

DOWNLOAD PDF THE PROTESTANT REFORMATION, BY GEORGE CROSS.

Chapter 1 : Characters of the Reformation

The Reformation (more fully the Protestant Reformation, or the European Reformation) was a schism in Western Christianity initiated by Martin Luther and continued by Huldrych Zwingli, John Calvin and other Protestant Reformers in 16th-century Europe.

The one world religion will exclude evangelical Christianity. Despite their differences, this league of religions will be most united in three particular areas: To foster the view that all religions in which they mistakenly include Christianity share the same God and are one in their ultimate ambitions. To create permanent world peace and justice through cooperation with a similarly-confederated form of world government e. Books, , , Chapter If it is to live, it must regain the knowledge it has lost, and again have its mystic and its occult teachings; it must again stand forth as an authoritative teacher of spiritual verities, clothed with the only authority worth anything, the authority of knowledge. If these teachings be regained, their influence will soon be seen in wider and deeper views of truth; dogmas, which now seem like mere shells and fetters, shall again be seen to partial presentments of fundamental realities. Pope Gregory the Greatâ€promoted Benedictine monasticism. His feast day is the day he became pope, September 3 [AD]. This was accomplished by the infiltration of the Church, for Gregory was part of that infiltration. Here, she says, is the key to all the convulsions and mysteries of the Middle Ages, and she asks the question: Men could only suggest that both popes should be persuaded to resign which they would not , or that a great council should be held, as long before at Nicea or Chalcedon. Canon law, however, would not recognize the possibility of such a council unless convened by the pope, and the fourteenth century canonists had worked out an extreme doctrine of the plenitude of papal power. The study by the twelfth century canonists at Bologna of the Digest and the Code had influenced the concept of papal sovereignty: Walter Ullmann, in his recent notable book on Medieval Papalism, quotes the fourteenth century papalists as asserting that the pope, in the fulness of his power, was beyond the reach of any mortal, emperor, king or any other. The Roman principle that the prince was above the law was translated to the ecclesiastical prince. All human and divine law was entrusted to him alone: They did so in tight association with countless princes and other representatives of the late medieval Establishment. Bankers were particularly welcome in their entourage. Charitable covers for raking in illicit funds were multiplied. Sees were left vacant or filled in ways that furthered the increase of gross curial muscle and wealth. Legal cases were painfully delayed so as to milk more loot from long-suffering plaintiffs and defendants. And, once again, all this was done in dangerous cahoots with locally important political and banker hacks. Bishoprics were assigned either to curial officialsâ€to provide, from their endowments, salaries the Papacy could not otherwise payâ€or to friends of political allies whose cooperative behavior needed to be rewarded. Since it was impossible for papal employees to leave their governmental positions in Avignon to tend to even one dioceseâ€much less the two or more often entrusted to their misuseâ€episcopal charges inevitably entailed the same absenteeism already practiced by the pope himself. This was the major reason why her scandals were so detested by orthodox believers. Anti-clericalism did not begin with Wycliffe or in England: It spread from the south French university of Montpellier, a great law school, which trained most of the anti-clerical courtiers and ministers of Philip IV He desired to put the clock back: He had no realisation that in destroying the institutions of the Church of his day he might be endangering the Christian religion itself John Wycliffe was born in and entered the political scene around , at the close of the Avignon Papacy and onset of the Great Schism. Wycliffe may have been an agent of the network of the secret societies that Henry Saint Clair had established on the British Isles. Indeed, the Order of the Knights of the Rosy Cross This is documented with a footnote: The high-level meeting between the fugitive Templars and the Avignon Pope reeks of collusion. On the website of The Bible Museum, Inc. For the next years, this was the source of much of the non-Catholic, evangelical Bible teaching through those centuries of the Dark and Middle Ages. In he was among the English delegates at a peace congress at Bruges. He may have been given this position because

of the spirited and patriotic behavior with which in the year he sought the interests of his country against the demands of the papacy. It seems he had a reputation as a patriot and reformer; this suggests the answer to the question how he came to his reformatory ideas. The name Culdee comes from Chaldee, Chaldeans pronounce the word Chaldee as Kaldee or Culdee, in the sense that it alludes to Abraham the Chaldee, who left his home, worldly wealth, kindred and idol making to find the Promised Land. Long before Luther nailed his theses to the door of Wittenberg Church in 1517, the Czechs had established their own national Protestant church with their own vernacular Bible and hymn book. In or and perhaps as early as 1380, Czech students studying at Oxford brought back to Prague the writings of John Wyclif. In particular, he took up the belief that, in true remembrance of the Last Supper, the Communion, or Eucharist, should be given in both kinds—"bread and wine. Between 1400 and the Bethlehem Chapel in the Old Town district of Prague was regularly packed, standing room only, with people eager to hear him expound on the Bible in their own Czech tongue. Hus was outraged and was promptly excommunicated for his protest. Outlawed from Prague, Hus wandered about the countryside preaching and spreading Reformation ideas throughout the country. In 1418 the Council of Constance invited him to explain his views and promised him safe conduct. It was a trap: It was his birthday he was just forty-three years old. Jan Hus began, and Comenius continued, even in exile, the reformed group that came to be called the *Unitas Fratrum* the Unity of Brethren, also now known as the Moravian Church, which still exists with a worldwide following. Its formation was formalized in 1463, and it is the oldest of all Protestant churches, with its own hymn book and Czech-language Bible. However strange the reputation of Prague in the time of Rudolph it was yet a relatively tolerant city. The Bohemian church, founded by John Huss, was the first of the reformed churches of Europe. Prague under Rudolph was a Renaissance city, full of Renaissance influences as they had developed in Eastern Europe, a melting pot of ideas, mysteriously exciting in its potentiality for new developments. Catholicism was under siege by a new and troublesome adversary—the Reformation. In one fell swoop, the Christian world was cleft in twain. No longer would Rome be able to raise great armies from its subject nations to crush heresies wherever the Papal finger pointed. There was no longer just one big boy on the block. Another had moved in. But this is not all. Let us now explain how we have gone further in our work, to hasten the ruin of the Catholic Church, and how we have penetrated into her most intimate circles, and brought even some of her Clergy to become pioneers of our cause. Let me explain how this has been done. We have thus followed the advice of our Prince of the Jews who so wisely said: Many of them have betrayed us! But, on the other hand, others have kept their promise and honoured their word. Thus the counsel of our Elders has proved successful. Among the many classed as heretics by the Roman church, some were distinctly heretical even by our more exacting definition. Although Servetus had denied the preexistence of Christ, he acknowledge his divinity as the natural Son of God and died with a prayer to Jesus on his lips. The Socini were far more rationalistic and critical. Jesus was a true man — otherwise he would not have been able to die — and as man he could not have been God. The reversion to this line of argument makes it look as though the theological struggles of the first five centuries of Christianity were all for naught. This collapse of centuries of laborious theological work within less than half a century of the outbreak of the Reformation is alarming to those of us who believe that the Reformation was a necessary corrective to the doctrinal as well as moral failings of medieval Christianity. It gives substance to the traditional Catholic charge that the Reformation principles of Scripture alone and private interpretation open the floodgates to theological chaos. It is also possible, and in fact to some extent it is even evident, that much of this rationalistic skepticism, criticism and unbelief was active in pre-Reformation Catholicism. Graham, , , pp. We are the supreme Masters of Peace and War. Calvin was one of our Children; he was of Jewish descent, and was entrusted by Jewish authority and encouraged with Jewish finance to draft his scheme in the Reformation. But unfortunately he discovered the deception, and became a threat to us, so we disposed of him as we have so many others who dare to oppose us.

DOWNLOAD PDF THE PROTESTANT REFORMATION, BY GEORGE CROSS.

Chapter 2 : Saint John of the Cross - Renaissance and Reformation - Oxford Bibliographies

Question: "What was the Protestant Reformation?" Answer: The Protestant Reformation was a widespread theological revolt in Europe against the abuses and totalitarian control of the Roman Catholic Church. Reformers such as Martin Luther in Germany, Ulrich Zwingli in Switzerland, and John Calvin in.

Wettin lands after the Treaty of Leipzig These borders changed after the Capitulation of Wittenberg The county was a small territory geographically located near the Electorate of Saxony to which it was eventually mediatised in ; the county was included in the Upper Saxon Circle. Luther was baptized the next morning on the feast day of St. His family moved to Mansfeld in , where his father was a leaseholder of copper mines and smelters [14] and served as one of four citizen representatives on the local council. Hans Luther was chosen a town councilor in He sent Martin to Latin schools in Mansfeld, then Magdeburg in , where he attended a school operated by a lay group called the Brethren of the Common Life , and Eisenach in Luther later compared his education there to purgatory and hell. Human beings could learn about God only through divine revelation , he believed, and Scripture therefore became increasingly important to him. Later telling his father he was terrified of death and divine judgment, he cried out, "Help! Saint Anna , I will become a monk! He left law school, sold his books, and entered St. Luther himself seemed saddened by the move. Those who attended a farewell supper walked him to the door of the Black Cloister. Luther dedicated himself to the Augustinian order, devoting himself to fasting , long hours in prayer , pilgrimage , and frequent confession. He said, "I lost touch with Christ the Savior and Comforter, and made of him the jailer and hangman of my poor soul. He taught that true repentance does not involve self-inflicted penances and punishments but rather a change of heart. In , von Staupitz, first dean of the newly founded University of Wittenberg , sent for Luther, to teach theology. He was made provincial vicar of Saxony and Thuringia by his religious order in This meant he was to visit and oversee each of eleven monasteries in his province. The Latin inscription above informs the reader that the original door was destroyed by a fire, and that in , King Frederick William IV of Prussia ordered a replacement be made. In , Johann Tetzel , a Dominican friar and papal commissioner for indulgences , was sent to Germany by the Roman Catholic Church to sell indulgences to raise money in order to rebuild St. Albrecht obtained permission from Pope Leo X to conduct the sale of a special plenary indulgence i. On 31 October , Luther wrote to his bishop, Albrecht von Brandenburg, protesting the sale of indulgences. He enclosed in his letter a copy of his "Disputation of Martin Luther on the Power and Efficacy of Indulgences", which came to be known as the Ninety-five Theses. Hans Hillerbrand writes that Luther had no intention of confronting the church, but saw his disputation as a scholarly objection to church practices, and the tone of the writing is accordingly "searching, rather than doctrinaire. Peter with the money of poor believers rather than with his own money? Christians, he said, must not slacken in following Christ on account of such false assurances. Students thronged to Wittenberg to hear Luther speak. He published a short commentary on Galatians and his Work on the Psalms. Justification by faith alone Main article: Sola fide "Luther at Erfurt", which depicts Martin Luther discovering the doctrine of sola fide. Painting by Joseph Noel Paton , From to , Luther lectured on the Psalms, and on the books of Hebrews, Romans, and Galatians. As he studied these portions of the Bible, he came to view the use of terms such as penance and righteousness by the Catholic Church in new ways. He became convinced that the church was corrupt in its ways and had lost sight of what he saw as several of the central truths of Christianity. This teaching by Luther was clearly expressed in his publication On the Bondage of the Will , which was written in response to On Free Will by Desiderius Erasmus Luther based his position on predestination on St. Against the teaching of his day that the righteous acts of believers are performed in cooperation with God, Luther wrote that Christians receive such righteousness entirely from outside themselves; that righteousness not only comes from Christ but actually is the righteousness of Christ, imputed to Christians rather than infused into them through faith. The first and chief article is this: Jesus Christ, our God and Lord, died for our sins and was raised again for our justification

Romans 3: He alone is the Lamb of God who takes away the sins of the world John 1: All have sinned and are justified freely, without their own works and merits, by His grace, through the redemption that is in Christ Jesus, in His blood Romans 3: This is necessary to believe. This cannot be otherwise acquired or grasped by any work, law or merit. Therefore, it is clear and certain that this faith alone justifies us Nothing of this article can be yielded or surrendered, even though heaven and earth and everything else falls Mark His railing against the sale of indulgences was based on it. He had the theses checked for heresy and in December forwarded them to Rome. First, the Dominican theologian Sylvester Mazzolini drafted a heresy case against Luther, whom Leo then summoned to Rome. In January , at Altenburg in Saxony, the papal nuncio Karl von Miltitz adopted a more conciliatory approach. Luther made certain concessions to the Saxon, who was a relative of the Elector, and promised to remain silent if his opponents did. That autumn, Johann Eck proclaimed the bull in Meissen and other towns. Karl von Miltitz , a papal nuncio , attempted to broker a solution, but Luther, who had sent the Pope a copy of *On the Freedom of a Christian* in October, publicly set fire to the bull and decretals at Wittenberg on 10 December , [64] an act he defended in *Why the Pope and his Recent Book are Burned and Assertions Concerning All Articles*. The enforcement of the ban on the Ninety-five Theses fell to the secular authorities. On 18 April , Luther appeared as ordered before the Diet of Worms. This was a general assembly of the estates of the Holy Roman Empire that took place in Worms , a town on the Rhine. Johann Eck , speaking on behalf of the Empire as assistant of the Archbishop of Trier , presented Luther with copies of his writings laid out on a table and asked him if the books were his, and whether he stood by their contents. Luther confirmed he was their author, but requested time to think about the answer to the second question. He prayed, consulted friends, and gave his response the next day: Unless I am convinced by the testimony of the Scriptures or by clear reason for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves , I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, since it is neither safe nor right to go against conscience. May God help me. His statue is surrounded by the figures of his lay protectors and earlier Church reformers including John Wycliffe, Jan Hus and Girolamo Savonarola. Eck informed Luther that he was acting like a heretic: The Bible itself is the arsenal whence each innovator has drawn his deceptive arguments. It was with Biblical texts that Pelagius and Arius maintained their doctrines. Arius, for instance, found the negation of the eternity of the Wordâ€”an eternity which you admit, in this verse of the New Testamentâ€”Joseph knew not his wife till she had brought forth her first-born son; and he said, in the same way that you say, that this passage enchained him. When the fathers of the Council of Constance condemned this proposition of John Huss â€”The church of Jesus Christ is only the community of the elect, they condemned an error; for the church, like a good mother, embraces within her arms all who bear the name of Christian, all who are called to enjoy the celestial beatitude. He is sometimes also quoted as saying: I can do no other". Recent scholars consider the evidence for these words to be unreliable, since they were inserted before "May God help me" only in later versions of the speech and not recorded in witness accounts of the proceedings. The Emperor presented the final draft of the Edict of Worms on 25 May , declaring Luther an outlaw , banning his literature, and requiring his arrest: It permitted anyone to kill Luther without legal consequence. Frederick III had him intercepted on his way home in the forest near Wittenberg by masked horsemen impersonating highway robbers. They escorted Luther to the security of the Wartburg Castle at Eisenach. These included a renewed attack on Archbishop Albrecht of Mainz , whom he shamed into halting the sale of indulgences in his episcopates, [73] and a "Refutation of the Argument of Latomus," in which he expounded the principle of justification to Jacobus Latomus , an orthodox theologian from Louvain. On 1 August , Luther wrote to Melancthon on the same theme: We will commit sins while we are here, for this life is not a place where justice resides. In *On the Abrogation of the Private Mass*, he condemned as idolatry the idea that the mass is a sacrifice, asserting instead that it is a gift, to be received with thanksgiving by the whole congregation. He assured monks and nuns that they could break their vows without sin, because vows were an illegitimate and vain attempt to win salvation. His main interest was centered on

DOWNLOAD PDF THE PROTESTANT REFORMATION, BY GEORGE CROSS.

the prophecy of the Little Horn in Daniel 8: The antichrist of 2 Thessalonians 2 was identified as the power of the Papacy. So too was the Little Horn of Daniel 7, coming up among the divisions of Rome, explicitly applied. Andreas Karlstadt , supported by the ex-Augustinian Gabriel Zwilling , embarked on a radical programme of reform there in June , exceeding anything envisaged by Luther. The reforms provoked disturbances, including a revolt by the Augustinian friars against their prior, the smashing of statues and images in churches, and denunciations of the magistracy. Luther secretly returned to Wittenberg on 6 March He wrote to the Elector: He sits with folded arms behind the fire of hell, and says with malignant looks and frightful grin: Let them go on; I shall reap the benefit. I delight in it. After the sixth sermon, the Wittenberg jurist Jerome Schurf wrote to the elector: His words, through divine mercy, are bringing back every day misguided people into the way of the truth. By working alongside the authorities to restore public order, he signalled his reinvention as a conservative force within the Reformation. Despite his victory in Wittenberg, Luther was unable to stifle radicalism further afield. There had been revolts by the peasantry on a smaller scale since the 15th century.

Chapter 3 : Why Do Protestants Not Have Jesus on the Cross? | Synonym

The Reformation began when a German named Martin Luther criticised the power and practices of the Catholic Church. In he listed 95 grievances against the Catholic Church and nailed them to the door of the church in Wittenburg.

He collaborated with St. His poetic output is relatively small: He began composing poems during an eight-month period of solitary confinement in Toledo, imposed on him by unreformed members of the Order, and he completed them in the years immediately following his escape, when he also produced commentaries on the three lira poems. It is these commentaries, published only after his death, which embody his teaching, much of which derives from his own experience as a spiritual director. He was beatified in , canonized in , and declared a Doctor of the Church in Interest in both his poetic and his prose works has increased notably in the last one hundred years and has attracted the attention of literary scholars, theologians, philosophers, psychologists, and writers on spirituality, from within and beyond Christianity. Many articles and books appeared during the years surrounding the quatercentenary of his death in General Overviews Most overviews give an account of the life of St. John, as well as of his poetry and his prose works, with varying degrees of emphasis and detail. The first half of the English-language study Peers is devoted to the life of St. He offers his own interpretation of the poetry, which is often illuminating, whereas he has hardly anything to say about the prose works. Tavad aims to bridge the gap between the poetry and the prose and treats them together under various characteristic themes in both. Cummins stresses St. Dombrowski takes a more controversial approach, arguing that the contemplative life as a critique of materialism is even more relevant now than in St. If the collected articles in Pacho do not give a single overview, taken together they offer individual snapshots of the state of scholarship on virtually every aspect of the subject. Always working from the original Spanish and incorporating the most recent scholarship, the author analyzes each of the poems and the commentaries in detail as well as assessing their significance. John of the Cross: His Life and Poetry. Cambridge University Press, John late in life, following the success of earlier works that brought Spanish literature to the attention of the English-speaking public. Includes an English translation of the poetry by Lynda Nicholson. John of the Cross. Goes through the commentaries to bring out the essential insights of each. State University of New York Press, John; sees the contemplative life as a form of involvement in the life of the world, not an escape from it. Explains the significance of concepts such as appetite, detachment, and solitude. John is inclusive in his view of gendered language and a panentheist in his view of nature. Covers a very wide range of topics, from textual and literary history to biblical and doctrinal studies. A Study of St. The first part is a biographical study, the second an exploration of what St. Covers historical, literary, and doctrinal studies and provides full introductions to the poetry, the short works, and each of the prose treatises. Poetry and Contemplation in St. Ohio University Press, Particularly interesting on the place of faith and love in the mystical journey and the centrality of the Trinity in St. Songs in the Night. John, including his reception in the English-speaking world, the major influences on his thinking and writing, literary analysis of all his poems, an exposition and analysis of his commentaries, and an appraisal of the significance of his spiritual teaching. Users without a subscription are not able to see the full content on this page. Please subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For more information or to contact an Oxford Sales Representative click here.

Chapter 4 : A Protestant Liberal Perspective on Protestant Orthodoxy | Sacra Pagina

This year marks the 500th anniversary of the beginning of the Protestant Reformation, symbolically inaugurated by Martin Luther's 95 Theses in 1517. There are many events scheduled in Europe and America to commemorate the Reformation. [It is the theme of The Gospel Coalition's national.

What was the Protestant Reformation? The Protestant Reformation was a widespread theological revolt in Europe against the abuses and totalitarian control of the Roman Catholic Church. Reformers such as Martin Luther in Germany, Ulrich Zwingli in Switzerland, and John Calvin in France protested various unbiblical practices of the Catholic Church and promoted a return to sound biblical doctrine. As a background to the history of Protestantism and the Reformation, it is important to understand the Catholic claim of apostolic succession. This doctrine says that the line of Roman Catholic popes extends through the centuries all the way from the apostle Peter to the current pope. This unbroken chain of authority makes the Roman Catholic Church the only true church and gives the pope preeminence over all churches everywhere. Because of their belief in apostolic succession and the infallibility of the pope when speaking *ex cathedra*, Catholics place church teaching and tradition on a level equal to Scripture itself. This is one of the major differences between Roman Catholics and Protestants and was one of the foundational issues leading to the Protestant Reformation. Even prior to the Protestant Reformation, there were pockets of resistance to some of the unbiblical practices of the Roman Catholic Church, yet they were relatively small and isolated. The Lollards, the Waldensians, and the Petrobrusians all took a stand against certain Catholic doctrines. Before Luther ever picked up a hammer and headed to Chapel Church, there were men who had stood up for reform and the true gospel. Among them were John Wycliffe, an English theologian and Oxford professor who was condemned as a heretic in 1383; Jan Hus, a priest from Bohemia who was burned at the stake in 1415 for his opposition to the Church of Rome; and Girolamo Savonarola, an Italian friar who was hanged and burned in 1498. The opposition to the false teaching of the Roman Catholic Church came to a head in the sixteenth century when Luther, a Roman Catholic monk, challenged the authority of the pope and, in particular, the selling of indulgences. Rather than heed the call to reform, the Roman Catholic Church dug in its heels and sought to silence the Reformers. Eventually, new churches emerged from the Reformation, forming four major divisions of Protestantism: At the heart of the Protestant Reformation lay four basic questions: How is a person saved? Where does religious authority lie? What is the church? What is the essence of Christian living? These five essential points of biblical doctrine clearly separate Protestantism from Roman Catholicism. The Reformers resisted the demands placed on them to recant these doctrines, even to the point of death. The five essential doctrines of the Protestant Reformation are as follows: Scripture and Scripture alone is the standard by which all teachings and traditions of the church must be measured. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. This grace is the supernatural work of the Holy Spirit who brings us to Christ by releasing us from our bondage to sin and raising us from spiritual death to spiritual life. As Christians we must magnify Him always and live our lives in His presence, under His authority, and for His glory. These five important doctrines are the reason for the Protestant Reformation. The Five Solas are just as important today in evaluating a church and its teachings as they were in the sixteenth century.

Chapter 5 : The Protestant Reformation (3)

nature of the "reformation," including such ancillary developments as the witch hunt, martyrdom and persecution, education and the family. Though this class emphasizes historical context and historiographical interpretation, it also.

Faith and Good Works: Are Both Necessary for Salvation? If Luther and the Catholic church had been able to agree on "Christianity," it could have laid a foundation for even broader reform in the church. And it could have led to important discussions about other matters of doctrine as well. Obviously, that is not how it played out. And then there is the way the Protestants chose to address doctrinal differences among themselves. The leading Protestant reformers attended the Marburg Colloquy in 1527. While all the reformers at Marburg believed "the sacrament of the altar is a sacrament of the true body and blood of Jesus Christ," the 15th article went on to say: What might that approach have done to promote unity among Protestants at such a critical transitional period in history? After all, the Bible clearly teaches: Do you not realize that Christ Jesus is in you - unless, of course, you fail the test? Thankfully, Jesus is alive and well on the inside of each believer. History of course tells us that it played out differently. And a boatload of Christian denominations have sprung up ever since as theologians often seem mesmerized by doctrinal and denominational differences on secondary matters of Scripture. Believers trust Jesus as Savior, and follow Christ as Lord. And over the past years, the truth of the Gospel has not lost any of its power. Christians worship and follow Christ, who is far above any earthly theologian or church leader. Who after all is Luther, or Calvin, or Zwingli? As the apostle Paul wrote, "Are you not acting like mere men? For when one says, "I follow Paul," and another, "I follow Apollos," are you not mere men? What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe. Instead, the focus will be on your connection to Christ, or lack thereof. Jesus said, "I am the good shepherd; I know my sheep and my sheep know me. Faith without works is dead, and a soul without faith is dead. Are you trusting Christ as your Savior from sin, and are you walking in the light as you follow Jesus the King? If you are not walking in the light, then you remain in darkness. Scripture declares, "If we claim to have fellowship with Him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus, His Son, purifies us from all sin. Do you know Jesus, and are you following Him today as one of His disciples? Everything else pales in comparison, even now years after Luther nailed his theses to the door in Wittenberg. A far more important door became available some years before Luther and Calvin arrived on the scene. Jesus said, "I am the door; whoever enters through me will be saved. The Holy Spirit was once again promoting the perfect message of the Gospel through imperfect messengers. And the rest, as they say, is history. He is a regular contributor to The Christian Post.

DOWNLOAD PDF THE PROTESTANT REFORMATION, BY GEORGE CROSS.

Chapter 6 : Reformation - Wikipedia

To mark the 500th anniversary of the start of the Protestant Reformation in Europe, a special concert will be held on October 18th, 8 pm, in l'Auditori, Barcelona.

See a man of middle stature, with a voice that combined sharpness in the enunciation of syllables and words, and softness in tone. He spoke neither too quickly nor too slowly, but at an even pace, without hesitation and very clearly. Nor do the notes give any indication of a deep spiritual struggle, which Luther in later years associated with this period in his life. Irritated by Johann Tetzel, a Dominican friar who was reported to have preached to the faithful that the purchase of a letter of indulgence entailed the forgiveness of sins, Luther drafted a set of propositions for the purpose of conducting an academic debate on indulgences at the university in Wittenberg. Meanwhile, it began to be circulated in Germany, together with some explanatory publications by Luther. Johann Tetzel, engraving by N. Bruhl after a contemporary portrait. Thesis 86, for example, asks, Why does not the pope, whose wealth today is greater than the wealth of the richest Crassus, build the basilica of St. Peter with his own money rather than with the money of poor believers? Scholars have disagreed about how early Luther began to formulate the theological positions that eventually caused him to part ways with the church. If he had done so by the fall of 1517, then the Ninety-five Theses must be viewed as the first "albeit hesitant" manifesto of a new theology. Indeed, his conversion to a new understanding of the gospel was heavily influenced by the controversy, according to this view. By the end of 1517, according to most scholars, Luther had reached a new understanding of the pivotal Christian notion of salvation, or reconciliation with God. Over the centuries, the church had conceived the means of salvation in a variety of ways, but common to all of them was the idea that salvation is jointly effected by humans and by God "by humans through marshalling their will to do good works and thereby to please God and by God through his offer of forgiving grace. Luther broke dramatically with this tradition by asserting that humans can contribute nothing to their salvation: While meditating on The Letter of Paul to the Romans 1: After his territorial ruler, the elector Frederick III of Saxony, intervened on his behalf, Luther was summoned instead to the southern German city of Augsburg, where an imperial Diet was in session. The papacy had a vital interest in the outcome of this election. Against these larger political issues, the case of the Wittenberg professor paled in importance. Thomas Aquinas, and one of the most learned men in the Roman Curia. Cajetan had taken his assignment seriously and was thus well prepared for his interrogation of Luther. Once the two men met, their fundamental differences quickly became apparent. After three days of discussion October 12, 1520, Cajetan advised Luther that further conversations were useless unless he was willing to recant. Luther immediately fled Augsburg and returned to Wittenberg, where he issued an appeal for a general council of the church to hear his case. Luther had reason to be nervous. Papal instructions from August had empowered Cajetan to have Luther apprehended and brought to Rome for further examination. Well aware that he was the cause of the controversy and that in Cum postquam his doctrines had been condemned by the pope himself, Luther agreed to refrain from participating in the public debate. Others, however, promptly took his place, sounding the knell of reform in both church and society. The controversy was drawing participants from wider circles and addressing broader and weightier theological issues, the most important of which was the question of the authority of the church and the pope. Eventually, a bitter dispute between Andreas Bodenstein von Carlstadt, a colleague of Luther at Wittenberg, and Johann Eck, a theologian from Ingolstadt and an able defender of the church, drew Luther back into the fray. Because the entire controversy was still considered an academic matter, Eck, Carlstadt, and Luther agreed to a public debate, which took place in Leipzig in June. The setting was hardly a friendly one for Luther and Carlstadt, because Duke George of Saxony had already established himself as a staunch defender of the church. Upon hearing the sermon of the opening ceremony, which exhorted the participants to adhere to the truth in their debating, George remarked that he had not realized that theologians were so godless as to need such preaching. The initial debate between Eck and Carlstadt covered extensive theological ground

but was listless. This was a conclusion calculated to shock the audience at Leipzig, whose university had been founded in the previous century by refugees from the Hussite-dominated University of Prague. Martin Luther and Jan Hus distributing the sacramental bread and wine to the elector of Saxony and his family. Woodcut by an unknown artist. Courtesy of the Lutherhalle, Wittenberg Excommunication Meanwhile, after a delay caused by the election of the new German emperor, the formal ecclesiastical proceedings against Luther were revived in the fall of 1520. Luther was given 60 days upon receiving the bull to recant and another 60 days to report his recantation to Rome. At first Luther believed that the story of the bull was a malicious rumour spread by Eck. When the reality of his condemnation became clear, however, he responded belligerently in a tract titled *Against the Execrable Bull of the Antichrist*. Upon the expiration of the day period stipulated in the bull, on December 10, 1520, Luther cancelled his classes, marched to a bonfire started by his students outside one of the city gates, and threw a copy of the bull into the fire. Luther, Martin Luther burning the papal bull that in 1520 condemned his various writings. Martin Luther was formally declared a heretic. Ordinarily, those condemned as heretics were apprehended by an authority of the secular government and put to death by burning. The new German king and Holy Roman emperor, Charles V, had agreed as a condition of his election that no German would be convicted without a proper hearing; many, including Luther himself, were convinced that Luther had not been granted this right. Others noted various formal deficiencies in *Exsurge Domine*, including the fact that it did not correctly quote Luther and that one of the sentences it condemned was actually written by another author. A proposal was therefore circulated that Luther should be given a formal hearing when the imperial Diet convened in Worms later in the spring. His position was clear: The Diet could do nothing other than endorse the ecclesiastical verdict and bring the heretic to his deserved judgment. If Luther recanted, the problem of his heresy would be removed; if he did not, the estates could no longer refuse to endorse formal action against him. He was informed that he had been called to the meeting to acknowledge as his own the books that had been published in his name and to repudiate them. He briefly acknowledged the books but requested time to ponder his second answer, which was granted. The following day Luther admitted that he had used inappropriate language but declared that he could not and would not recant the substance of his writings. He refused to repudiate his works unless convinced of error by Scripture or by reason. Otherwise, he stated, his conscience was bound by the Word of God. I can do no other. Drboisclair Following his appearance, Luther participated in intense discussions involving representatives of the emperor, Alessandro, and the Saxon elector Frederick. Although every effort was made to induce Luther to recant, in the end the discussions failed over his refusal to repudiate a single sentence from the 41 cited in the papal bull. But behind that stood the charge that Luther, a single individual, presumed to challenge 1,000 years of Christian theological consensus. The Diet then officially adjourned. On May 25, after the elector Joachim Brandenburg assured the emperor of the support of the few rulers who remained in Worms, Charles signed the edict against Luther. Thus, the *causa Lutheri* was considered closed. It was enormously important, however, that doubts about the propriety of the edict were voiced at once. During his stay in the Wartburg, Luther began work on what proved to be one of his foremost achievements—the translation of the New Testament into the German vernacular. This task was an obvious ramification of his insistence that the Bible alone is the source of Christian truth and his related belief that everyone is capable of understanding the biblical message. The precedent he set was followed by other scholars, whose work made the Bible widely available in the vernacular and contributed significantly to the emergence of national languages. Although Roman Catholic rulers sought determinedly to suppress Luther and his followers, within two years it had become obvious that the movement for reform was too strong. By March 1521, when Luther returned to Wittenberg, the effort to put reform into practice had generated riots and popular protests that threatened to undermine law and order. He did not believe that change should occur hurriedly. This is not to say that he did not play a crucial role in the continuing course of events—for he did. Nor is this to say that his influence may not be discerned after 400 years—for it can. After the Edict of Worms, however, the cause of reform, of whatever sort, became a legal and political struggle rather than a theological one. The crucial decisions were now made in the halls of government and not in the studies

of the theologians. Luther wrote two responsesâ€”Admonition to Peace Concerning the Twelve Articles of the Peasants, which expressed sympathy for the peasants, and Against the Murderous and Robbing Hordes of the Peasants, which vehemently denounced them. Both works represented a shift away from his earlier vision of reform as encompassing societal as well as religious issues. Luther faced other challenges in the mid-1500s. His literary feud with the great Dutch humanist Desiderius Erasmus came to an unfortunate conclusion when the two failed to find common ground. Their theological dispute concerned the issue of whether humans were free to contribute to and participate in their own salvation. Accordingly, Zwingli held that Jesus was spiritually but not physically present in the communion host, whereas Luther taught that Jesus was really and bodily present. The theological disagreement was initially pursued by several southern German reformers, such as Johannes Brenz, but after Luther and Zwingli confronted each other directly, with increasing rancor and vehemence, particularly from Luther. Thus, the reform movement became a house that was publicly divided. In the view of some, notably Landgrave Philip of Hesse, this division had serious political implications. There was no doubt that the emperor and the princes of the Catholic territories were determined to suppress the new Lutheran heresy, if necessary by force. The disagreement over communion precluded one strategy of dealing with this ominous Catholic threat, namely by establishing a united Protestant political and military front. When Philip first entertained the notion of a colloquy between Zwingli, Luther, and a number of other reformers, he was prompted by his desire to create the basis of a Protestant political alliance. Luther was initially reluctant and had to be persuaded to attend the meeting, which was held in Marburg on October 1â€”4, see Marburg, Colloquy of. From the outset Luther made it clear that he would not change his views: In the end the two sides managed to fashion a contorted agreement, but the deep division within Protestantism remained. On June 13, 1526, Luther married Katherine of Bora, a former nun. Katherine had fled her convent together with eight other nuns and was staying in the house of the Wittenberg town secretary. While the other nuns soon returned to their families or married, Katherine remained without support. Luther was likewise at the time the only remaining resident in what had been the Augustinian monastery in Wittenberg; the other monks had either thrown off the habit or moved to a staunchly Catholic area. Understandably, he felt responsible for her plight, since it was his preaching that had prompted her to flee the convent. It is noteworthy that Luther was not the first of the reformers to marry. Katherine of Bora proved to be a splendid helpmate for Luther. The couple had five children: Johannes, Magdalene, Martin, Paul, and Margarete. Later years As a declared heretic and public outlaw, Luther was forced to stay out of the political and religious struggle over the enforcement of the Edict of Worms.

Chapter 7 : What was the Protestant Reformation?

It is also sufficient to show that the Protestant Reformation of the sixteenth century is not a relative matter but a radical return to the truth of Holy Scripture; and we should regard it as such, not only on Reformation Day, but always.

Reformation in France – Huguenots , Pierre Viret Martin Luther Mainstream Protestants generally trace their separation from the Roman Catholic Church to the 16th century , which is sometimes called the Magisterial Reformation because the movement received support from the magistrates, the ruling authorities as opposed to the Radical Reformation , which had no state sponsorship. As it was led by a majority of Bohemian nobles and recognized for a time by the Basel Compacts, this was the first Magisterial Reformation in Europe. To some degree, the protest can be explained by the events of the previous two centuries in Europe and particularly in Bohemia. These protests began in earnest when Martin Luther , an Augustinian monk shaved head and professor at the university of Wittenberg , called in for reopening of the debate on the sale of indulgences. Information was also widely disseminated in manuscript form, as well as by cheap prints and woodcuts amongst the poorer sections of society. The Reformation foundations engaged with Augustinianism. Both Luther and Calvin thought along lines linked with the theological teachings of Augustine of Hippo. The Augustinianism of the Reformers struggled against Pelagianism , a heresy that they perceived in the Catholic church of their day. Ulrich Zwingli Parallel to events in Germany, a movement began in Switzerland under the leadership of Huldrych Zwingli. These two movements quickly agreed on most issues, as the recently introduced printing press spread ideas rapidly from place to place, but some unresolved differences kept them separate. Some followers of Zwingli believed that the Reformation was too conservative, and moved independently toward more radical positions, some of which survive among modern day Anabaptists. Other Protestant movements grew up along lines of mysticism or humanism cf. Erasmus , sometimes breaking from Rome or from the Protestants, or forming outside of the churches. After this first stage of the Reformation, following the excommunication of Luther and condemnation of the Reformation by the Pope, the work and writings of John Calvin were influential in establishing a loose consensus among various groups in Switzerland, Scotland see Scottish Reformation , Hungary, Germany and elsewhere. However, religious changes in the English national church proceeded more conservatively than elsewhere in Europe. Reformers in the Church of England alternated, for centuries, between sympathies for catholic traditions and Protestantism, progressively forging a stable compromise between adherence to ancient tradition and Protestantism, which is now sometimes called the *via media*. Martin Luther, John Calvin, and Ulrich Zwingli are considered Magisterial Reformers because their reform movements were supported by ruling authorities or "magistrates. Zwingli and Calvin were supported by the city councils in Zurich and Geneva. This is made evident in the prominence of Luther, Calvin, and Zwingli as leaders of the reform movements in their respective areas of ministry. Because of their authority, they were often criticized by Radical Reformers as being too much like the Roman Popes. Erasmus and later figures like Luther and Zwingli would emerge from this debate and eventually contribute to the second major schism of Christendom. Unfortunately for the Church, the crisis of theology beginning with William of Ockham in the fourteenth century was occurring in conjunction with the new burgher discontent. Since the breakdown of the philosophical foundations of scholasticism , the new nominalism did not bode well for an institutional church legitimized as an intermediary between man and God. New thinking favored the notion that no religious doctrine can be supported by philosophical arguments, eroding the old alliance between reason and faith of the medieval period laid out by Thomas Aquinas. Erasmus The major individualistic reform movements that revolted against medieval scholasticism and the institutions that underpinned it were: God was now an unknowable absolute ruler, and religion would be more fervent and emotional. Thus, the ensuing revival of Augustinian theology, stating that man cannot be saved by his own efforts but only by the grace of God, would erode the legitimacy of the rigid institutions of the church meant to provide a channel for man to do good works and get into heaven. A revolt against Aristotelian logic,

it placed great emphasis on reforming individuals through eloquence as opposed to reason. The European Renaissance laid the foundation for the Northern humanists in its reinforcement of the traditional use of Latin as the great unifying cultural language. The polarization of the scholarly community in Germany over the Reuchlin affair, attacked by the elite clergy for his study of Hebrew and Jewish texts, brought Luther fully in line with the humanist educational reforms who favored academic freedom. At the same time, the impact of the Renaissance would soon backfire against Southern Europe, also ushering in an age of reform and a repudiation of much of medieval Latin tradition. Led by Erasmus, the humanists condemned various forms of corruption within the Church, forms of corruption that might not have been any more prevalent than during the medieval zenith of the church. Erasmus held that true religion was a matter of inward devotion rather than an outward symbol of ceremony and ritual. Going back to ancient texts, scriptures, from this viewpoint the greatest culmination of the ancient tradition, are the guides to life. Favoring moral reforms and de-emphasizing didactic ritual, Erasmus laid the groundwork for Luther. The great rise of the burghers, the desire to run their new businesses free of institutional barriers or outmoded cultural practices, contributed to the appeal of humanist individualism. To many, papal institutions were rigid, especially regarding their views on just price and usury. In the North burghers and monarchs were united in their frustration for not paying any taxes to the nation, but collecting taxes from subjects and sending the revenues disproportionately to the Pope in Italy. These trends heightened demands for significant reform and revitalization along with anticlericalism. New thinkers began noticing the divide between the priests and the flock. The clergy, for instance, were not always well-educated. Parish priests often did not know Latin and rural parishes often did not have great opportunities for theological education for many at the time. Due to its large landholdings and institutional rigidity, a rigidity to which the excessively large ranks of the clergy contributed, many bishops studied law, not theology, being relegated to the role of property managers trained in administration. In a sense, the campaign by Pope Leo X to raise funds to rebuild the St. Peter's Basilica, taking the revival of the Augustinian notion of salvation by faith alone to new levels, borrowed from the humanists the sense of individualism, that each man can be his own priest an attitude likely to find popular support considering the rapid rise of an educated urban middle class in the North, and that the only true authority is the Bible, echoing the reformist zeal of the Conciliar movement and opening up the debate once again on limiting the authority of the Pope. While his ideas called for the sharp redefinition of the dividing lines between the laity and the clergy, his ideas were still, by this point, reformist in nature. The Roman Catholic Church had for several centuries been the main purveyor in Europe of non-secular humanism: Thus, when Luther and the other reformers adopted the standard of sola scriptura, making the Bible the sole measure of theology, they made the Reformation a reaction against the humanism of that time. Previously, the Scriptures had been seen as the pinnacle of a hierarchy of sacred texts. The Protestants emphasized such concepts as salvation by "faith alone" not faith and good works or infused righteousness, "Scripture alone" the Bible as the sole rule of faith, rather than the Bible plus Tradition, "the priesthood of all believers" eschewing the special authority and power of the Roman Catholic sacramental priesthood, that all people are individually responsible for their status before God such that talk of mediation through any but Christ alone is unbiblical. Because they saw these teachings as stemming from the Bible, they encouraged publication of the Bible in the common language and universal education. Part of the revolt was an iconoclasm, seen in John Calvin and Huldrych Zwingli, but particularly amongst the radical reformers. The Reformation did not happen in a vacuum, as there were movements for centuries calling for a return to Biblical teachings, the most famous being from Wycliffe and John Huss. It is no surprise that their teachings were later found in the Reformation, as they imbibed from the same source. While it is true that there were calls for religious, doctrinal, and moral reformation within and without the institutional church for centuries, apparently it was the invention of the printing press which allowed quick broadcasting of ideas, the rise in nationalistic fervor, the increasing availability of the Bible to the public, and popular discontent at the moral corruption in the church to coalesce in support for a reformation as never before. But the spark that started the Reformation and keeps it going even today is the doctrinal issues brought

up by the Holy Bible. Radical Reformation Many unskilled laborers had been squeezed from the countryside into the cities and suffered from the over-crowding and high prices that can follow such a quick and voluminous influx of new citizens. Discontented and morally righteous, the lower classes embraced the most radical theological options opened up by the religious revolution and were ready to follow leaders rising within their ranks, who urged them to band together against immorality and decadence. The Drummer of Niklashausen and later the Anabaptist preachers railed against landowners who took control of increasing areas, kings centralizing control, and princes looking for increased tax revenues to fund their growing states. The Anabaptists and other radical leaders were condemned by the Lutherans and nationalistic Germans. Nearly every country in Europe saw a flare-up of failed peasant revolts motivated by religious concerns and executed according to religious doctrine. And while Luther rejected many of the Catholic sacraments, as well as salvation by grace alone through both faith and good works as opposed to the Protestant "faith alone" and indulgences, he firmly upheld the sacraments of Baptism and the Eucharist. Transubstantiation was most fully spelled out by the medieval scholastics, who agreed that the elements, once consecrated, remained the body and blood of Christ and could be adored as such. Traditionally, the consecrated bread and wine were held to become, substantially, the body and blood of Christ transubstantiation. Luther affirmed a theology of the Eucharist called consubstantiation, a doctrine of the presence of Christ in the Eucharist which affirms the real presence yet upholding that the bread and wine are not "changed" into the body and blood; rather the divine elements adhere "in, with, and under" the earthly elements. Just as Christ is the union of the fully human and the fully divine cf. According to the doctrine of consubstantiation, the substances of the body and the blood of Christ and of the bread and the wine were held to coexist together in the consecrated Host during the communion service. While Luther seemed to maintain the perpetual consecration of the elements, other Lutherans argued that any consecrated bread or wine left over would revert to its former state the moment the service ended. Most Lutherans accept the latter. A Lutheran understanding of the Eucharist is distinct from the Reformed doctrine of the Eucharist in that Lutherans affirm a real, physical presence of Christ in the Eucharist as opposed to either a "spiritual presence" or a "memorial" and Lutherans affirm that the presence of Christ does not depend on the faith of the recipient; the repentant receive Christ in the Eucharist worthily, the unrepentant who receive the Eucharist risk the wrath of Christ. Luther, along with his colleague Philipp Melanchthon, emphasized this point in his plea for the Reformation at the Reichstag in amid charges of heresy. But the changes he proposed were of such a fundamental nature that by their own logic they would automatically overthrow the old order; neither the Emperor nor the Church could possibly accept them, as Luther well knew. As was only to be expected, the edict by the Diet of Worms prohibited all innovations. At a religious conference with the Zwinglians in, Melanchthon joined with Luther in opposing a union with Zwingli. His original intention was not schism, but with the Reichstag of Augsburg and its rejection of the Lutheran "Augsburg Confession," a separate Lutheran church finally emerged. In a sense, Luther would take theology further in its deviation from established Catholic dogma, forcing a rift between the humanist Erasmus and Luther. Similarly, Zwingli would further repudiate ritualism, and break with the increasingly conservative Luther. While it would be an understatement to state that Erasmus, Luther, Zwingli, and Melanchthon regarded the fundamental theological questions quite seriously, their followers tended to split along socio-economic lines. Zwingli, however, appealed to poorer segments of society who lacked the stake in German proto-nationalism among the ambitious, consolidating princes and the new bourgeoisie. Aside from the enclosing of the lower classes, the middle sectors of Northern Germany, namely the educated community and city dwellers, would turn to religion to conceptualize their discontent according to the cultural medium of the era. The great rise of the burghers, the desire to run their new businesses free of institutional barriers or outmoded cultural practices contributed to the appeal of individualism. In the North, burghers and monarchs were united in their frustration for not paying any taxes to the nation, but collecting taxes from subjects and sending the revenues disproportionately to Italy. In Northern Europe Luther appealed to the growing national consciousness of the German states because he denounced the Pope for involvement in politics as well as

DOWNLOAD PDF THE PROTESTANT REFORMATION, BY GEORGE CROSS.

religion. This explains the attraction of some territorial princes to Lutheranism, especially its Doctrine of the Two Kingdoms. In Brandenburg, it was only under his successor Joachim II that Lutheranism was established, and the old religion was not formally extinct in Brandenburg until the death of the last Catholic bishop there, Georg von Blumenthal , who was Bishop of Lebus and sovereign Prince-Bishop of Ratzeburg. With the church subordinate to and the agent of civil authority and peasant rebellions condemned on strict religious terms, Lutheranism and German nationalist sentiment were ideally suited to coincide. Though Charles V fought the reformation, it is no coincidence either that the reign of his nationalistic predecessor Maximilian I saw the beginning of the Reformation. While the centralized states of western Europe had reached accords with the Vatican permitting them to draw on the rich property of the church for government expenditures, enabling them to form state churches that were greatly autonomous of Rome, similar moves on behalf of the Reich were unsuccessful so long as princes and prince bishops fought reforms to drop the pretension of the secular universal empire.

DOWNLOAD PDF THE PROTESTANT REFORMATION, BY GEORGE CROSS.

Chapter 8 : Protestant Reformation - Wikipedia, the free encyclopedia

Protestant Reformation The Protestant Reformation was a 16th century movement that altered the course of European and world history in a number of different ways. This movement led to the eventual influence and demise of the previously powerful Catholic Church.

World History Protestant Reformation The Protestant Reformation was a 16th century movement that altered the course of European and world history in a number of different ways. This movement led to the eventual influence and demise of the previously powerful Catholic Church. People were now able to worship God as they believed and they no longer relied on the Catholic Church for guidance with religious matters. Most importantly, people began to leave the religious strife that was taking place in their European homelands and they headed west to America to worship God as they pleased. Once this happened many people all throughout Germany began to react to his convictions. Though Martin Luther was not the only voice of the Reformation, he was certainly one of the top figures that influenced the vast changes which resulted. Luther expressed the ideas that people could not buy themselves into heaven by purchasing forgiveness for their sins from the Catholic Church. He exposed the church for what he believed to be corrupt. This document threatened their finances and their lives. Many different groups of people began to disregard the Catholic Church and decided to worship as they pleased. Many Catholic priests and rulers became alarmed. Religious Differences Even though people were worshiping as they believed, the Protestant Reformation brought about a new set of problems. Catholicism refused to let go of its power and they fought hard to keep their dominance over the people. Different protestant denominations began to spring up and they were in conflict with other Christian sects about the matter of how best to worship God. People all throughout Europe began to engage in bloody conflicts over their religious disagreements. Catholics fought against the Protestants and rulers fought against various Christian sects that did not affiliate with their particular beliefs. Religion in the New World? In the midst of all of this religious strife, the kingdoms of Spain and Portugal were sending explorers out into the world to establish trade routes to India. Eventually, Spanish explorers discovered the Americas and some people began to migrate to the new world to find fame and fortune. When other European nations learned about these new discoveries they began to colonize various areas of the world as well. Exploration expeditions began to spring up in England and other European countries and the age of exploration was established. This development was important because it allowed many early settlers to leave Europe and travel to the Americas. Many religious groups had then become targets for the ruling powers. An example of one such group was the Puritans. This particular denomination wanted secular rulers to only govern things secular matters only, and not the church. Many rulers of the day did not agree with this belief because they had a lot of power over the church or through the church. Ultimately, this particular stance caused many Puritans to flee their homes. Many Puritans and other persecuted groups such as the Anabaptists and the Ranters went to a region called the Dutch Netherlands. They believed that this particular kingdom was a place where religious tolerance was accepted but they were wrong. Many Puritans realized that religious persecution was occurring everywhere and that their unique beliefs were not compatible with the monarchies and empires of Europe. They decided to travel to the New World to avoid this problem. Once the pilgrims traveled to America, they established a colony in Plymouth, Massachusetts. After the colony was established the Puritans initially became a dominant group in the region. As more settlers arrived in America they had to adjust to the ruling religious group in the area. Despite the fact that they had left their homelands because of persecution; stronger religious groups imposed their way of life and views on other dissenters once they arrived. Many dissenters began to slowly spread out across America to establish their own colonies. Religion and the Constitution The Reformation not only drove people to found America, but it also helped to establish the Constitution which is the living document that governs the United States. After the religious dissenters from Europe arrived in America, society was dominated by a clash of various religious beliefs. Those beliefs continued to dominate America

DOWNLOAD PDF THE PROTESTANT REFORMATION, BY GEORGE CROSS.

for hundreds of years, up until the latter half of the 20th century. Religion was so strong in America that it dictated the lives of millions of settlers that lived in the colonies. By the 18th century many people began to realize that religion is an important part of their lives, but it cannot be used to govern people. Founding fathers who created the Constitution did not want the document to endorse one particular religion over another. They did not want religious conflict to become a part of the new American society. For this reason, they created a distinction between church and state in the constitution. People in America can now worship as they believe but no state religion is to be endorsed. Many different Christian denominations are being worshipped in America today. American citizens also worship other religions, such as Hinduism, Islam, and Judaism. Even though Protestant Christianity is the dominant religion in the country, many citizens do not necessarily live their lives according to these religious ideas and truths. Freedom of Religion in America The Protestant Reformation helped to increase colonization in America and to develop religious tolerance and freedom in the new colonies. It also helped establish America as the economic powerhouse in the world. The early colonists eventually figured out how to utilize their land in order to earn huge profits by trading. Eventually, they were able to generate enough economic activity that caused trade to flourish and businesses to grow. This development happened over time, and by the middle part of the 20th century, the U.

DOWNLOAD PDF THE PROTESTANT REFORMATION, BY GEORGE CROSS.

Chapter 9 : Protestant Reformation Summary - The Fight for Religious Freedom

When the Reformation began in , the Church and culture were soon to change forever. But centuries haven't changed one thing: it's still all about Jesus!

Cross penned this in , when liberalism was still a vibrant movement and seemed the next phase of Reformation. We rarely applaud those who expose our inconsistencies and poke at our weaknesses. Lessons must be learned from the faltering of Protestant orthodoxy, though this piece will not develop them. Sympathetic reading does not, of course, rule out critique. Indeed, the whole work is so suffused with the assumptions and definitions belonging to Protestant liberalism that it is impossible such a narrative would be penned by one of a different persuasion. They and their many fellow-laborers who organized it and gave it equipment for active resistance to the church of Rome secured a relative permanence to the forms which it then assumed, but it is now clear that in so doing they overlooked or even suppressed many of its most important elements. The Reformation as a religious movement was not produced by theologians and statesmen but by the idealist prophets and preachers who awakened the spiritual aptitudes of the people and stirred their wills to action. Cross is clear that the people who are normally called the Reformers are not, in fact, the architects behind the Reformation. They cannot be, because they were politicians and theologians, and neither politics nor theology was the point of the Reformation. Both, in fact, belong to Catholicism. In every country where the Reformation was finally established it was done by means of the support of the state but it had to take such a form as the state was willing to tolerate, namely, a modified Catholicism. This is true in respect to ecclesiastical organization and ritual and not less in respect to doctrine. Still more important, perhaps, was the Catholic habit of mind which was carried over into Protestant theology. The idea that Christianity is at bottom doctrine, that revelation consists in the external communication of doctrine, that it reposes on authority and miraculous attestation, that the Scriptures are an authoritative the Protestants said, the only authoritative legislation in matters of belief and practice; all these, as well as the method and the world-view of Catholic theologians, were taken over into Protestant orthodoxy. In saying this we do not aim to minimize the achievements of the early Protestant thinkers or the spiritual value of the great movement which they carried out. Words and propositions stifle authentic religious feeling. The theme of authority as Catholic is prominent already and moves even more into the foreground as Cross discusses the Anabaptists. Their common rejection of infant baptism carried with it the renunciation of the whole Catholic system and, of course, that portion of it which was retained as authoritative by the Protestants. This was the head and front of their offending. Their demands were for a complete abandonment of Catholicism and a reinstitution of the churches of the primitive Christian times. We see, therefore, that the practice of rebaptism which gave the Anabaptists their name was in itself a comparatively unimportant thing with them; its importance lies in its signification of deeper things. They held to the prerogative of the individual with God; the immediacy of the relation of the soul to God; the apprehension and ministrations of the Christian gospel by the common man; personal obedience as the essence of Christian faith; Christian churches as free associations on the basis of a common spiritual experience; the spiritual equality and freedom of all believers. The practical issue of these views was the rejection of the entire Catholic conception of the church's apostolic succession a worthless figment, priestly mediation a vain pretense, the sacraments impotent and useless. Instead, then, of a radical reconstruction of the forms of Christian self-expression we see in Protestantism, as then established, a conservative reform. Established Protestantism was a compromise. It represents an inconsistent combination of Catholicism with Christian radicalism. In nothing is this more evident than with respect to doctrine. The consciousness of the immediacy of human relationships with God, of the spiritual character of that relationship, and of the freedom that springs from it, was the moving impulse of the Reformation, but it was fettered by being bound to creeds that reposed on outworn scientific, philosophical, and ecclesiastical assumptions. At last a clear picture emerges. If Catholicism is associated with authority, and Protestantism is about freedom, defined as a lack of

authoritative boundaries to religious feeling, then the true Protestants were the Anabaptists. Equipped with these definitions, the rest of the essay is entirely predictable, though still quite incisive at points. According to Cross, the intellectualist and compromised nature of Protestantism guaranteed that it would descend into minute bickering and evangelistic impotence. The rationalist side of Protestant thought encouraged deism and the offshoots of the Enlightenment. Natural theology was a disaster, producing more skepticism than faith. Roman Catholicism trained the peoples of Europe to depend, in religious matters, on authority—the authority of the church. When the Protestant Reformation led to a renunciation of that authority by many, they were compelled to substitute for it another ground of certainty in religious matters. The influence of mysticism, of new religious aspiration, and of the new intellectual awakening drew in one direction; traditional belief and the established methods of theology, as well as the instinct of order, drew in another. The resultant compromise gave to Protestant theology a double basis, the Bible as an external authority in some matters, and the individual human reason in others. But it was inevitable that a strife should arise and that one of these should encroach on the domains of the other. The trend of thought gave the advantage to the second of these. Protestantism was saved by revivals—pietism, the Great Awakenings, Methodism—in which Christians, throwing off the chains of stuffy creeds and confining institutions, experienced God directly. What were the fruits of these revivals? It may not be possible to describe the fundamental nature of this great revival of Christian faith in a word. There is, however, one outstanding conviction that seems to have wrought itself by means of the Revival into the fiber of our thinking—the unimpeachable worth of the individual man. We see how nearly identical it is with the motive power of the Reformation. It is working a like revolution in our thinking. The effect on prevailing apprehensions of the nature of religion has been immeasurably great. In the next place, it is implicitly admitted to be a matter of individual concern and every man is understood to be capable of a conscious enjoyment of it and of an immediate certainty of its divine character. It is further seen to be a matter of experience, and this experience has been acknowledged in ever-widening circles to be a prerequisite to personal participation in Christian activities. And finally, as admittedly a matter of inward experience, there has been an increasing recognition of the value of the emotions in religion. Cross explains how Hume and Kant tore down rationalism and offered a new basis for philosophy. It is at this intersection of revivalistic pietism and critical idealism that Schleiermacher makes his advent. Schleiermacher aims at laying a foundation for theological science by first of all expounding the nature of religion.