

The Reformation



Reformation Defined

- Emphasis on Humanism
- Recognition that the Catholic church needed change
- Period of change in religious thinking
- Protestant separation
 - Creation of non-Catholic Christian churches

Catholic Church in 15th C

- End of the middle ages
 - Babylonian captivity/Great Schism
 - Return to Rome (re-build it)
 - Schemes to collect money
 - Payments for ordinances
 - Alms for the dead
 - Begging friars
 - Tithe on land
 - Bequeathing of property
 - Corruption
 - 12-year old bishops
 - Moral decay
 - Illiterate priests (no teachers)
 - Money to monks (politicians)



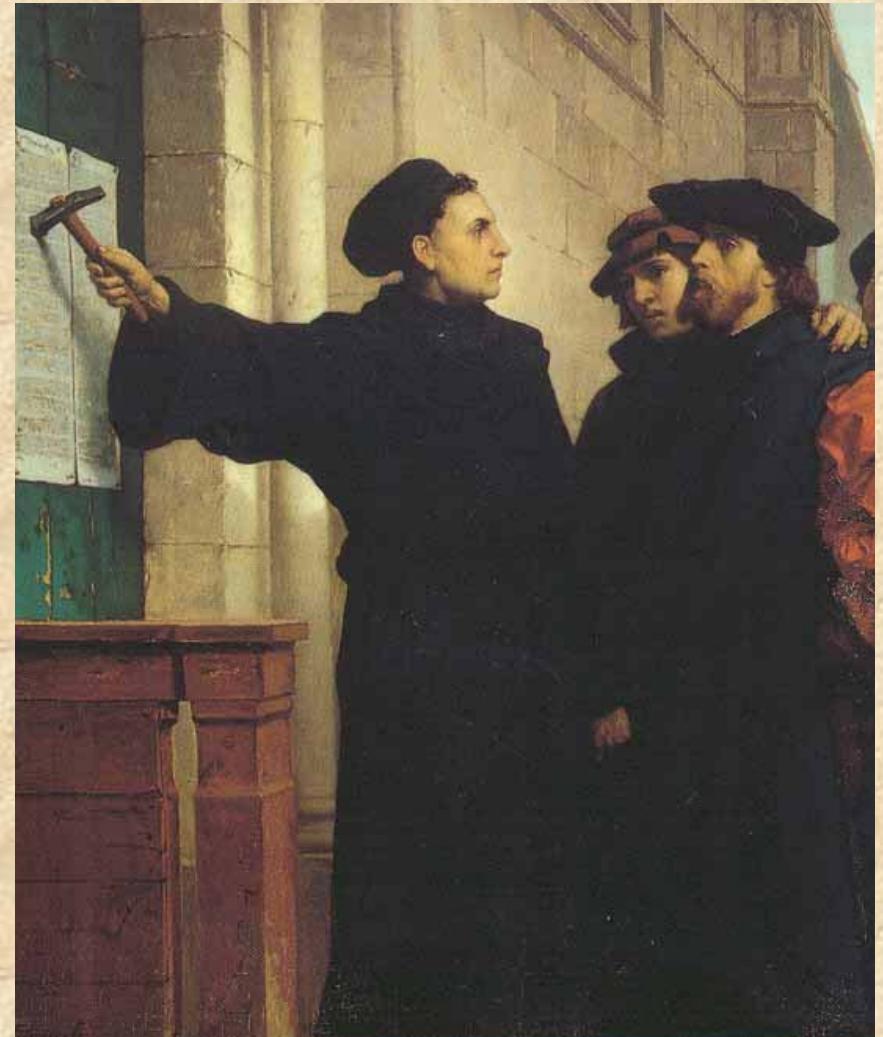
Catholic Church in 15th C

- Wycliffe—England
 - 12 conclusions
(reforms)
 - Translated Bible
into English (later
version by Tindale)
- Jan Hus—Bohemia



Martin Luther

- Personal commitment
- Professor of theology
- Conflict with personal sinfulness
- Indulgences
- Posted 95 theses (1517)



Martin Luther

- Debates with Eck
- Suppression by the Pope
- Refusal to submit
 - Excommunication
- Diet of Worms
 - Charles V



“Unless I am proved wrong by scripture or by evident reason, then I am a prisoner in conscience to the word of God. I cannot retract and I will not retract. To go against the conscience is neither safe nor right. God help me. Amen.”

Martin Luther

Martin Luther

- Published tracts
- Bible—German
- Lutheran Church established



"Luther translated the New Testament into German, choosing the dialect most likely to reach the greatest number. The gospels, if read by everybody, would prove him right. Hence the name of Evangelicals. It preceded and long prevailed over the accidental name of Protestants, which arose when some delegates protested against a tentative agreement with the Catholic partisans."

— from Barzun, Jacques, *From Dawn to Decadence*, Perennial, 2000, p.10.

In response to his wife's reproach for being too rude about the Catholic Church, Luther said, "A twig can be cut with a bread knife, but an oak calls for an axe."

— Luther

"A difficult case in point was put to him [Luther] by his strong ally among the princes, Philip of Hesse, who, already married, wanted to marry a second wife. The first one was uncongenial and he was devoutly opposed to keeping a mistress. Luther of course wanted to save a good Evangelical from transgressing, and he found among the patriarchs of the Old Testament full justification for bigamy. He gave Philip citations and a caution: 'Go ahead, but keep it quiet.' It could not be kept quiet. Protestants denounced the crime; Catholics gained a fine argument."

— from Barzun, Jacques, *From Dawn to Decadence*, Perennial, 2000, p.17.

Martin Luther

- Religious Implications
 - Pope did not speak for God
 - Church and priesthood not necessary for salvation
 - God's grace given to all who seek it
- Political Consequences
 - Peasant war
 - Northern Europe became Protestant



"Again it was chance that Emperor Charles V did not quickly give armed support to the Catholic princes and put an end to the revolution [over religion that began a few years after Luther's excommunication]. But he was at war on another, even more endangered front. The armies of Islam – the Turks – held the Balkans, and their fleet, aided by accomplished pirates, the Mediterranean. Vienna, gateway to the West, was forever being threatened. Charles had to fight in North Africa as well as in Central Europe, while he must also defend his lands in Italy and the Netherlands against France and the heretics. There seemed no way he could finish off the Protestant usurpers at one stroke on the field of battle."

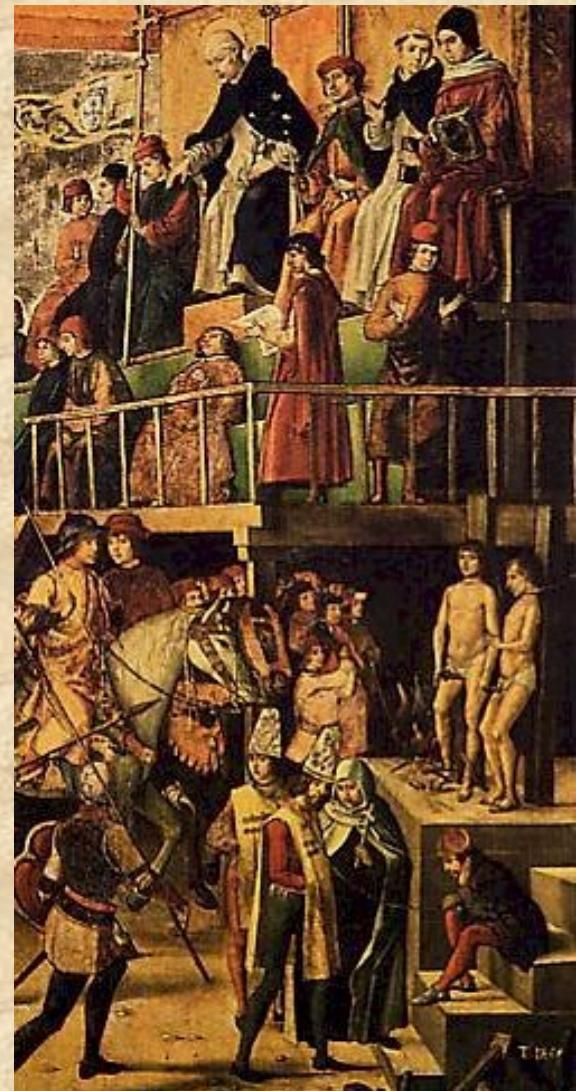
– from Barzun, Jacques, *From Dawn to Decadence*, Perennial, 2000, p.14.

Europe after the Reformation



Counter Reformation

- Jesuits
- Inquisition
- Council of Trent



Zwingli (Zurich)

- Changed the mass
- Died in battle
- Anabaptists



Calvin (Geneva)

- Convert to Luther's ideas
- Geneva looking for a Protestant leader
- Calvin established church/state government
- Moved away from Luther
- Teachings led to movements in other countries
- Predestination
- Protestant ethic



"Self-repression for the sake of freeing the spirit [as taught by Calvin] had other than strictly religious consequences. It resembles the ethos of the ancient Stoics, and we shall not be surprised to find their doctrine adopted as a living philosophy by many humanists in Calvin's day and the century following... oddly enough, these ways of dealing with the self have in our day been believed to throw light on a complex economic questions: the rise of Capitalism... The capitalist system owes its birth and success to the moral teachings of the Reformers. The Protestant 'work ethic' created the entrepreneur, the economic man as we know him under capitalism "

– Barzun, Jacques, *From Dawn to Decadence*, Perennial, 2000, p36-37.

France

- Francis I
- Henry II
 - Catherine d'Medici
 - 3 sons: Francis II, Charles IX, Henry III
- St Bartholomew's Day Massacre
- End of Valois dynasty
- Henry of Navarre
 - Bourbon dynasty
 - Edict of Nantes (toleration)



England

- Henry VIII
 - Dissent over divorce



"And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless."

— Lev 20:21

England

- Henry VIII
 - Dissent over divorce
 - Thomas More
 - Wives of Henry
 - Catherine of Aragon
 - Anne Boleyn
 - Jane Seymour
 - Anne of Cleves
 - Catherine Howard
 - Catherine Parr
- Edward VI
- Mary Tudor



Reformation and Renaissance

- Humanism opened the arts and sciences in the Renaissance
 - Protestantism was mixed on humanism
 - Plus = Importance of humankind in God's plan
 - Minus = Predestination depreciates human ability
 - Minus = Mankind is only a creature in God's presence
 - Catholic remained focused on the church
- How does the LDS Church feel about humanism?

Thank You

"Salvation in the 16C and long after was understood as 'resurrection of the flesh.' The promise of the gospel was literal: the body would come into being again. As the learned told those who asked, St. Augustine had explained that the hair shed in life and the fingernails cut would be restored in full, though invisibly, in the new heavenly body. The different phrase 'immortality of the soul,' promises something less definite, a faceless, disembodied bliss. It had no wide currency till later centuries. As a Catholic dogma, it dates only from 1513 and it was not then addressed to the people, but to the learned. It was intended to refute certain philosophers who had talked about a 'unity of the intellect,' meaning by it a fund of spirit emanating from God, out of which the soul is fashioned and to which it returns."

— Barzun, Jacques, *From Dawn to Decadence*, Perennial, 2000, p25.

"The 'works' denounced by the Evangelicals took a daily expenditure of cash, time, and trouble. The service of the Mass had been free, but celebrating the other milestones of life – a child's christening and first communion, a couple's marriage, and the final rites at bedside and gravesite – cost money. Penance after confession of sin might entail a pilgrimage to a shrine or some of the tangible sacrifice and, laterly, the purchase of an indulgence. The good Christian must give alms for the sick or the dead. Then would come the 'Gatherer of Peter's Pence,' to help the pope rebuild St. Peter's in Rome; and next the begging friar knocking at the door. To carry a body across town to the cemetery the fee was one noble (about six shillings), the price of 20 prayers for the departed. In certain predicaments a dispensation was required, an expensive necessity..."

...It was galling, too, to see one's tithes (the 10 percent church tax on land) going not to the poor parish priest but to the prosperous monks nearby, who did little or nothing toward saving the souls of the taxpayers. The demands on time and effort included confession, fast days, and taking part in processions on the many holidays. Some of the pious rich might feel obliged to establish a chantry, an endowment for singing masses in perpetuity for the dead. Others, at death's door, would bequeath their goods and land to the church, thus depriving their heirs and shrinking the supply on the market. Princes saw their territories nibbled away when large estates were handed over to bishops already heads of provinces. Merchants and artisans in the free cities lost gainful working days as more and more saints' days were declared feast days. How much more anxiety than solace resulted from the incessant formal devotion cannot of course be gauged."

- Barzun, Jacques, *From Dawn to Decadence*, Perennial, 2000, p.21-22.

"What were in fact the things in the church's 'head and members' that people wanted to be rid of? First, the familiar 'corruptions' – gluttonous monks in affluent abbeys, absentee bishops, priests with concubines, and so on. But moral turpitude concealed a deeper trouble: the meaning of the roles had been lost. The priest, instead of being a teacher, was ignorant; the monk, instead of helping to save the world by his piety, was an idle politician and businessman. One of them here or there might be pious and a scholar – he showed that goodness was not impossible. But too often the bishop was a boy of twelve, his influential family having provided early for his future happiness. The system was rotten. This had been said over and over; yet the old hulk was immovable. When people accept futility and absurd as normal, the culture is decadent. The term is not a slur; it is a technical label."

– from Barzun, Jacques, *From Dawn to Decadence*, Perennial, 2000, p.11.

"Now 34 years old, he [Martin Luther] was not a young hothead. For several years he had lived in anguish, often in despair, about the state of his soul. He had fought the urgings of the flesh – not only desire but also hatred and envy – and he had always lost the battle. How could he hope to be saved? Then one day, when a brother monk was reciting the Creed, the words 'I believe in the forgiveness of sins' struck him as a revelation. 'I felt as if I were born anew.' Faith had suddenly descended into him without his doing anything to deserve it. His divided self or 'sick soul,' as William James called the typical state, was mysteriously healed. The mystery was God's bestowal of grace. Lacking it, the sinner cannot have faith and walk in the path of salvation. Such is the substance not merely of the Protestant idea, but of the Protestant experience."

– Barzun, Jacques, *From Dawn to Decadence*, Perennial, 2000, p.6.

"Luther noted how he found a passage in Paul's letter to the Romans to be a stumbling block to him. Paul speaks of the 'righteousness of God' being revealed in the gospel (Romans 1:17). But how could this be good news? [God would reward the righteous and damn the wicked, but all of us are wicked.].... Finally, he arrived at his conclusion. The 'righteousness of God' ... was a righteousness given to us by God. The gospel was indeed good news, in that God provided the righteousness needed for salvation."

– Luther, quoted in McGrath, Anchor, 2002, p.44-45.