

Chapter 1 : The Swiss Reformation: Calvin, Zwingli

reformed ethics. See also Calvin and Calvinistic Ethics; Luther and Lutheran Ethics; Reformation. The Reformed branch of Protestantism (as contrasted with the Lutheran and Radical branches) began with the work of Ulrich Zwingli () in Zurich, Switzerland.

Daryl Charles Faculty, Chattanooga Fellows Program; Affiliated Scholar, John Jay Institute In notable contrast to the splintered nature of Protestantism and the countless theological fads found within her borders, contemporary Protestants who otherwise have very little in common nevertheless share common ground in their opposition to natural-law thinking. This opposition, moreover, is not limited to revisionist thinkers; it characterizes those who are confessionally orthodox as well. It is accurate to insist that in their nature the Reformation controversies were foremost theological and ecclesiastical, not ethical. In his treatise *How Christians Should Regard Moses*, the reformer distinguishes between the Law of Moses, with its historically conditioned components and stipulations for theocratic Israel, and the natural law. For even if a Moses had never appeared and Abraham had never been born, the Ten Commandments would have had to rule in all men from the very beginning, as they indeed did and still do. Because of sin, human beings do not possess the capacity to know God through reason unaided. For this reason, justification is to be understood in Pauline terms, namely, by faith alone—“which is to say, a forensic imputation via divine grace”—and not to be confused with sanctification, which is a life-long process. This can be seen in the fact that he drafted or helped draft three significant documents: With Luther, Melancthon distinguished between law and gospel and thus the role of faith in theological justification. To do this, moral law is requisite. That is, if law is not per se salvific, what is its significance and what are its functions? Reason and revelation, for Melancthon, co-exist, and neither is threatened or undermined by the other. One is the nature of righteousness or justification, and how this justification is known. The other, though much broader, concerns the nature of human traditions and how to understand them. Such, however, is not the case. The divine law expresses itself in the natural law, and hence, is construed to be an extension of divine providence. Because man is a social animal, he is disposed, by nature, toward the preservation of society. And there is no realm of human experience that has gone untouched by the common human condition of sin. But to acknowledge the pervasiveness of human depravity, for Calvin, is not to obliterate the rudimentary moral sense in each person. Rather, he sides with St. The use of the biblical concept of covenant as a sociopolitical idea emerges particularly in the writings and work of the Swiss Reformers. Covenant not only provides a theological basis for understanding divine work in history, but conjoined to the natural law it furnishes the basis for communal, civil and moral obligations that are thought binding on all human beings and all societies. In Zwinglian thought, the natural law serves as a bulwark and primary means by which to resist injustice and political oppression. This type of order is enhanced through the concept of covenant, which is on display both in Israel of the Old Covenant and the church in the New. Natural law, thus, expresses both divine and human justice. Without this restraining influence, society would descend into anarchy. Scholarship across virtually all disciplines has for the most part been inattentive to the impact of 16th-century Protestant thinking as it influenced the development of Western legal institutions. One exception to this is the Lutheran theologian Carl Braaten. Happily, there are signs in the last decade and a half that Protestants are beginning to re-think their understanding of the natural law. Inter alia this is doubtless the fruit of meaningful ecumenical dialogue with Roman Catholics and the collapse of moral norms in the Western cultural context. Eerdmans, ; J. Daryl Charles, *Retrieving the Natural Law*: Eerdmans, , chap. Lexington Books, , chap. On this point, Luther wishes not to be misunderstood:

Chapter 2 : This Day in Presbyterian History Â· October 9: Huldrych Zwingli []

In Basel, Zwingli's friend John Oekolampadius could introduce the Reformation in a single church while others remained Catholic. By there was a reformed majority of citizens, but the city council still hesitated and was forced with weapons to introduce the new beliefs in all churches of Basel.

That Zwingli was a key figure in the Protestant Reformation is undeniable, and so it seems appropriate to include this account of him here today on the anniversary of his death. Hall William Farel was the pioneer of the Reformation in Geneva, but closer to Germany another fiery minister preceded him by a few years. However, he qualified that such resistance should only occur with the support of the large majority and without murder or war. Zwingli studied at universities in Basle, Bern, and Vienna. In , he was selected to be the parish priest in confederated Glarus. He served as a chaplain in the fateful Battle at Marignano, a turning point for the Swiss psyche, and later accompanied Protestant troops in skirmishes against Catholics, dying a courageous death in a battle. Despite his unfortunate demise, later American clergymen could draw on his example and would accompany Colonial militias into battle against the British. Throughout his tenure, Zwingli labored for a political practice that conformed both religion and politics to the precepts of the Bible. Although he never held civil office, he frequently advised local magistrates and served on numerous commissions to resolve diplomatic or political matters. However, not all Swiss citizens agreed with him. While his colleague Vadianus convinced St. Gallen of the Protestant cause, and while Bern, Basle, and Zurich created a Protestant alliance, interestingly the Forest states the three original mountain cantons preserved their allegiance to Catholicism. An armed conflict between the two alliances was only narrowly averted by the Peace of Cappel, which legitimized the local choice of religion for each Swiss canton from that time on. Some historians have suggested that Zwingli changed his views over his life. Recent studies, however, have defended the consistency of his thought over time. Robert Walton vindicates Zwingli from the onerous charge of theocrat as it is used in modern times. Certainly, Zwingli expected cooperation between the two distinct jurisdictions of church and state. That cooperation, much like the practice of colonial America, however, is different from assigning the care of both church and state to the same officers. What place did Zwingli assign to the magistrate and to the clergy in order to realize the rule of God? Instead of attempting to combine the spheres of government, Zwingli simply submitted, as Calvin would later, both sacred and secular jurisdictions to transcendental norms. Certainly Zwingli and Calvin desired the rule of God over government. That is altogether different, though, from confusing the rule of God with the acts of certain politicians. A separation of legitimate jurisdictions though not an immunization of the state from religion is as apparent in these Swiss Reformers as it is in Colonial American pastors a century later. They did not endeavor to submit the city government to the church and its officers. If anything, Zwingli sought to deprive the clergy of the secular authority and wealth it had gained since the end of the eleventh century, because he believed that these secular concerns had diverted the clergy from its God-given function, the preaching of the Gospel. Earlier attempts to castigate Zwingli as a theocrat, who was bent on the clergy ruling political measures dictatorially, stand corrected in view of recent scholarship. Zwingli hoped to renew the church from within, and subsequently to have the church reform society. The chief calling of the clergy was not to rule the city council but to reform the conscience. Accordingly, Zwingli distinguished between the inward thrust of the ministry of the church and the outer containment by the secular magistrate. In so doing, Zwingli circumscribed the domain of the civil officer. While he might supportively protect external matters of the church e. The true church obviously did not depend upon the Zurich government, nor was it confined to the limits of the canton; it was universal. The Zurich councils were involved in many areas of life, and Christian magistrates were to seek the common good. The magistrates were to maintain the faith, and keep it from reverting to Catholic patterns. With up to a third of the city attending his preaching, his popularity discouraged civil officers from opposing his ideas. Such moral suasion would prove more lasting, for Zwingli and Calvin, than any theocratic imposition. Like Calvin, his ideas would have international impact. The effect of his preaching is seen in altered treatment of the poor as Reformation ideas began to be implemented in the city. The Zurich city council refused to give

assistance to beggars, pimps, drunkards, and adulterers. Moreover, insisting on the distinction between the deserving and the undeserving poor, failure to attend church and other immoral behavior disqualified a poor person from receiving financial assistance. However, this was, rightly or wrongly, by order of the magistrate, not by pulpit decree. Zwingli would continue to preach guidance for the city council, but that was different from the pulpit directly wielding the civil sword. Even though the termination of mercenary service might leave the Swiss vulnerable to the French, as well as introduce negative economic impact higher unemployment and less income in some cantons, Zwingli led his city to lessen its warring ways—a quite radical step for the time. In his Godly Admonition to the Oldest Confederates at Schwyz, the Zurich reformer desired to persuade the citizens of Schwyz to abandon mercenary tactics and replace those with the ethics of Christ. In that tract, Zwingli hinted that the early Swiss confederates had a unique covenantal relationship with God, much like OT Israel. In the process, he rebuked greed, bribery, violence, sloth, and wrongful war. Political stability and national freedom depend upon the proper obedience to the Lord. However, supporters of the mercenary system reversed that agreement in August. In any event, at this early stage it is evident that Zwingli sought social change by preaching and writing, not primarily by political coercion. In a day when elections were rarities, over people gathered to hear a dispute between Zwingli and a Catholic debater. This meeting the first of many introduced a virtually new style of decision making: What began as a referendum on religion, i. Once begun, there was no turning back and the West has a fiery preacher to thank in part. The magistrate exercised all secular power and had the right to direct the external affairs of the church. The knowledge of the Gospel that the pastor proclaimed prevented the ruler from becoming a tyrant. He was initially injured while attending a wounded soldier, later pummeled by stones, and finally stabbed with a spear. Upon learning that the flamboyant patriot was wounded, the opposing forces rallied to kill him, only after he was given an opportunity to recant of his Protestantism, which he refused with these words: As late as a century ago, a full century after the American Revolution, Zwingli was still revered by his countrymen as a force for education, democracy, and courage. His bold opposition to tyranny was a lasting icon for both American and Swiss patriots, until the rise of an age that thought itself too enlightened to be associated with a brave clergyman who changed the West. Walton notes that although Zwingli pursued goals informed by the Bible, he did not seek them by theocratic measures. The growth of his ideas, however, was stunted both by military conflict and by counter-reactions. It would remain for William Farel and Calvin to revive reform measures in the French speaking part of the Confederacy a decade later.

Chapter 3 : Definition of Reformation - Liberation Theology

Ulrich Zwingli - A Bitesize Biography May 04, by Andrew Spencer in Book Review William Boekestein's contribution to the Bitesize Biography series, Ulrich Zwingli, is the latest of these little books to make it to press.

I am thy vessel, for you to make whole or break to pieces. Since, if you take hence my spirit from this earth, you do it so that it will not grow evil, and will not mar the pious lives of others. He noted that no general valid rule on food can be derived from the Bible and that to transgress such a rule is not a sin. The event, which came to be referred to as the Affair of the Sausages, is considered to be the start of the Reformation in Switzerland. The city council condemned the fasting violation, but assumed responsibility over ecclesiastical matters and requested the religious authorities clarify the issue. The issue was not just an abstract problem for Zwingli, as he had secretly married a widow, Anna Reinhard, earlier in the year. Their cohabitation was well-known and their public wedding took place on 2 April, three months before the birth of their first child. Regula, William, Huldrych, and Anna. He defended himself against charges of inciting unrest and heresy. He denied the ecclesiastical hierarchy any right to judge on matters of church order because of its corrupted state. The city council felt obliged to take the initiative and find its own solution. The bishop was invited to attend or to send a representative. The council would render a decision on who would be allowed to continue to proclaim their views. The bishop sent a delegation led by his vicar general, Johannes Fabri. Zwingli summarised his position in the Schlussreden Concluding Statements or the Sixty-seven Articles. The decision of the council was that Zwingli would be allowed to continue his preaching and that all other preachers should teach only in accordance with Scripture. Peterskirche, publicly called for the removal of statues of saints and other icons. This led to demonstrations and iconoclastic activities. The city council decided to work out the matter of images in a second disputation. The essence of the mass and its sacrificial character was also included as a subject of discussion. Supporters of the mass claimed that the eucharist was a true sacrifice, while Zwingli claimed that it was a commemorative meal. About nine hundred persons attended this meeting, but neither the bishop nor the Confederation sent representatives. The disputation started on 26 October and lasted two days. Also taking part was a group of young men demanding a much faster pace of reformation, who among other things pleaded for replacing infant baptism with adult baptism. This group was led by Conrad Grebel, one of the initiators of the Anabaptist movement. During the first three days of dispute, although the controversy of images and the mass were discussed, the arguments led to the question of whether the city council or the ecclesiastical government had the authority to decide on these issues. At this point, Konrad Schmid, a priest from Aargau and follower of Zwingli, made a pragmatic suggestion. As images were not yet considered to be valueless by everyone, he suggested that pastors preach on this subject under threat of punishment. He believed the opinions of the people would gradually change and the voluntary removal of images would follow. Zwingli wrote a booklet on the evangelical duties of a minister, *Kurze, christliche Einleitung* Short Christian Introduction, and the council sent it out to the clergy and the members of the Confederation. He did not urge an immediate, general abolition. The decision on the mass was postponed. Candlemas was not celebrated, processions of robed clergy ceased, worshippers did not go with palms or relics on Palm Sunday to the Lindenhof, and triptychs remained covered and closed after Lent. When Hofmann left the city, opposition from pastors hostile to the Reformation broke down. The bishop of Constance tried to intervene in defending the mass and the veneration of images. Zwingli wrote an official response for the council and the result was the severance of all ties between the city and the diocese. As individual pastors altered their practices as each saw fit, Zwingli was prompted to address this disorganised situation by designing a communion liturgy in the German language. Shortly before Easter, Zwingli and his closest associates requested the council to cancel the mass and to introduce the new public order of worship. On Maundy Thursday, 13 April, Zwingli celebrated communion under his new liturgy. Wooden cups and plates were used to avoid any outward displays of formality. The congregation sat at set tables to emphasise the meal aspect of the sacrament. The sermon was the focal point of the service and there was no organ music or singing. He suggested the monasteries be changed into hospitals and welfare institutions and incorporate

their wealth into a welfare fund. The council agreed and it was officially opened on 19 June with Zwingli and Jud as teachers. It served to retrain and re-educate the clergy. They rejected the role of civil government and demanded the immediate establishment of a congregation of the faithful. Conrad Grebel, the leader of the radicals and the emerging Anabaptist movement, spoke disparagingly of Zwingli in private. On 15 August the council insisted on the obligation to baptise all newborn infants. When talks were broken off, Zwingli published *Wer Ursache gebe zu Aufruhr* *Whoever Causes Unrest* clarifying the opposing points-of-view. The radicals ignored these measures and on 21 January, they met at the house of the mother of another radical leader, Felix Manz. Grebel and a third leader, George Blaurock, performed the first recorded Anabaptist adult baptisms. Meanwhile, the new teachings continued to spread to other parts of the Confederation as well as a number of Swabian towns. Grebel, Manz, and Blaurock defended their cause before Zwingli, Jud, and other reformers. There was no serious exchange of views as each side would not move from their positions and the debates degenerated into an uproar, each side shouting abuse at the other. On 7 March it released the notorious mandate that no one shall rebaptise another under the penalty of death. After he was arrested and tried, he was executed on 5 January by being drowned in the Limmat. Eck offered to dispute Zwingli and he accepted. However, they could not agree on the selection of the judging authority, the location of the debate, and the use of the Swiss Diet as a court. Because of the disagreements, Zwingli decided to boycott the disputation. On 19 May, all the cantons sent delegates to Baden. While the debate proceeded, Zwingli was kept informed of the proceedings and printed pamphlets giving his opinions. It was of little use as the Diet decided against Zwingli. He was to be banned and his writings were no longer to be distributed. The Reformation was now emerging in other states. In Basel, although Zwingli had a close relationship with Oecolampadius, the government did not officially sanction any reformatory changes until 1 April when the mass was prohibited. But it was only after another disputation that Bern counted itself as a canton of the Reformation. Four hundred and fifty persons participated, including pastors from Bern and other cantons as well as theologians from outside the Confederation such as Martin Bucer and Wolfgang Capito from Strasbourg, Ambrosius Blarer from Constance, and Andreas Althamer from Nuremberg. Eck and Fabri refused to attend and the Catholic cantons did not send representatives. The meeting started on 6 January and lasted nearly three weeks. On 7 February the council decreed that the Reformation be established in Bern. First war of Kappel Even before the Bern disputation, Zwingli was canvassing for an alliance of reformed cities. The Five Catholic States felt encircled and isolated, so they searched for outside allies. He outlined justifications for an attack on the Catholic states and other measures to be taken. Manuel added that an attack would expose Bern to further dangers as Catholic Valais and the Duchy of Savoy bordered its southern flank. He then noted, "You cannot really bring faith by means of spears and halberds. War was declared on 8 June. The Five States were abandoned by Austria and could raise only 9, men. The two forces met near Kappel, but war was averted due to the intervention of Hans Aebli, a relative of Zwingli, who pleaded for an armistice. He demanded the dissolution of the Christian Alliance; unhindered preaching by reformers in the Catholic states; prohibition of the pension system; payment of war reparations; and compensation to the children of Jacob Kaiser. Manuel was involved in the negotiations. Bern was not prepared to insist on the unhindered preaching or the prohibition of the pension system. This was a bitter disappointment for Zwingli and it marked his decline in political influence. Marburg Colloquy Coloured woodcut of the Marburg Colloquy, anonymous, While Zwingli carried on the political work of the Swiss Reformation, he developed his theological views with his colleagues. These pamphlets, published in Basel in, received the approval of Oecolampadius and Zwingli. Zwingli began to express his thoughts on the eucharist in several publications including *de Eucharistia* *On the Eucharist*. He attacked the idea of the real presence and argued that the word is in the words of the institution "This is my body, this is my blood" means signifies. In effect, the meal was symbolic of the Last Supper. The controversy continued until when efforts to build bridges between the Lutheran and the Zwinglian views began. Martin Bucer tried to mediate while Philip of Hesse, who wanted to form a political coalition of all Protestant forces, invited the two parties to Marburg to discuss their differences. This event became known as the Marburg Colloquy. By contrast, Luther did not expect anything to come out of the meeting and had to be urged by Philip to attend. Zwingli, accompanied by Oecolampadius, arrived on 28 September with Luther and Philipp Melancthon

arriving shortly thereafter. The participants were able to agree on fourteen of the articles, but the fifteenth article established the differences in their views on the presence of Christ in the eucharist. Afterwards, each side was convinced that they were the victors, but in fact the controversy was not resolved and the final result was the formation of two different Protestant confessions. With the failure of the Marburg Colloquy and the split of the Confederation, Zwingli set his goal on an alliance with Philip of Hesse. He kept up a lively correspondence with Philip. France wanted to maintain good relations with the Five States. Approaches to Venice and Milan also failed. The Lutherans presented the Augsburg Confession.

Zwingli died before his dreams were fulfilled, but his followers, especially Heinrich Bullinger, spread his Reformed influence throughout Europe, to England, and eventually to America.

Zwingli appealed to scripture constantly in his writings. This is strongly evident in his early writings such as *Archeteles and Ilarity and Certainty of the Word of God*. He believed that man is a liar and only God is the truth. To him, these authorities were based on man and liable to error. He noted that "the fathers must yield to the word of God and not the word of God to the fathers". He gave them no independent authority, but he used them to show that the views he held were not simply his own. His view of inspiration was not mechanical and he recognized the human element in his commentaries as he noted the differences in the canonical gospels. He did not recognize the apocryphal books as canonical. Like Martin Luther, Zwingli did not regard the Revelation of St John highly, and also did not accept a "canon within the canon", but he did accept scripture as a whole. He accused the Anabaptists of adding to the word of God and noted that there is no law forbidding infant baptism. He challenged Catholics by denying that the water of baptism can have the power to wash away sin. Zwingli understood baptism to be a pledge or a promise, but he disputed the Anabaptist position that it is a pledge to live without sin, noting that such a pledge brings back the hypocrisy of legalism. He argued against their view that those that received the Spirit and were able to live without sin were the only persons qualified to partake in baptism. At the same time he asserted that rebaptism had no support in scripture. The Anabaptists raised the objection that Christ did not baptise children, and so Christians, likewise, should not baptise their children. Zwingli responded by noting that kind of argument would imply women should not participate in communion because there were no women at the last supper. Although there was no commandment to baptise children specifically, the need for baptism was clearly stated in scripture. In a separate discussion on original sin, Zwingli denies original guilt. He refers to I Corinthians 7: Infants should be baptised because there is only one church and one baptism, not a partial church and partial baptism. The second part where Zwingli defends his own views demonstrates further development in his doctrine of baptism. Rather than baptism being simply a pledge, he describes baptism as a sign of our covenant with God. Furthermore, he associates this covenant with the covenant that God made with Abraham. Hence, since they are sons of God, who will forbid this baptism? Circumcision among the ancients His defence of infant baptism was not only a matter of church politics, but was clearly related to the whole of his theology and his profound sense of unity of the church. The Sacrament of the Body and Blood of Christ – Against the Fanatics and Memorialism The Eucharist was a key center of controversy in the Reformation as it not only focused differences between the reformers and the church but also between themselves. In the eighteenth article of The Sixty-seven Articles which concerns the sacrifice of the mass, he states that it is a memorial of the sacrifice. He expounds on this in *An Exposition of the Articles*. Zwingli denies transubstantiation using John 6: Using other biblical passages and patristic sources, he defended the "signifies" interpretation. In *The Eucharist*, following the introduction of his communion liturgy, he laid out the details of his theology where he argues against the view that the bread and wine become the body and blood of Christ and that they are eaten bodily. The culmination of the controversy was the Marburg Colloquy in 1529. However, Zwingli also called Luther "one of the first champions of the Gospel", a David against Goliath, a Hercules who slew the Roman boar. Luther saw the action as strengthening faith and remitting sins. The bodily presence of Christ could not produce faith as faith is from God, for those whom God has chosen. Zwingli also appealed to several passages of scripture with John 6: For example, he noted that the bread was not mere bread and affirmed terms such as "presence", "true", and "sacramental". This is the proof: How much more is he present where the whole congregation is assembled to his honor! But that his body is literally eaten is far from the truth and the nature of faith. It is contrary to the truth, because he himself says: It is contrary to the nature of faith I mean the holy and true faith, because faith embraces love, fear of God, and reverence, which abhor such carnal and gross eating, as much as any one would shrink from eating his beloved son. And this is in brief the substance of what we maintain in this controversy, and what not we, but the truth itself teaches. For him, the church and state are one under the

sovereign rule of God. His earliest writings before he became a reformer, such as *The Ox* and *The Labyrinth*, reveal a patriotic love of his land, a longing for liberty, and opposition to the mercenary service where young Swiss citizens were sent to fight in foreign wars for the financial benefit of the state government. His life as a parish priest and an army chaplain helped to develop his concern for morality and justice. He saw his ministry not limited to a private sphere, but to the people as a whole. Even before the Reformation, the council operated relatively independently on church matters although the areas of doctrine and worship were left to the authority of the ecclesiastical hierarchy. As Zwingli was convinced that doctrinal matters had to conform to the word of God rather than the hierarchy, he recognised the role of the council as the only body with power to act if the religious authorities refused to undertake reform. His theocratic views are best expressed in *Divine and Human Righteousness* and *An Exposition of the Articles* in that both preacher and prince were servants under the rule of God. The context surrounding these two publications was a period of considerable tension. Zwingli was banned by the Swiss Diet from travelling into any other canton. The work of the Reformation was endangered by the potential outbreak of religious and social disorder. Zwingli saw the need to present the government in a positive light to safeguard the continued preaching of the Gospel. Human righteousness or the "outward man" was the domain of the magistrate or government. Government could secure human righteousness, but it could not make man righteous before God. That was the domain of the preacher where the "inward man" is called to account for divine righteousness. This requirement applied equally to a good or an evil government because both came from God. However, it is because rulers are to be servants of God and that Christians obey the rulers as they are to obey God, that the situation could arise when Christians may disobey. When the authorities act against the will of God then Zwingli noted, "We must obey God rather than men. In the publication, rather than comparing the three forms of government, he gave a defence of aristocracy against a monarchy. He argued that a monarchy would invariably descend to tyranny. A monarchy had inherent weaknesses in that a good ruler could be easily replaced by a bad one or a single ruler could be easily corrupted. An aristocracy with more people involved did not have these disadvantages.

Chapter 5 : Zwingli United Church of Christ history

Zwingli Reformed Church became part of the Evangelical and Reformed Church of America as a result of the merger between the Reformed and Evangelical Churches in In , the Evangelical and Reformed Churches merged with the Congregational Christian Churches to form the United Church of Christ.

July 1, August 30, The last three days of the tour of the Reformation have been back in the country of the Reformed and Mennonites, just as when we started, but this time in Switzerland. As we have moved from Reformation city to Reformation city I have realized how great the distances are when you are traveling by foot or horse, and not by a bus on the autobahn. Each reforming city turned large, tall cathedrals into Protestant churches, developed new church institutions like lay elders and deacons, and the cities took over the role of making law for religious observance in cooperation or antagonism with church leaders. We walked through these cities each with its own inheritance and genius. This is the Zurich Grosse Munster. The Swiss Brethren, eventually to become Mennonites, developed self-governing congregations, deeply committed to being holy communities which involved a kind of internal legislation regarding behavior and the relationship of the congregation perhaps not yet a church to the world. First we stopped at Zurich the city of Ulrich Zwingli, the militant pastor and theologian, who opposed Luther on a number of doctrines. Between the two of them they helped keep the newly formed churches divided. He also was famous for a number or series of sermons which were influential in England. Zurich was also the city of one of the beginnings of the Anabaptist reformation. Our tour guide from The Netherlands, Ayold Fanoy, rejoined us to take us through Zurich, Bern, and the Emmental, a beautiful rural region of Anabaptist congregations and persecutions. Here is Ayold with Teri and me. Conrad Grebel, a follower of Zwingli, broke with him over the question of adult baptism. He performed the first rebaptism in Zurich, and was imprisoned as a result. Some of his followers were executed. We saw his home, which happened to be the same building Vladimir Lenin used as a reading room in the early 20th century. The city leaders of Zurich might have seen this as a consistent development of radicalism, most Mennonites, I think, would not. We also stopped for a few moments at the memorial a couple hundred yards from the main church, right in the center of the city, where Felix Manz, one of the Grebel group, was executed by drowning in the Limmat river for his Anabaptist faith. We stopped at the city of with the oldest existing Mennonite Church, and at Trachselwald Castle to see where Anabaptist martyrs were held. We recited a long and famous Mennonite poem and hymn for Hans Haslibacher from Hasle, and whose descendants still live on the farm where he lived one of those held in Trachselwald, and executed in Bern on the Main Street just up from the Town Hall where his trial was heard. We did not want him to miss out. He like many others was a refugee from persecution in France. The Museum of the Reformation in Geneva brings the story of Reformed Protestantism up to the 21st century. It was a fitting end to our journey. In honor of the stern faces on the statutes of the reformers, we posed like them. I almost forgotâ€”along the way from Zurich to Bern, we stopped at the Kambly Cookie Factory in Trubschachen, which features free, all-you-can eat cookies. Perhaps a necessary break from our experience of the Mennonite martyrs.

Chapter 6 : Huldrych Zwingli - Wikipedia

Below is an excerpt from a recent editorial in the Bavinck Review updating readers on the exciting news of a discovery and subsequent plans to translate a volume from Herman Bavinck on Reformed Ethics which will likely be produced in three English volumes: Readers of this journal were introduced in our first issue to Dirk.

Ethics and Community Community Organization Reformed churches are joined by historical lineage and certain beliefs rather than by a way of structuring their communities and churches. Like other Protestants they state a belief that salvation is through faith alone, and a belief that the Bible is the final authority for matters of belief and practice. Reformed and Presbyterian churches are somewhat distinguished from Lutheran and Anglican Episcopal churches in the way they organize their communities. In some ways Zwingli and Calvin are more radical reformers than Luther, especially when it came to Church structure. They, and Reformed Christians who followed them, tried to set up their churches on the model they found of the early Church in scripture. In general Reformed churches reject a model of organization based on bishops Lutherans, Anglicans, and some Wesleyans continued this model in favor of a structure based on elders and deacons. They were called "Puritan" because they wanted to "purify" the Anglican Church of Catholic elements in favor of a purer Calvinism. They believed that each congregation was autonomous, and that there should be no overarching denominational hierarchy. The word "Presbyterian" first came into use in Scotland in the 17th century. It is derived from the Greek word "presbuteros," often translated as "elder. They are distinguished from Congregationalists not by theology but by form of government. Presbyterians have a representative form of government. In Presbyterian churches the offices of elder and deacon are reserved for the laity not the clergy. Deacons largely take charge of pastoral care, and some are charged with financial stewardship. Elders are elected to a consistory sometimes called "session", where they, in conjunction with the minister, govern the individual congregation. Presbyterians have a pyramid structure: Above each congregation is the Presbytery, which consists of elders and ministers from each congregation. Above the Presbytery is the Synod, and finally the governing authority is the General Assembly. It is crucial to Presbyterians that at each level both clergy and laity are equally represented. This derives from the Reformed principle that they share with Luther of the priesthood of all believers. There are no intermediaries between individuals and God, each human is equally a sinner, and each saint saved human has equal status. Ministers are called to their offices because of special gifts preaching, for example, but others have gifts equally necessary for the community, and ministers enjoy no special status. The German Reformed Church is structured on the Presbyterian model, but with some differences based on the German context. In Germany in the 16th and 17th centuries the spiritual life of the people was ultimately the responsibility of the prince. German Reformed churches also have four levels of polity: But in Germany the lay representatives to the consistory and class were appointed by the civil authority rather than elected from the community members. The lay representatives were appointed by the Church Council Kirchenrath, which was a body convened by the prince to help administer the Church. The General Synod met at the pleasure of the Church Council. The Dutch Reformed Church had the same four levels of governance, but lay members were not appointed by the civil authority. This became the model for the Presbyterian churches in America. How does doctrine help to create community organization? What leadership structure do Reformed Churches prefer? Where did the word Presbyterian originate? Try our 3 most popular, or select from our huge collection of unique and thought-provoking newsletters. You can opt out of these offers at any time.

Chapter 7 : The Spread of the Zwingli Reformation | Christian History Magazine

But Zwingli's successor, Heinrich Bullinger, was a wise and moderate pastor, the author of the famous "Second Helvetic Confession," a confession which discusses the reasons for the shape of the new faith.

Ethics and Community Leadership Reformed churches reject the idea that there is a special class of religious people called "priests. The central belief of the early major reformers, led by Luther, Zwingli, and Calvin, was that humans can do nothing to merit salvation. God needs no offerings. Salvation is a one-way street, a free gift from God to humans that comes in the form of forgiveness for sin. The implications of this for the way that Reformed Christians think about their clergy are huge. People have no need of a human intermediary. Each person stands directly before God, and they are saved not because a priest performed certain actions on their behalf, but simply because God chooses to save them. Luther, and Zwingli and Calvin following him, expressed this belief with the phrase "the priesthood of all believers. The first is that leadership of the Church as an institution is designed to be shared by laity and clergy alike. Reformed churches do not, therefore, have priests, but ministers. Elders are elected or, in some places in Europe they were appointed by the civil authority to administer the church in cooperation with the ministers. There was an important difference here between the churches in Zurich founded by Zwingli, and those in Geneva run by Calvin. Zwingli did not believe that there should be a sharp separation between civil and Church authorities. He based this belief on his reading of scripture. The Hebrew scriptures depict patriarchs and judges who are military, civil, and religious leaders all at once. Similarly, the New Testament depicts early Church leaders as being also community leaders. His low opinion of human nature led him to want to keep too much power from being concentrated in any one person or group of people. While he worked closely with the City Council in Geneva, he struggled his whole time there to maintain the independence of the Church from government control. While the Reformed churches share leadership between clergy and laity, they do recognize that different people have different strengths and weaknesses. Calvin was one of the most influential thinkers on the notion of "vocation" or calling. In the Middle Ages a vocation meant a calling into the priesthood. Like Luther, Calvin extended the notion of calling to all stations in life. Each job and social role was equally necessary for the people of God and equally dignified. Calvin went beyond Luther who felt you were called to whatever station you were born into in thinking that signs of your calling were your interests, talents, and success. The order and organization of Church requires that some take on the role of preaching and administering the sacraments. Those that had special talents for preaching, pastoral care, etc. Why do Reformed Churches reject the idea of the priesthood? Why is the role of the laity as important as the role of the clergy within Presbyterian and Reformed churches? Why did Calvin consider sin when examining the role of leadership within the church? What is a vocation? Try our 3 most popular, or select from our huge collection of unique and thought-provoking newsletters. You can opt out of these offers at any time.

Chapter 8 : What is Reformed? | Christian Reformed Church

Ulrich Zwingli (), Swiss theologian and church reformer. Jack Zavada is the author of 11 books on Christianity, including Hope for Hurting Singles. He focuses on the Bible, theology, and religious history. Updated September 21, Ulrich Zwingli seldom gets the credit he deserves in the.

Several developments set the stage for religious change. One of their major goals was the reform of the Catholic Church. He sought reform within the Catholic Church. This practice, in particular, upset many of the reformers. By the Edict of Worms, Luther was made an outlaw in the empire. Many of the German rulers supported Luther and formed state churches. Lutheranism was the first Protestant faith. However, he had other problems at the same time. The German states could now choose between Catholicism and Lutheranism. Lutheran states were given the same legal rights as Catholic states. This book made Calvin one of the new leaders of Protestantism. It had the right to punish people for crimes, which included dancing, drunkenness, swearing, and playing cards. The Parliament passed the Act of Supremacy of He was only nine years old and sickly. The way she went about it had the opposite effect, however. Some people were against the state having this kind of power. Three factors brought about this Catholic Reformation. Jesuits were also known as the Society of Jesus. Jesuits used education to spread their message. They also spread it to other parts of the world. It was made up of Church leaders and theologians. It reaffirmed traditional Catholic teachings. However, the selling of indulgences was forbidden.

Chapter 9 : What is Reformed Theology?

zwingli becoming more reformed any believer can interpret the bible local printer serving sausages to hungry workers during lent zwingli was there but did not eat any.

Protestant bodies that owe their origins to the reformatory work of John Calvin and his associates in various parts of Europe are often termed Reformed, particularly in Germany, France, and Switzerland. In Britain and in the United States they have usually been termed Presbyterian. History This section treats developments within the Reformed and Presbyterian churches after the Reformation. For a discussion of the emergence of these churches, see Protestantism, history of. By the government of the Hungarian Reformed Church emerged with superintending bishops chosen by church councils of pastors and elders. The Transylvanian town of Debrecen became known as the Calvinist Rome. This resulted in a Counter-Reformation against Protestants, which was lightened by toleration in and equality under the law in Partitioning of Hungary in and left a significant number of Hungarian Reformed churches in Romania, Czechoslovakia, the Soviet Union, and Yugoslavia as well as in the present state of Hungary. Protestantism survived underground until limited toleration came in Two Czech Brethren churches exist in the current Czech Republic. A Christian Peace Movement, which gained international significance, developed from these churches in Prague during the 17th century. In there were still more than Reformed congregations, but by the late 20th century there were only eight congregations in Poland, five in Lithuania, and one in Latvia. Reformed churches in France French Calvinists, or Huguenots, set the pattern for presbyterian organization on a national level at a synod of the Reformed Church of France in During the religious wars of the next decades they sought to gain official recognition, a goal partially achieved with the Edict of Nantes in Huguenots remained as a weakened, tolerated minority in France. With the French Revolution equality under the law came to Protestants. Napoleon placed Reformed congregations under state control, with pastors on state salary. A national synod did not meet again until At that time a free Evangelical Synod was organized, separating from the state-recognized church over the issue of state support. In state support of the old synod was withdrawn, and the two synods were united in When Alsace was annexed to France in , a number of Reformed Christians were brought into the French nation. But the Reformed Church in Alsace-Lorraine, whose history has been different from that of the Reformed Church of France, remained a separate organization. French Reformed Christians have played a role in the World Council of Churches, in liturgical and theological renewal, in relating the church to technology and urbanization, and in Catholic-Protestant and Communist-Christian dialogue. Reformed churches in Germany The Peace of Westphalia in established the legality of Reformed churches in German states, according to the pleasure of the ruling prince. At the end of the 17th century Reformed worship in the Palatinate was prohibited. As a result, many Reformed Christians immigrated to the Netherlands, America, and Prussia, where they established Reformed churches. The Elector of Brandenburg-Prussia was converted to Calvinism in He and his successors permitted the establishment of Reformed churches among refugees and also continued Reformed churches in territories that came under Prussian rule. The eminent Reformed theologian Friedrich Schleiermacher led ministers in support of this union but shared with them a concern for the loss of Reformed systems of self-government to monarchical absolutism. The union became a pattern for a majority of Protestants in Germany. Distinctively Reformed territorial churches are still to be found in northwestern Germany. A Reformed Alliance was organized in Germany in to preserve the Reformed heritage. The Reformed Alliance remains active in unified Germany. Reformed churches in England and Wales The failure of the Puritans both to complete establishment of a presbyterian system during the Westminster Assembly in and to continue a looser arrangement of independent churches under Cromwell opened the way in to an episcopal restoration in the Church of England. Those Reformed Christians who could not accept this became persecuted Nonconformists. Many Presbyterian congregations became Unitarian during the next century. This movement was checked by the Evangelical Awakening of the 18th century, which reinvigorated the Nonconformist groups. Reformed churches in Scotland and Ireland The refusal of the Episcopal bishops of the Church of Scotland to accept the legitimacy of William and Mary in resulted in presbyterian government for

the Scottish church. State interference in the appointment of pastors along with evangelicalism gave rise to secessionist movements in the 18th century, culminating in a major schism and the formation of the Free Church of Scotland under Thomas Chalmers. In secession and free churches became the United Free Church, which in turn reunited with the Church of Scotland in 1929. In Ireland the Presbyterian Church has roots both among Scottish settlers and also among English Puritans of the early 17th century. Although the church is represented in all of Ireland, most of its membership resides in Northern Ireland, where Irish nationalism is a crucial issue. The Reformed Church, which was identified with Dutch nationalism, constituted the majority church within a nation that had remarkable tolerance for religious minorities. Closer state control of the church followed the Napoleonic era. This and an enervated theology prompted two secessions from the Dutch Reformed Church, the first in the 1830s and the second in the 1850s. These secession churches united as the Gereformeerde Kerken in the Netherlands, which exist alongside the traditional Hervormde Kerk. Abraham Kuyper, the scholarly neo-Calvinist leader of the second of these secessions, served as prime minister of the Netherlands with a conservative coalition in Parliament from 1901 to 1905. The two main bodies of Reformed Protestantism in the Netherlands cooperate on many levels. Nineteenth-century evangelical secession and 20th-century reunion occurred in Swiss Reformed churches, which continue to be organized along cantonal lines. A Christian Socialist movement was developed in the early 20th century. Karl Barth and Emil Brunner, whose theological influence went far beyond Switzerland and the Reformed tradition, emerged from that movement with less utopian political realism. Reformed and Presbyterian churches in the United States

The colonial period Persons of Reformed background were important in shaping and directing the political and religious course of the 13 American colonies. In 1607 Alexander Whitaker, son of a Reformed theologian, began to establish churches in Virginia. Elder William Brewster, in the Plymouth Colony, used the writings of the English Presbyterian Thomas Cartwright as his guide in church government. These were followed by Scots-Irish immigrants, who settled throughout the colonies, and by German Reformed refugees from the Palatinate. The 18th-century Great Awakening—led by Calvinist preachers Jonathan Edwards, Theodore Frelinghuysen, George Whitefield, and Gilbert Tennent—encouraged an evangelical Christianity often at odds with establishment attitudes. Hence revival-seasoned clergy learned to fight for the free expression of religion. These evangelicals joined with deists in supporting religious liberty in the constitutional foundation of the United States. The 19th century Most religious groups in the new nation had a Calvinist viewpoint and pattern of life, favouring constructive activity rather than idle enjoyment. Art, music, literature, and recreation were approved only if edifying. Sunday was a quiet day with minimal farm chores, freedom from business cares, Sunday school, church, and conversation among friends. A disciplined nation might receive the blessing of God and enjoy peace and prosperity. Saving souls and building a better world came to be two aspects of the Kingdom of Christ in America. The 20th century After the Civil War—65 conflict developed between those who adapted Darwinism to theology and those who saw evolution as a threat to biblical authority, between those who championed higher biblical criticism and those who opposed it. This conflict peaked in a fundamentalist-modernist controversy in the 1920s with fundamentalists withdrawing to the edges of American denominational life. In the 1950s television preachers gave the fundamentalist perspective not only new popularity but also political significance. Mainline denominations, however, have been in numerical decline. Reformed Christianity is still concerned about achieving a more just society and at the same time is working for the redemption of individuals. There is debate over goals and methods. Reformed and Presbyterian world mission Asia In 1816 an institute was founded in Leiden the Netherlands to prepare missionaries for the Dutch Indonesian colonies. Building upon work begun by Catholics, Presbyterian missionaries established churches in Indonesia that by the late 20th century comprised at least one-third of all Asian Reformed and Presbyterian Christians. Presbyterian churches in Korea have been established for more than 100 years and are second in Asian membership to the Reformed churches of Indonesia. Not only have these churches grown rapidly in South Korea, but through immigration they constitute the fastest growing segment of Presbyterian churches in the United States. Identified with Korean nationalism in the past, these churches have found themselves in tension with the government of South Korea. In 1954 contact was made with Presbyterian Christians in North Korea after 40 years of isolation. The strong Presbyterian Church in Taiwan has been identified more with the native

Taiwanese than with church members coming from mainland China after Conflict with the government has resulted in the jailing of Taiwanese Presbyterian leaders. Church buildings have been reopened and new congregations formed. Africa Reformed churches in Africa date from Dutch settlement in South Africa in as well as from settlements by Huguenot and German Reformed refugees somewhat later. By the late 20th century half of the Presbyterian and Reformed membership in Africa was in the Republic of South Africa. White Dutch Reformed churches have been closely identified with the government policy of apartheid. Two of the white Reformed denominations then were suspended from the alliance, and the Reverend Allan Boesak, a Colored Reformed pastor and leader of the anti-apartheid forces, was named president of the World Alliance. A confessional statement, the Kairos Document, drawn up in by Reformed, Congregationalist, Presbyterian, and other church leaders, affirmed a theology unconditionally opposed to the state theology of South Africa. It has been compared to the Barmen Confession in Germany calling for resistance to the state. Churches from 16 other African nations belong to the World Alliance. In 10 countries of Latin America there are member churches of the World Alliance, but half of the Presbyterian and Reformed membership is found in Brazil. Since most of the Presbyterian membership in these countries is of middle-class background, liberation theologies that identify with the concerns and needs of the poor have created controversy. There is a small but vigorous Presbyterian-Reformed Church in Cuba. The success of the world mission can be seen in the vanguard of Reformed theology. For most of the 20th century influential Reformed theologians included such white, male, North Atlantic leaders as Barth, Brunner, John and D. Baillie, Reinhold and H. This type of leadership has begun to make room for theologians from Asia, Latin America, and Africa, such as C. Reformed theology has become global. Reformed Christians in the ecumenical movement Since the time of Martin Bucer and John Calvin the Reformed movement has had leaders who were untiring in efforts toward church unity. While later Pietism and Evangelicalism divided churches, people were also encouraged to put aside differences for common goals. Mission societies received support and sent missionaries from diverse denominational backgrounds. In the past years Presbyterian and Reformed churches have not only reunited among themselves but also have formed close links with churches of other historical backgrounds. In the United States discussion and the adoption of consensus papers have taken place since by a Consultation on Church Union that included Reformed, Presbyterian, Congregational, Methodist, Episcopal, and Disciples churches. The World Council of Churches was organized in Reformed and Presbyterian churches participate in local and regional councils of churches and interfaith groups.