

Reformation Now 2017 – History Workshop

Welcome!

- Thanks for coming.
- Our aim is to make this a TTS living room experience.
 - Not a university.
 - Not a classroom.
 - Questions / comments always welcome.
- **DISCUSS:** why do we look at Church history?
 - **LOOK:** John 11:25-26
 - In other words – **death does not define the Church!**
 - “The gates of hell...”
 - “Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever” [Heb 13:7-8]

[[PRAYER]]

[1] Locating the Reformation in Church History

Very concise, broad definition of the Reformation:

- ***The Reformation is that name given to a series of theological, social & political protests against the Roman Catholic Church – spanning all of Continental Europe as well as the British Isles, between 1517+1559.***

But history isn't everyone's strong suit – and the danger here is that Church history can become one big, amorphous blob.

DISCUSS:

What do we know about the flow of Church history?

→ → TIMELINE → →

Earliest Christianity

- 7BC-0AD -> 26-33AD: Jesus of Nazareth
- 35-60AD: Paul of Tarsus writes epistles
- 50-100AD: Gospels written

Patristic Christianity

- 125C: Irenaeus born
- 160: Tertullian born
- 180: Irenaeus' Against Heresies written
- 186C: Origen born
- 293: Athanasius born
- 303: Diocletianic persecution begins
- 313: Edict of Milan
- 325: Council of Nicaea
- 329: Gregory of Nazianzus born
- 330: Basil of Caesarea born
- 337: Ambrose of Milan born
- 354: Augustine born
- 381: Council of Constantinople
- 410: Augustine writes City of God

- 430: Augustine dies
- 431: Council of Ephesus
- 451: Council of Chalcedon

Middle Ages Christianity

- 563: Columba travels to Scotland
- 673: Venerable Bede born
- 787: Second Council of Nicaea (restored iconography)
- 1033: Anselm born
- 1054: Great Schism between East and West
- 1079: Abelard born
- 1150: Lombard's Four Sentences written
- 1225: Aquinas born
- 1265: Duns Scotus born
- 1265-74: Aquinas' Summa written
- 1373: Julian of Norwich's Revelations of Divine Love compiled

[2] Background to the Reformation**[2A] Investiture Controversy (1103-1107)**

- **Central Question: Who gives Archbishops their authority, Church or State?**
- Anselm of Canterbury
 - Became Archbishop in 1093AD – needed to receive his *pallium* (an ecclesiastical vestment, a sign of authority)
 - King William II (reigned 1087-1100AD) banned Anselm from receiving it, because he did not recognise Pope Urban II's legitimacy.
 - Anselm eventually received his *pallium* in 1095AD.
- Two significant features:
 - Church and State.
 - Authority of Rome.

→ → AVIGNON PAPACY →

[2B] Avignon Papacy (1309-1376)

- **Central Issue: the influence of political and national interests on ecclesial authority.**
- During 1309-1376, a total of seven Popes in succession resided in Avignon, S. France. **Why not Rome? Because –**
 - Between 1198-1304, the Popes only spent about 60% of their time in Rome.
 - Rome was a dangerous and unclean place, especially in summer – after 1226AD, no Pope spent the entire summer in Rome.
- This period of history was tempestuous to say the least:
 - The Black Plague – but also:
 - The Hundred Years War between England and France.
 - **The papacy was seen to favour French political and financial interests.**
- The Avignon papacy led to the so-called 'Anti-Pope Schism':
 - Several 'anti-popes' staked a claim to the papacy on account of papal abuses.
- Significant:
 - Rome was seen as corrupt.
 - Rome's authority was in question.

[2C] John Wycliffe (1328-1384)

- English theologian and preacher.
- Dubbed the 'morning star of the Reformation'.
- Views on Scripture (*The Truth of Sacred Scripture*):
 - The Bible comes from the 'mouth of God' Himself
 - The Bible is more authoritative than the pope, the church and the teachings of the Fathers.
- Views on the Church (*The Church*, 1378):
 - Christians are God's elect, whom He has predestined.
 - The abuses of Rome mean that the Papacy must be abolished.
- Views on the Eucharist (*The Eucharist*, c. 1380):
 - Condemned transubstantiation.

[2D] Jan Hus / John Huss (c.1372-1415)

- Views on the Church (*De Ecclesia*, 1413):
 - Christ is the Head of the Church, not the pope.
 - Made up of elect and 'foreknown', non-elect.
 - Even the Pope could be non-elect.
 - Peter's confession of faith, not Peter himself, was the rock on which the Church is built.
- Views on Scripture:
 - Fathers and all Church declarations subject to Scripture's authority.
 - Laymen should therefore have access to the Bible in their own language, to keep the Church accountable.
- Burnt at the stake in 1415.

[2E] Reformatio Sigismundi (1438)

- King of Hungary and Holy Roman Emperor, Sigismund.
- Died in 1437 – one year later, a pamphlet produced and widely distributed:
 - “The hour will come for all faithful Christians to witness the establishment of the rightful order. Let everyone join the ranks of the pious who will pledge themselves to observe it. It is plain that the Holy Father, the pope, and all our princes have abandoned the task set them by God. **It may be that God has appointed a man to set things right**”

[2F] Late 15th Century Dissatisfaction with Clerical Abuses

- Duke Amadeus VIII of Savoy appointed his Son as Bishop in 1451AD.
 - Nepotism would be bad enough, but his Son was 8 years old.
- Jacopo De Volterra's *Diario Romano* (1479-1484)
 - “[The future Pope Alexander VI, Rodrigo Borgia] has built a beautiful and comfortable palace for himself between the Bridge of Sant' Angelo and the Campo di Fiori. ... His plate, his pearls, his stuffs embroidered with silk and gold, his books all of such quality as would befit a king or pope. I need hardly mention the sumptuous bed-hangings, trappings for his horses and similar things of gold, silver and silk, nor the vast quantity of gold coins which he possesses. Altogether, it is believed that he possesses more gold and riches than all the cardinals put together”

[2G] Rome Contemplates Reform.

- The two centuries prior to Luther saw relatively radical calls to reform, from within Rome herself.
 - *In capite et membris* – ‘head and limbs’.
 - Council of Lyon (1274AD)
 - Council of Vienne (1311-12AD)
 - Councils of Constance (1414-18AD)
- The Fifth Lateran Council (1513):
 - “We, as the successor of the concern no less than of the office, right at the beginning of our pontificate, did not delay to resume the synod, to promote peace between Christian princes and no less, since it is our intention to complete a universal reform, to strengthen by new aids what was first provided by our predecessor concerning the curial offices, and to follow this through with the expanded committees. For no more pressing anxiety weighs on us than that the thorns and brambles be pulled up from the Lord's field, and if there is anything hindering its cultivation, it is to be removed root and branch”
 - The problem – the solutions were arguably too conservative and centralised. Not enough!

So what's the take-away from all this?

The common perception of the Reformation is three-fold:

- **A separatist schism** – the Reformation was about Protestants dividing Rome.
- **A theological schism** – the Reformation was a dogmatic event.
- **An individual schism** – the Reformation was caused by Luther and others followed.

BUT the reality of the Reformation was different:

- The Reformation came from **within Rome**:
 - Luther was a Catholic; so was Calvin.
 - Rome herself had already called for Reform.
- The Reformation was theological **AND moral/political**:
 - Clerical Abuses.
 - Political tensions.
- Luther **did not invent the Reformation**:
 - There was a already sense of readiness (even for one man).
 - Reformatory figures preceded Luther – but the time had not been right.

[3] The Shape of the Reformation

We'll get to the *story* of the Reformation in just a moment.

For now it's important to note a few quick details.

1. Not just one place:
 - a. Various locations.
2. Not just one time:
 - a. Several generations.
3. Not just one tradition:
 - a. Through **three distinct streams**.¹
 - i. Lutheran (Magisterial)
 - ii. Reformed (Magisterial)
 - iii. Radical.

DISCUSS: Which Reformers and locations are we aware of?

[3A] First Generation

- Johannes Oecolampadius [1482-1531]
 - Basel, N. Switzerland
- Martin Luther [1483-1546]
 - Wittenberg, NE. Germany
- Huldrych Zwingli [1484-1531]
 - Zürich, NE. Switzerland
- Farel [1489-1565]
 - Neuchâtel & Vaud, W. Switzerland

[3B] Second Generation²

- Philip Melancthon [1497-1560]
 - Wittenberg, Germany
- Heinrich Bullinger [1504-1575]
 - Zürich, Switzerland
- John Calvin [1509-1564]
 - Geneva, SW. Switzerland.
 - Exiled in Strasbourg [1538-1541]
- John Knox [1513-1572]
 - Edinburgh

¹ Magisterial: imagined a renewed, authoritative Church. Radical: imagined a renewal of authority itself.

² Musculus and Andreas Osiander – Lutheran 2nd Gen / Vermigli – Reformed 2nd Gen

[3C] Third Generation

- Niels Hemmingsen [1513-1600]
 - Roskilde [osh-keela], Denmark
 - Studied under Melanchthon
 - Theodore Beza [1519-1605]
 - Geneva
 - Zacharias Ursinus [1534-1583]
 - Heidelberg, SW. Germany
 - Heidelberg Catechism (with Olevianus)
-

[4] The Story of the Reformation: Martin Luther

DISCUSS: What do we know of Luther's story?

BIO: Martin Luther

- Born Nov 10th 1483: Eisleben, Middle Germany.
 - Original name Martin Luder – according to Humanist custom, changed it to a Greek name (Eleutherius, 'Liberator'), tired of this persona, then back.
- April 1501 – Jan 1505: studied law at University of Erfurt.
- July 2nd 1505:
 - Visited home – on return, a thunderstorm overtook him.
 - "Help me, St. Anne; I will become a monk!"
 - He pledged monastic service.
- 1506: Luther took a vow of poverty, chastity and obedience.
 - With the Augustinian Eremites.
- October 1512: gained a doctorate in theology.
 - Assumed the role of *lectura in biblia*.
- C. 1514-1515: Luther's 'tower breakthrough'.

READ / DISCUSS:

Rom 3:21-31

God's justice not retributive, but reconciliatory and free!

The Resulting Protest & The Inevitable Aftermath

- Oct 31st 1517: annoyed by Tetzels, Luther pinned up his theses.
- Feb 3rd 1518: Leo X sends prefect to Luther's order.
 - Demands that Luther be kept in control!
- March 1518: the head of Luther's order demands he recant.
 - Luther refuses!
- April 1518: Luther defends himself amongst German Augustinians and wins some to his side.
- Aug 1518: demands made for Luther to be extradited to Rome.
 - Luther requests a German hearing.
 - His request is successful
- 1519-1521: Luther writes several key texts.
 - ***Appeal to the German Nobility*** – Luther argues for a political reform of the Church.
 - ***The Babylonian Captivity of the Church*** – Luther argues that Rome has imprisoned the Church in a system of sacraments and in a corrupt priesthood.
 - ***The Liberty of a Christian*** – Luther outlines the freedoms and obligations of a Christian.
- Jan 3rd 1521: Pope Leo X promulgates Luther's excommunication.
- April 17th 1521: Luther was summoned to the Diet of Worms, in which he was asked to recant his works. He replied:
 - "Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. Here I stand, I can do no other; may God help me"

1522-1525

- Luther translates the NT into German (not completing the OT until 1535). In 1524, Erasmus published a polemic against Luther's views on the human will; in response, Luther wrote *The Bondage of the Will* (1525) which Luther later claimed to be one of his favourite works.

1527-1546

- By 1527, it was clearly Luther was not a healthy man, suffering regularly from ailments and what is now recognised as Meniere's disease. He married a former nun, Katharina von Bora and although he continued to work, he eventually died in 1546, whilst mediating in a political quarrel in Mansfeld.

[5] The Story of the Reformation: John Calvin

Some preliminary observations:

- Calvin as a second-generation reformer.
 - He was 8 when the 95 theses were written!
- Calvin as a Magisterial Reformer.
- Scant detail about his personal life.
 - Left no table talk.
 - His writings are generally not introspective.

[5A] Childhood & Education

- Born July 10th **1509AD**
 - *Jean Cauvin* [ShowVan]
 - In Noyon, Northern France
 - Farm country with strong church ties.
- **Parents:**
 - Father: Gerard Cauvin
 - Born *1454* – settled in Noyon in *1481*
 - Financial administrator of Noyon cathedral chapter.
 - Calvin admired him for his humble beginnings.
 - Mother: Jeanne Le Franc
 - Little is known – local innkeeper.
 - Greatly admired by Calvin for her piety (regular pilgrimages)
 - Died in about *1515* – when Calvin was 7
- **Calvin's Education**
 - Local Noyon college: learned Latin at an early age.
 - C. **1521**, when Calvin was 12, he was employed by the Bishop as a Clerk.
 - Cut his hair as a sign of ecclesial service.
 - **1523-1531AD**, Calvin enjoyed a humanist education.
 - He was 14 at the time.
 - **1532AD** Calvin self-funded a commentary on Seneca's *De Clementia* (*On Clemency*)

[5B] Calvin's Conversion To the Reformation

We know little about when and how Calvin converted.

BUT four significant life events between 1531 and 1536.

- **Nov 1st 1533AD:** Calvin's friend, Nicholas Cop (rector of Paris university) delivered an address to mark the beginning of the academic year.
 - Cop took Matthew 5 – the Sermon on the Mount – as his text.
 - He argued that Christians are saved by faith alone and not by works, a theme associated with Luther and the burgeoning reform.
 - Calvin's involvement is unclear.
 - A copy of the speech was found in Calvin's handwriting.
 - Both Calvin and Cop were forced to flee.
- **May 1534AD:** Calvin returned to Noyon for the final time to clear up his Father's estate.
 - His Father had died in 1531.
 - Calvin resigned his payments to the Roman Catholic cathedral
 - He became disillusioned with how his father's disagreement with the church affected the ease of his father's burial.
- **Jan 1535AD:** Calvin wrote a preface to his cousin's (Pierre Robert Olivetan) French translation of the Bible
 - In the preface, Calvin argues against the clerical monopoly of scripture.
- In **1557**, in his *Commentary on the Psalms*, Calvin recalled his life in the early 1530s:
 - “[By] a sudden conversion [God] subdued and made teachable a heart which, for my age, was far too hardened in such matters. ... I was straightaway inflamed with such great desire to profit by it, that although I did not attempt to give up other studies I worked only slackly on them”
- Between 1531 and 1536, Calvin had joined the reformatory programme.

[5C] Calvin's Reformatory Work in Geneva

- **March 1536AD** – Calvin travelled to Paris.
 - From there he intended to travel to Strasbourg.
 - BUT the Italian war of 1536-1538 between Francis I and Charles V forced him to take a detour south and east.
 - This led him to stay overnight in Geneva.
- William Farel (1489-1565) told Calvin that unless he stayed, God would curse him.
 - Calvin (remarkably!) agreed.
 - Calvin did not introduce reform in Geneva; he merely cultivated it.
- **May 25th 1536AD** – Geneva declared itself a city of reform.
 - An independent city governed by four magistrates and three layers of councils.
 - Complex political structure, not easy for Calvin!
- Calvin was made a lecturer or 'reader' on the Bible, but he soon participated in Church life.

[5D] Calvin Raises a Family

- **August 1540AD** – whilst in Basel, Calvin married a widow, Idelette de Bure – he was 31.
 - A widow of an Anabaptist.
 - At first, Calvin largely got married so as to allow himself extra time for study instead of focusing on “daily duties”
- The marriage brought children:
 - Idelette brought two children from a previous marriage.
 - They had a son of their own, who died early in infancy. Idelette, too, died in 1549.
- By this time, Calvin had grown to love her both dutifully and romantically:
 - *“The best companion of my life is taken from me. If anything serious had happened to me, she would not only have been ready to accompany me into exile and poverty, but even death. As long as she lived, she was a true helper in my office”*

[5E] Calvin's Exile and Return to Geneva

- **Nov 10th 1536AD** – Calvin and Farel submitted to *Little Genevan Council a Confession of Faith*, and on Jan 16th 1537 they submitted their *Articles Concerning the Organisation of the Church*
- In **Feb 1538AD**, those opposed to Calvin's and Farel's programmes of reform were elected to Geneva's councils.
 - Calvin and Farel were ordered to leave within 3 days
 - Calvin left to be with Martin Bucer (1491-1551) in Basel where he focused on his literary work
- In the meantime Cardinal Jacob Sadolet was commissioned with soliciting the return of Geneva to the Roman see.
 - Sadolet – Bishop of Carpentras (S. France).
 - Respected for eloquence and sanctity of life.
 - Sadolet sent a letter to Geneva arguing against the programmes of Reform, and for their return.
- Geneva asked Calvin back, which he accepted.
 - Calvin wrote a reply to Sadolet in **Sept 1539AD**.
 - He returned to Geneva in **Sept 1541AD**
 - On his first Sunday back, he simply picked up the text in Matthew's Gospel where he had left it 3 years earlier.
- **Christmas Day 1559AD** –
 - 23 years after arriving in the city, Calvin was finally offered Genevan citizenship.
- John Knox (1514-1572) would say of Geneva that it was “the most perfect school of Christ that ever was in the earth since the day of the Apostles”

[5F] Death

- **May 27th 1564AD** – no gravestone, buried in a common cemetery, and no “extraordinary pomp” (Beza)

Addendum [A]: Women of the Reformation

French

- **Marguerite de Navarre** [1492-1549]
 - Sister of Francis I
- **Marie Denti re** [c1495-1561]
 - Aristocrat and street preacher
- **Jeanne d'Albret** [1528-1572]
 - Stateswoman of the Reformation
- **Idelette de Bure** [1500-1549]
 - Calvin's wife

German

- **Argula von Grumbach** [1492-c1554]
 - Noblewoman and debater
- **Katharina von Bora** [1499-1552]
 - Luther's wife
- **Katharina Schutz Zell** [c1497-1562]
 - Facilitated Reformation hospitality
- **Ursula von M nsterberg** [c1491-1534]
 - Smuggled Luther's books into convent
- **Anna Rhegius** [b1505]
 - Biblical linguist, Hebrew etc
- **Elisabeth von Braunschweig** [1510-1558]
 - 'Princess of the Reformation'
- **Elisabeth Cruciger** [1500-1535]
 - Hymnwriter

English

- **Lady Jane Grey** [c1537-1554]
 - Martyr and royal
- **Catherine Willoughby** [1519-1580]
 - Teacher of Queens (Cath Parr)

Italian

- **Olympia Morata** [1526-1555]
 - Scholar and theologian

Addendum [B]: Recommended Books

Biographies

- THL. Parker: *John Calvin*
- R. Bainton: *Here I Stand: A Life of Martin Luther*
- R. Marshall: *John Knox*
- J. Dawson: *John Knox*
- E. Percy: *John Knox*
- S. Hendrix: *Martin Luther: Visionary Reformer*
- V. Leppin: *Martin Luther: A Late Medieval Life*
- V. Shepherd: *The Pastoral Legacy of John Calvin*
- S.M. Manetsch: *Calvin's Company of Pastors*
- L. Roper: *Martin Luther – Renegade and Prophet*
- B. Gordon: *Calvin*
- P. Stanford: *Martin Luther – Catholic Dissident*

History

- P. Marshall: *The Oxford Illustrated History of the Reformation*
- T. Dowley: *Atlas of the European Reformations*
- L.W. Spitz: *The Protestant Reformation – 1517-1559*
- O. Chadwick: *The Reformation*
- O. Chadwick: *The Early Reformation on the Continent*
- R. Muller: *The Unaccommodated Calvin*
- B. Whiting: *The Reformation of the English Parish Church*
- C. Eire: *Reformations – The Early Modern World*
- P. Benedict: *A Social History of Calvinism*
- E. Cameron: *The European Reformation*
- D. MacCulloch: *Reformation – Europe's House Divided*
- R.H. Bainton: *The Age of the Reformation*
- P. Collinson: *The Reformation*
- W.J. Sheils: *The English Reformation*
- E. Duffy: *The Stripping of the Altars*
- E. Ives: *The Reformation Experience*

Theology

- P. Althaus: *The Theology of Martin Luther*
- T. George: *Theology of the Reformers*
- McGrath: *Reformation Thought – An Introduction*
- W. Niesel: *The Theology of Calvin*
- G.W. Stroup: *Calvin*
- K. Barth: *The Theology of John Calvin*
- S.E. Schreiner: *The Theatre of His Glory*
- M. Barrett & M. Horton: *Reformation Theology*
- J. Piper: *John Calvin and his Passion for the Majesty of God*
- R.M. Allen: *Reformed Theology*

General

- Cambridge Companions (Various): *Reformation Theology / John Calvin / Martin Luther.*
- D. McKim: *Major Themes in the Reformed Tradition*
- J.H. Leith: *Introduction to the Reformed Tradition*
- D.R. Janz: *A Reformation Reader*
- K. Stjerna: *Women and the Reformation*
- J. Piper: *With Calvin in the Theatre of God*
- P. Marshall: *The Reformation – A Very Short Introduction*
- M. Reeves & T. Chester: *Why the Reformation Still Matters*
- M. Reeves: *The Unquenchable Flame*
- C. Trueman: *Reformation – Yesterday, Today and Tomorrow*
- Bale, Loane & Thompson: *Celebrating the Reformation*