

WISCONSIN LUTHERAN SEMINARY

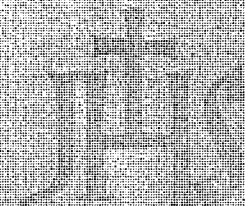
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A Syllabus for

HISTORY OF THE REFORMATION



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FOREWORD

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Volumes have been written on the Protestant Reformation, and no doubt additional volumes will follow, but what is here given is not intended to add to the existing volumes. The writer claims no originality, but has merely attempted to present in syllabus form the important events which transpired during that period of religious upheaval which marked European history between the years 1517 and 1648. The roots of the present are imbedded in the soil of the past, and there is no more effective way of learning to appreciate the Lutheran Church of today than by reviewing the Lutheran Church of four hundred years ago.

Unfortunately there is no popular textbook which treats the Reformation period as a whole. A book entitled The Age of the Reformation by Dr. Preserved Smith is indeed a readable textbook on the period, but was intended for college classes and is not so satisfactory for church workers. The chapters on the Reformation in Trabert's Church History are good and might well serve as a text for this course, but unfortunately Trabert's book is out of print. Dr. Reu's Life of Martin Luther serves well as a guide for the study of the Lutheran Reformation, but obviously it would not treat some other phases of the story. The lists of references given at the end of each chapter are not meant to frighten or overwhelm the church worker, but are made up largely of books found in most any pastor's private library and in many Sunday School libraries, and enough references are given so that each pupil will be able to find something which will be helpful in understanding this course.

If this syllabus will serve in some measure to lead our church workers to a deeper appreciation of their Lutheran Church and that for which she stands and also to a deeper consciousness of and fidelity to the Lutheran faith, the efforts of the author will not have been in vain.

John O. Lang, Columbus, Ohio
Trinity Season, 1942

Since this syllabus was prepared, a number of interesting and helpful books concerning Luther and the Reformation have appeared. We list a few below.

- Bainton, Roland H., Here I Stand, Abington-Cokesbury Press,
New York - Nashville
- Plass, Ewald M., This Is Luther, Concordia Publishing House,
St. Louis, 1948
- Grimm, Harold J., The Reformation Era (1500-1650),
Macmillan Co., New York, 1954
- Dobberstein, John W. and Trappert, Theodore G.,
Road to Reformation, Muhlenberg Press, Philadelphia, 1946
- Mc Neer, May and Ward, Lynd, Martin Luther, Abington Press,
New Word - Nashville 1953
- Bergendoff, Conrad, The Church of the Lutheran Reformation,
Concordia Publishing House, St. Louis, 1967
- Schwiebert, E. G., Luther and His Times,
Concordia Publishing House, St. Louis
- Plass, Ewald M., What Luther Says (3 Volumes)
Concordia Publishing House, St. Louis
- Grimm, Harold J. and Lehmann Helmut T., Career of the Reformer in
Luther's Works, Volume 31, Muhlenberg Press, Philadelphia, 1957
- Kerr, Hugh Thompson, A Compend of Luther's Theology,
Westminster Press, Philadelphia, 1943

The following tracts available at Concordia Publishing House, St. Louis are helpful.

What Kind of a Man Was Luther?
Luther and the Reformation
Luther's 95 Theses
The New Roman Catholic Church
The Truth about the Virgin Mary
Why I Am Not a Roman Catholic
What Do You Mean, First Church?
The Augsburg Confession
The Lutheran Confessions
The Small Catechism
Did Luther Organize a New Church?
Martin Luther, Man of Destiny

John O. Lang, July 1967

CHAPTER I

CONDITIONS IN EUROPE PRIOR TO THE PROTESTANT REFORMATION

In order properly to understand and appreciate the work of the great reformers of the sixteenth century, one must know something about the Europe which they attempted to reform. That pre-reformation Europe needed reforming, needs no proof, for all devout persons living in that day agreed that some sort of a reformation was necessary, even though many of them were not willing to accept the leadership of Luther and his colleagues. For about a century previous the slogan at the various church councils had been "A Reformation of the Church in its Head and in its Members", and before the end of the sixteenth century there was a reformation within the Roman Catholic Church as well as a Protestant Reformation. It shall be the aim of this first chapter to summarize conditions in Europe just prior to the Lutheran and other Protestant movements.

1. Ignorance and Superstition.

The masses of the people in pre-reformation Europe were held in ignorance and were steeped in superstition. They attended mass, had their children baptized and confirmed, tried to make confession of their sins to a priest, had their marriages solemnized by the Church, went to Holy Communion as they were required, and tried to see to it that their friends and relatives received the last anointing before they died, but many of them understood very little of what it was all about. They prayed, but many of their prayers were not directed to God but to the saints, and there seemed to be a saint for all sorts and conditions of man. In cases of lost articles, they called upon St. Anthony; for sore throats, one could invoke St. Blaise; St. Apollonia guarded against toothache, while St. Gumprech guarded against dog bites. Physicians looked to St. Cosmas, cobblers to St. Crispin, mariners to St. Nicholas, and rat catchers to St. Gertrude. St. Catherine was assigned all the troubles of the love-lorn.

2. Relics.

Relics and shrines were numerous and many resorted hither to be healed, to offer prayers and to make an offering of money. Wood from the cross of Christ, skin from the face of St. Bartholemew, milk from the breast of the Virgin Mary, bits of hay and straw from the manger, wine from the wedding at Cana, earth from the soil at Damascus, of which Adam was made, a tooth from John the Baptist, are but a few samples. At one place it was asserted that they had preserved "a sigh of Jesus" and at another "a fragment of Egyptian darkness". Relics often appeared in duplicates or triplicates or even worse. Five shin bones of the ass on which Christ rode into Jerusalem on Palm Sunday were exhibited, some twenty seamless coats all of which were supposed to be the coat for which the soldiers cast lots were preserved. Four different skeletons of St. Sebastian and five of St. Ursula were known to exist. The glorious Gospel of Christ was dimmed and often entirely blacked out by man-made rules and regulations and by these numerous superstitions.

3. The Rebirth of Paganism.

The century before the Reformation was indeed called "The Age of the Renaissance" and that word renaissance means "re-birth". It must be remembered, however, that while the renaissance was responsible for the revival of the beauties of ancient art, sculpture and architecture, it was nevertheless an intellectual

movement which had little or no effect upon the common people, and which in Italy especially resulted in a revival not only of the art and literature of ancient Greece and Rome, but also in a revival of the spirit of that age, and that spirit was pagan, secular and immoral.

The popes of the Renaissance period were products of this revival of ancient standards, and some of these popes were virtual pagans and morally corrupt. Sixtus IV, who was pope at the time of Luther's birth, was a sexual pervert and the slave of unnatural vices and was the instigator of a plot to assassinate Lorenzo the Magnificent. Innocent VIII, the pope of Luther's childhood, was the first pope to acknowledge his own children and to celebrate their marriages publicly. Two hundred persons were assassinated during the last two months of this pope's reign, and the halls of the vatican resounded with gay activities. Alexander VI, the pope of Luther's youth, was of the famous house of Borgia, and his interests were almost entirely secular and selfish and were centered around making his children great. When absent from Rome, Alexander left his business affairs in the hands of his beautiful blonde daughter Lucrezia, authorizing her to open his mail and answer his letters. Leo X, the pope who excommunicated Luther, was a notorious gambler, and delighted in giving elaborate banquets, and these banquets alone cost him 96,000 florins a year, which was seven times the combined salary of all the professors at the University of Rome, but no banquet was as elaborate as the one given at the time of the baptism of his illegitimate daughter, at which his banker was the guest of honor and at which food was served on golden plates and the plates thrown out of the window after the food had been eaten.

4. The Wealth of the Church.

In pre-reformation times, the Church owned from one fifth to one third of the land in most countries of Europe, and on this it paid no taxes. Many wealthy persons, whose consciences seemed to trouble them, were induced to will their vast estates to the Church in return for masses to be said for their souls while in purgatory, or in return for being buried on monastic ground. All the faithful were made to pay their "tithe" or tenth part to the Church, as well as special fees for special services such as Baptisms, weddings, etc. High offices in the Church were often sold to the highest bidder, and shrines were the sources of much wealth.

5. Reformers before the Reformation.

There were some noble efforts at reform before the days of Luther, but it seemed that the time was not yet ripe. John Wyclif of Oxford, England (died 1384) denounced the authority of popes, repudiated the worship of saints and relics, spoke of the futility of pilgrimages, and cast doubt on the existence of purgatory. Though Wyclif was persecuted, he died a natural death, and his followers who were known as Lollards continued his teachings up to the time of the English reformation. Half a century after his death, Wyclif's body was dug up and burned, and the ashes thrown into the River Swift by order of the Council of Constance, the same council which sentenced John Hus of Bohemia to be burned at the stake for teaching doctrines similar to those of Wyclif.

6. The New Learning North of the Alps.

While the Italian renaissance resulted for the most part in a rebirth of the paganism of ancient Greece and Rome, the renaissance north of the Alps had a

somewhat different aspect. Here instead of going back to ancient pagan culture, most of the scholars began to revive the culture of ancient Christianity; they commenced to study not only the original languages of the Old and New Testaments but also to revive the spirit of early Christianity. Out of this movement came such scholars as Reuchlin, the father of the study of Hebrew in modern times, and Erasmus who published a Greek text of the New Testament. These renaissance scholars north of the Alps criticized the Church of their day and showed how vastly different it was from the Church of the apostolic times, and they did much to pave the way for the Reformation, but they were for the most part intellectuals, and when they realized that Luther's movement would result in a separation from the Church of Rome, most of them, though they admired much in Luther, lost their courage and continued as members of the Roman Church until their death.

FOR CLASS DISCUSSION:

1. What conception did the common people of pre-reformation Europe have of the Christian religion?
2. What was really "reborn" during the Renaissance in Italy, and what effect did it have on the religious life of that day?
3. In what ways had the medieval church become wealthy, and what effect did this wealth have on the life of the Church?
4. Who were some "reformers before the Reformation" and why are they sometimes called "morningstars of the Reformation"?
5. How did the renaissance north of the Alps differ from the Italian Renaissance, and how did this difference effect the Church?
6. How did such renaissance scholars differ from the Protestant reformers?

RECOMMENDED READINGS:

Graebner, The Dark Ages. Chapter 3, pp. 56-78, Prelates and Priests; chapter 8, pp. 161-178, A House of Merchandise; chapter 10, pp. 190-199, Popes of the Pre-Reformation Age.

Seebach, The Path of Protestantism, chapter 1, pp. 1-22, The Path Through the Ages.

Seiss, Luther and the Reformation, p. 12 ff, The Papacy; p. 14ff, Efforts at Reform; p 19ff, Reuchlin; p 21 ff, Erasmus of Rotterdam.

Reu, Life of Martin Luther, chapters 1 and 2, God Prepares the World for the New Era.

Trabert, Church History, chapter 28, pp 153-157, The Church and the People; chapter 30, Wyclif in England; chapter 32, The Revival of Learning.

Read also Luther's Preface to the Small Catechism.

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MARTIN LUTHER'S FORMATIVE YEARS

1. Luther's Birth and Baptism.

It was about eleven o'clock on the night of November 10, 1483, and while most of the people in the little town of Eisleben, Germany were fast asleep, that there was a light burning in the home of that mine worker, Hans Luther. Margaret Luther, his wife, was about to give birth to her first-born child. Slowly the moments passed, but just before the midnight hour, the blessed event occurred, and a man-child was born into this world. According to the prevailing custom, the child was presented the next day at the Church of St. Peter for Baptism, and since November 11 was known as St. Martin's Day, this child was given the name of this particular saint, and was henceforth known as Martin Luther, the man who was destined to become the leader of the Protestant Reformation.

2. Luther's Childhood.

When Martin was but six months old, his family moved to the nearby city of Mansfield, and here Martin spent his childhood. His father was quite severe, and evidently believed in the proverb, "Spare the rod and spoil the child". If the use of the rod prevents children from being spoiled, Luther was in no danger of being a spoiled child, because his father frequently resorted to flogging his son, and his mother was also quite proficient at the art. Nevertheless, the Luthers were religious people, and they taught their son the Ten Commandments, the Creed, the Lord's Prayer, and the Ave Maria. At the age of seven, young Martin started to school in Mansfield, and attended school here until he was fourteen. Here he received the rudiments of an education, but the discipline was most severe. One morning Luther was flogged no less than fifteen times because he could not recite certain declensions and conjugations which he said had not even been assigned.

3. Luther's Secondary Education.

At the age of fourteen, Martin Luther entered a school of a group known as "The Brethren on the Common Life", this school being located in the city of Magdeburg. Ill health, however, caused him to leave this school about a year later, but it seems that the personal piety of these "Brethren of the Common Life" made a deep impression on young Luther. A little later, Luther entered school at Eisenach and here he helped pay for his education by going out with groups of students and singing in front of the houses of the wealthier citizens of the town, in hope that these citizens would give a donation. It was here that a certain wealthy lady by the name of Frau Cotta is supposed to have taken a fancy to Martin Luther and often invited him into her home; she became a sort of second mother to him. Lutheran ladies' societies are often called "Cotta Societies" today, and some Lutheran hospices are named "Cotta Hall" in remembrance of this kind lady.

4. Luther's University Training.

Hans Luther, though but a peasant miner, had high hopes for his son Martin, and desired that he should become a lawyer, and accordingly in 1501 Luther entered the University of Erfurt, where he became a fair student. He received the Ph.B. degree in 1502, and ranked thirteenth among a class of 57, and in 1505

he received the Master's Degree, this time ranking second in a class of 17. However, as we know, Luther never became a lawyer.

5. The Reality of Sin.

Though not an exceptionally wicked sort of a lad, he nevertheless very early in life developed a deep consciousness of his own sins and shortcomings. He continually dwelt on the fact that God demands perfect works, and he had nothing but imperfect ones to offer Him. He developed a terrible fear of death, because death would put him into the hands of an offended God. The terrors of death seemed especially real to him, when on the occasion of a visit to his parents, he accidentally severed an artery in his foot and nearly bled to death. Again he was terrified when one of his friends was found dead in bed, and this friend died without the last anointing, otherwise known as the Sacrament of Extreme Unction. Some time later, Luther was caught in a thunderstorm, and he interpreted each clap of thunder as the voice of God pouring down His wrath upon him, the sinner. In a vow which none but God heard he vowed to Saint Anna, his patron saint, to enter the monastery, where he hoped by this so called higher type of religious life to win the favor of an offended God.

6. Luther Enters the Monastery.

After a pleasant evening with his friends at the University, he announced to them that he intended to become a monk, and the next morning found him knocking at the huge gate of an Augustinian monastery. He took his vow very seriously and willingly did all that was required of him, but still he did not find that peace which he was seeking. In 1507, he was ordained to the priesthood, and was permitted to sing his first mass. He had hoped that as he sang those holy words of institution, and, as he then supposed, performed the miracle of changing the bread and wine into the body and blood of our Lord, he would find peace with God, but he was disappointed. He could see Christ only as the Righteous Judge, and at one time he said; "When I looked upon Him on the cross, He appeared to me as lightning. When His name was mentioned, I had rather the devil were mentioned; I was terrified when I saw His likeness, dropped my eyes, and would rather have seen the devil."

7. Luther's Journey to Rome.

A fellow monk at Erfurt reminded Luther that in the Creed we "believe in the forgiveness of sins", and Dr. Staupitz, his superior, directed him to "the wounds of Christ", but while these suggestions were helpful, the full light did not yet begin to shine within his soul. The journey to Rome in 1511 on business for his order brought no peace, and though when he first approached the city he fell upon his knees and cried, "Hail, holy Rome", he later exclaimed, "If there is a hell, Rome is built upon it, for there do all sins flourish."

8. Professor of Theology.

In 1502, the Elector of Saxony had established a university at Wittenberg, and this Dr. Staupitz had become the dean of the department of Theology. At the suggestion of Staupitz, Luther was called to this university in 1508 as professor of Philosophy. In 1509, he was made Bachelor of Divinity, and in 1512, Doctor of Divinity, and was assigned the chair of Scripture Interpretation in the Divinity School of Wittenberg University. Thus he was led, yes even forced, to study the Bible, and through the study of the Scriptures he found that long

sought peace with God.

9. Justification by Faith.

The passage which especially brought light upon his problem was Romans 1:17; "The just shall live by faith." Luther began to realize that nothing man can do or hope to do can ever win the favor of God or make up for past sin, but that Jesus Christ lived that perfect life which sinful man was unable to live, that He suffered that which sinful man deserved to suffer, and if the sinner will but cling to Christ in faith, he will be justified. God will see not the sinner's imperfect righteousness, but the perfect righteousness of Christ, and there will be no punishment for sin because the sufferings of Christ have made complete atonement. The old catechism of the Joint Synod of Ohio defines "justification" as follows: "Justification is that act of God, by which He, of pure grace, for the sake of the merits of Christ, pronounces a poor sinner, who truly believes in Christ, free from guilt, and declares him just." A fine statement of this central truth! When Luther discovered its full implications, he found peace with God through our Lord Jesus Christ. Thus in the heart of Martin Luther, the Reformation was born.

FOR CLASS DISCUSSION:

1. What theories of child training prevailed in Luther's day?
2. Who were the "Brethren on the Common Life" and what contribution did they make towards Luther's education?
3. Why is the name "Cotta" popular in Lutheran circles?
4. Why was Luther afraid to die? What events heightened this fear and why?
5. What part did the Scriptures play in bringing peace to Luther's soul?
6. Why will a person who seeks to be justified by works never be satisfied?
7. What is justification by faith? How is it defined in the catechism? How is it expressed in some of our familiar hymns?

RECOMMENDED READINGS:

Reu, Life of Martin Luther, chapters 4 through 12, Luther's Childhood, Luther at school, Luther at the University, Luther enters the Cloister, Luther Made Professor at Wittenberg, Luther in Rome, Luther Made Doctor of Divinity, pp.19-59.

Koestlin, Life of Martin Luther, chapters 1, 2, and 3 of Book I, and chapters 1, 2, and 3 of Book II, Luther's Childhood, Luther as Monk and Professor, pp. 27-79.

Kuiper, Luther's Formative Years. Selected sections. The whole book treats the first thirty-four years of Luther's life.

Trabert, Church History. Chapter 23, Martin Luther, pp. 189-197.

Concordia Cyclopedia, Article "Martin Luther".

Seiss, Luther and the Reformation. Early Training, Development, Visit to Rome, Town Preacher, Doctor of Divinity, pp. 29-47.

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CHAPTER III

THE NINETY-FIVE THESES TO THE DIET AT WORMS

1. Indulgences.

When Martin Luther had once discovered the glorious doctrine of justification by faith, he taught it to his classes at the university and he proclaimed it from the pulpit in the City Church. But this central truth of the Scriptures was destined to be made known also to the Christian world at large in the years just ahead. The incident which was responsible for this spread of the truth was Luther's public protest to Tetzel's sale of indulgences.

Indulgences in the popular sense are often defined as selling the forgiveness of sins for money. While in the eyes of many common people they were no doubt regarded just as that, nevertheless according to the official teaching of the Roman Church, they are not exactly selling forgiveness. The Roman Church distinguishes between the guilt of sin which is removed by absolution, and the temporal punishment for sin which the sinner must nevertheless pay in various kinds of penance here on earth and in a purgatory in the life hereafter. But the Roman Church teaches also that certain saints have done good works in excess of that which was required of them, and that these extra works plus the merits of Christ are stored up in a treasury in heaven of which the pope is custodian. If the pope sees fit, he may draw on this treasury of merit and apply it as penance for some poor sinner. Such a draft on this treasury is known as indulgence.

Indulgences were often granted in return for holy pilgrimages, but Pope Leo X conceived the idea of paying for St. Peter's Church in Rome (and incidentally for some of his personal expenses as well) through the sale of these indulgences for money. Tetzel was one of his agents near the territory where Luther was stationed.

2. The Ninety-Five Theses.

Some of Luther's parishioners at Wittenberg had purchased these indulgences, which by this time were supposed to relieve the living of further penance here on earth, and were even available to the dead in purgatory. This made Luther indignant. On the evening of All Saints' Day, that is the evening of October 31, 1517, we see him going out of the cloister door, a hammer and nails in one hand, and a parchment in the other, and soon we see him nail this parchment to the church door of the Castle Church. On this parchment were written the famous Ninety-Five Theses against Indulgences, Luther's protest to Tetzel's sale. While the Ninety-Five Theses still contained much that is Catholic and must not be taken as authoritative statements of what the Lutheran Church teaches today, they were nevertheless a protest, and a protest which grew out of Luther's central doctrine of justification by faith.

It was the custom in those days that when a theologian felt that he had a matter which he was willing to dispute with other theologians, he would draw up his position in the form of a number of theses, post them in a public place, and challenge other theologians to debate with him. That is what Luther intended by posting these Ninety-Five Theses, but to his surprise these theses

provoked a real uproar in the theological world, and their appearance marked the beginning of the movement which we call the Protestant Reformation. Though originally written in Latin they were soon translated into German, and they became the talk of that whole region.

3. The Debate with Dr. Eck.

In 1519, a certain John Eck, a clever theologian and defender of the Catholic tradition, engaged Luther in a theological debate at the city of Leipzig, and in this debate Eck forced Luther to make several damaging admissions. Eck quoted the decrees of popes and the decisions of church councils in defense of the Catholic traditions, and Luther who based his teaching entirely upon the Scriptures, was forced to admit that it was possible for both the pope and a church council to err. Thereupon Eck cleverly informed Luther that John Hus of Prague was burned at the stake for saying that very thing. Luther thus was branded as a heretic in the eyes of Eck and his colleagues.

4. Luther Excommunicated.

At first the pope did not consider Martin Luther as anything more than a fanatical little monk who would probably do no damage to the cause of the Catholic Church. However, it was not long until the pope realized that Luther's movement was gaining momentum, and that if allowed to continue it would blast at the very foundations of the papacy. An attempt was made to "buy Luther off" by offering to make him a cardinal if he would keep quiet, but when this was found to be of no avail, the pope decided to excommunicate Martin Luther from the Roman Catholic Church. This was done in the year 1520 in the famous Bull or Decree of Excommunication. By this time Luther, however, no longer feared the pope. His faith was built on a firm foundation, and not all the decrees of popes could disturb that peace of God which was his through faith in Jesus Christ. And so when the bull arrived at Wittenberg, Luther was not dismayed but rather indifferent. He and the students built a bonfire, and burned that bull as an act of defiance to the pope and his whole system.

5. The Necessary Ban of the Empire.

The Roman Church always claimed that it put no one to death, and that its hands were never stained with blood. If the Church declared a man guilty of death because of heresy, that man was turned over to the secular authorities, and they were expected to put him to death, because if they did not the Church might declare them to be heretics also. The official executing was done, however, by the secular government and not by the Church. We saw that Martin Luther had been excommunicated by the Church, but it was up to the secular government to follow up that act of the Church.

Saxony as well as the other German states belonged to what was known as The Holy Roman Empire, ruled over by an emperor who was elected by three archbishops and four secular princes, of which the Duke of Saxony was one. In the year 1519, a certain Charles was elected emperor under the title of Charles V. He was the grandson of Ferdinand and Isabella of Spain, and he inherited from his Spanish grandparents all of Spain, territory in Italy and newly discovered territory in America. Charles was also the grandson of Maximilian of Austria and his wife Mary of Burgundy, and from these grandparents he inherited Austria and its possessions, and the Netherlands which at that time included Belgium and Holland.

In addition to all this, he was elected emperor of the Holy Roman Empire. Quite a kingdom for a young man of nineteen!

6. The Diet at Worms.

It was before this emperor that Martin Luther was to be tried. A diet or assembly of the dignitaries of the empire was to be held at the city of Worms in 1521, and before this diet Luther was summoned. Charles V insured Luther safe conduct to and from Worms, but Luther's friends advised him not to go. They recalled to him John Hus of Bohemia who was guaranteed safe conduct to and from the Council of Constance in 1415, but he was nevertheless burned at the stake by order of the council. Luther replied that "Christ lives and I will enter Worms in spite of the gates of hell". He said he was determined to go "Though there be as many devils there as tiles on the roof."

7. Luther's Testimony.

On the seventeenth of April, 1521, Luther first appeared before the diet and was asked to recant that which he had written. This time he gave no direct answer. He asked for more time to consider his reply and was given until the next day. That night of April 17 was spent in prayer; it has often been called "Luther's Gethsemane." The next day he faced the diet again and was asked again whether he was willing to recant. He replied that some things which he had written even his enemies approved of, and these he could not recant. He stated that the abuses in the church of which he had written were so definitely proved that he could not recant his mention of them. He admitted that certain writings against individuals may perhaps have become a little more vehement than was necessary and he was willing to retract these overstatements, but that so far as his doctrines were concerned, he could not and would not recant. "Unless I am convinced by proofs from Scripture or other obvious reasons (for I neither believe only the pope or the councils, since it is obvious that they oftentimes have erred and contradicted themselves) I stand convicted by my writings, and my conscience is bound in God's Word... Here I stand; I cannot do otherwise; God help me. Amen."

8. Significance of Diet.

We know that Luther was condemned to death as a heretic at Worms in 1521, but we know also that he died a natural death in 1546, but his rescue we shall save for the next lesson. The important fact to remember is that where Luther stood at the Diet at Worms, the Church which bears his name still stands today. For the true Lutheran all doctrines and morals stand or fall on the Word of God; there is no other authority. "Scripture alone" has been the watchword of the Lutheran Church.

FOR CLASS DISCUSSION:

1. What were indulgences according to the Roman Church? Are they granted yet today?
2. What was Luther's real purpose in posting the Ninety-Five Theses?
3. Get a copy of Luther's Ninety-Five Theses. They may be found in Robinson's Readings in European History, Vol. 1, or in Cubberley's Readings in History of Education, which are to be found in most libraries. Do these Ninety-Five Theses represent Lutheran doctrine? Explain.
4. What line of argument did Eck use to prove Luther a heretic?
5. What was the relationship of the Roman Church to the practice of putting heretics to death?
6. Why did Luther have to face the Diet at Worms after he had been excommunicated?

7. We usually assert that the two principles of the Reformation are "sola gratia" or "grace alone" and "sola scriptura" or "Scripture alone". How have these principles been developed in our study so far?

RECOMMENDED READINGS:

Reu, Life of Martin Luther, pp. 59-102. These pages cover the life of Luther from 1517 to 1521.

Trabert, Church History, chapters 34 and 35, pp. 207-224. These two chapters treat The Ninety-Five Theses and the Diet at Worms.

Seiss, Luther and the Reformation, pp. 50-95.

The chapters in Koestlin's Life of Martin Luther are well worth reading, but they are much more detailed than these three referred to above. As was stated in the questions, it might be well to read from the Ninety-Five Theses in connection with this lesson.

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CHAPTER IV

THE ORGANIZATION OF THE LUTHERAN CHURCH

1. Luther at the Wartburg.

Luther left Worms on April 25, 1521, condemned, but with the understanding that only after he had reached Wittenberg, should he be dealt with as "the evil one in the person of a man under the assumed monk's habit". He did not reach Wittenberg, however, for while passing through the Thuringian forest, he was taken captive, not by his enemies, but by his friends. The Elector of Saxony had arranged that Luther be seized and put in a safe place of hiding, but the place was to be kept secret even from the elector. Luther was taken, as we know now, to the Wartburg castle near the city of Eisenach, and here he remained for almost a year, and was known as Squire George. He allowed his beard to grow, exchanged his monastic robe for a knightly costume and carried a sword at his side. The whole thing was not to Luther's liking; he would much have preferred to return to Wittenberg and suffer death if necessary for a cause which he held sacred, but his friends insisted that he stay. "Wartburg" means literally "a fortress of waiting" and such it was indeed for Martin Luther, but he did not spend his time in idleness, for it was here at the Wartburg that he translated the Greek New Testaments into German. Incidentally, we can have a fair conception of what the Wartburg castle must have looked like if we are familiar with Wartburg Seminary in Dubuque, Iowa, for it is modeled after Luther's "fortress of waiting".

2. Trouble at Wittenberg.

By 1522, affairs in Wittenberg were in great confusion. Carlstadt, one of Luther's colleagues at the University of Wittenberg had been taking things into his own hands and had been making all sorts of revolutionary changes. He had abolished the whole liturgy of the Communion service and was now engaged in smashing the images in the churches asserting that they were contrary to the commandments of God. To add to the confusion certain so called "Zwickau prophets" had come to Wittenberg and had asserted that the public office of the

administration of the Word and Sacraments was unnecessary, since the Holy Spirit influences the hearts of men without means. These Zwickau prophets also bitterly condemned the baptism of the children, hence they were known also as "Anabaptists", this name meaning "rebaptizers" since they baptized again those who had been baptized in infancy. These fanatics, or "Schwaemer" as Luther called them, seemed to have captivated Carlstadt, for though a professor at a university, he began to decry learning and look rather for direct revelations from the Spirit.

It was impossible for Luther to remain in hiding any longer; he returned to Wittenberg and began to straighten out these matters which were in confusion, and it was not long until the Zwickau prophets left and Carlstadt rather grudgingly retracted his excesses. Gradually the conservative Lutheran spirit began to assert itself and law and order was restored in Wittenberg.

The Lutherans did not seek a revolution in the Church, and even such teachings and practices as were contrary to the Word of God they sought to correct, if at all possible, without violence. While they asserted that only those things expressly taught and commanded by the Word of God were essential, they nevertheless were not indifferent to the heritage of the past, but retained such things as were good and odifying, discarding only that which was unscriptural. In 1523, Luther published a revised order of Holy Communion, built up to be sure on the medieval mass, but omitting those parts which were contrary to God's Word. The Lutheran Church today does not despise such things as vestments, art windows, altars, crucifixes, candles, the sign of the cross, beautiful liturgies and the like, yet she does not consider these things essential and holds that it is sufficient to agree on the doctrines of the Word of God.

3. The Organization of Lutheran Churches and Schools.

Beginning about 1523, Lutheran congregations were being organized in various parts of Germany where the teachings of the Reformation found acceptance. By 1524, there were Lutheran congregations in such centers as Magdeburg, Frankfort on the Main, Halle, Nuremberg, Ulm, Strassburg, Breslau, and Bremen. Though Luther cherished the idea of pastors being elected by the congregation, and though he even spoke of the possibility of groups of congregations electing a superintendent, with the ultimate goal a Lutheran archbishop for all Germany, his ideals were never realized. Lutheran pastors were appointed for the most part by civil magistrates or by individual church patrons. The idea of the separation of the Church and State was expressed, but never actually practiced by the reformers.

Hand in hand with the organization of Lutheran congregations went the organization of Lutheran schools, elementary schools where laymen might acquire the rudiments of education and religion, and higher schools in which pastors and other leaders might be trained. There were usually three classes of Lutheran schools: first the elementary school for both sexes with instruction in reading, writing and arithmetic, as well as singing and religion, all taught in the German language; second the intermediate or Latin schools where the more promising boys were instructed in the Latin Language, in mathematics, and in the sixth or last year of the school also in Greek; and third the schools of higher learning known as the universities. In the matter of education, the leading figure was Philip Melancthon, the scholarly colleague of Luther who will be remembered also as the author of the Augsburg Confession and the author of the famous Loci, or first

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text book in dogmatics or Christian doctrine. It was Melanchthon who wrote a plan of study for the Lutheran Latin schools and who, because of his superior scholarship and influence upon education, won for himself the title "The Teacher of Germany."

4. The Peasants' Revolt.

About the year 1525, there occurred an incident which has often been used to discredit Luther and brand him as the enemy of oppressed people and the tool and friend of the privileged nobility. The peasants of the sixteenth century did not have such a happy lot. They still were subject to the feudal system of the middle ages and really did not own the land on which they lived and worked, but held it as a fief from a lord to whom they were obligated to pay all sorts of feudal dues. These peasants longed for that freedom enjoyed by the townsmen of their day, and Luther's example seemed to give them courage. If Luther could revolt against authority, why could not they also? They did revolt, and while Luther sympathized with their dreary lot having come from peasant stock himself, he nevertheless denied them the right to revolt against the constituted authority, and he called upon the princes to put down their revolt. He had defied the authorities because these authorities had sought to force him to act contrary to the Word of God, but these peasants were acting not in defense of God's Word but in their own interest. Their lot was miserable, but it was not desperate, and Luther did not believe that it justified violence. It must be pointed out that there were many social inequalities in the Roman empire at the time of Christ, but He incited no violent revolution against them. Rather, He preached salvation of the individual. Neither did the apostle Paul incite Onesimus to defy his master. He urged this escaped slave to go back to his master in the hope that Philemon moved by the love of Christ would grant him freedom.

5. The Diets at Spires.

The emperor, Charles V, might have done much more to stamp out Lutheranism in his empire, had he not been occupied with wars with the French king. In the providence of God this Catholic French king kept the emperor busy during those years between the Diet at Worms in 1521, and the result was that Lutheranism had gained such a foothold in Germany that it was impossible to destroy it. In the year 1529, at a Diet at Spires the newly organized Lutheran Church was given qualified recognition within the empire when it was decreed that in matters of faith, each prince was free to act as he "could answer to God and the emperor." However, in 1529 Charles had made peace with the French king and had come to good terms also with the pope, and at a second Diet at Spires held in that year Lutheranism was outlawed. To this the followers of Luther "protested" and at that time the name "protestant" was coined.

6. The Augsburg Confession.

Early in 1530, the emperor decided that if possible peace and concord ought to be established within the empire so far as religion was concerned. He therefore ordered both the Lutherans and the Roman Catholics to prepare statements of their faith at a diet to be held in the city of Augsburg hoping that on the basis of these two statements of faith, some path to unity might be found. The Lutherans complied and the document which they presented was for the most part the work of Philip Melanchthon, one of Luther's colleagues, and is known as the

Augsburg Confession or in Latin the Augustana. Before presented at Augsburg, it was adopted and signed by five Lutheran princes and by the representatives of two Lutheran cities, and was thus made the official confession of the Lutheran faith. It was read in Augsburg in both German and Latin to an attentive audience which even crowded around open windows when there was no more room on the inside. The Roman Catholics presented no statement of faith, but were determined to pick the Augsburg Confession to pieces, and when after the reading, Duke William of Bavaria turned to Dr. John Eck of Ingoestadt and asked, "Can you refute this doctrine?" Dr. Eck replied, "With the church fathers I can, but not with the Scriptures." Duke William then replied, "Then I see the Lutherans are in the Scriptures and we are outside." This Augsburg Confession together with the Apology to the Augsburg Confession, which Melancthon wrote the next year in answer to the certain Roman Catholic attacks on the original document, have become two of the official creeds or confessions of the Lutheran Church today to which Lutheran ministers and every Lutheran congregation subscribe. May we continue to sing:

Faith of our fathers, handed down
 From Augsburg's long remembered day;
 Of all our symbols thou the crown,
 A creed that ne'er shall pass away;
 Faith of our fathers, Lutheran faith,
 We will be true to thee till death.

FOR CLASS DISCUSSION:

1. Show how God's providence was in evidence in Luther's life during the years 1521 and 1522.
2. What is the true Lutheran attitude toward rites and ceremonies, and what does the Augsburg Confession have to say about them?
3. What was wrong about the teachings of the Zwickau prophets? In what modern church groups do we see their errors Perpetuated?
4. Account for the origin of the name "Protestant". What did it mean in 1529? What does it mean today?
5. What is the Lutheran attitude toward correcting the social ills?
6. What is the status of the Augsburg Confession in the Lutheran Church today? Get your pastor to explain the letters U.A.C. on many cornerstones. Why is the name Augustana Synod a fitting one for a Lutheran church group?

RECOMMENDED READINGS:

Reu, Life of Martin Luther, pp. 103-140 and pp. 190-196.

Trabert, Church History, pp. 221-224 and pp. 229-238.

Seiss, Luther and the Reformation, pp. 98-109.

It will be profitable to read all of the sections from Dr. Graebner's little book entitled, The Story of the Augsburg Confession published in connection with the four hundredth anniversary of this Confession in 1930.

See also Jubilee Edition of Luther's Small Catechism published in 1929 by Lutheran Book Concern.

If you still have the Children's Day Program for 1930 on hand, you will find in that a very readable account of the Augsburg Confession.

It is suggested that sections of the Augsburg Confession itself be read. Copies may be secured at the Wartburg Press for 5¢ each.

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CHAPTER V.

THE LITERARY WORKS OF DOCTOR MARTIN LUTHER

Luther was a prolific writer, and no study of the Reformation would be complete without a study of the many products of his agile pen. The art of printing had been invented less than a century before the Reformation, and was a powerful aid in the spreading of Lutheran doctrine. No sooner was the ink dry on many of Luther's writings than they were whisked off to some printer for wider circulation. In the third chapter, we have already mentioned the famous Ninety-Five Theses, hence we need not discuss them again here. We merely wish to call attention to their importance.

1. The Pamphlets of 1520.

Among Luther's early writings should be mentioned the three famous pamphlets of 1520. The first of these was known as The Address to the Christian Nobility, in which Luther makes a stirring appeal to his country-men to put an end to the wrongs suffered at the hand of the Roman Church. In this pamphlet, he asserts that there is no essential distinction between clergy and laity and expounds the doctrine of the universal priesthood of believers according to which each believer is a priest privileged to approach the throne of grace. In a second pamphlet, called the Babylonian Captivity, Luther attacked the Sacramental system of the Roman Church, and asserted that the church is essentially the body of believers. In the third pamphlet, On the Freedom of the Christian Man, Luther developed in a popular way the doctrine of justification by faith and its implications. The first pamphlet was intended for the rulers, the second for the scholars and theologians, and the third for the common man.

2. The Translation of the Bible.

In the fourth chapter, we referred to the translation of the Greek New Testament into German which was completed during Luther's stay at the Wartburg castle. That was in 1521, but it was not until 1534 that the Old Testament had been translated from the original Hebrew, and thus the whole Bible was made available in the language of the people.

The Old Testament was translated in more or less piece meal fashion by Luther and his colleagues at the University of Wittenborg. Between the time of the last class in the afternoon and the time when "Katie" would appear and summon the "Herr Doctor" to supper, Luther, Melancthon, and several other professors would gather in Luther's study and work on this Old Testament translation.

These men had the task not only of translating Greek and Hebrew into German, but also the task of creating a German language as they went, since there were so many varying dialects, and when Luther's Bible was finished, it gave the German people not only God's Word in their own language, but also their language itself. The German of Luther's Bible was the standard for correct German ever since. Perhaps you have read the story of how at times the learned professors at Wittenberg were puzzled over the proper German terms for the parts of the sacrifices described in the book of Moses, and how they would leave Luther's study and go out to the butcher shop and inquire of the butcher just what the popular term was for the various parts of lambs and other sacrificial animals.

One of the great blessing of the Protestant Reformation is the open Bible in the language of the people. Now once again God's children can follow the example of the "noble Bereans" who "received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so." (Acts 17:11)

3. The Order of Worship.

Luther's Order of Service of 1523 has already been alluded to, but we shall discuss it here in a little more detail. The Order of Service of November, 1523, was in Latin, and was entitled "Formula Missae" or "Formula of the Mass". This term "Mass" was but an ancient term for the Holy Communion, and as such was retained by the reformers. The order of 1523 began with the Introit, followed by the Kyrie and the Gloria in Excelsis. This was followed by the Salutation and Response, the Collect, the reading of the Epistle and the Gradual with the Hallelujah. The reading of the Gospel then took place followed by the Nicene Creed and a Sermon. In the Communion Service proper, we had the Preface, the Words of Institution, the Lord's Prayer, the Sanctus and the Pax, the Distribution while the Agnus Dei was sung, then the Post Communion Prayer followed by the Benedicamus and the Benediction given in Numbers 6: 24-26. In 1525, a German service was introduced modeled after this Latin one of 1523, and thus the general outline of the Lutheran service for centuries to come was given.

The Common Service in use in most English speaking Lutheran congregations in America is a composite of Lutheran orders of worship of the sixteenth century, and will be seen to be very much like Luther's "Formula Missae" of 1523. The Confession of Sin with which we begin our service today was originally a private confession for the priest, which a little later was made into a general confession for the congregation.

4. Luther's Hymns.

Luther will always be remembered for his thirty-seven hymns which he contributed to the Church's treasury of sacred song. During the middle ages, there were no congregational hymns, and the part of the congregation in the service was limited to a few Amens and a few other short responses. Hymns were written during this period, but were intended for private use.

With the advent of the Reformation came the rediscovery of the doctrine of the universal priesthood of believers. There is no need of a mediating priest in the New Testament, since through faith in Christ all believers have become priests and need no mediator save the One Mediator between God and man, the Man Christ Jesus. Since all believers are priests, their voices ought to be heard in the church service, and these voices were heard in Lutheran congregations in the liturgy and especially in the congregational hymns.

The restoration of hymn singing was one of the blessings of the Reformation which should not be overlooked, since it has been asserted that Luther did as much for the Reformation through his hymns as he did through his preaching. The enemies of the Reformation complained that the common people were "singing themselves into Lutheran doctrine".

In 1524, Luther published the first Protestant Hymnal, the Achtliederbuch, or song book of eight songs, of which four were by Luther, three by Speratus, and one by an unknown author. Luther's Battle Hymns, "A Mighty Fortress is Our God", did not appear in this first hymnal, but appeared about 1529. Of the

hymns of Luther, two others besides the Battle Hymn deserve just a word of comment. "From heaven above to earth I come", Luther's Christmas hymn, was thought out while Luther was rocking his little son Paul to sleep just before Christmas in 1534, and was suggested by a secular song which Luther was humming, a song about a traveler who came from a strange land and brought wonderful news. The hymn "Lord, keep us steadfast in Thy Word" was written for a children's prayer service which was to be held in Wittenberg in 1541 when the Turks threatened the Germanies. The title is "A children's hymn, to be sung against the two arch-enemies of Christ and His holy Church, the Pope and the Turks."

5. The Two Catechisms.

The year 1529 was a significant one, in that it was the year in which Luther's two catechisms appeared. A catechism is a book of instruction composed of questions and answers. By means of these two catechisms Luther sought to combat the ignorance in religious matters which was so prevalent in his day. Both catechisms have been made a part of the official confessions of the Lutheran Church to which Lutheran pastors pledge their fidelity at ordination and to which Lutheran congregations bind themselves in their constitutions.

If you will examine the Small Catechism, you will find the heading of each part similar to this: "The Ten Commandments as the Head of the Family Should Teach Them in All Simplicity to His Household." This catechism was originally not intended as a book of instruction in church schools, but rather as a book of instruction for the home. The first edition of the Small Catechism did not appear in book form, but rather in chart or poster form, so that the head of the family could attach it to the wall where all could read it and learn it. The section on "The Office of the Keys" did not appear in the edition of 1529, but was added later.

We should remember that the book out of which most of us have received instruction prior to Confirmation was not simply Luther's Small Catechism but rather An Explanaton of Luther's Small Catechism. In the front part of this book was Luther's "Enchiridion" which is Luther's Small Catechism proper, and in the latter part of the book we have a further elaboration of Luther's text. Those "meanings" to the Commandments, the Articles of the Creed and the Petitions of the Lord's Prayer are a part of Luther's Enchiridion, as are also those definitions of Confession, Absolution, and the Office of the Keys, and the answers to questions about Baptism and the Lord's Supper, but those answers to questions about sin, creation, the natures of Christ, the office of Christ, conversion, sanctification, etc. are part of the "explanation" of Luther's text. This fact explains why we have so many varying editions of what is popularly called Luther's Catechism; they are really various expositions of Luther's text, with this original "Enchiridion" the same in each. The word "Enchiridion", by the way, is a term used to denote "a book of pithy brevity, an elementary book."

6. Sermons.

In recounting Luther's literary contributions, we should not forget his many sermons, a goodly number of which have been preserved, and find a place in the libraries of many Lutheran pastors. Many of those which have been preserved have also been translated into English.

7. Smalcald Articles.

There is, however, just one other work of Luther which ought to be mentioned,

a work which like the two catechisms has become one of the official confessions of the Lutheran Church, and that is the Smalcald Articles. From the beginning, the Lutherans had always expressed their willingness to submit their cause to a general council of the Church, but when in 1536, Pope Paul III finally called such a council, he gave as its purpose "the utter extirpation of the poisonous pestilential Lutheran heresy", and in answer to this decree of the pope, Elector John Frederick of Saxony asked Luther to write an ultimatum to be considered by the various Lutheran Estates meeting at Smalcald in 1537. The Smalcald Articles are the most polemical of Lutheran Confessions, and it is in this document that the pope is termed the "anti-Christ".

FOR CLASS DISCUSSION:

1. What was the significance of Luther's German Bible?
2. What relation does the Common Service have with the Reformation?
3. What is Luther's place in hymnology?
4. Has Luther's Small Catechism served its original purpose? Explain.
5. How did the Smalcald Articles happen to be written and what do they teach?

SUGGESTED READINGS:

Reu, Life of Martin Luther, pp. 131-170.

Graebner, The Story of the Catechism. (Prepared for the 400th anniversary in 1929)

Reu, Luther's German Bible. (Prepared for the 400th anniversary in 1934)

The reading of the sections on Luther's hymns in any book on the story of hymns will be helpful. Selections from Luther's sermons, from the Catechisms and from the Smalcald Articles may also be read.

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CHAPTER VI

LUTHER'S FAMILY LIFE

1. The Roman Church and Marriage of Priests.

As is generally known, the Church of Rome teaches that the unmarried estate is more honorable than the married estate, and it forbids its priests to marry. The threefold vow of poverty, chastity and obedience is taken by each monk and nun, and the vow of chastity is a vow never to marry. Nuns are regarded as "married to Christ the heavenly Bridegroom" and monks are considered "married to the holy Bride, the Church of Christ". The garb of a nun is reminiscent of the wedding veil, and the ring which she wears on her finger a token of her marriage only to the heavenly Bridegroom, and this type of life is to be preferred to that lower type in which a girl actually marries and has children. When St. Jerome was asked why God told Adam and Eve to "be fruitful and multiply" if the unmarried estate was so much holier, he replied that at that time it was necessary to people the earth with children, but that now it was necessary to people heaven with saints. The endless stories of immoral priests and of illegitimate children which stain the pages of medieval history are but the fruits of this unnatural state to which the Church of Rome subjected her clergy.

2. Scripture on Marriage of Pastors.

With the return to the Bible as the sole authority on matters of faith and life, there came also a return to the biblical doctrine concerning marriage. Rather than presenting marriage as something on a lower level with the unmarried estate as something higher, the Scriptures assert that "Marriage is honorable

in all". (Hebrews 13:4) Specifically is it stated in Scripture that "a bishop must be blameless, the husband of one wife" and again he is to be one that "ruleth well his own house, having his children in subjection with all gravity". I Timothy 3:2-4. These inspired words from the pen of the apostle Paul clearly show that while he felt that for good reasons he himself should remain unmarried, nevertheless, he did not intend that all ministers of Christ should remain unmarried. Peter, whom the Church of Rome even hails as their first pope, was married, at least in the Gospels we read that the Lord Jesus healed Peter's wife's mother of the fever. See I Corinthians 9:5.

3. Lutheran Pastors Begin to Marry.

Luther and his colleagues began to teach that it was pleasing unto God for the clergy to marry, and many of the Lutheran clergymen not only taught this but practiced it as well. Originally Luther and his colleagues lived together as monks in the monastery at Wittenberg, but one by one these colleagues found wives and moved out of the monastery and founded homes of their own, until by about 1524, Luther was almost alone in that large monastery building. The feminine touch evidently was lacking, for one account tells us that no one made Luther's bed for a whole year, and that it became mouldy with perspiration. Many persons told Luther that he ought to set an example and marry like his colleagues. His reply was that he was really, since the Diet at Worms, under the sentence of death, and he never knew when he might have to die as a martyr, and therefore he felt that to have a wife and children under those circumstances would not be for the best.

4. The Nuns at Nimtzsch.

However, something happened which changed things. In the cloister at Nimtzsch, not so very far from Wittenberg were a number of nuns who had read Luther's teachings and were impressed by them. These nuns, therefore, desired to leave the cloister and take their places in the world which they believed God had intended for them. They appealed by means of a trusted messenger to Luther and his colleagues to help them escape. Luther at last consented to help them. On the night before Easter in 1523, nine of them climbed down from those convent walls where a man with a wagon load of empty herring barrels was waiting for them. Each climbed into a herring barrel, and away they went toward Wittenberg. Once as they passed a certain toll gate at a boundary line the gatekeeper asked the driver what he had in his wagon, and when he replied "Herring" no further questions were asked. When these ex-nuns arrived at Wittenberg they had to be provided for, and Luther and his colleagues found husbands for some of them and homes for others of them.

5. Catherine Von Bora.

Among them, however, was a certain young lady by the name of Katherina von Bora which of course to English speaking people is Catherine von Bora. At first a home was found for her in the house of the burgemaster or mayor of Wittenberg, Philip Reichenbach, but a little later concluded that he had found a suitable husband for her in the person of a certain pastor named Glatz, after a certain wealthy gentleman from Nuerenberg had jilted her. Catherine informed Luther that she was not interested in Pastor Glatz, and her womanly intuition seemed to be correct, for he turned out later to be worthless. However, in order to convince Luther that she was not opposed to marriage as such, she told Luther's friend Amsdorf, that if for example either he or Dr. Luther should ask her to marry,

she would not object. Amsdorf told Luther, and Luther seemed to take the hint.

6. Luther's Marriage.

On June 27, 1525, Catharine von Bora became Mrs. Martin Luther. The wedding was a big event in Wittenberg, and all seemed to be happy except Philip Melancthon who at that time seemed to think that while marriage for priests was not wrong, those who had already taken vows to remain unmarried should keep them. The answer to this was that vows to do something that is contrary to the law of God and the law of nature are not binding. It reminds the writer of a rhyme which he saw on the bulletin board of a Methodist Church. It read: "The Lord hates a quitter, but he doesn't hate him, son, when a quitter's quitting something that he shouldn't have begun." Luther's father was especially happy when his son got married, for he had never favored the monastic life for Martin.

7. The Luther Parsonage.

Luther and his wife made the old monastery their home, and perhaps this has set the pace for the size of the average Lutheran parsonage ever since. Though there was considerable difference in age (Luther was 42 and Catherine 26), the marriage proved to be a happy one. Someone has said that while Luther was the head of the house, Catherine was the neck, and whenever the neck moved, the head was forced to move. Luther referred to his wife as his "Lord Katie" and the letters which he wrote to her reveal his devotion to her and to the children she bore him. The following is an example written from Eisenach in 1540: "To my gracious Girl, Catherine Luther von Bora and Zulsdorf at Wittenberg, my darling: Grace and peace, my dear girl and wife, Kato. Your grace must be informed that we all are here -- God be praised! -- fresh and sound; we eat like behemoths (See Job 40:15) and drink like Germans, and are joyous. For our gracious Lord of Magdeburg, Bishop Amsdorf is our messmate....God be with you. Amen. Make the children pray. There is an indescribable and unbearable heat and sterility here day and night. May the dear last day come soon. Amen. The Bishop of Magdeburg greets you kindly. Your beloved Martin Luther."

8. Luther's Children.

God blessed Luther with three boys (John, Martin, and Paul) and three girls (Magdalene, Elizabeth and Margaret). Elizabeth died in infancy; Magdalene died when she was but about twelve years old, and her death seemed to have touched the Herr Doktor greatly. He confessed a little later that he was ashamed of himself, and that he had "wept like a woman". None of these three boys seems to have followed their father's profession, but all of Luther's children lived honorable lives, and not even Roman Catholics have dared point the finger of scorn at them.

In addition to Luther, Katie, and the children, Katie's "Aunt Lena" lived at the "parsonage" as well as several other relatives, and there were always a number of students who boarded there. At the table, the students had the habit of writing down what the "Herr Doktor" said, and these students' notes have been collected in what is known as "Luther's Table Talk".

9. Luther's Last Years and Death.

Luther enjoyed comparatively good health, but in his letters to his wife during the years after 1540, he made frequent reference to "the stone" which

from time to time troubled him, and we might conclude that perhaps he developed kidney stones. In the year 1546, he made a journey to Mansfeld and while in that territory he also preached at Eisleben, the town of his birth and baptism, and here he became dangerously ill. He had realized for some time that his health was poor and that he had but a short time to live, but he hoped at least to be able to return to Wittenberg and die there. He remarked just two days before his death: "I will not tarry any longer; I will go to Wittenberg and there die and give the worms a corpulent Doctor for food." But he never returned to Wittenberg; he died in the town of his birth on February 18, 1546, between two and three in the morning.

Shortly before his death Justas Jonas asked him the solemn question: "Venerable father, will you remain constant to Christ and the doctrines which you preached?" Luther replied with a decided "Yes". Thus the great reformer died in the faith which he preached to others at the age of sixty-two. Katie survived him six years, and then unfortunately met with a traffic accident. She was driving a wagon and two horses along a road beside a pond, when the horses became frightened, began to run, and the wagon was overturned. Katie was thrown into the icy waters of the pond, and contracted fatal pneumonia.

FOR CLASS DISCUSSION:

1. What is the Roman Catholic teaching concerning marriage?
2. What does the Bible have to say about marriage of priests?
3. Why was June 27, 1525 an important date not only for Luther but also for the Christian world at large?
4. Name some famous persons who were reared in Protestant parsonages.
5. Was Luther's household a true example of a Protestant parsonage, and if so, why?
6. Why was Luther's last "yes" of such significance? Can you name some important persons who were not willing to die according to their own teachings?

SUGGESTED READINGS:

Reu, Life of Martin Luther, pp. 197-210.
 Koestlin, The Life of Martin Luther, pp. 290-299 and pp. 458 - 489.
 The reading of Luther's Letters to Women published in 1930 by Wartburg Publishing House will prove very interesting, as well as a book by Clara Louise Dentler entitled Catherine Luther of the Wittenberg Parsonage published by the United Lutheran Publishing House in 1924.

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CHAPTER VII

ZWINGLI AND CALVIN

During the sixteenth century, Lutheranism became the prevailing religion in almost two-thirds of the states of Germany. It spread to the Scandinavian countries, Sweden, Norway and Denmark; it became the prevailing religion of Iceland and of the Baltic provinces of Livonia and Estonia, and it made some progress also in Hungary and Transylvania. But not all Protestant states were Lutheran because there was developing at the same time another type of Protestantism which we call "Reformed Protestantism", a type which traces

its origin not to Luther, but to Ulrich Zwingli and John Calvin.

1. Life of Zwingli.

Ulrich Zwingli was born in Wildhaus in Switzerland on New Year's Day in 1484, just about seven weeks after Martin Luther. Zwingli grew up in an intellectual atmosphere and was much impressed by the "new learning" of the humanist Erasmus to which we referred in the first chapter. About the time Martin Luther was taking his vows as a monk, Ulrich Zwingli was being ordained to the priesthood. Though Luther had had a serious personal problem concerning sin and salvation which was solved when he discovered justification by faith, Zwingli arrived at his religious conviction through a much more gradual and intellectual process. In 1519, he was transferred to Zurich, and it was here that he experienced his so-called definite "conversion" to Evangelical truth. Like Luther, he accepted the Bible rather than tradition or decrees of the pope as authority in religious and moral matters, and like Luther he taught that man is justified alone by faith and not by works. Zwingli differed from Luther in that he conceived the idea that he had a perfect right to rule the state as well as the church, and his reforms were of a political as well as of a religious nature.

2. The Marburg Colloquy.

Inasmuch as Luther and Zwingli held so much in common, the German prince, Philip of Hesse urged that the two movements be united, since in union there would be strength. Luther was not opposed to the idea, but insisted that it must be done on the basis of agreement in doctrine. Accordingly a meeting was arranged between Luther and his colleagues on one hand and Zwingli and his colleagues on the other. This meeting was held in Marburg in 1529 and is known historically as the Marburg Colloquy.

Fifteen points of doctrine were discussed and on fourteen Luther and Zwingli seemed to agree, but on the fifteenth they did not agree, and this was concerning the Lord's Supper. Zwingli held that the bread and wine were mere symbols of the body and blood of our Lord, and Luther held that the body and blood of our Lord are truly present in the Lord's Supper. Zwingli argued on the basis of reason that the body of Christ was in heaven and could not be present in the Holy Communion, but Luther took a piece of chalk and wrote on the table before him the words of Christ's institution, "This IS my body" and "This IS my blood", and to all of Zwingli's arguments from reason, Luther replied that the Bible said "This IS" and not "This represents". It was evident that the two groups could not agree on this point, but Zwingli desired that they join hands nevertheless, but Luther refused.

3. Lutheran vs. Reformed Today.

The historic differences between Lutheranism and the Reformed faith as it was evidenced at Marburg in 1529, still exist today. Lutherans still believe in the real presence of Christ's body and blood in the Lord's Supper, and the "Reformed" which has come to mean all non-Lutheran Protestants, still regard the Lord's Supper as a mere symbolism. The Lutherans still hold to the Word of God whether it seems reasonable or unreasonable, but there is still that tendency among the Reformed to interpret the Word of God in the Light of human reason. The Lutherans still insist that a God-pleasing union of Church groups

must be based on a unity of doctrine, while the Reformed on the whole still are anxious to "agree to disagree" and nevertheless unite. There is no better study of distinctive Lutheranism than study of the Marburg Colloquy.

4. Zwingli's Death.

Ulrich Zwingli died just two years after the Marburg Colloquy in a battle against the Roman Catholics. An army of 8000 Catholics marched from the Forest Cantons of Switzerland upon Zurich, and Zwingli quickly collected a force of 1500 men and met this army at Cappel. Zwingli accompanied this army as chaplain, but soon fell on the field of battle. Two of the Catholic soldiers found him wounded and bleeding, lying under a pear tree and told him to confess unto a priest or to call upon the saints, and when he refused, they said, "Die, then obstinate heretic" and they thrust him through with a sword. His body was burned, and his ashes thrown to the winds.

5. Calvin and His Work.

The work of Zwingli was taken up by a man by the name of John Calvin, a Frenchman, who was born in Picardy in 1509. John Calvin studied and taught at the University of Paris, but when he espoused the cause of the Reformation, he was forced to flee. After wandering about for some time he came in 1536 to Geneva, Switzerland, where he spent the remainder of his life. The year previous while in Basle, Switzerland, he wrote that great work entitled, "The Institutes of the Christian Religion" which was perhaps one of the greatest, if not the greatest, theological work of his age. Calvin was a scholar, well trained in law as well as in theology, and had been converted to the new doctrine of the Reformation through the reading of the works of Erasmus and Luther.

Nevertheless, Calvinism differed from Lutheranism on several important points. Calvin more or less followed Zwingli in his doctrine of the Lord's Supper, though he went a little beyond Zwingli in his explanation. Calvin taught that while a believer partakes of the bread and wine in the Lord's Supper, his soul is mysteriously transported to heaven where it feeds on the body and blood of Christ, but that the unbeliever of course receives nothing but bread and wine. The Lutheran Church, on the other hand, teaches that in, with and under the bread and wine both believers and unbelievers receive the true body and blood of Christ, the believers to their soul's eternal good, and the unbelievers to their own judgment or damnation. In the light of Calvin's doctrine of the soul going to heaven to feed on Christ's body and blood, we can understand what Dr. Loy had in mind when he penned the words:

Deem not that you to heaven can rise
To meet your Savior there,
He comes in mercy from the skies
That you His bliss may share.

The test of the Lutheran doctrine of Communion is always to ask the question, "What does the unbeliever receive?" A Calvinist will always reply, "Only bread and wine" while a Lutheran will reply, "Christ's body and blood." The belief that the unworthy communicant receives only bread and wine accounts for the fact that Calvinistic or Reformed churches are ready to invite people so freely to their Communion altars and practice "open Communion."

6. Calvin's Predestination.

Calvin taught salvation by grace alone, but while Luther made the grace of God the center of his teachings, Calvin made the sovereignty of God the center of

his teachings. In order to explain why not all people are saved, he espoused the doctrine of absolute predestination. He taught that God from all eternity looked at the mass of lost humanity, and determined to show both His grace and His justice. In order to show His grace, God arbitrarily chose out of that mass of the lost a certain group called the elect. For those He sent His Son to pay the price of their sin with His blood, to those He comes with His "almity grace", converts them, keeps them in faith and finally brings them to Himself in heaven. The non-elect He allows to continue on the way of sin and finally receive the just reward of their sins, eternal damnation. Whether you are saved or lost, therefore, depends on what side God put you in that eternal election. A man once asked Rev. Jonathan Edwards of New England, a devout follower of John Calvin, what a man could do if he were sure he was on the side of the non-elect, and Edwards replied, "If you are saved, it is to the glory of God's grace, and if you are lost, it is to the glory of God's justice, and any man ought to be glad to be damned for the glory of God."

7. Luther, Calvin, and the Scriptures.

Calvin took a different attitude toward the Scriptures than did Luther. Luther taught that as long as the Scripture did not condemn a thing, that thing was permissible if it tended toward edification, but Calvin taught that unless Scripture expressly commands a thing either by precept or example, that thing is wrong and sinful. This explains why the Lutheran Church has retained such things as altar crosses, crucifixes, the sign of the cross, art windows, liturgies, while the Calvinistic churches were opposed to all these things until recently. It also explains why hymnology grew in the Lutheran Church, while the Calvinistic churches insisted for a long time that only the Psalms could be sung.

8. Spread of Calvinism.

Calvinism became the religion of Protestant Switzerland; it spread to Bohemia and Moravia, to the Rhineland region of Germany. The Dutch Reformed religion of Holland is a form of Calvinism. The Huguenots of France and the Scottish Presbyterians are Calvinists. Calvinism greatly influenced the Church of England, and was the religion of the Puritans and Independents of the seventeenth century England, those groups from which the Pilgrim Fathers and puritans of New England came.

FOR CLASS DISCUSSION:

1. How did Zwingli's development differ from Luther's?
2. How does the Lutheran Church differ from the Reformed on the Lord's Supper? How did Calvin differ from Zwingli on this point?
3. What is predestination, and what is the Lutheran attitude toward it?
4. What is the difference between the Lutheran and the Calvinistic attitude toward the Scriptures and what has been the result of this difference of attitude?

SUGGESTED READINGS:

Trabert, Church History, pp. 244-264 "The Reformation in Switzerland."
 Reu, Life of Martin Luther, pp. 182-189 "The Marburg Colloquy."
 Ockenga, Our Protestant Heritage, pp. 27-62 - Zwingli and Calvin.
Concordia Cyclopedia, articles on Zwingli and Calvin.
 Seebach, The Path of Protestantism, pp. 34-41, The Calvinist Way.
 Koestlin, Life of Martin Luther, pp. 336-349, The Marburg Colloquy.

CHAPTER VIII

ENGLAND BREAKS WITH THE ROMAN CHURCH

1. Reformation Tendencies in England.

We often hear it stated in a popular way that the divorce of King Henry VIII of England from Catherine of Arragon was the cause of England separating from Rome, but upon second thought it hardly seems possible that the English people and English clergy should take so momentous a step just in order that their king might be free to marry the girl of his fancy. There were many factors at work in England which were seeking to alienate the English people from Rome, and had it not been for these underlying factors, Henry's divorce would not have had the result that it did.

For one thing, the Wycliff tradition had never completely died, and the Lollards were still strong at the time of the Reformation. (See the first chapter on Wyclif and the Lollards.) For another thing, there was in evidence in England a strong feeling of British nationalism, and the pope was being regarded more and more as an Italian foreigner who wanted to interfere in English national affairs and who delighted in sending foreigners to England to fill high offices, and to whom England had to pay enormous sums of money in taxation. Again there was considerable opposition to the fact that the Church of Rome owned about one fourth of the land in England on which it paid no taxes and from which it derived a vast income. Again there was the humanist movement in England under Erasmus which by going back to the original Scriptures could not fail but point out the vast differences between Christianity of the times of the Apostles and the grand political and religious organization known as the Church of Rome. Last, but not least, the Lutheran movement had penetrated into England and was gaining ground. The groundwork was laid, and all that was needed was the spark to start off the conflagration.

2. Henry VIII and Catherine.

Henry VIII at first was an enemy of the Reformation, and in 1523 the pope had conferred upon Henry the title, "Defender of the Faith" because of what Henry had written against Martin Luther; and, strange to say, the king of England still holds this title. However, we cannot escape the story of Henry's divorce. He was not the first-born son of his father Henry VII; he had had an older brother Arthur, and Arthur had been married to a Spanish princess, Catherine, the daughter of Ferdinand and Isabella of Spain, Arthur being 15 and Catherine 16 at the time of the marriage. However, a very short time after the marriage, Arthur died, and the expressed purpose of the marriage, namely that of cementing the ties between England and Spain came to naught. Arthur's brother Henry was then heir to the throne, and it was suggested that if Henry should marry Catherine, everything would work out as originally planned, but there was a law of the Church which prohibited a man from marrying his deceased brother's wife. An appeal was made to the pope, and on the basis of the testimony of Catherine's father confessor that she and Arthur had really never lived as husband and wife, the pope granted a dispensation for Henry to marry Catherine, Henry being six years her junior. A daughter, Mary, was born to Henry and Catherine, but no sons.

Henry's fancy soon turned to a beautiful dark-eyed brunette by the name of Anne Boleyn. Now according to the Catholic Church, there can be no divorce, but if it can be proved that there was something irregular about the manner in which the first marriage was entered into, then it is possible for the Church

to declare the marriage null and void. As a matter of fact the Church asserts that the marriage never existed, and while the man and woman must do penance for living in adultery all that while, they are nevertheless both free to marry whomsoever they please. Henry sought thus to have his marriage with Catherine declared null and void, and he put forth some good reasons, at least they seemed good to him. He said that the marriage was made possible in the first place only by a special dispensation, and that this dispensation was based upon testimony that Catherine and Arthur never lived as man and wife, and he asserted that he had proof to the contrary. He further argued that heaven itself was frowning on the marriage inasmuch as no son was born to be heir to the throne. The pope would perhaps have been glad to grant Henry's request, but the pope had just patched up matters with the powerful Charles V, and it so happened that Charles V was the nephew of Catherine of Arragon, and Charles was in no mood to allow his aunt thus to be humiliated.

Henry then ignored the authority of the pope, and had the high ecclesiastical court of England declare his marriage to Catherine null and void. This was in 1533, and the next year parliament passed a series of laws forbidding all payments to Rome and all oaths to the pope, and allowing the king to nominate all bishops. A little later the Act of Supremacy was passed making the king the highest authority in the English Church, and thus the break with Rome was complete.

3. The English Church under Henry VIII.

The Church of England had separated from Rome, but it was by no means Protestant in our sense of the term; it was really a Catholic Church minus the pope. The Six Articles of Faith were adopted in 1539 in which the Catholic doctrine of Holy Communion was upheld, and priests were still to remain unmarried. Private masses and confessions to a priest were still obligatory.

4. Protestantism under Edward VI.

Henry had married Anne Boleyn, and she had borne him a daughter Elizabeth, but soon Henry declared Ann guilty of adultery and she was beheaded, and Henry married Jane Seymour who bore him a son Edward, and twelve days later she died. This son became Edward VI of England after Henry's death in 1547. Under Edward, the English church became very definitely Protestant, first largely under Lutheran influence and later under Reformed influence. In 1549, the first Book of Common Prayer was published which showed very marked Lutheran influence, but this was revised in 1552 and made more "Reformed". The next year, the Forty-Two Articles of Religion were adopted which were very definitely Protestant in the Reformed sense.

5. "Bloody Mary".

When Edward died, there was no male heir to the throne, and Mary, the daughter of Catherine of Arragon became queen. She was decidedly Catholic and was married to a very rabid Catholic, Philip II, king of Spain. Mary tried to bring all England back to the Catholic fold, and in doing so many Protestants were persecuted and even put to death. Thus Mary received the title of "Bloody Mary".

6. Religious Settlement under Elizabeth.

Mary was queen from 1553 to 1558, and at her death, Elizabeth, the daughter of Anne Boleyn became queen. Under Elizabeth the Church of England again became Protestant, though the Protestantism was of a milder type. In 1559, a

second act of supremacy abolished all relationship with the pope, and the Book of Common Prayer of 1553 was again revised. All worship was to be conducted according to it. The Prayer Book of 1559 is substantially the Prayer Book which is still in use in the Church of England and in the Protestant Episcopal Church today. In 1563, the Forty-Two Articles of Religion were revised, and they now became the famous Thirty-Nine Articles which are still the official statements of faith of the Church of England and of the Protestant Episcopal Church of America.

7. Characteristics of Anglican Church.

The Church of England did not like the Reformed Churches abolish everything that had been a part of the medieval heritage. Like the Lutheran Church, it has retained its altars, its crosses, its crucifixes, its vestments, its liturgical services, the Church Year, and many other practices which the more radical Protestants regard as marks of Catholicism, and therefore we often hear it asserted that the Church of England or the Protestant Episcopal Church is "just like the Catholic." However, in spite of these assertions, we must remember that in the Thirty-Nine Articles, the Romish doctrine concerning purgatory, adoration of images and relics, invocation of the saints is termed "a fond thing, vainly invented, and grounded on no warranty of Scripture, but rather repugnant to the Word of God". The sacrifice of the mass by which it is asserted that Christ is offered anew for the sins of the living and the dead is termed in the Thirty-Nine Articles "a blasphemous fable and a dangerous deceit". This is not Catholic! The Church of England does, however, insist on its bishops and requires that only those can conduct the services of the church who have been ordained in an unbroken line from the Apostles. This they call the doctrine of "apostolic succession". On the Lord's Supper, the Church of England is Calvinistic. The first sentence of the distribution of the elements as contained in the Book of Common Prayer was the only one given in the edition of 1549, and might well be understood in a Lutheran sense. It reads: "The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life." The second sentence, which was added in 1552 and retained in the 1559 revision, definitely states the Calvinistic idea that the soul feeds on Christ by faith, and that it is not in with and under the bread and wine that both believer and unbeliever receive the body and blood of Christ. The second sentence reads, "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving."

FOR CLASS DISCUSSION:

1. What paved the way in England for the Reformation?
2. What was the relationship of Henry's wives to the course of the Church of England?
3. What was the nature of the English Church under Henry, under Edward, under Mary and under Elizabeth?
4. Is it true that the Church of England is "almost like the Catholic"?
5. Is there a marked similarity between the Church of England and the Lutheran Church? Are there any marked differences?

SUGGESTED READINGS:

Trabert, Church History, pp. 256-259 The Reformation in England. This section is not very complete, and it is suggested that the section on the English Reformation in the standard books on church history such as the ones by Walker, Fisher, Kurtz, or Lovgren be read, or the selections on the English Reformation in any of the standard high school or college text books on European history. Any library will have a number of these. It will be very

profitable to get a copy of the Episcopal Book of Common Prayer, and leaf through it. In the back will be found the Thirty-Nine Articles, and these ought to be read carefully.

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CHAPTER IX

THE CATHOLIC COUNTER-REFORMATION

1. Catholics Conscious of Abuses.

Whenever the abuses and immoralities of the sixteenth century are expounded, and questions are solicited after the exposition, someone will invariably ask, "Does the Catholic Church today know that conditions were so corrupt, and if so, what do they say about it?" The fact is that the Catholic Church today knows that these abuses and immoralities are matters of history and not inventions of Protestants, and there were many devout Catholics who realized it to such an extent, that shortly after the Protestant movement began, the Catholics started a reformation of their own, a movement known historically as the Catholic Counter-Reformation. The result of this reformation was that the abuses were for the most part abolished. Whatever you may think of the teachings of the popes after the Reformation, at least we can say this much for them: they were decent persons, and were not guilty of such immoralities as those of Innocent VIII or Alexander VI or Leo X.

2. Difference Between Catholic and Protestant Reformation.

There was however a vast difference between the Catholic Counter-Reformation and the Protestant Reformation. The Catholic Reformation sought to reform only the abuses, but it kept all the traditional doctrines of the Roman Church, while the Protestant Reformation sought not only to reform abuses, but also to reform those erroneous doctrines out of which these abuses really developed. For instance, Protestants held that most of the frauds practiced in connection with the forgiveness of sin and eternal salvation were based on false doctrines concerning forgiveness, purgatory, and the like, and that many of the immoralities of the priests grew out of the unscriptural practice of forbidding the priests to marry. Thus while Protestants sought to reform both abuses and doctrines, Catholics sought to reform only abuses while they kept the false doctrines.

3. Revolution or Reformation.

There is a tendency in our day among historians to speak of the "Protestant Revolution" and the "Catholic Reformation". They base the distinction of terms on the assertion that while Luther actually revolted and formed a new church, the Catholic party reformed and stayed within the established church. This is an error. Luther did not form a new church, but merely purged the church of its accumulation of errors contrary to the Scriptures and restored it to the original purity of apostolic times. The Lutheran Church did not "spring from the Catholic Church". The Catholic Church departed from the doctrines of the apostles and Luther merely brought the Church back on the apostolic course laid out for it. If the Lutheran Church can lay claim to teaching and practicing those doctrines of the apostles, the Lutheran Church can lay claim to being the continuation of that Church founded on Pontecost.

4. Founding of Jesuit Order.

Let us now get back to the Catholic Reformation proper. There were two great

factors in this Catholic Reformation, the Jesuit Order and the Council of Trent. We take up first of all the Jesuit Order. There was a certain Spanish nobleman by the name of Ignatius Loyola, who was born in 1491, and who for a number of years followed the career of a soldier in the Spanish army. After he was severely wounded in a battle in northern Spain, he decided to abandon his army career and to become a soldier of the cross like the saints of the middle ages. For a while he lived the life of a hermit, but finally decided that he needed an education and so at the age of 37, he enrolled at the University of Paris and began the study of Latin. Here he became the leader of a little group of six men (of which Francis Xavier was one) who determined to devote themselves to the task of going to Jerusalem as soon as their studies were completed and convert the Mohammedans to Christianity, and if this were impossible, to put themselves at the disposal of the pope, and to go wherever he might send them. The road to Jerusalem was blocked, and so they went to Rome and received the papal blessing. They organized the Society of Jesus (note the S.J. after the names of many priests today) along military lines with Ignatius Loyola as the first "general" of the order. In addition to the threefold vow of poverty, chastity, and obedience, they added a "fourth vow" of strict obedience to the pope. The Jesuits in military fashion pledge unqualified obedience to their superiors, and what their superiors tell them to do, they do without asking any questions.

5. Purposes of Jesuit Order.

The Jesuits had a fourfold program: first, to educate the young in the Catholic religion so thoroughly that they will never depart from it; secondly: to win the doubtful for the Catholic Church by serving as their "father confessors"; thirdly: to do missionary work among the heathen and heretics (Lutherans and other Protestants) and win them for the Catholic faith; and fourthly, to acquire political influence in the affairs of kingdoms by serving in the courts of nobles and princes. The Jesuits were a powerful factor in keeping the Protestant Reformation from spreading, but they accomplished very little so far as stamping it out of those places where it was already established.

6. Jesuit Principles.

From the Jesuits, the Catholic Church derived the principle that "an action is justifiable when there is a probability of its goodness" which stated in popular terms is "The end justifies the means." There is also a Jesuit principle of "mental reservation" which allows persons taking an oath to make a silent mental reservation, and be bound only by the intention. For instance, if a Jesuit's life is in danger, he may take an oath to support the Protestant cause, and then in his mind make the reservation "provided the Protestants return to the pope" and he would be bound only by his intention and not by what he actually spoke.

7. Mission Work of Jesuits.

The missionary efforts of the Jesuits were most successful. Francis Xavier went to India, and extended his work also to Japan and China. Hundreds of Jesuit colleges and seminaries were established and in them all Catholic doctrine was boldly defended.

8. Protestants and a General Council.

When the Protestant movement first began there was much talk of a general council of the Church, and the Lutherans had continually expressed their willingness to submit their cause to such a general council. At the Colloquy at Regensburg (Ratisbon) in 1541, it was evident, however, that no agreement between the

Lutherans and the Catholics was possible, but the desire for a reforming council among Catholics still prefailed. The popes had hesitated to call a council for several reasons, one being that a reforming council might seek also to reform them, and another being that to call a council might be construed as evidence that the popes regarded a decision of a council above their own decrees.

9. The Council of Trent.

However, the reforming pope, Paul III was finally prevailed upon to call a council at Trent in 1545. There were three separate sessions of this council, the first 1545-1547 under Paul III, the second 1551-1552 under Julius III, and the third 1562 - 1563 under Pius IV. At this council, abuses were condemned and steps taken to correct them, Catholic doctrine was defined, and "heretical doctrines" rejected. The official declarations of this council are known as "The Canons and Decrees of the Council of Trent."

In Galatians 1:8, the apostle Paul says, "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." That word "accursed" is in Greek "anathema" and in the Canons and Decrees of the Council of Trent all sorts of "Anathemas" are hurled at distinctive Protestant teachings. For instance Canon IX on justification states: "If anyone saith, that by faith alone the impious are justified; in such wise as to mean that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the movement of his own will; let him be anathema." Again Canon XIII reads: "If anyone saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake, or that this confidence alone is that whereby we are justified, let him be anathema." This is just another way of stating that whoever believes in the Lutheran doctrine of justification by faith alone is held to be accursed, and yet justification by faith alone is the central doctrine of the Holy Scriptures.

10. Significance of Council of Trent.

It will be worthy of note that these Canons and Decrees of the Council of Trent were really the first official pronouncements of the distinctive doctrines of the Roman Church. Up until this time, while the Roman Church taught and practiced all these doctrines, her only official statements of faith were the three universal creeds, the Apostles' Creed, the Nicene Creed and the Athanasian Creed, and these three, we Lutherans also accept. The official declaration of distinctive Catholic doctrines was therefore made between 1545 and 1563, while the official statement of the distinctive Lutheran doctrines was made at Augsburg in 1530. Even judged by official confessions, the Lutheran Church is older than the present day Catholic Church.

FOR CLASS DISCUSSION:

1. What was the chief difference between the Protestant Reformation and the Catholic Reformation?
2. Why is Luther's movement sometimes called a "revolution"? Is this justified?
3. What was the fourfold purpose of the Jesuit Order? In what way is the Jesuit Order active yet today?
4. Name two famous principles of the Jesuit Order and show their significance in the Catholic Church today.
5. What was accomplished at the Council of Trent, and what was its significance in church history?
6. What wholesome effect did Protestantism have on the Catholic Church?

SUGGESTED READINGS:

Trabert, Church History, pp. 273-276. This like the section on England and the Reformation is not very complete, and so again it is suggested that chapters in the standard books on church history such as those by Walker, Fisher, Kurtz and Lovgren be read, as well as chapters on the Counter-Reformation in standard text books on European history in use in high schools and colleges. Our publication house has for sale a book entitled Canons and Decrees of the Council of Trent which is an English translation of the decrees adopted at this council, and what many pastors have in their private libraries. It might be well to read the articles in the Concordia Cyclopedia on "Trent, Council of" and "Jesuits and Jesuitism."

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CHAPTER X

RELIGIOUS CONTROVERSIES AND WARS

1. The Peace of Augsburg.

Under the providence of God, Luther was allowed to close his eyes in death without having to witness a religious war as a result of his teaching, but hardly was he dead, when such a war broke out in Germany. In 1547 the wars began and lasted intermittently until the Peace of Augsburg in 1555. The Peace of Augsburg, however, did not really settle matters, because it did not take into account the Reformed group in Germany. It stated that henceforth two religions would be legal within the empire, Catholicism and Lutheranism, and that whatever should be the religion of the prince should determine the religion of the state. For instance as long as the Duke of Saxony was a Lutheran, Lutheranism should be the legal religion in Saxony, and as long as the Duke of Bavaria remained Catholic, Catholicism should remain the legal religion of Bavaria. The territories ruled over by archbishops instead of secular princes were to remain Catholic even though the archbishop turned Lutheran, for if he became a Lutheran he automatically lost his position. If persons did not like the religion of their prince, they were free to move into a state where the prince's religion coincided with their own. The Reformed faith had no legal existence. The whole thing was contrary to the Lutheran teaching of the freedom of conscience and the responsibility of the individual to his God. People's conscience would be bound under this arrangement not by the Word of God, but by the decision of their prince.

2. Controversies a. Adiaphora.

But there were controversies not only of a military and political nature but also of a doctrinal nature. The Lutheran Church itself became divided on various matters of doctrine. There was the controversy over the "adiaphora". An adiaphoron is a practice not decided by Scripture, and therefore not an essential matter of faith or practice. Melanchthon had taken the view that since many Catholic ceremonies were adiaphora, they could be reintroduced in order to please the Catholics, and he not only reintroduced them, but made them obligatory. Flacius attacked Melanchthon and asserted that under certain circumstances, even adiaphora may become matters of faith, and to change them by force just to please those who regard them as essential is a denial of Lutheranism. To use a modern example. The mode of Baptism is an adiaphoron; a baptism is legitimate whether it be by sprinkling, pouring, or immersion, but for the Lutheran Church to insist

that her people be immersed just to please the Baptists who insist that immersion is the only legitimate mode, is to deny the Lutheran doctrine of the mode of Baptism and to encourage the Baptists in their erroneous position.

b. Good Works.

There arose a controversy over the position of good works. A certain theologian by the name of Major asserted that good works were necessary to salvation, and was immediately attacked by Flacius who said that the Lutheran position must ever be that good works do not in any degree enter into the problem of salvation; we are saved by grace not works. Melancthon straightened out the matter by saying that good works were necessary as evidences of faith, but that they did not in any wise merit salvation, but others even asserted that good works were detrimental to salvation. A certain theologian by the name of Agricola stated that the law had no part in conversion, but that man was converted entirely by the Gospel.

c. Original Sin.

Another theologian, Pfeffinger by name, claimed that man cooperated with the Holy Spirit in his conversion; he even expressly denied the doctrine of the complete depravity of mankind. In refuting this error of Pfeffinger, Flacius went too far in the other direction and asserted that sin had become a part of the essence of man. If this were true, Adam, before his fall and Jesus Christ, would not have been true men. A certain Osiander claimed that in justification God does not simply impute the righteousness of Christ unto us, but that he infuses righteousness into us, and by this infused righteousness we are justified.

d. The Lord's Supper.

Still others in the Lutheran Church were teaching Calvin's doctrine of the Lord's Supper under the guise of Lutheranism.

3. Andrea Leads the Way -- The Formula of Concord.

The cause of Lutheranism seemed hopeless, but there were those who did not despair. Two men stand out as leaders in an effort to bring peace and concord to the Lutheran fold, and these are Jacob Andrea and Martin Chemnitz. By means of conferences, theses, and sermons Andrea finally succeeded in reaching an agreement in 1580 in a document known as the Formula of Concord which has become one of the official confessions of faith of the Lutheran Church.

4. Doctrines of Formula of Concord.

So far as the adiaphora were concerned, the view of Flacius was upheld, that at times even adiaphora become matters of confession and cannot be conceded. So far as good works are concerned, the Formula of Concord agrees with Melancthon that good works do not merit salvation but are necessary only as the true fruits of faith. With respect to the law and the Gospel, the Formula asserts that when the term Gospel is used simply in the sense of the Word of God, then the Gospel alone converts, but that when the term Gospel is used to denote only that part of Scripture which tells us what God has done for us, and the law as that part which tells us what God wants us to do and not to do, both are necessary to conversion, the law to work contrition or sorrow for sin, and the Gospel to kindle faith. As regards conversion, it is stated by the Formula of Concord that man does not cooperate with God in conversion but conversion is entirely

God's work in man. The doctrine of the total depravity of man is upheld; sin is, however, not to be considered a part of the essence of man but rather a corruption inherited from Adam. Justification is declared to be a legal term and signifies God's imputing of Christ's righteousness unto us and not infusing righteousness in us. There is a righteousness which begins in us at the time of justification and continues to grow but that is sanctification and justification. Calvin's doctrine of the Lord's Supper is rejected and the Calvinists were unmasked and left the Lutheran Church.

5. Lutheran Church A Doctrinal Church.

These controversies should not make us ashamed of our Lutheran Church, but should lead us to thank God that our Lutheran fathers were deeply concerned about matters of doctrine. A church which ceases to be interested in doctrine soon loses its power. Moreover, the fact that these doctrinal controversies were settled should give encouragement toward the ironing out of differences which still separate the Lutheran Church today. It is possible that some who bear the Lutheran name but are not true Lutheran at heart may have to be unmasked as were the Calvinists, but where there is an earnest desire to unite on the basis of the Word of God, the cause is not hopeless. Surely, God who causes all things to work together for good to those that love Him has led the Lutheran Church by means of these controversies to a deeper and richer understanding of His Word.

6. Beginning of Thirty Years' War.

As previously stated there were political matters which were not really settled at the Peace of Augsburg in 1555. It took another bloody war to settle the issue. This war broke out in Reformed Bohemia in 1618 and lasted for thirty years. Bohemia under the rather weak Hapsburg emperors who followed Charles V had enjoyed a certain degree of religious liberty. When in 1617 the childless Matthias designated as his successor his cousin Ferdinand who was the leader of the fanatical Catholic party, the Bohemians were indignant, and early in 1618 when several envoys of the emperor arrived at Prague, the Bohemians proceeded to throw them out of the palace window "in good old Bohemian fashion." This is known as the "defenestration of Prague" and marked the beginning of the Thirty Years' War.

The Bohemians invited Frederick, the elector of the Palatinate to be their king. He accepted the offer and led the opposition against the Catholic emperor, but was defeated in Bohemia. The war was carried to the Palatinate where he was likewise defeated, and so the two strongholds of Reformed Protestantism, Bohemia and the Palatinate, came into Catholic hands.

7. Lutherans Threatened -- Gustavus Adolphus Saves the Day.

The emperor became bolder through victories and decided that perhaps he could now exterminate not only the Reformed faith, which really had no legal status, but also the Lutheran faith. Thus the war was carried to the Lutheran states of Germany. The Lutheran king of Denmark at first espoused the cause of his Lutheran brethren, but he was no match for the forces of the emperor and the cause of Protestantism in Germany and all western Europe looked dark indeed, when Gustavus Adolphus, the king of Sweden, espoused the cause of his Lutheran brethren and turned the tide of the battle. He defeated the Catholic general Tilly at Leipzig in 1631, and in 1632 faced the Catholic general Wallenstein at Lutzen. With a prayer and the singing of Luther's Battle Hymn together with Gustavus' own hymn, "O little flock be not afraid", the Lutherans set

out against the enemy, and at first the result of the battle was more or less uncertain, when suddenly the cry went up, "Wallenstein has fled." The cause of Protestantism was saved in western Europe, but when after the battle the bodies of the dead were dragged off the field, it was found that among them was the body of Gustavus Adolphus.

8. Later Years of the War.

The war continued and strangely enough what started out as a war of the Catholic emperor against the reformed Protestants ended up by being a war between the Catholic emperor of Austria against the Catholic king of France, since it was Catholic France which finally defeated the forces of the emperor. In the Peace of Westphalia which followed, the Reformed faith was recognized together with Lutheranism and Catholicism as legal in the empire, and the religious situation in Germany was settled for a season. At least there were no more bloody wars of religion.

9. Religious Lineup in Europe.

The religious complexion of Europe had been more or less fixed. The Latin countries, France, Belgium, Spain, Portugal and of course Italy remained Catholic. Austria and about one third of Germany remained Catholic as did also Ireland. Most of the remaining two thirds of Germany became Lutheran, though the Reformed were in the majority in the Palatinate. Norway, Denmark, and Sweden became Lutheran. Bohemia, Palatinato, Holland, Protestant Switzerland, Scotland, and Wales became Reformed, while England developed its own brand of Protestantism known as the Church of England.

FOR CLASS DISCUSSION:

1. Why was the Peace of Augsburg of 1555 unsatisfactory?
2. Name some controversies which raged in the Lutheran Church of the sixteenth century and explain how they were finally decided.
3. What bearing do the controversies of the sixteenth century have on the problems of the Lutheran Church today?
4. The Formula of Concord was the last official statement of Lutheran faith to be adopted. Can you name the other ones? All these together constitute the Book of Concord.
5. What was the cause of the Thirty Years' War?
6. Why is the name of Gustavus Adolphus revered in Lutheran circles?
7. Why was the Peace of Westphalia significant in Protestant history?
8. How does the religious complexion of Europe in 1648 differ from that today?

SUGGESTED READINGS:

Trabert, Church History, pp. 264-272, and pp. 277-287. Again we refer the student to text books on Church History and standard text books on European History in use in high schools and colleges. It may be well to look over the Formula of Concord in connection with this section.

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