590 - 1555 C.E.

FIDES QUAERENS INTELLECTUM

Faith seeking understanding
– Anselm
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the sacrum imperium
and
the middle ages
Three Questions:
1. What events occurred between 500 and 800 C.E. that necessitated an alliance between the Frankish monarchy and the papacy?

2. How does the papacy acquire the kind of spiritual/temporal power that allowed the pope to crown a king in 800 C.E. and declare him Holy Roman Emperor?

3. How did this alliance and act of crowning a king Holy Roman Emperor shape European society for eight centuries?

Medieval Sentiments and Symbolism:
Approach the medieval world without anticipating the Reformation. Rather than looking for ideas and events to define this period, ask, "what were the sentiments that motivated and shaped people’s understanding of themselves and their world and the symbols that emerged from those sentiments?"

Sentiments: All is the church, all of life is the evolving of a Christian society, a *theonomous* period, a sacral society. The church provided meaning and unity for life.

Symbol of Unity: *Sacrum Imperium*

The symbol of the *Sacrum Imperium* represented the medieval attempt to shape the life of Europe into one Christian society through the ideal of uniting the temporal/political and spiritual/ecclesiastical, the immanent and transcendent, the power of pope and tribal king as Holy Roman Emperor.

Problems:
1. 

2. 
the *sacrum imperium* and the middle ages

The Papacy: (590-1216 C.E.)

Gregory I, the Great (590-604 C.E.)
The waning Byzantine power in Italy was broken due to the attacks of the Lombards who now controlled most of central Italy. The city of Rome was autonomous but depended on the ability of Popes to provide for its needs and negotiate with the Lombards. Gregory proved to be a capable spiritual and temporal leader.

- Born to a wealthy Roman aristocratic family
- Attracted to the monastic life, quit public life, sold family property, became a monk and founded six monasteries
- Appointed Ambassador to Constantinople
- Elected Pope, 590 C.E.
- Reformed church administration to minister to the poor
- *Pastoral Rule*, focused on clerical and monastic reform
- Mission to Anglo-Saxons
- Negotiated with the Lombards, established the autonomy of the papacy from the Eastern Empire, but only in terms of pastoral care. Otherwise he submitted to the traditional notion that the Church was part of a “*Christian Commonwealth*” governed by the imperial laws of the eastern Roman or Byzantine Empire.

Stephen II (752-757 C.E.)
Lombardian kings threatened to control the papacy in the 8th century. Popes looked west for a protector and needed a strong monarchy committed to the Catholic faith to replace the protection formerly provided by the Eastern Roman Empire. Stephen made a formal alliance between the papacy and the Frankish monarchy creating a new political/spiritual entity.

- *Donation of Constantine*

- Crowned Pepin King of the Franks and gave him the title *Patricius Romanorum*.

- *Donation of Pepin* (Lands that were formerly the Exarchate of the Eastern Roman Empire)
the *sacrum imperium* and the middle ages

Leo III (795-816 C.E.)
The Empress Irene took the Byzantine throne after murdering her son, the Lombards were now part of the Frankish kingdom. Leo was kidnapped, beaten by Roman nobility and accused of crimes against the church. Leo escaped and sought the protection of Charles (Charlamagne), King of the Franks.

- Charles goes to Rome to exonerate Leo.

- **Christmas Day 800 C.E.**, Leo crowned the King of the Franks, “Charles Augustus, Emperor,” Holy Roman Emperor. By this act, the Frankish Kingdom became a multinational empire and Christendom was created, an empire with two heads: the Pope and the new Emperor.

  **Significance:**
  1.

  2.

  3.

  4.

Gregory VII, ”Hildebrand” (1073-84 C.E.)
A reform Cardinal appointed by Leo IX.

- “Dictates of the Pope”

- **Problem:** ”Lay Investiture”

- **Investiture Test Case:** Pope Hildebrand vs. Henry IV, Holy Roman Emperor.
  **Issue:** Henry’s appointment of the new Archbishop of Milan.
Innocent III (1198-1216 C.E.)
Innocent represented the height of medieval papal power. A weak Holy Roman Emperor, Otto of Germany, allowed Innocent to regain much of the temporal authority that had eluded former popes. Innocent used his power to strengthen the claims of the papacy.

- Acts to Secure Papal Power against Kings and Emperors:
  1. Otto of Brunswick
  2. Philip II of France
  3. King of Leon and King of Aragon
  4. King John of England
medieval monasticism
1. Reform Movements

Vita Apostolica

Monastic Irony:

A. Cluny (910 C.E.)
A monastic reform movement begun in Burgundy, France by the lay patron Duke William of Aquitaine. Its intention was to restore the ideals of Benedictine order: work, read and write all done while focused on ceaseless prayer and worship. In fact, most of the day was dedicated to worship as a preparation of the coming Kingdom of God. Cluniac churches were richly decorated and adorned.

KEY POINT: Achieving autonomy from local episcopal and temporal control.

B. Cistercians (1098 C.E.)
Founded at Citeaux by Robert of Molesme in an attempt to restore the Benedictine fervor that had been lost in the successful Cluniac movement of the previous century. It combined the communal life of obedience with the best of the hermit tradition’s separation from the world that led them to remote, wilderness areas. Worship and architecture was simple and austere. Not centralized, the monasteries were a federation of equally autonomous houses functioning in concert based upon the “Charter of Charity.” Nunneries were nearly equal in number with houses for monks.

C. St. Bernard of Clairvaux (1090-1153 C.E.)
Influential preacher and leader of his day. Spiritual classic, “On Loving God.”
2. Mendicant Orders

These orders appeared in the 13th century in an attempt to revitalize monasticism. They were composed of friars, or begging monks who sought to restore the *Vita Apostolica* in terms of simplicity and obedience. Success makes it difficult for one to lead a quiet, contemplative life. These orders sought to reach out to society and not remain cloistered. As a result, they also promoted a deep intellectual life in the church; however, the ideals of one of its founders would come into conflict with the church in subsequent generations.

A. Franciscans (1209 C.E.) *[Duns Scotus, William of Ockham]*

Established by Francis of Assisi (1182-1226 C.E.), wealthy young man converted during an illness reflecting on Matthew 10:7-10. Rejected his inheritance and began a life devoted to the *Vita Apostolica* with emphasis on strict poverty and preaching. Pope Innocent III granted approval for the order originally called the Friars Minor. Order was structured around the "Franciscan Rule." Francis traveled, preaching the gospel even to the Sultan of Egypt. The order was organized under a Vicar-General in 1223 C.E. and after his death the Franciscans divided into two orders over the meaning of poverty.

1. Conventuals

2. Observants and Joachim of Fiore
B. Dominicans (1217 C.E.) [Thomas Aquinas, Johannes Tauler, Girolama Savanarola]

Founded by Dominic de Guzman (1172-1207 C.E.). A Spaniard, he was an Augustinian canon (ordained clergy who lived a monastic life) in his early life. The success of the heretical Cathars troubled him and he began to preach against them. This crusade became his consuming passion.

He adopted the "Augustinian Rule" for his followers. His new order was officially recognized as the Order of Friars Preachers. Their mission was to preach to heretics and generally evangelize society.

Dominicans were theologically trained and the university cities of Bologna and Paris became their chief centers. They produced some of the church’s greatest scholars and were the papacy’s front line troops for dealing with heresy through the 16th century.

Dominic was a great organizer. The order was organized by a “Dominican Constitution” into provincial chapters with a general chapter meeting each year and led by a Master-General elected for life.

C. Augustinians (1243 C.E.) [Gregory of Rimini, Martin Luther]

Founded by Innocent IV to centralize numerous smaller groups of hermit monks in Italy. They were banded into a single order and brought under the standard of the "Augustinian Rule" with a constitution similar to the Dominicans.

They were granted exemption from Episcopal control and were organized as a preaching order. They were devoted to theological study, particularly the study of the Bible, and the teachings of St. Augustine. They were also centered within university towns and cities.
eastern orthodoxy, islam and the crusades
eastern orthodoxy, islam and the crusades

1. Differences Between East and West

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2. Islam

Mohammed (570-632 C.E.) New faith based on radical monotheism, the Koran as the new revelation from God promotes the concept of progressive revelation. Medina and Mecca were the principle cities and a Moslem is one who has surrendered his will to Allah.

Doctrines:
A. Shahadah: La ilaha illa Allah, Mohammed rasul Allah

B. The will of Allah is final... "It is written"

C. Other prophets: Abraham, Moses, Jesus

D. Final Judgement
eastern orthodoxy, islam and the crusades

Five Pillars of Islam:

1. *Shahadah*

2. *Salat*  |  pray five times a day

3. *Zakat*  |  practice religious charity

4. *Sawm*  |  observe Ramadan

5. *Hajj*  |  take a pilgrimage to Mecca.

In the 7th century, the followers of Mohammed became radical missionaries spreading the faith of Islam across Palestine and North Africa. They occupied Palestine, captured Jerusalem and threatened Byzantium initiating the crusades.
eastern orthodoxy, islam and the crusades

3. The Crusades (1096-1292 C.E.)

Eight Crusades. MOTIVATION: Religious, political, economic and adventure.

• 1096 | Urban II

• 1144 | Eugenius III

• 1189 | Gregory VIII

• 1198 | Innocent III

• 1212 | Children’s Crusade

Results: (1-3-1)
1. Weakened the Eastern Empire

2. Further alienated East from West

3. Hastened the breakdown of Feudalism

4. Stimulated trade and a market economy in Europe

5. Islamic scholarship influenced Christianity

By 13th Century, European universities were in full debate about Aristotle and his commentators: Avicenna (Ibn Sina) (980-1037 C.E.); Averroes (1126-1198 C.E.); Maimonides (1178-1204 C.E.)
medieval scholasticism: faith and reason
In order to understand and appreciate the thinking and work of Luther, Calvin and other Reformation theologians, we need to engage the world of late Medieval Scholasticism.

**Scholasticism** was the systematic application of reason to theology in order to provide a rational defense for the doctrines of the church. This method operated within the dialectical/disputation framework of the medieval university system. It was not designed to think outside the lines but rather, it established somewhat rigid rational boundaries for the discussion. It sought to create a unity between faith and reason. Both theology and philosophy were employed in scholasticism, but philosophy was seen as the “handmaid” of theology which was the “queen of the sciences.”

The Medieval University
By 1500 C.E. close to 80 universities had been founded. Originally, there were no campuses. Education was centered around master/teachers and students who rented halls for classes and paid instructors. Students exchanged notebooks since there were no textbooks. Latin was the language of education and scholarship.

The Scholastic Problem: Aristotle and the 12th century.
The works of Aristotle and commentaries on his work were reintroduced in Europe. Aristotelian naturalism, its view of reality and the way in which one knows that reality, did not always square with the Christian understanding of the world as communicated in the Bible. The reintroduction of Aristotle’s works coincided with the growth of the medieval university system. Reconciling Aristotle’s teachings with Christian teachings became a primary concern of the medieval university. The scholastic method was adopted as a means of addressing this and other questions. The compatibility between faith and reason became an increasingly difficult issue.

This issue of faith and reason had many practical ramifications and implications for the *Sacrum Imperium* model that had been used to create the medieval world.

Think of it this way:

**Faith** = Spiritual, heavenly, transcendent, universal and supernatural. Represented by the Church.
**Reason** = Temporal, earthly, immanent, particular and natural. Represented by the Empire.
medieval scholasticism: faith and reason

Questions
On what grounds are reason and faith compatible? How do we know God and the world? What are the limits of reason and faith?

Scholasticism raised significant philosophical questions that were to have serious theological implications as well as practical implications.

Defining the Problem
Realists and Nominalists | One significant debate in the medieval university involved the proper relationship or understanding of universals and particulars, the immanent and transcendent, heaven and earth, and the relationship between the knower and what is known. What was ultimately at stake was the way in which reality was to be interpreted and the role that faith and reason would play in that interpretation. Where does one begin the search in order to know correctly?

A. Realist: Platonic approach to knowing the world and truth.

Universal | This represented the true transcendent nature of all particulars and provided an underlying unity that connected everything to an ultimate reality.

Particular | Things in the world that reflected what was universal or contained what was universal; therefore, we indirectly know ultimate reality as it is contained in or reflected by the particulars we observe and know in the world.

Example: a desk and the idea of a desk are on two different levels. Our minds/ideas become the connection point between the transcendent and the immanent.
**medieval scholasticism: faith and reason**

B. Nominalist: Aristotle's empirical method radically applied to knowing the world and truth.

**The universal is the particular** | A universal was a name or a word we used in order to categorize the particulars in the world of our experience. True reality was what we experienced via the senses. A universal was not something in itself but only a word or name used to describe particulars.

**Example:** The desk and the idea of a desk are on the same level. Our minds categorized the immanent world and gave it meaning. Radical nominalism left little room for knowing or experiencing what was transcendent because it located all of reality *that could be known* in the immediate, mundane world of particulars.

**Consequences:** A person’s epistemology directly affects their metaphysics. How one knows and what one can truly know affects how one understands ultimate reality and it raises significant questions like:

1. Is the natural world, known by sense experience, all there is?

2. Is the supernatural world real and if so, in what way?

3. Can I believe in both realities existing simultaneously?
C. Significant Scholastic Thinkers

These thinkers represent the movement of scholastic dialogue from a firm realist position to the assumption of a dominant nominalist position and the impact this shift had upon the faith/reason debate in the church. It could be characterized as a movement from optimism concerning the faith/reason relationship to being doubtful about the ability of the church to reconcile these two approaches for understanding God and the world.

Additional Thinkers to Study:

- **Anselm (1033-1109 C.E.)**

- **Peter Abelard (1079-1142 C.E.)**

- **Duns Scotus (1275-1308 C.E.)**
medieval scholasticism: faith and reason

I. Thomas Aquinas (1225-1274 C.E.) Moderate Realists
Aquinas addressed the problem of Aristotelian epistemology and the difficulty that problem presented for the church’s desire to unite the doctrines of faith with reason.

Two sources of knowing:
A. Aristotle | Provided an empirical approach to knowing the world via the senses as interpreted through reason.

B. Scripture | Explained the meaning of life and the nature of the world created by God via reason as interpreted by faith.

ARE THESE TWO WAYS OF KNOWING COMPATIBLE?

Summa Theologia
Aquinas attempted a Medieval Synthesis for reconciling the doctrines of faith with reason; the Bible with the works of Aristotle.
medieval scholasticism: faith and reason

Four guidelines for understanding Thomas Aquinas

1. **Reason is limited** | Not as ambitious regarding the role of reason. Reason is limited and God is a mystery.

2. **Question:** Do we know God in the same way we know the world? (see or taste?)
   We know the world through the senses aided by reason but God cannot primarily be known through the senses. Reason can only infer God’s existence.

   Five observations (proofs): Motion, Efficient Cause, Contingency, Degrees, Telos
   Faith is required in order to accept the reality of God as revealed in Bible.

3. **Two levels of knowing** | There is an interconnected and interrelatedness of all things
   A. **Supernatural:** Bible as revelation where reason operates through faith.

   B. **Natural:** The world of nature where reason operates through the senses.
medieval scholasticism: faith and reason

Four guidelines for understanding Thomas Aquinas (continued)

4. The Church’s role in the reason/faith debate: interpretation and mediation
   A. The church bridges the gap between the two realities by providing an enduring interpretation of the faith in the places where reason is limited to know God.

   B. The church becomes the mediator between these two realities. Revelation is needed to complete reason in order for one to know God; therefore, faith becomes assent to the Church’s doctrines regarding God and the world.
II. William of Ockham (Occam) (1284-1349 C.E.) Nominalists

Restricted reason’s access to the transcendent world of universals by arguing that the realist appeal to universals was invalid. Universals were not things in themselves they were only *nomine*, names given to particulars in order to categorize them. Therefore universals did not give us access to ultimate truths beyond the sensible world; they only named the world of particulars. When reason and senses sought to interpret the world they did not provide us with the knowledge of God, they only gave us facts.

**Ockham’s Razor**

*The simplest explanation that accounts for an observed fact of nature is the preferred one.*

When we say that we know God this is not a statement that suggests that reason has proved His existence empirically, it is a statement of faith based on the teachings of the Church. We only know God via the teachings and the sacraments of the Church.

**Via Moderna**

A covenant idea of justification by faith. One is acceptable to God by doing that which lies within them. You do your best based on what you have been taught is required. The tensions in theology shift with Ockham from questions about knowing God’s existence to knowing whether one can ever please God. God becomes distant and unknowable.

**How does one ever know with certainty where they stand with God?**

The mystery of God is located in God’s absolute free will and therefore knowing God is only a contingent possibility not a certainty. Our world is not the world God had to create, it is one He chose to create and therefore all knowledge is contingent.
medieval scholasticism: faith and reason

III. Further Implications of the Medieval Realist and Nominalist Debate

Aquinas
The interconnectedness of all things can be found in the framework of the Sacrum Imperium where the immanent is organically and necessarily connected to the transcendent.

Ockham
Philosophically the world represents the disconnectedness of all things where only particulars can be truly known and therefore there is no real relationship between the universal and the particular, the transcendent and the immanent. The Sacrum Imperium disintegrated into nation states.

Consequence
The secular/mundane has an existence that is increasingly unique and independent of the spiritual/supernatural. It has a value separate from any direct reference to God. So how does one effectively speak of knowing God when the transcendent has been neutralized?
the medieval world on the eve of reformation
The Medieval World on the Eve of Reformation

Two Questions:
1. Can a truly Christian empire or nation exist without the spiritual center eventually collapsing under the weight of temporal political demands?

2. Can a truly just temporal political society exist without a spiritual center?

From the time of the 13th century the ideal of the Sacrum Imperium was being weakened by new powers emerging on the fringe. France and England were emerging as independent national powers with Spain not far behind. The empire was effectively reduced to the area of Germany/Austria, and even that was fragmented by the power of cities and the landed nobility. Christian Europe had become a complex spiritual/political situation in which the ability of the emperors and popes to maintain unity was continually in question.

The Sacrum Imperium as a functioning political/cultural model was disintegrating. In the midst of these complex and troubling times, the church was gradually losing its ability to maintain its independent status as a power within the empire it helped create.

A. The Babylonian Captivity of the Church (1309-1377 C.E.)

Clement V (1305-14 C.E.)
The history of the papacy became one of having to turn to temporal rulers in order to secure its claims, thus the importance of the connection between the papacy and France dating back to Pepin and the Frankish empire.

Clement, a French pope, was threatened by Italian nobility intent on removing him and setting up their own pope. He fled to Avignon, France to secure protection from King Philip IV. Philip granted the request provided Clement withdrew the papal bull Unam Sanctam. This time of the papacy operating from Avignon, France became known as the Babylonian Captivity of the Church.

Symbolism of this period: The church is forced to find refuge within a territorial political power in order to survive.
B. Great Schism (1378-1418 C.E.)

1377 C.E.
The French pope Gregory XI returns briefly to the Vatican to settle disputes but died while there. The next election has Italian pressure to elect an Italian pope and end the Avignon papacy. The Cardinals (Italian and French) responded by electing an Italian pope, Urban VI.

Four months later the French Cardinals reconvened and claimed they were coerced into electing Urban. They proceed to declare his election void and elected a Frenchman, Clement VII. There are now two popes, one in Rome and one in Avignon, shouting, excommunicating and dividing the church. This situation continued for 40 years.

C. Conciliarism

Refers to the calling of general Church Councils in order to resolve major issues creating crises in the church. As a movement, Conciliarism challenged the unquestioned authority of popes to govern the church unilaterally.

1. Council of Pisa (1409 C.E.)
Rebellious Cardinals who had deserted both popes in order to heal the schism called this council. They met in Pisa in 1409, announced they had deposed the other two popes and elected their own Alexander V; however, neither of the two deposed popes stepped down on the grounds that only a pope can call a council. So there were three popes all shouting, excommunicating, etc.

1414 C.E. | The Emperor Sigismund forced the second Pisan pope, John XXIII, to call a general council to meet in Constance.
the medieval world on the eve of reformation

C. Conciliarism (continued)

2. Council of Constance (1414-1418 C.E.)
   Met in Constance to deal with 3 issues:
   A. Heresy: Jan Hus

   B. Schism

   C. General church reform

   Council passed the decree Sacrosancta:

Decisions of Constance:
1.

2.

3.

4.

5.

6.
D. The Eve of Reformation

By the 16th century, the foundation of the medieval world was cracking. This failure meant that the centers of power and authority were being questioned anew, but it remained a “theonous period” in which there was no truly "secular" perspective.

1. The Political Situation
   A. Decline of Feudalism:

   B. Rise of Nation States as territorial powers:

   C. Disintegration of Sacrum Imperium and struggle of the Holy Roman Emperor to maintain the unity of Christian Europe.

2. Economics

   The plague’s effect on landed economy; peasant revolts as feudal system became unstable; growing merchant/middle class around the emerging cities of Europe as economy turned from land to trade and hard currency; development of capitalism and the banking industry.

3. Late Medieval Catholicism

   Ockhamist thinking prevailed in Catholic theology and the public understanding of God as a mystery and the church as the focus of one’s faith. God cannot be known as an experience; therefore, a person was always checking his/her spiritual pulse and wondering if God will ever be pleased. The result was religious anxiety. What is enough?

   **Goal:** Achieve eternal happiness by escaping damnation
E. The Renaissance and Humanism

The southern Renaissance was defined primarily by the arts, while the northern Renaissance included a significant literary movement characterized in the university system as “humanism.” This humanism was opposed to the scholastic movement. These two movements came into conflict in the 15th and 16th centuries. Scholasticism dominated the university system but was being challenged by the growing humanist movement. Humanism was especially strong in France, Holland and Switzerland.

1. "No Renaissance, no Reformation?"

2. *Ad fontes* and textual criticism

3. Technical advances

4. Pluralistic intellectual environment

Significant Individuals for Further Study

**Erasmus of Rotterdam** (1466-1536 C.E.)
- *Christiani Enchiridion Militis* | Handbook of the Christian soldier promoting the imitation of Christ.
- *In Praise of Folly* | A satirical work on the clergy.
- *New Testament translation* | The best in its day, used by Luther.

**John Wycliffe** (1330-1384 C.E.)
- *On the Church*
- *On the Eucharist*

**John Hus** (1374-1415 C.E.)
- *On the Church*
F. Secularization of the Papacy (1418-1517 C.E.)

Period associated with the High Renaissance that saw popes battle kings, emperors, and the conciliar movement in order to retain papal power.

1. **Innocent VIII** (1484-1492 C.E.)
   Nepotism: 16 children. “The pope does not wish the death of any man, but rather that he should repent and pay up.”

2. **Julius II, ”The Warrior Pope”** (1503-1513 C.E.)
   Patron of the arts, leader of his own troops, commissioned Raphael and Michelangelo, *Julius Exclusis*

3. **Leo X** (1513-1521 C.E.)
   Giovanni de Medici, enlarged the Papal States. “Since God gave us the papacy, let us enjoy it.”
martin luther
and
lutheranism
Martin Luther and Lutheranism

Would there have been a Reformation without Martin Luther?

A. Early Years (1483-1505 C.E.)
   Born November 10 (the day of St. Martins’ Feast) 1483 in Eisleben to Margarita and Hans Luther. Their house was just blocks away from the church they attended. Luther was baptized the day after he was born. His family was poor, frugal and superstitious. Children were raised to respect the church and the pope. Father ruled the family with a firm hand.

   1484 | Family moved to Mansfeld, a mining town northwest of Eisleben.

   1498 | Luther sent to Eisennach to attend St. George’s School where he is taken in by the Cotta family.

   1501 | Luther moved to Erfurt to enter the university with plans to pursue a career in law. Erfurt is called “the little Rome” and Luther earned the nickname, “the philosopher.”

   1502 | Received his B.A. degree, studied for the masters degree and passed that exam in 1505. He was now prepared to do the doctorate in law.

   1505 | “A Momentous Trip.” “Save me Saint Anne!”
B. Life as a Monk (1505-1510 C.E.)

Luther returned to Erfurt intent on fulfilling his vow. Every monastic order was represented in Erfurt. He sold all his books and worldly possessions and entered the simple Augustinian Monastery located not far from the university. He and his father were at odds over his decision. In 1506 he took his vows as a monk. In 1507 he was ordained a priest and served his first mass.

1. Luther’s training and view of God

Via Moderna of Ockhamists training, Luther is afraid of God and meeting him coram Deo…

“I didn’t love God, I hated Him.”

2. Three approaches to God

A. Meritorious acts

B. Sacraments

C. Mystical self-denial

Result | Anfechtungen: Luther could think right, but he could not bring himself to love right.

1510 | Johann Staupitz, his confessor, sent him to Rome.
C. Life as a Professor and his *Tumerlebnis* (1511-1517 C.E.)

Luther submitted to Staupitz who then ordered him to the new University at Wittenberg begun by Frederick the Wise of Saxony, an elector of Germany. Luther taught Bible and theology. The goal was for him to teach while he finished his doctorate which he received in 1512. For the next four years, Luther lectured from the Psalms, Romans and Galatians while preaching at the castle church and the town church. He struggled to understand the righteousness/justice of God.

*Tumerlebnis*, 1515 | While preparing his lectures on Romans he came to Romans 1:16-17

D. Luther’s Theology

1. God | Ockham

*Deus Absconditus*, the hidden God

*Deus Revelatus*, *A Theologia Crucis*. God revealed in suffering, not a *Theologia Gloria* that focuses on the attributes of God’s glory.

2. Sin

3. Salvation

   Foundation: *Sola Gratia*, *Sola Fide*, *Sola Scriptura*

   Imputed Righteousness; Alien righteousness. *Simul iusti et peccator*.

4. Scripture | The “Word of God”

   - Less than the Word

   - More than the Word

   - Perspicuity of Scripture
E. Central Events of Lutheran Reformation

- October 31, 1517  |  95 Theses vs. Tetzel’s selling of indulgences
- 1518  |  Diet of Augsburg, Cardinal Cajetan, “revoco!”
- 1519  |  Leipzig Debate, John Eck
- 1520  |  Three Treatises and Bull *Exsurge Domine*
- 1521  |  Diet of Worms, Charles V and German Electors
  Wartburg Solitude, New Testament in German
- 1525  |  Marries Katie von Bora, Peasant Revolt
- 1526  |  First Diet of Speyer. *Cuius regio, eius religio*
- 1529  |  Second Diet of Speyer, Protestants
  Marburg Colloquy, Luther and Zwingli on the Eucharist
- 1530  |  Diet of Augsburg and Augsburg Confession
- 1531  |  Schmalkaldic League Formed: Six German princes and ten cities.
- 1534  |  Publication of the complete German Bible
- 1541  |  Regensburg Colloquy
- 1545  |  Council of Trent
- 1546  |  Luther dies in Eisleben after preaching in church
- 1547  |  Battle of Muhlberg
- 1555  |  Treaty of Augsburg, *ecclesia reformata sed semper reformanda*
john calvin
and the
reformed tradition
A. Early Life and Education (1509-1533 C.E.)

Born in Noyon, France. Father was secretary to the Bishop of Noyon. His position was used to obtain
benefices for his son that paid for his education (Chaplaincy in Cathedral of Noyon). His mother was a pious
woman who died when John was three years old.

1523 | Entered College de la Marche at the University of Paris where he received a humanist education
combined with the scholastic disputation.

1528 | Graduated Master of Arts and his father ordered him to attend the University of Orleans
to study law because the prospects for acquiring a good living as a priest were few.

1531 | Calvin’s father died.

1532 | He completed his doctorate in law but it was his knowledge of Latin and Greek used in his
Commentary on Seneca that stood out and the fact that he seemed unaware of the religious
turmoil of his times.
B. Conversion and Shift to Protestantism (1533-1534 C.E.)

Calvin spoke vaguely of his conversion but with no specific dates or explanation. He saw the hand of God in turning him from law to theology and an interest in Scripture. Calvin, at some point, began to question the papacy and its teachings and he was exposed to the works of Luther.

He had several friends in Paris who were of a Protestant persuasion and it seemed he was implicated with them for their views and as a result was forced to flee Paris for a time.

1534 | Surrendered his benefices in Noyon and left France for Basel, Switzerland. In Basel he began what will be a life long work on his *Institutes of the Christian Religion*. The first edition was published in 1536 and it contained six chapters (The Law, the Creeds, the Lord’s Prayer, the Lord’s Supper, the Sacraments and Christian Liberty).

C. Early Reform and Geneva (1536-1539 C.E.)

1536 | Returned to Paris briefly and then on way to Strasbourg was diverted to Geneva to avoid a war. While there he came in contact with Guillaume Farel, a fiery preacher who was intent on converting Geneva to Protestantism (Geneva has been a free city since 1519 governed by a series of city councils Little Council, Council of 60, Council of 200 and General Council). There was no resident bishop in Geneva. Farel was a great preacher, but not an organizer or theologian. He needed Calvin.

Calvin wrote *Articles Concerning the Organization of the Church and of Worship at Geneva*.

1538 | Calvin and Farel were expelled from Geneva over the issue of authority and church discipline.
D. Strasbourg (1539-1541 C.E.)
Calvin was welcomed to this city where the Reformation had been active since 1524.

1. Martin Bucer’s Influence

2. Jan Sturm’s Influence

Calvin wrote his Commentary on Romans during this time and married Idelette de Bure, a widow with two children.

E. Geneva, Part II (1541-1564 C.E.)
During his absence the city was in turmoil because no one could gain control of the Reformation there. The City Council was divided and the Catholics were seeking reconciliation with Geneva. The Little Council proposed recalling Calvin and the General Council agreed. Calvin was reluctant to leave Strasbourg, but over time was persuaded. He arrived back in Geneva in September 1541.

November 1541 | Ecclesiastical Ordinances of the Church of Geneva was adopted by the General Council as the principles of organization for the Genevan Reformation.

1. Four fold offices

2. City Council

3. Consistory

Calvin then wrote The Form of Prayers and Manner of Ministering the Sacrament according to the Use of the Ancient Church that provided the catechism, liturgy and understanding of the sacraments for the Genevan Church.
F. Calvin’s Theology

1. God

2. Scripture

3. Sin

4. Salvation  |  Covenant and Society, Election
Society is the context in which God works out the implications for salvation; therefore, Calvin stresses the responsibility of the Christian for reforming society as well as the whole of creation. The life of the mind and one’s vocation, lay and clergy, take on added significance in this theology. The elect are the universal invisible church who hear the voice of God, the word of faith and respond in obedience yielding their lives to the sovereign God. Predestination was seen more as the mystery of God’s grace not fathomable than as a metaphysic of divine omnipotence.

5. The Church
**John Calvin and the Reformed Tradition**

**G. Calvin and Luther**

<table>
<thead>
<tr>
<th>Calvin</th>
<th>Luther</th>
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<tbody>
<tr>
<td>God’s Sovereignty</td>
<td>God’s Love</td>
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<tr>
<td>Positive place for law</td>
<td>De-emphasize the law</td>
</tr>
<tr>
<td>Covenant: OT/NT</td>
<td>OT not as significant</td>
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<tr>
<td>Ordered view of society</td>
<td>Sacramental view of society</td>
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**H. Differences in German and Swiss Reformations**
the radical reformation
The Radical Reformation

The Radical Reformation got its name from the Anabaptist scholar George Williams. It was also referred to as the "left wing" of the Reformation because of its opposition to the magisterial reforms of Luther, Zwingli and Calvin. There was no legal standing for this wing of the Reformation.

Alister McGrath explained the difference between these three approaches in terms of their understanding of scripture and tradition. The Radical Reformation was Tradition 0, the Magisterial Reformation was Tradition 1, the Catholic Counter-Reformation (Council of Trent) was Tradition 2.

<table>
<thead>
<tr>
<th>Anabaptist</th>
<th>Magisterial Reform</th>
<th>RCC</th>
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<tbody>
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Primary Focus

Liberty of conscience was the logical conclusion of the Reformation in that its tenets seemed to free the individual to search the Bible, interpret its meaning and then stand before God without the mediation of a priest or the church.

Major Document: Schleitheim Confession

1527 C.E., drawn up by Michael Sattler.

Significant leader: Menno Simon (1496-1561 C.E.)
The Radical Reformation

Four Types of Anabaptists

1. Swiss Brethren | Felix Manz and Conrad Grebel
   Characteristics:
   • Personal Holiness as an inward experience not obtained through sacraments.
   • Gathered Church
   • Equality of Christians
   • Cultural Separatists, passive toward civil authority
   • Community of Believers and responsibility - “The ban”
   • Rechte Kirche vs. Falsche Kirche/Corpus Christi vs. Corpus Christianum. Suffering was the issue.

2. Spiritualists
   The mystic Hans Denck’s idea of the “inner Christ”

3. Revolutionary | Jan of Leiden

4. Rationalists

Michael Servitus

Legacy of the Radical Reformation
• Christianity is based on Scripture and personal holiness
• Free Will
• Separation of Church/State
• Adult baptism
• Voluntary church membership
• Religious toleration
• Church discipline
• Civil disobedience
the catholic counter reformation
I. New Orders

A. The Society of Jesus: The Jesuits (1540 C.E.)

Ignatius of Loyola (1491-1556) Born a nobleman in Loyola, Spain. A professional soldier, he was wounded at the Battle of Pamplona. While in hospital he is converted while reading about the life of Christ. Writes an outline of what will become the *Spiritual Exercises*, a book of personal discipline that will govern a new order approved by Paul III in 1540, the Jesuits.

Characteristics:
- Strict Vows
- Zealous Missionaries
- Devoted Scholars and Teachers

Francis Xavier (1506-1552) Missionary to India, Malaysia, Indonesia, Japan, adopted Japanese culture and dress in order to reach them with Christianity.

Matteo Ricci (1552-1610) Missionary to China, sought common ground between Christianity and Confucianism. Adopted Chinese culture and dress in order to reach them.

B. Discalced Carmelites

Teresa of Avila (1515-1582 C.E.) and St. John of the Cross (1542-1591 C.E.)

Reform through Christian mysticism and personal piety

Original Carmelite Order was founded in Palestine in 12th century. The order was reorganized in Europe in the mid-13th century with a Dominican structure.

Original Characteristics:
- Contemplative Life
- Preaching
- Pastoral Service
- Devotion to Mary
II. Response to Protestantism

A. Reform Commission
   Formed in 1535, it examined the issues of the Roman Catholic Church. It was led by Gian Carafa and Gasparo Cantarini
   Summary of the Report:
   • Papal claims for religious and secular power
   • Simony
   • Overall reform

B. Regensburg Colloquium
   In 1541 talks were held between Catholic and Protestant representatives hoping to develop points for reconciliation. The main issue was the authority of the Pope.
   Attitudes after the Colloquium:
   • Carafa
   • Contarini
C. Council of Trent (1545-1563 C.E.)
Called by Paul III, this council was designed to affirm Catholicism and answer the theological tenets of Protestantism. The old power struggles that existed between Popes and Councils continued. No Pope attended the council and Italian Cardinals dominated the council.

Decisions of Trent: (Defines Catholicism for 400 years until Vatican II in 1960)
1.

2.

3.

The Tridentine Faith (1564 C.E.)
The Council set forth what would be referred to as the Tridentine Faith of the Catholic Church. There was an emphasis on reform, renewal and missions. Key to this renewal of the church was the significant role played by the Jesuit Order. They become the shock troops of the Catholic Counter Reformation.

Footnote: The Council of Trent failed to deal with the one issue that would continue to plague and dominate the Catholic Church for the next 300 years. The issue of the relationship between the Church and the emerging nation states of Europe would create political pressures that damaged the church’s unity and its mission.

Example: The Jesuit mission in South America, particularly in Paraguay among the Guarani Indians begun in the early 17th century was eventually destroyed by this Church/State conflict. The Jesuit work in South America was ended in 1773 when Pope Clement XIV dissolved the Jesuit Order because of their refusal to step aside and allow the Portuguese to enslave the Indians living under their protection.