Diet of Worms took place on April 17-18, 1521, Diet of Worms. The newly elected Emperor Charles V was present, as were the 7 electors (including Frederick III), and a papal inquisitor. This is an inquisition. It was last ditch effort to get him to recant. They pile up his books, made their accusations, but they did not allow him to defend himself. All they wanted was for him to recant. The accusations:

(1) *He accuses the Pope of selling German benefices to bishops, abbots, and noblemen. This is exporting German money to Italy.*

(2) *He teaches "justification by faith alone." All you had to do to be saved was to have faith in Christ.*

(3) *He proclaims "scripture alone."* He denied the authority of the church councils and papal infallibility. He proclaimed that there was only one true source of authority, scripture; "sola scriptura". The Roman Church said that the church, through its Councils, provides an infallible interpretation of infallible books and no one should challenge the teachings of the church's councils. This places the teachings of the councils above scripture. Luther said the church councils offers a fallible interpretation of infallible books. He taught that believers had the right to challenge the interpretations of the church. They argued that this is why there had been additions and corrections to the teachings of church councils. Instead of giving Christians access to scripture in the language of the people, the Bible was kept under lock and key and those who translated scripture into the language of the people were burned at the stake.

(4) *He outlines "the priesthood of all believers".* Priests do not have special status or powers. Clergy are only stewards and servants of the Word.

(5) *He speaks out against clergy celibacy.* Everyone knows priests have concubines and illegitimate children. They pay a concubinage fee/fine to the bishop for it. In one episcopal area near Wittenberg one year 1,500 children were born to priests, for each of which the bishop received a cradle fee. There were also legitimation fees to make the child legitimate rather than a bastard. No wonder clergy joined the reformation in large numbers.

(6) *The pope allows all this evil but he cannot be corrected because he claims to be infallible. The pope is the antichrist.*

(7) *There are not seven sacraments, only 2 sacraments: baptism and Eucharist.* All others Catholic sacraments are good and sacramental. Sacraments are not infused grace but imputed grace. Grace is not infused into us but it is transferred to our account by the merit of Christ. We do not become righteous through these sacraments, but we are pronounced righteous by Christ's merits. Luther believes in *Consubstantiation* (Christ is present in the elements even though the substance is unchanged) rather than *Transubstantiation* (the bread and wine are changed in substance into the flesh and blood of Christ, even though the elements appear to remain the same).

Again, they did not allow him to defend his views. He was merely asked to recant. He asked for time to think. He appeared the following day, and was asked again to recant. His answer: "*Since your most serene majesty and your highnesses require of me a simple, clear, and direct answer, I will give one, and it is this: I cannot submit my*

faith either to the pope or to the council, because it is clear that they have fallen into error and even into inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons, if I am not satisfied by the very text I have cited, and if my judgment is not in this way brought into subjection to God's word, I neither can nor will retract anything; for it cannot be either safe or honest for a Christian to speak against his conscience. Here I stand. I cannot do otherwise. God help me. Amen." Luther feels free to resist the authority of the pope or the emperor because his heart is captive to a higher authority: the Word of God. Luther figured they would burn him at the stake, the way William Tyndale and Jan Hus had been

Luther became a criminal. Pope Leo X and Charles V. sought to have him arrested. But Frederick III had him kidnapped and taken to a castle. He is in exile for almost a year, May, 1521–March, 1522. During that time he translates the New Testament from Greek into German, wrote several books and hymns, and sends letters to his friends. It was a very productive time. He completed the translation the Old Testament from Hebrew to German in 1534, and it too is printed. Suddenly ordinary people know more about the Bible than priests who are not studied in the Bible.

While Luther is stuck in the castle, the Reformation takes place in the life of the church in Wittenberg. They got rid of references to the mass being a sacrifice. The Mass was translated into German, and as soon as Luther is finished translating with the New Testament it will be read from. Communion was given in both kinds, bread and wine. Clergy start getting married, include those who have taken monastic vows. People stopped paying for masses for their dead relatives. Side chapels are done away with. Musical instruments and hymns are added to worship; i.e., "A Mighty Fortress Is Our God"

Luther did not want to do away with the Catholic Church. He wanted to reform it. The aim was to return the Christian church to what it was like before 325.

Luther returned to Wittenberg in March, 1522. He married a 26 year old nun Katherine, whom he calls "Katie my rib" in 1525. Nuns who leave the monastery are "lose women", but they were not connected to a monastery or a family. Luther and Katie have a good marriage and 6 children, 4 lived into adulthood. Martin's parents lived to see their son married and the birth of several grandchildren before Hans died in 1530 and Margarete in 1531.

Another Diet took place, this one in Augsburg in 1530, before Holy Roman Emperor Charles V. This time Luther did not come because he is an outlaw. His friend Philip Melancthon (1497-1560), who was a Greek professor at the University of Wittenberg, presents the *Augsburg Confession*. Charles rejects it but it becomes the primary statement of faith for the Lutheran church.

Luther's books, especially his two catechisms (large and small), his translation of the New Testament, his sermons, and his ideas spread throughout Europe. They lit a fire that became a wild fire.

Most people think John Calvin invented predestination. Not so. Augustine and Aquinas believed in it, and Luther wrote a book about it. They believed that God knows in advance, before the foundation of the world, how we will respond to his gifts of grace. We choose but God knows what we will choose.

One of the tragedies Luther had to deal with was the "Peasant's Rebellion" in 1524-25. It was an armed revolt led by an apocalyptic prophet. Luther believed the

German princes had been unjust and economically oppressive, but even though their claims were right, their means were wrong. Luther believes Romans 13 taught that only civil authority (emperors, princes, magistrates, etc.) are authorized to use violence. When Christians use violence they possessed a spirit of rebellion. A Peasant Rebellion took place in 1524-1525. It was an armed band of peasants led by an apocalyptic prophet. The German princes had been unjust and economically oppressive. Luther said their claims were right but their means were wrong. The revolt became a war, and 100,000 of the 300,000 poorly armed peasants were massacred.

Luther dies in 1546. Nine years later, in 1555, Charles V allowed the different regions in Germany to decide whether to be Lutheran or Catholic. Now there were two churches in Germany. The maps of Northern Europe looked like a jigsaw puzzle, with some princes supporting Roman Catholicism and some supporting Lutheranism.

B. Huldrych or Ulrich Zwingli (1484-1531) / No State Church

Huldrych Zwingli was the first Reformed theologian. He was not the greatest Reform theologian; that prize goes to John Calvin. Zwingli developed some of his Protestant ideas from the Dutch Renaissance thinker, Erasmus (1466-1536). He preached expository sermons in Switzerland and began to draw a crowd. He lives at the same time as Martin Luther and when they heard of one another they had a one-time meeting in Marburg, Germany. Luther and Zwingli agreed on all but two points of doctrine, including that there were only two sacraments. (1) *Baptism*: Zwingli believed in infant baptism but did not believe it did away with original sin. Jesus forgave original sin. It was like Circumcision in Judaism; it marked people as part of the community until faith was present. (2) *Eucharist*: Zwingli said the Eucharist was only symbolic. That Christ was no more present in the bread and wine than he is in the room. He said we observe the meal as a symbolic memorial meal because Jesus told us to; "Do this in remembrance of me". Luther pounded the table and repeated over and over quoting Jesus, "This is my body... This is my blood."

Sometimes Zwingli is confused as the founder of the Anabaptists, or re-baptizers, movement, or of the Baptist movement. He was neither. These groups came along later saying that Zwingli did not go far enough: (1) *Anabaptists*: They believed people who have received infant baptism are not baptized. So, technically they were not re-baptizers, because they believed those who had received infant baptism were not baptized. Baptism should be given only to people who have made a profession of faith. The first adult re-baptism takes place in Zurich, Switzerland in January 21, 1525. But they baptized by sprinkling or pouring and consciously rejected immersion. This movement spreads to Holland in the 1530's. (2) *Baptists*: No one ever said that adults making a profession of faith had to be immersed in order to be baptized until England in 1689. Though eventually all Anabaptists came to believe in full immersion.

Both the Anabaptists were persecuted for telling people that they were not baptized. They were arrested, imprisoned, had their tongues ripped out, had red-hot irons applied to their bodies, and burned at the stake. As a result, they were separatist communities; i.e., Amish, Mennonites, Moravians.

C. John Calvin (1509-1564) / No State Church

Calvin was born in France. He was trained as an attorney. During his studies he became interested in linguistics. He learned Koine Greek to read the New Testament in its original form. This led to his Christian conversion in 1533, and his break from the

Roman Catholic Church. He began to espouse the Reformation ideas which were sweeping through Europe. Because of Protestant-Catholic tensions he migrated to Basel, Switzerland in 1535. The following year he published the first edition of his *Institutes of the Christian Religion*, which he updated throughout his life. In this document laid out a systematic theology as a handbook for Reformed preachers. Calvin came along 20 years after Martin Luther and he tried to be a bridge between the ideas of Luther and Zwingli. He taught there were only two sacraments, baptism and Holy Communion. His view of *baptism* was similar to Luther; in other words, he was not an Anabaptist. Calvin practiced infant baptism (i.e., parallels to Circumcision, Abraham & Isaac). But he disagreed with Luther about the *Eucharist*. He said Christ was truly present in the Eucharist mass but not materially. If a person came to the Eucharist in faith he or she would experience Christ's presence, but the change would be in them rather than the elements. If they did not come in faith they would experience nothing. Luther, on the other hand, believe if a person came to the Eucharist as an unbeliever they would still receive Christ, but rather than blessing them it would condemn them. They would receive Christ's body and blood but not grace. Luther and Calvin never met.

The Five Point of Calvinist theology; i.e., TULIP.

(1) *Total depravity*. No one is totally evil, but everyone has been tainted by sin so that they are corrupted. Even our free will is destroyed by sin.

(2) *Unconditional election*. Our election is not based on in anything about us. It is about God's sovereign decision. God predestines some for heaven, others door hell; i.e., Double predestination. Luther said God knew in advance who would choose salvation, but we choose.

(3) *Limited atonement*. Jesus did not die for everyone. He died for the elect. This creates a problem with John 3:16. Calvin would say "the world" refers to the elect. Otherwise, Jesus failed. We cannot offer people salvation, because they may not be part of the elect. Therefore, evangelism is compromised.

(4) *Irresistible grace*. If you are elected you will ultimately surrender.

(5) *Perseverance of the saints*. The elect have "eternal security." They are guaranteed to go to heaven.

Presbyterians are Calvinists.

D.. Jacobus Arminius (1560-1609) / No State Church

He was a Dutch Reformer who taught what we came to call Arminianism. Salvation is our choice. Our choice is not predestined. Evangelicals are Arminian. Arminians see the *Eucharist* as a means of grace; i.e., converting sacrament, means of receiving Christ. Therefore, a person might receive the Eucharist and later be baptized.

E. John Knox (1514-1572) and the Church of Scotland

John Knox, was a Scottish reformer who went to Geneva to learn from John Calvin and his ideas home to Scotland. The Church of Scotland was based in the Calvinist (Presbyterian) model. It differed from the Church of England in that there were no bishops and the 5 Points of Calvinism were preached. Scottish Presbyterianism became a state church separated from the Church of England and the British crown. Most American Presbyterians have a heritage in Scottish Calvinism. I.e., Their Credal statement is called the *Westminster Confession*.

F. Henry VIII (1491-1547) and the Church of England

Henry VIII initially wrote a pamphlet denouncing Luther, and the Pope rewarded him with the title "Defender of the Faith." His only legitimate child was Mary Stuart (1542-1587), his daughter by Catherine of Aragon (1485-1536). He fell in love with Ann Boleyn (1501-1536), and Henry wanted a divorce to Catherine to marry her. Catherine had been briefly married to Henry's brother Arthur, but he had died of tuberculosis. Catherine claimed the marriage had never been consummated. Even though the pope had given him dispensation to marry her, Henry wondered if he had violated Biblical law by marrying her. Leviticus 20:21 says, "*It is an unclean thing to take your brother's wife. He has uncovered his brother's nakedness. They shall be childless.*" The Pope refused to annul his marriage to Catherine because he was dependent on the Holy Roman Emperor, Charles V (1500-1558), who was Catherine's nephew. Catherine of Aragon was a Catholic; Ann Boleyn was a Protestant so she felt no need of the Pope's blessing. Henry married Ann Boleyn and in 1534 broke from the Catholic church to establish the Church of England, also known as the Anglican Church (also called the Established Church). That same year the British Parliament's Act of Supremacy declared Henry VIII "The Supreme head on earth of the Church of England". He appointed Bishops. Did away with priest celibacy. He recognized only two sacraments, baptism and the Eucharist, which denotes that Anglicans are Protestants. He instituted a church tax, which paid for the church and its clergy. He, like other Protestants in Northern Europe, stole monastic property and made Catholic churches Church of England churches. If you go to England and see a Roman Catholic Church, it was built after the time of Henry VIII. If you go to an Anglican Church that was built before Henry VIII, it was stolen from the Catholic Church. But he did not want a lot to change in the church's worship: he chose the "*via media*" (*the middle way*). He wanted his state church to offer worship which was a middle way between Catholicism and Protestantism.

To accomplish this the Church of England developed two key documents, both of which were written by Thomas Cranmer (1489-1556), the brilliant Archbishop of Canterbury who served under Henry VIII, Edward VI, and Mary I: He is the theological giant who wrote the Book of Common Prayer and the Anglican Articles of Faith that have guided the church since 1533, when he became Archbishop of Canterbury. (1) The "*Book of Common Prayer*" is the prayer and service book which has been used by the Church of England since 1549. The first two editions were written by Thomas Cranmer in 1549 and 1552. Since these dates there have been many revisions. If you are familiar with the 1928 Episcopal *Book of Common Prayer*, it is closest to the original Cranmer prayer book. The *Book of Common Prayer* was how prayer and worship were done. Deviation was not allowed. It is a blend Catholic and Protestant theology i.e., the baptismal service is closer to the Catholic form, but the service for the Eucharist is part Protestant and part Catholic. It talks about it as the real presence of Christ and a symbolic meal. It created a big tent where Protestants and Anglo-Catholics can gather in a single church. (2) The "*Thirty-nine Articles*" is the official doctrinal statement of the Anglican communion. Thomas Cranmer initially wrote Forty-two Articles in 1553. They were reduced to Thirty-nine Articles during the reign of Elizabeth I in 1571. The Articles are largely Protestant but left intentionally ambiguous because Henry VIII and Elizabeth were aiming to build a national church which was as inclusive as possible: Article 17, talks about predestination; Article 28, the Eucharist is described as more spiritual than physical. Anglican clergy were required to sign the 39 articles. Members of Parliament,

and those who attended Oxford or Cambridge were required to sign it until 1871. Tragically, when Queen Mary I (“Bloody Mary”) ascended to the throne, Thomas Cranmer was put on trial for treason and heresy, imprisoned for over two years, and finally burned at the stake.

After the death of Henry VIII, England weaved back and forth between Protestantism and Catholicism. Queen Mary I (1516-1558), the daughter of Henry VIII and Catherine of Aragon ruled for 5 years. She tried to reverse the Reformation that her father had brought about. She tried to return all the stolen property to the Catholic Church. For her efforts the Queen who had had burned Thomas Cranmer burned at the stake, suffered the same fate.

After Mary I, Edward VI (1537–1553) came to the throne of England and Ireland at age nine. The only surviving son of Henry by his third wife, Edward was the first English monarch to be raised as a Protestant. During his reign, the realm was governed by a regency council because Edward never reached maturity. He died at age fifteen.

Edward’s half-sister, Elizabeth I (1533-1603), the daughter of Henry VIII and Ann Boleyn, ruled next—for 44 years. Elizabeth was a religious pragmatist. She held to her father’s middle way between Protestantism and Catholicism. But she made church attendance mandatory for everyone in England. People didn’t have to receive the Eucharist, but they had to attend Anglican worship. There were non-conformist/dissenters, but they kept their association with these movements a secret.

When Elizabeth I died in 1603. Because she had no heir, her cousin James (1566-1625) of Scotland succeeded her. There were a growing number of Puritans (Reformed Calvinists), who wanted to purify the church of remaining rituals. They thought the English reformation had not gone far enough. They were against praying to saints, the doctrine of transubstantiation, calling clergy “Priests” and other things the Bible did not warrant. James loathed the Puritans who were demanding change in the church. James agreed to hold a conference in 1604 with the Puritans and the Bishops at Hampton Court. The Puritans asked for a new Translation of scripture: King James Version, printed in 1611. He hoped it would give unity to the Kingdom.

In the seventeenth century, there were brief periods in which Catholics enjoyed religious freedom. But as the seventeenth century neared, war between England and France resumed and persecution of Catholics in England became common again. In 1689, Parliament declared that no future monarch could be a Catholic or be married to a Catholic. This is in force to this day. From the 1690’s, Catholics were required to pay twice as much land tax as their Anglican neighbors. In 1699, Parliament passed new laws with more penalties against those who refused to take the oaths of loyalty to the King and make declarations against Catholicism.

Protestant non-conformists fared somewhat better. In 1689, after much debate, Parliament passed the “Toleration Act”, allowing for Protestant dissenters. This was a freedom of religion movement. They could worship freely in non-Anglican churches. Between 1691 and 1710 some 2,536 dissenting places of worship were licensed.

The English separatist John Smith became exposed to Baptist theology in Holland, and in 1609 he immersed himself and others and they formed the first English Baptist church.

In 1625, Charles I (1600-1649) came to the throne of England, Scotland, and Ireland. He was married to a Catholic French princess. The Puritan MP’s who filled the House

of Commons were worried that the restrictions against the Catholic Church, which had been in place since Elizabeth I, would be rolled back. Charles believed in the divine right of Kings. He raised taxes without consulting Parliament, because he answered only to God, not to Parliament. He thought of Parliament as a glorified advisory committee that met at his pleasure. He even dismissed Parliament for 11 years. As a result of all this a Civil War erupted in 1642 between the army of the Roundheads (Puritans who wore their hair cropped close to their head rather than hanging long) vs. the Cavaliers (those loyal to the crown). In 1646 the Scottish, who were Calvinists, captured Charles and handed him over to the Roundheads. He was put on trial and beheaded in 1649. This began a period in which England's had no king. Oliver Cromwell (1599-1658) became the Lord Protector of the Realm. He had been a member of Parliament and a Roundhead military commander. He thought of himself as a Puritan Moses. In 1651 Parliament was being pushed to abolish the English church. Cromwell resisted. It was a period of social and political turmoil. When Cromwell died in 1658, his son Richard followed him, but the protectorate soon ended. Charles II (1630-1685) returned from France to accept the throne in 1660. Cromwell's body was disinterred, his head removed, and stuck on a pike outside Westminster Hall.

Between 1649 and 1653, Charles I (1600-1649) was executed and there was no king or queen of England. Instead England was a Commonwealth, and Oliver Cromwell (1599-1658), a Puritan separatist/non-conformist and later his son Richard Cromwell (1626-1712) were Lord Protectors. Oliver Cromwell expended religious tolerance, though dissenters had to pay a church tax that paid for the Anglican Church and its clergy. After anarchy resulted Richard Cromwell was removed and Charles II (1630-1685), the son of Charles I, returned from France and accepted the throne.

In Scotland, the Church of Scotland, which had refused to use the Anglican *Book of Common Prayer*, received recognition as the country's official church. This was a vital concession for which the Scots had fought and struggled. This concession was later embodied in the Act of Union which joined England and Scotland together in 1707.

As the years passed, association with a non-conformist churches, groups that were part of no state church (Puritan, Quakers, Congregationalists, Plymouth Brethren, English Moravians, Baptist, Presbyterian, Methodist, Salvation Army, etc.) became more accepted.

2. Three failures of the first Protestant reformers:

A. The Reformation turned violent.

Zwingli radical Reformed theology led to radical deeds. There was civil disobedience, lawlessness, and armed militarism associated with the Reformation. Zwingli died in battle against Catholic armies. The Catholic army quartered his body, burned it, and scattered it to the wind. Northern European kings and princes, who were tired of sending tax money to Rome, saw the Reformation as an opportunity to steal monestary land, which was at least 20% off all lands, and took advantage of the situation. French Calvinists, the Huguenot, following the teachings of Zwingli, who said statues, icons, and art-forms in the church were idols practiced "iconoclasm", the destruction of these things in Catholic Churches. For example, Saint-Denis (Saint Denis) Cathedral (a 45 minute train ride from Paris; no one goes there because it is located in a town that is a hotbed of Muslim extremism), the Burial Place of French Kings, was looted of valuables from its altars and treasuries and its tombs desecrated and destroyed them. During a

period in France priests were made employees of the French Government, prevented from wearing clerical garb, and required them to retake an oath of loyalty to the state. Most churches were closed or repurposed, including Notre Dame.

B. Disagreement over the Eucharist.

Luther, Calvin, and Zwingli agreed on enough to form a single, unified church, except for one thing. They agreed on (1) *justification by faith alone*, (2) *scripture alone*, (3) *priesthood of all believers*, (4) *two sacraments*. But they disagreed primarily about the presence of Christ in the Eucharist. To recapitulate, Luther believed in Consubstantiation, that Christ is present in the elements even though the substance is unchanged. Calvin believed Christ is spiritually present in the Eucharist but not materially. Zwingli saw it as a memorial meal; i.e., a funeral. Luke 22:19 “*Do this in remembrance of me.*” Insight: The more people believe in the presence of Christ in the Eucharist, the more they want to observe it.

C. Disagreements about polity or church government, which persists today

There were differences over polity (church government):

(1) Churches governed by Bishops: “Episcopal” (i.e., Anglican, Lutheran, Catholic, Orthodox).

(2) Churches governed by Elders or Presbyters: “Presbyterian” (i.e., Presbyterian, Church of Scotland).

(3) Churches governed by majority vote of the congregation: “Congregational” (i.e., Puritan, Congregationalists, Baptist, etc.). These were churches that wanted only regenerated saints within their membership. They required potential members to give a testimony before being **voted** into membership; i.e., “All those welcoming these people into membership raise your hands.”

D. The more people believe in the right to private interpretation of scripture the more divided the church is.

The Protestant right to private interpretation of scripture, which the Catholic and Orthodox churches were trying to prevent, led to splintering of denominations within Protestantism.

Note: The Eastern Orthodox Church never had a Protestant Reformation.

3. The Catholic Counter-Reformation.

The Catholic Council of Trent met on and off from 1545-1563. The outcome of this Council was 4 counter-Reformation principles: (1) *Justification by faith and works*. They taught that God will not declare a person righteous until they are righteous. [**James 2:24 “You see that a person is considered righteous by what they do and not by faith alone.”; Romans 3:28 “For we maintain that a person is justified by faith apart from the works of the law.”**] (2) *Scripture and tradition as equally authoritative, but the church alone has the authority to interpret scripture* (no private interpretation). (3) *Strengthened authority of pope*. The First Vatican Council (1869–70) decreed that the Pope was infallible when speaking “ex cathedra” or “from the Chair (of St. Peter)”, as the supreme teach of faith and morals. (4) *Seven sacraments*. The sacraments infuse grace rather than imputing it.

During this period “The communion of the saints” became an increasingly important article of faith for the Catholic and Orthodox traditions. In addition to the living interceding for the living (Romans 15:30), the living began to intercede for the dead (II Maccabees 12:43-46), and there were requests for the dead (saints) to pray for the

living (II Maccabees 15:14-17). The Council of Trent taught that "...*the saints who reign together with Christ offer up their own prayers to God for men. It is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid, and help for obtaining benefits from God, through His Son Jesus Christ our Lord, who alone is our Redeemer and Savior.*" Intercessory prayer to saintly persons who have not yet been canonized is also practiced, and evidence of miracles produced as a result of such prayer is very commonly produced during the formal process of beatification and canonization. Mary was the special saint called upon more and more. The Mary Prayer was officially authorized in 1555, during the Council of Trent: "*Hail Mary, full of grace, the Lord is with thee; blessed art thou among women; and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.*" Martin Luther objected to the last part of this prayer.

4. The launching of Catholic-Crusader Missions.

The 15th and 16th century was a period of Catholic political and missionary expansion. It was an age of discovery and mission. The new world discoverers and adventurers, who were very much akin to the Crusader knights, took with them Catholic missionaries to spread Catholicism to Mexico, Latin America, South America, the North American west, Africa, The Philippines, and India. Shortly after this period, Reformed Protestants fleeing persecution, began going to North America. This explains many of the differences in North and South America.

Ferdinand II (1452-1516) and Isabella (1451-1504) of Spain had an ambition to turn Spain into a purely Catholic state, and to spread Catholicism worldwide. This meant there would be a complicated relationship between religion and politics. Purifying Spain into a Catholic country wouldn't be easy. Muslims had been a powerful presence there since 711. While Muslims had been driven back, they were still present in Spain. They defeated Granada, the last Muslim stronghold in 1492. Muslims were required to convert or be expelled. They expelled the Jews the same year. Interesting side note: The Muslim who conquered Spain allowed "People of the Book", Jews and Christians, to maintain their religion if they paid an annual head tax and wear clothing or badges that best them apart; whereas Christians did not allow other religions to exist in their territories. Ferdinand and Isabella also supported the Spanish Inquisition, which hunted down and tried suspected heretics.

Having purified the nation, they were ready to expand their empire and convert more heathens. They saw their representatives as Royal Crusader knights who were to conquer the land before their rivals, Portugal, England, France, could. Conquest and conversion went hand in hand. To carry out the spiritual mission they brought along representatives from 3 non-cloistered monastic orders: The Jesuits, who were founded by Ignatius of Loyola, 1491-1556, a Spanish nobleman and knight who vowed to serve Mary as a knight would serve his fair maiden, were especially helpful in Mexico. The Franciscans and Dominicans focused on the American southwest (the missions in San Antonio were Franciscan). The Spanish Conquistador (Spanish military conquerors and civil authorities who represented the crown) looked down on conquered natives as inferior. Their goal was to create a profitable Christian theocracy in which native people obeyed their Spanish conquerors and converted to Catholic Christianity. Once the territory was conquered, the crown granted land leases to people who became like feudal lords. They had authority over their territory. Natives were forced to learn

Spanish and labor for him. They also had to pay the lord an annual tribute for living on his land. Technically slavery was banned by Spain in the 1840's, but the equivalent of the tenant farmers system persisted.

Native American religions had a very different world view than their Spanish conquerors: they had no concept of a set of beliefs determining individual salvation; their identity was determined by membership in the tribe; they had no concept of land ownership; the dead remain connected to the living world; you were absorbed at death into an afterworld where you were connected to your ancestors; the only people who did not automatically join the afterlife were those who bore some kind of grudge and was unable to rest; the living were able to call on the dead for help; there was no distinction between the natural and supernatural world; spirits lived in animals, plants, and inanimate objects, which means humans were not unique; each animal, plant, and object was like a tribe and part of the spiritual world and should be treated with respect; they believed their rituals influenced the spiritual world; they valued shaman, holy men and sometimes women, who used rituals to gain access to the spiritual world. With the exception of calling on saints to pray for them, Christians believed in a line of demarcation between the sacred and the secular, the living and the dead. The Franciscans, Dominicans, and Jesuits saw Native American religion as satan worshippers, and they were intent on saving their souls. They smashed and burned all the Native American worship object that represented deities they could find. They forced people to go to church and build their churches. There were millions of conversions but most of them were syncretistic. The native people did not abandon all of their concepts. They did not think of religion as demanding exclusivity of belief and practice.

Portuguese expansionism sent conquerors to West Africa and Brazil. In Africa, the Portuguese were brutal conquerors and soon became slave traders. In Brazil, Portuguese settlers at first captured the indigenous people and tried to force them to labor for them. When this failed, they began importing African slaves. Out of the 12 million Africans who were forcibly brought to the New World, approximately 5.5 million were brought to Brazil between 1540 and the 1888, when slavery was outlawed in Brazil. When the natives refused to work, they brought in black slaves to work the land until slavery was outlawed in 1888. Which is why the people in Brazil are so beautiful. They are a racial mixture of indigenous people, African slaves, Portuguese settlers. Clergy were complicit with all this. They told the slaves to serve their masters in good faith. And the clergy got credit from rescuing the slaves' soul from paganism.

Over time the lands conquered by the Spanish and the Portuguese fought for Independence. Argentina gained independence in 1816; Mexico in 1821; Brazil in 1822; etc. But the church's support for the new strongman political rulers caused it to remain wealthy, powerful, and largely indifferent to the suffering of poor parishioners. They looked the other way when the common people were abused. This led to an anti-clerical reactionary movements in these countries. The Mexican constitutions of 1824, 1857, and 1917 reduced the wealth and control of the church. They seized church lands, banning religious schools, closely managed public religious celebrations, disallowed clergy from running for public office, priest had to register with the state. The church went on strike: no baptism, masses, weddings, last rites for 3 years. Mexico tried to establish a national church. Guerrilla warfare against the state followed. The

Church finally called off the strike. Some rights were restored to the church in 1929, but the confiscated property stayed in government and private owner's hands. The Church changed sides and began to identify with the poor. Some became Marxism; i.e., Liberation Theology. The same violent tangle between the church and the state happened in other Latin and South American countries. This is the back story of Jorge Mario Bergoglio/Pope Francis (1936-), a Jesuit priest in Argentina.

5. Preformed Protestants begin coming to North America

We will see next week that the Christians who initially settled in North America were Calvinist Reformers who wanted to flee religious persecution. This would lead to the first experiment with the separation of religion and state. Because there would be no state sponsored religion, religious movements either flourished or died. This led to the major characteristics of American religious life: competition and fervent.