

Chapter 1 : English Reformation - Wikipedia

The Reformation Project is a Bible-based, Christian grassroots organization that works to promote inclusion of LGBTQ people by reforming church teaching on sexual orientation and gender identity.

English Catholicism was strong and popular in the early 1500s, and while there were those who held Protestant sympathies, they would have remained a religious minority if political events had not intervened. Derived from the writings of John Wycliffe, a 14th-century theologian and Bible translator, Lollardy stressed the primacy of Scripture and emphasised the preaching of the word over the sacrament of the altar, holding the latter to be but a memorial. Unable to gain access to the levers of power, the Lollards were much reduced in numbers and influence by the 15th century. They sometimes faced investigation and persecution and rarely produced new literature after 1400. Humanists downplayed the role of rites and ceremonies in achieving salvation and criticised the superstitious veneration of relics. Erasmus and Colet emphasised a simple, personal piety and a return *ad fontes*, back to the sources of Christian faith—the scriptures as understood through textual and linguistic scholarship. In this view, only faith, itself a gift from God, can secure the grace of God. Justification by faith alone threatened the whole basis of the Roman Catholic penitential system with its doctrine of purgatory, prayer for the dead, indulgences, and the sacrificial character of the mass. Not only did purgatory lack any biblical basis according to Protestants, but the clergy were accused of using fear of purgatory to make money from prayers and masses. Catholics countered that justification by faith alone was a "licence to sin". Printed abroad and smuggled into the country, the Tyndale Bible was the first English Bible to be mass produced; there were probably 16 copies in England by 1525. Tyndale translated the Greek word *charis* as favour rather than grace to de-emphasize the role of grace-giving sacraments. His choice of love rather than charity to translate *agape* de-emphasized good works. When rendering the Greek verb *metanoete* into English, Tyndale used *repent* rather than *do penance*. The former word indicated an internal turning to God, while the latter translation supported the sacrament of confession. Heretical ideas were openly discussed, and militant iconoclasm was seen in Essex and Suffolk between 1535 and 1540. In order to promote and defend the Royal Supremacy, Henry VIII embraced the language of the continental Reformation and relied on men with Protestant sympathies, such as Cromwell and Cranmer, to carry out his religious program. Cranmer and Henry felt obliged to seek assistance from Strasbourg and Basel, which brought him into contact with the more radical ideas associated with Huldrych Zwingli. In January 1534, the King made Cromwell his vicegerent in spirituals. Even the Archbishop of Canterbury answered to Cromwell. He persuaded Henry that safety from political alliances that Rome might attempt to bring together lay in negotiations with the German Lutheran princes of the Schmalkaldic League. The negotiations did not lead to an alliance, but it brought Lutheran ideas to England. These established a semi-Lutheran doctrine for the church. Justification by faith, qualified by an emphasis on good works following justification, was a core teaching. The traditional seven sacraments were reduced to three only—baptism, Eucharist and penance. Catholic teaching on praying to saints, purgatory and the use of images in worship was undermined. In August 1539, the same month the Ten Articles were published, Cromwell issued a set of Royal Injunctions to the clergy. The rationale was partly economic as too many holidays led to a loss of productivity and were "the occasion of vice and idleness". The clergy were also ordered to place Bibles in both English and Latin in every church for the people to read. It lacked royal approval, however. In September, Cromwell issued a second set of Royal Injunctions ordering the destruction of images to which pilgrimage offerings were made, the prohibition of lighting candles before images of saints, and the preaching of sermons against the veneration of images and relics. He once again instructed each parish to acquire an English Bible. Dissolution of the Monasteries For Cromwell and Cranmer, a step in the Protestant agenda was attacking monasticism, which was associated with the doctrine of purgatory. Between 1539 and 1540, 18 Carthusians were killed for doing the same.

Chapter 2 : History Project Ideas- resources for ideas for the Renaissance and Reformation .

Woodland Baptist Church in San Antonio hosted The Reformation Project's Elevating the Dialogue on LGBTQ Inclusion in the Church forum on Thursday, November 9,

The Reformation Project is a Bible-based, Christian non-profit organization that seeks to reform church teaching on sexual orientation and gender identity. We are a registered c 3 non-profit organization in the United States of America. Our Plans and Our Vision This fall, we will host our first leadership conference for 50 straight, gay, bisexual, and transgender Christians who are committed to reform. There, we will equip them with the tools and training they need to go back to their communities and make lasting changes to beliefs and interpretations that marginalize LGBT people. Once they go back, we will continue to offer them personal, financial, and infrastructural support for months and years to come. We will ensure that even those with the biggest and most daunting of goals will have the means to accomplish them. Crucially, the aspiring reformers that we train will not be seeking to change their churches by asking them to ignore or look past the Bible. The Bible is not anti-gay. It never addresses the issues of same-sex orientation or loving same-sex relationships, and the few verses that some cite to support homophobia have nothing to do with LGBT people. Careful, persistent arguments about those passages have the power to change every Christian church worldwide, no matter how conservative their theology. The mission of The Reformation Project is to train a new generation of Christians to streamline that process and accelerate the demise of homophobia in the church. After we build our leadership training model with 50 reformers this year, we will start to expand aggressively. As soon as we raise the money to do so, we will open a headquarters here in Wichita, Kansas. We will host more conferences, both in the U. Here in America, we will partner with churches and pastors to develop vocal and visible allies in every church around the country. We will launch regional offices in places where LGBT people have the least support, and we will work to reform the churches there from within. How You Can Help In order to make our vision a reality, we need your support. This will fund our first leadership conference in Kansas City this fall, covering all of the basic expenses of those who attend, and it will allow us to start laying the groundwork for the future. A Message From the Founder A little less than a year ago, I gave a speech at a church in Kansas about the Bible and homosexuality and posted the video of it online. Two years earlier, I had left school at Harvard and set out on an improbable quest to confront homophobia in my conservative Wichita church and find acceptance there as a gay Christian. Mission Statement We are dedicated to training LGBT Christians and their allies to reform church teaching on sexual orientation and gender identity through the teaching of the Bible. We are ecumenical in nature and mission, inclusive of Protestant, Catholic, and Orthodox Christians alike. The inspiration of the Bible, the Word of God. The supremacy of God the Father, who created all things seen and unseen through Christ our Lord. The deity of Jesus Christ, only begotten Son of the invisible God, firstborn over all creation, fully God and fully man, head of the church, author and finisher of our faith; His death for our sins; and His resurrection and eventual return. The regenerative power of the Holy Spirit, whose fruit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Chapter 3 : protestant reformation project by David Roope on Prezi

The latest Tweets from Reformation Project (@ReformationP). A Bible-based, Christian grassroots organization that envisions a global church that fully affirms LGBTQ people.

The mission of The Reformation Project is to train a new generation of Christians to streamline that process. Two years earlier, I had left Harvard and set out on a quest to confront homophobia in my conservative Wichita church and find acceptance there as a gay Christian. I failed -- at least at first. Despite my best efforts and the support of my family and some of our friends, our broader church community proved unreceptive to my message. Months of grueling, emotionally draining conversations with church leaders and members produced next to nothing in terms of progress. So eventually I left, dejected and depressed, but also determined to make change. Several months later, I found a church in town that was brave enough to offer me a public platform to speak about the issue. In the year since I gave my speech and posted it online, my life has changed in unlikely and amazing ways. The video has been seen nearly , times now, and I have received thousands of deeply moving messages about the impact that it has had on those who have watched it. The New York Times featured it on the front page of their Style section last fall , and next year, Random House will publish a book that I am writing to help my argument reach an even larger audience. I am so excited about what the future holds, and I am incredibly grateful to everyone whose support has helped bring things to this point. Certainly, I am worlds apart from the shattered soul who sat crying in the parking lot of a church that raised and then rejected him less than two years ago. My inbox serves as a daily reminder of the countless people who are still struggling, and who still feel voiceless and powerless in the face of overwhelming opposition. That is why this month I am launching The Reformation Project. It is a nonprofit organization designed to connect, train and empower LGBT Christians and their allies to change their churches on this issue from within. This fall, we will host our first leadership conference for 50 straight, gay, bisexual and transgender Christians who are committed to reform. There, we will equip them with the tools and training they need to go back to their communities and make lasting changes to beliefs and interpretations that marginalize LGBT people. Once they go back, we will continue to offer them personal, financial and organizational support for months and years to come. That way, we can ensure that even those with the biggest and most daunting of goals will have the means to accomplish them. Crucially, the aspiring reformers whom we train will not be seeking to change their churches by asking anyone to ignore or look past the Bible. As I explained in my video last year , the Bible is not anti-gay. It never addresses the issues of same-sex orientation or loving same-sex relationships, and the few verses that some cite to support homophobia have nothing to do with LGBT people. Careful, persistent arguments about those passages have the power to change every Christian church worldwide, no matter how conservative its theology. The mission of The Reformation Project is to train a new generation of Christians to streamline that process and accelerate the demise of homophobia in the church. After we build our leadership training model with 50 reformers this year, we will start to expand aggressively. As soon as we raise the money to do so, we will open a headquarters here in Wichita. We will host more conferences, both in the U. Here in America, we will partner with churches and pastors to develop vocal and visible allies in as many churches as possible. We will launch regional offices in places where LGBT people have the least support, and we will work to reform the churches there from within. Soon, gay kids in Jackson, Miss. Homophobia is on life support. Now we have the chance to end it once and for all -- from the ground up, from the Bible Belt out. It is up to your enthusiasm to make that happen. So please step up and join me in this vital project of reformation. No matter who you are, sign up for our newsletter and encourage your friends and family to do the same.

Chapter 4 : The Reformation Project – This is My Life – Fifty and Beyond

The Reformation Project is a Bible-based, nonprofit Christian organization that works to promote the inclusion of LGBTQ people and other marginalized groups in the church.

Initially, the Protestant reformers maintained the hope that they could accomplish the reformation of the doctrine and life of the church from within, but this proved impossible because of the intransigence of the church, the polemic of the Protestant movements, or the political and. The Reformation of the 16th century was not unprecedented. Reformers within the medieval church such as St. Francis of Assisi , Valdes founder of the Waldensians , Jan Hus , and John Wycliffe addressed aspects in the life of the church in the centuries before In the 16th century Erasmus of Rotterdam , a great humanist scholar, was the chief proponent of liberal Catholic reform that attacked popular superstitions in the church and urged the imitation of Christ as the supreme moral teacher. In his Ninety-five Theses, he attacked the indulgence system, insisting that the pope had no authority over purgatory and that the doctrine of the merits of the saints had no foundation in the gospel. Scripture alone is authoritative sola scriptura and justification is by faith sola fide , not by works. While he did not intend to break with the Catholic church, a confrontation with the papacy was not long in coming. In Luther was excommunicated ; what began as an internal reform movement had become a fracture in western Christendom. Courtesy of the trustees of the British Museum; photograph, John R. The Reformation movement within Germany diversified almost immediately, and other reform impulses arose independently of Luther. Zwingli agreed with Luther in the centrality of the doctrine of justification by faith, but he espoused a different understanding of the Holy Communion. Courtesy of the Kunstmuseum Winterthur, Switz. Called Anabaptists , they remained a marginal phenomenon in the 16th century but survived despite fierce persecution as Mennonites and Hutterites into the 21st century. Opponents of the ancient Trinitarian dogma made their appearance as well. Known as Socinians , after the name of their founder, they established flourishing congregations, especially in Poland. Another important form of Protestantism as those protesting against their suppressions were designated by the Diet of Speyer in is Calvinism , named for John Calvin , a French lawyer who fled France after his conversion to the Protestant cause. In Basel , Switzerland, Calvin brought out the first edition of his Institutes of the Christian Religion in , the first systematic, theological treatise of the new reform movement. However, he found a more positive place for law within the Christian community than did Luther. In Geneva , Calvin was able to experiment with his ideal of a disciplined community of the elect. Calvin also stressed the doctrine of predestination and interpreted Holy Communion as a spiritual partaking of the body and blood of Christ. The Reformation spread to other European countries over the course of the 16th century. By mid century, Lutheranism dominated northern Europe. Eastern Europe offered a seedbed for even more radical varieties of Protestantism, because kings were weak, nobles strong, and cities few, and because religious pluralism had long existed. Spain and Italy were to be the great centres of the Catholic Counter-Reformation , and Protestantism never gained a strong foothold there. In spite of its political implications , the reorganization of the church permitted the beginning of religious change in England, which included the preparation of a liturgy in English, the Book of Common Prayer. In Scotland , John Knox , who spent time in Geneva and was greatly influenced by John Calvin, led the establishment of Presbyterianism , which made possible the eventual union of Scotland with England. For further treatment of the Reformation, see Protestantism, history of. For a discussion of the religious doctrine, see Protestantism. Holbein, Hans, the Younger:

Chapter 5 : Mapping the Scottish Reformation – A database of the Scottish clergy, to

Now that you have conducted research on the various events that took place during the Reformation, you are ready to begin working on the second element of the assignment!

History Project Ideas for the Renaissance and Reformation! Hands on History Project Ideas when studying the Renaissance and Reformation Studying the Renaissance and the Reformation in our homeschool has easily lent itself to incorporating numerous history project ideas. Many of the ideas centre around the study of the artists and musicians from the time period. I have used Artistic Pursuits which helps you to model art work using the same technique of the artists. Other curriculum that also helps you to use these art techniques as a base for history project ideas is Meet the Masters. Copying the Artists Copying the Artists - is really the very best way to understand the Renaissance artists. Then use art materials that suit their style pastels, oils, water colour or even re-create the art work with paper, cellophane and other materials. History Project Ideas - Making Models Creating models is another wonderful idea to replicate some of the sculptures of that time period. We made models of dancers from wire and aluminium foil and as you can see above, a castle from paper mache. We also used plaster and painted on it while it was still in the drying process to make our own frescoes. Making a Frescoe We also used plaster and painted on it while it was still in the drying process to make our own frescoes. First, you need to mix a batch of plaster. You can use Plaster of Paris to do this. Quickly pour into an aluminum pan or into a container which you can remove the plaster once set. When the plaster is almost dry, but still damp, paint onto the plaster with water colors, poster paints, or tempera paints. Here is Joel using his own homemade cross-bow modelled on what Leonardo had created. Homemade ballista Using videos is a great way to understand certain mechanics and how inventions were built at the time. What I love about these models is that they are real hands on project ideas which help the student understand a working model and realize just how clever Leonardo da vinci was. I really like these Leonardo Art Projects for Kids - from happyhomeschoolnest. Here you will enjoy fun activities to learn about Leonardo - including making your own egg tempera. Print Making - Project Ideas from the Gutenberg Press Learning about Gutenberg and Printing While studying the amazing printing press, we used simple idea of printing onto pillow cases. We used potatoes and cut out shapes, then dipped them into paint and printed them in different patterns onto our pillow cases. Of course, you can print anything and you can print using a range of items - shapes, blocks of wood, letters, shoes, hand prints, string.. Renaissance Scientists At this time, you could also create a model of the planets - according to Copernicus and Ptolemy. Ptolemy, an Egyptian who lived nearly years before Copernicus, created a model of the universe with the Earth at the center. What a wonderful experience it is to read and write about it - but then also to visit it, which is what my eldest son was able to do a few years ago - and we could do it in ! Check out the way that the Brilliant Brunellschi created this amazing dome! Despite the title of this video - Brunellschi is not an amateur! Each of their kits include: It is perfect for preschoolers, elementary students, and young middle school students. Great music put to words to help you remember. It certainly has been helpful to our family. Notebooking Ideas for Renaissance and Reformation For those who enjoy making notebooks or lapbooks as a part of a history project idea - you will love the notebooking pages collection below. Using these is an easy way for your children to create a memory by recording what they have learned on an appropriate notebook page. You can add this to a poster or incorporate it into a lapbook. This selection includes explorers, famous composers, and Book of the Century timeline pages. It is an ideal way to combine the love of reading exciting living books with writing narrations about the characters and historical events. Click on the image for more information on Renaissance Notebooking Pages.

Hands on History Project Ideas when studying the Renaissance and Reformation. Studying the Renaissance and the Reformation in our homeschool has easily lent itself to incorporating numerous history project ideas.

This stormy, often brutal, conflict separated the Christians of Western Europe into Protestants and Catholics. So far-reaching were the results of the separation that the Reformation has been called a turning point in history. From the diversity of those interests arose new political, social, and economic problems and beliefs. However, despite General Councils called to impose reforms, disputes and lax practices had grown up within the church. Churchmen criticized the administration of the church and began to doubt some of its teachings. For example, the church insisted that it alone had the authority to interpret the meaning of the Bible for the people. As early as the 14th century, however, John Wycliffe, an English priest and teacher at Oxford University, declared that people had the right to read the Bible and interpret it for themselves. Despite protests by the church, followers of Wycliffe translated the Bible from Latin into English in and carried copies throughout the countryside. For some years he had protested that some of the clergy were selling indulgences temporal pardons of sins without making clear that people must also be sincerely repentant for those sins. He especially attacked the monk Johann Tetzel for deceiving the people. In the angry Luther wrote a list of 95 theses against indulgences and nailed them to the door of the church in Wittenberg. Luther developed new ideas opposed to the church. He rejected the authority of the pope and--like Wycliffe and Hus before him--set up the Bible as the sole source of Christian truth. He denied that priests had any power that laymen did not have. He declared that the vows taken by monks and nuns were not binding and that monasteries should be abolished. He rejected the celibacy of the clergy. Charles V, the Holy Roman emperor, ordered him to recant in Luther declared he would not do so until he was "convinced by the testimony of the Scriptures. Johannes Reuchlin of Heidelberg enlarged the field of ideas by fostering the study of Hebrew and Greek. Knowledge of these ancient languages enabled people to read the Bible in its original forms. Erasmus of Rotterdam, the great Dutch forerunner of Luther, spurred the study of the early church through his printed editions of the Greek New Testament and writings of the church fathers. In England John Colet worked for reform within the church. The uneasy political situation in Europe also helped to extend the religious revolt because many local rulers wanted their independence from the emperor Charles V. Finally, many tradesmen and peasants were seeking more rights from rulers and landlords and resented the church because they believed that it favored their oppressors. Throughout Western Europe there was unrest. Widely different groups--from princes to peasants--hailed him as their own special leader. Gradually, however, they all saw that he was not working for any special group, and so by many of his followers had drifted away from him. By that time, however, the Reformation had spread beyond the control even of Luther. Memorable Events in the Reformation Although the Reformation swept through all Western Europe, the most dramatic events of this great religious revolt took place in Germany. It was in Wittenberg, Saxony, that Luther posted his list of propositions 95 theses in and burned the papal bull in A year later he was condemned by the Diet of Worms. Another great event in the Reformation occurred in , when the word Protestant was first used formally. In Germany the Diet of Speyer decreed that changes of religion must stop and that the authority of the Catholic church be restored. The Lutheran minority in the Diet signed a protest against that decree, however. But he needed their aid as he battled the Muslims who had advanced to the doors of Germany. Then he fought the Schmalkaldic War Although he defeated the Protestants, he could not turn back the movement of the Reformation. Peace treaties, however, followed the religious wars. The most important of these was the Peace of Augsburg in By that treaty Charles V was at last forced to grant to the ruler of each German state the right to choose Catholicism or Lutheranism. The Lutheran faith spread chiefly in northern Germany and in Scandinavia. The Swiss were influenced early by Huldrych Zwingli, but like the French and Dutch they drew their Protestantism from a movement led by John Calvin a generation later. From this grew the zealous work of John Knox, who brought Presbyterianism to Scotland. The introduction of Protestant doctrine in the Church of England, however, did not take place until , during the reign of Edward VI. The Catholic Counter-Reformation Catholic church

authorities underestimated the extent of the Reformation at first, considering it just another dissension or schism. Soon, however, they saw the movement spreading from one country to another. The church took action. From the Council of Trent issued decrees to correct abuses and to reaffirm ancient doctrines and traditions. The most vigorous program was set up by the Society of Jesus, commonly called the Jesuits. This order was started in by Ignatius of Loyola, a Spanish nobleman and soldier who had become a monk. The Jesuit order was sanctioned by the pope in 1540. A succession of able popes during the latter half of the 16th century followed the policy set in the Counter-Reformation. Their conscientious administrations removed much of the incentive to revolt. By the close of the 16th century the Roman Catholic church had regained the faith of the people in half of the lands it had lost to Protestantism. Europe was then divided between the two forms of Christianity along almost the same lines that exist today.

The Reformation Project is a Bible-based, Christian non-profit organization that seeks to reform church teaching on sexual orientation and gender identity. Read more below and visit our Statement of Faith to learn more about our beliefs.

As with all polities during the Reformation, authorities were increasingly concerned with ways to provide high-quality religious services and spread the Reformed message around the country. Unlike the dual university system south of the Border in England, there were five universities in early-modern Scotland: Using data collected in the early stages of the Mapping the Scottish Reformation project, we can tentatively reconstruct the impact of each of these institutions on the character of the Scottish ministry. The initial dataset was based on the research of Hew Scott in his multi-volume work the *Fasti Ecclesiae Scoticae*. We recorded the names of ministers, their respective parish appointments and, importantly, where they had been educated. The results represent the first visualisations of the Scottish ministry in any period. First, we mapped the ministry of the Presbytery of Edinburgh – made up of some of the smallest, but most prosperous, parishes in the country. Unsurprisingly, the town College of Edinburgh provided the greatest number of graduates for this area but St Andrews was not far behind. Only two ministers in the sample were educated outside of Scotland – one in Oxford and the other at the renowned Protestant seminary at Saumur. Entrants to the Ministry, Dalkeith Presbytery, We observe slightly different patterns when analysing the education of ministers in the more rural parishes of Dalkeith Presbytery to the south and south east of Edinburgh. It is quite clear from this sample that the usually poorer parishes around Dalkeith drew overwhelmingly from the local seminary in Edinburgh. Of the sixty-four ministers for whom Hew Scott collected such information, thirty eight were educated in Edinburgh and only sixteen from St Andrews. This means fifty-nine percent of the ministry of Dalkeith Presbytery was drawn from the graduate pool of University of Edinburgh. The figure may be much higher when considering that Scott was unable to track down information on the education on at least a third of the ministry of this area. Entrants to the Ministry, Biggar and Peebles Presbytery, Looking further south in the Synod region, the very rural parishes of Biggar and Peebles presbyteries show a different trend altogether. Here, the University of Edinburgh remained dominant in furnishing graduates for the ministry, but the University of Glasgow played a much greater role than elsewhere in Lothian and Tweeddale. Much of this was to do with the fact that Biggar Presbytery was erected in and effectively took possession of lands that had once been part of the neighbouring Synod of Glasgow and Ayr. This jurisdictional change opened up this part of the Synod of Lothian and Tweeddale to far greater influence from the University of Glasgow. On the other hand, parishes around Biggar and Peebles seemed to have had little desire or inclination to appoint graduates of the Aberdeen colleges with only two appearing in this dataset between and Interestingly, these two men were appointed to the neighbouring parishes of Traquair and Stobo. It is tempting to speculate how the patron obtained his connections with the schools in Aberdeen when no other parish in the region showed even a remote interest in alumni of the Aberdonian institutions. The most obvious conclusion one can draw from this data is that the Scottish university system was effectively churning out graduates to man the Scottish ministry. A selective search of the Clergy of the Church of England Database shows remarkably few Scottish ministers entering the English clergy. That very few graduates were drawn from universities elsewhere in Europe to serve in Scotland should not surprise us. Other conclusions must be more tentative. The early stages of MSR raise a great many questions for us to ponder. What was the personal role of patrons and neighbouring ministers? Did graduates from some institutions make a significant impact at key points – like the Covenanting Revolution of the mid-seventeenth century – only to fall away at other junctures? Did some schools fall out of fashion after the Restoration when any whiff of fanaticism was likely to be rebuffed? Did some parishes continue to carry a radical torch by appointing clerics from trusted sources? As such, there are a great many details that we do not have in this current dataset. For example, were graduates of one university more likely to be hounded out of office? Were ministers from the colleges in Aberdeen more suited to charges in the north east? What were the push and pull factors drawing ministers to certain areas or discouraging them to go elsewhere? Did these ministers marry local women? To answer these and other questions, our dataset

will shortly move onto assessing extant manuscript material “ adding details that Scott missed or thought unimportant.

Chapter 8 : The Reformation Project (@thereformationproject) Instagram photos and videos

*Matthew Vines is the founder and executive director of The Reformation Project, a non-profit organization dedicated to reforming church teaching on sexual orientation and gender identity. His book *God and the Gay Christian: The Biblical Case in Support of Same-Sex Relationships* is available now.*

Chapter 9 : About - Matthew Vines

Reformation, also called Protestant Reformation, the religious revolution that took place in the Western church in the 16th century. Its greatest leaders undoubtedly were Martin Luther and John Calvin.