

HT504 HISTORY OF CHRISTIANITY II

Summer Semester 2010
Reformed Theological Seminary
Orlando, FL
Dr. W. Andrew Hoffecker

The purpose of the course is to study Christian church history from the Protestant Reformation to the present. The course will be multifaceted and will include: the development of Christian theology such as the theologies of Luther, Calvin, Schleiermacher, and Barth; the institutional church; various views of the religious life including pietism and Puritanism; and prominent movements (e.g., Protestant scholasticism, modern liberalism and Neo Orthodoxy) and individuals who inspired them. Our aim, therefore, is not to limit our study to “church history” alone, but always as it is related to other fields in the history of Christian thought and the larger culture. By surveying diverse but related subjects, students will gain an overall historical perspective of the Church – its theology, institutions, and leaders during the last five centuries.

Throughout our study the advantages of an integrated perspective will be stressed. The major benefits of this approach will be an increased appreciation of God's providential work throughout its history and insights into important issues of our own era. A principal interest will be to understand how people and ideas influenced the church of the past, and how they still affect contemporary events.

COURSE REQUIREMENTS

1. TEXTS: The following texts are required for the course: Justo Gonzalez, *The Story of Christianity: Vol 2 The Reformation to the Present Day*; Hugh T. Kerr, *Readings in Christian Thought*. Students will read Gonzalez in its entirety; Kerr, pages 136-403. Students will also complete additional pages of reading which will be reported on the day of the final exam on the “READING REPORT FOR HT504” attached to this syllabus. The total reading for the course should total 1200 pages. Select your outside reading from both primary and secondary sources so that you achieve somewhat of a balance between the two. Do not select all of your reading from surveys or other secondary texts. Use the select list of books included in this syllabus and suggested readings in other church history texts as starting points in your reading.

2. EXAMS: There will be a midterm exam and final exam. We will schedule the due dates on the first day of class.

3. CASE STUDY: In lieu of a traditional term paper students will prepare a case study on some prominent problem or decision in church history from the Reformation to the present. This case study will be due on **Wed, May 5**. The case study will be at least 5 pages in length (single spaced, 12 point font. Please do not exceed 7 pages), not including bibliography and appendices relative to the case you describe. Please do not submit your paper in a plastic binder. Staple your case study and attach the grading sheet at the end of this syllabus with a paper clip.

While the scope of a case study may be more limited than that of a research or term paper, no less reading and research goes into its preparation. Cases require that students reflect upon a given historical situation or problem in church history. Instead of just reporting results of historical research, a case requires the writer to enter into the situation as an actual participant may have done at the time of the event. A case is a write-up of an actual decision- or conflict-oriented situation. It provides all the narrative and documentary data necessary for the reader to enter into the problem faced in an actual life situation. A case is usually seen through the eyes of the person who must resolve a problem or make an important decision. Leave the case open-ended. Do not reveal the outcome of the case to the reader. Thus the writer of a case (as well as the reader) should be able probe the forces, agents and issues at work in the situation and ask “What would I do in the same set of circumstances?”

Case studies enable us as historical thinkers to enter into past events and consider factors which make history so interesting. As we study history, we become aware of how people make decisions informed by Scripture, theological traditions, Christian experience and options confronting them. Case studies should help us to understand the concerns and values which motivated people to act as they did and the processes in which they were involved.

According to Robert A. Evans:

Each case poses a problem with substantive ambiguity so that men and women of intelligence and sensitivity would genuinely disagree about what ought to be done. The case itself does not supply

an answer or solution to the dilemma. Rather, the case focuses on a decision point – a decision concerning action and/or understanding. Both types of cases . . . demand a response and seek to place the responsibility for that decision not only on the characters in the case, but also upon the participants studying the case. What stand would we take in a similar situation, and what reasons would we give for our decision? The focus in the case method is toward owning one’s decisions and developing intelligible rationale for one’s stance.

Cases involve five parts. The first part is a brief (one or two paragraphs) statement of problem focus: setting, time, decision-maker, specific decision to be made and general and specific issues involved. Each of these elements should be presented briefly yet clearly. Part two consists of exposition of biographical facts needed as general background prior to dealing with the issues (one to one-and-a-half pages). Exposition provides an overview of the protagonists in your study as well as the context within which the narrative can be understood. Part three contains narrative, the longest section, which traces the development of the problem in chronological sequence, usually from the perspective of the person who must make a decision. Part four, the reprise, recaps and encapsulates the setting, time, person and issues and brings the case to a conclusion. The writer poses questions that need to be discussed for a decision to be made and the implications of the alternative choices. Part five includes an appendix of pertinent documents and/or exhibits written by participants in the case which provides the reader with more detailed information to make an informed decision.

“To Forgive or not to Forgive” is attached as a sample case study. Note the respective lengths of the sections in the paper.

A Case Evaluation Form is included as the last sheet in this syllabus to indicate the criteria for grading your submission. Keep this form in mind as you write your case. Note that each of the five areas of the case will be evaluated.

Late submission of papers will be penalized at the rate of 1 letter grade per day late.

4. GRADES: Grades for the course will be based upon the following elements:

Midterm exam	30%
Case study	25%
Report on assigned reading	10%
Final exam	35%

5. CLASS ATTENDANCE: Given the amount of material to be covered in the time allotted, students should make every effort to attend all classes. Each student is responsible for establishing his/her own attendance policy and study habits. I expect you to be in class to benefit from lectures and discussion. You are responsible for all material covered even if you have been absent from class.

6. HOW TO STUDY FOR THIS COURSE: Since this course is heavily weighted toward learning and retaining significant amounts of historical data, I suggest the following by way of study technique. Before the end of each day, reread notes which you have taken in class and from reading the text. If you cannot reconstruct material from your notes so that you have a firm grasp of ideas and their relationship with previous material, you should pay more diligent attention in class and take better notes. Periodically review large sections of your notes so that you will be able to trace trends and movements in their larger historical contexts. Develop your ability to think synthetically by reflecting on the material and relating various ideas and movements by way of contrast and comparison. Also cultivate your analytic ability to think through implications of ideas which may occasionally be presented only in seed form. You may find it helpful to identify current trends in the church which reflect similar situations.

SCHEDULE OF CLASSES AND DUE DATES

Class meets on Monday, Mar 22 – Friday, Mar 26 from 8:30am – 12:00pm and 1:00 – 4:30pm

Introduction: Renaissance background
 Desiderius Erasmus and the Humanists
 The German Reformation: Martin Luther the Reformer
 Martin Luther: Writings which Reformed the Church
 Martin Luther: Embroiled in Controversy
 Philip Melancthon; The Swiss Reformation: Huldreich Zwingli
 The Marburg Colloquy

Radical Reformation: The Anabaptists
 Anabaptists: The Schleitheim Confession
 Swiss Reformation: John Calvin I: Life and Theology
 John Calvin II: Reform in Geneva
 John Calvin III: Controversies
 English Reformation: Henry VIII; Thomas Cranmer
 English Reformation: Mary; Elizabeth
 Scottish Reformation: John Knox
 Counter Reformation
 The Council of Trent
 The Reformation in France
 Reformation in the Netherlands
MIDTERM EXAM [APPROXIMATELY]
 Lutheran Scholasticism
 Thirty Years War
 Socinianism
 Reformed Scholasticism
 English Puritanism I
 English Puritanism II: Puritanism Established ... Anglicanism Restored
 Quakers; The Modern Period
 Christianity Comes to America
 Enlightenment Deism
 Deistic Controversy
 Unitarianism; Pietism
 Evangelical Awakening in England
 The Great Awakening: America's Conversion
 Revolutionary Era; Immanuel Kant
 19th Century Liberalism: Friedrich Schleiermacher
 19th Century German Scholarship
 19th Century British Protestantism
 19th Century America I
 19th Century America II
 Black Religion in America
 Social Gospel; Fundamentalist - Modernist Controversy
 Pentecostalism
 Neo Orthodoxy
 Modern Roman Catholicism

SELECT LIST OF BOOKS IN CHURCH HISTORY: REFORMATION TO PRESENT

Background and Reference

Baur, J., *The Westminster Dictionary of Church History*
 Cross F., and Livingstone, E. A., eds., *The Oxford Dictionary of the Christian Church*
 Douglas, J. D., ed., *The New International Dictionary of the Christian Church*
 Hillerbrand, Hans, ed., *The Oxford Encyclopedia of the Reformation*
 Kelly, J. N. D., *The Oxford Dictionary of Popes*
 Kingdon, R. N., ed., *Transition and Revolution: Problems and Issues of European Renaissance and Reformation History*
 Melton, J. G., ed., *The Encyclopedia of American Religions*
 Noll, M. A., ed., *Eerdmans' Handbook to Christianity in America*
 Oberman, H. A., *The Dawn of the Reformation*
 Spitz, L. W., ed., *The Reformation: Basic Interpretations*

Surveys

Ahlstrom, S. E., *A Religious History of the American People*

Bainton, R. H., *The Reformation of the Sixteenth Century*
 Chadwick, O., *The Reformation*
 Cross, W. R., *The Burned-over District: The Social and Intellectual History of Enthusiastic Religion in Western New York, 1800-1850*
 Dillenberger, J., and Welch, C., *Protestant Christianity Interpreted through Its Development*
 Hudson, W. S., *Religion in America*
 Latourette, K., *Christianity in a Revolutionary Age: A History of the Christianity in the Nineteenth and Twentieth Centuries* 5 vols
 _____, *A History of Christianity* 2 vols
 McLoughlin, W. G., *Modern Revivalism: Charles Grandison Finney to Billy Graham*
 Marty, M. E., *Righteous Empire: The Protestant Experience in America*
 Mead, S. E., *The Lively Experiment*
 Schaff, P., *A History of the Christian Church*, 8 vols
 Spitz, L. W., *The Renaissance and Reformation Movements*

Thought and Theology

Althaus, P., *The Theology of Martin Luther*
 Ahlstrom, S. E., ed., *Theology in America: The Major Voices from Puritanism to Neo Orthodoxy*
 Barth, K., *Protestant Theology in the Nineteenth Century: Its Background and History*
 Bromiley, G., *Historical Theology: An Introduction*
 Gay, P., *The Enlightenment, An Interpretation*
 Harnack, A., *History of Dogma*, 7 vols
 Heimert, A., *Religion and the American Mind: From the Great Awakening to the Revolution*
 Hooykass, R., *Religion and the Rise of Modern Science*
 Hughes, P. E., *The Theology of the English Reformers*
 Jedin, H., *A History of the Council of Trent*
 Littell, F. H., *The Origins of Sectarian Protestantism*
 Marsden, G. M., *Fundamentalism and American Culture*
 May, H. F., *The Enlightenment in America*
 MacQuarrie, J., *Twentieth-Century Religious Thought*
 McNeill, J. T., *The History and Character of Calvinism*
 Miller, P., *The New England Mind*
 Niebuhr, H. R., *The Kingdom of God in America*
 Ozment, S., *The Age of Reform*
 Pauck, W., *The Heritage of the Reformation*
 Reardon, B. M. G., *Religious Thought in the Reformation*
 Rupp, G., *Patterns of Reformation*
 Pelikan, J., *The Christian Tradition*, 5 vols
 Sandeen, E. R., *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930*
 Sanders, T. G., *Protestant Concepts of Church and State*
 Tillich, P., *Perspectives on 19th and 20th Century Protestant Theology*
 Welch, C., *Protestant Thought in the Nineteenth Century*, vol 1
 Wendel, F., *Calvin: The Origins and Development of His Thought*

Biographical Studies

Bainton, R., *Erasmus of Christendom*
 _____, *Here I Stand: A life of Martin Luther*
 Ganoczy, A., *The Young Calvin*
 Gaustad, E. S., *Liberty Conscience: Roger Williams in America*
 Manschreck, C., *Melanchthon: The Quiet Reformer*
 McGrath, A., *A Life of John Calvin*
 Miller, P., *Jonathan Edwards*
 Outler, A. C., *John Wesley*
 Parker, T. H. L., *John Calvin*
 Potter, H., *Ignatius the Theologian*

Redeker, M., *Schleiermacher: Life and Thought*

Ridley, J., *John Knox*

_____, *Thomas Cranmer*

Stout, H. S., *Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism*

Documents

Atkisson, J., ed., *Luther: Early Theological Works* (Library of Christian Classics LCC)

Bettenson, Henry, *Documents of the Christian Church*

Bromiley, G. W., ed., *Zwingli and Bullinger* LCC

Flannery, A., ed., *Vatican Council II: The Conciliar and Post-Conciliar Documents*

Gaustad, E. S., ed., *A Documentary History of Religion in America*, 2 vols

Haroutunian, J., ed., *Calvin: Commentaries* LCC

Heimert, A., and Miller, P., eds., *The Great Awakening: Documents Illustrating the Crisis and Its Consequences*

Manschreck, C. L., ed., *A History of Christianity: Readings in the History of the Church from the Reformation to the Present*

McNeill, J. T., ed., *Calvin: Institutes of the Christian Religion* LCC

Miller, P. and Johnson, T. H., eds., *The Puritans: A Sourcebook of the Writings*

Parker, T. H. L., ed., *English Reformers* LCC

Pauck, W., ed., *Luther: Lectures on Romans* LCC

Reid, J. K. S., ed., *Calvin: Theological Treatises* LCC

Rupp, G., ed., *Luther and Erasmus on Free Will* LCC

Smith, H. S., Handy, R. T. and Loetscher, L., eds., *American Christianity: An Historical Interpretation with Representative Documents*, 2 vols

Tappert, T. G., ed., *Luther: Letters of Spiritual Counsel* LCC

Williams, G. H., ed., *Spiritual and Anabaptist Writers* LCC

**DR. ANDREW HOFFECKER
CASE EVALUATION FORM**

**REFORMED THEOLOGICAL SEMINARY
HISTORY OF CHRISTIANITY**

Course: History of Christianity **Student's Name:** _____

Case Topic: _____ **Grade:** _____

EVALUATION CATEGORIES	EVALUATION CRITERIA	Strength of Paper	Weakness of Paper	Satisfactory	INSTRUCTOR COMMENTS
Topic	<i>_ Appropriateness</i> <i>_ Decision/conflict</i>	-	-	-	
Problem focus	<i>_ Stated in Intro</i> <i>_ All factors included</i> <i>_ Stated in Conc</i>	- []	- []	- []	
Exposition / background of participants	<i>_ Sufficient data</i> <i>_ Clarity</i> <i>_ Completeness</i>	- []	- []	- []	
Narrative	<i>_ Objectivity</i> <i>_ Options available</i> <i>_ Problem unresolved</i>	- []	- []	- []	
Conclusion	<i>_ Recap</i> <i>_ Posing question</i>	-	-	-	
Appendix	<i>_ Appropriateness</i> <i>_ Completeness</i>	-	-	-	
Quality of Writing	<i>_ Grammar</i> <i>_ Spelling</i> <i>_ Punctuation</i>	- []	- []	- []	
Quality of Research	<i>_ Relevance</i> <i>_ Timeliness</i> <i>_ Quality of Sources</i>	- []	- []	- []	
Bibliography	<i>_ Format</i> <i>_ Accuracy</i> <i>_ Completeness</i>	- []	- []	- []	

Correction Marks:

- | | | |
|----------------------------|-------------|-------------------------------|
| Delete | ,/ | Insert comma |
| \' | <i>Caps</i> | Use capital letters |
| WW | \'' | Insert quotation marks |
| <i>Frag</i> | ? | Question to author; ambiguous |
| ¶ | <i>Ref?</i> | Unclear, missing reference |
| o_o | <i>SP</i> | Spelling mistake |
| number (words are circled) | <i>Awk</i> | Awkward sentence or ¶ |

Instructor Comments:

Pope Gregory VII at Canossa: To Forgive or Not to Forgive... That is the Question

Problem Focus

King Henry IV stood barefoot in the snow as an excommunicated penitent, hoping to obtain absolution. Pope Gregory VII excommunicated Henry IV at the Roman Lenten Synod in February 1076. Excommunication proved more detrimental to Henry IV than he had expected. Part of the papal decree released all Christian men from their oaths to the king and forbade any Christian to serve him. Consequently, Henry IV was left dependent on the will of his nobles, who convened at Tribur on 16 October 1076 to decide the fate of the Kingdom. The diet reached two conclusions. First, Henry would lose his kingdom if he did not gain absolution from the Pope within one year and one day of his excommunication (22 February 1077). Secondly, the bishops and princes invited the Pope to preside over a council in Augsburg on 2 February 1077 to decide the fate of the kingdom, with the intent that this would be the forum in which Henry would seek absolution Gregory VII's blessing to continue his reign. Henry, keen to avoid the union Gregory and the self-serving German princes, left Germany to seek absolution from Gregory prior to the February assembly. As Gregory made his way northward, accompanied by the Abbot Hugo of Cluny and other papal legates, he stopped at the castle of Canossa on the Italian side of the Alps. Henry IV presented himself barefoot in humble attire before the Pope, seeking absolution. Our present study seeks to enter into the mind of Pope Gregory VII, who has for three days observed the penitence of Henry IV and has yet to absolve him of his sin against the Mother Church and Her Holy Apostle St. Peter. Will Gregory absolve Henry IV at Canossa, or will he further the King's humiliation, forcing him to submit to papal authority in the presence of the princes and bishops at Augsburg?

Exposition

Pope Gregory VII, originally named Hildebrand, was born in Tuscany of humble parentage in 1020. Hildebrand came to Rome as a child where he was educated at Santa Maria all'Aventino and in the Lateran Palace. He received minor orders and eventually came to serve as the chaplain for Gregory VI. Following Gregory VI's death in 1047, it is probable that Hildebrand entered Cluny or a cluniac monastery; however, his respite from papal service would be brief. In 1049 Leo IX appointed him administrator of papal estates, a position predisposed to emphasizing temporal authority. Also appointed to the curia was Cardinal Humbert, author of the *Three Books Against the Simoniacs*. During the papacy of Stephen IX, Peter Damian became influential in the reformist circles. This period of Hildebrand's life served to solidify his conviction for papal absolutism and the need for a pure clergy. Hildebrand gained increasing influence as a papal advisor, advocating a strong reformist element in the curia for 25 years, until he was himself selected to be pope in 1073.

King Henry IV inherited the throne of his father, the spiritually minded Henry III, in 1056. Henry IV was only six years of age at the time, and his mother Agnes served as regent until 1065. Henry IV's childhood was a period of considerable turmoil. In 1062 Archbishop Anno forcibly assumed the regency of the kingdom using unscrupulous means. Anno, and later Archbishop Adalbert, ruled in the name of the king. However, the end result was that the monarchy was left in a weakened position. Adalbert impoverished the imperial crown by a distribution of royal abbeys to bishops. When Henry IV came of age, his goal was to re-establish the prestige of the monarchy.

He established three goals. First, he would have to regain those parts of the royal domain that had been lost. Second, he needed to reassert his dominance over the German nobles, who had grown more powerful during the regency of his mother. Thirdly, he would have to deal with the rebellious Saxons. Moreover, for the king to exercise control in the practical administration of civil affairs, he had to have loyalty from the bishops of strategic cities and regions. Town charters from the king were generally made through the bishop. Bishops also balanced the authority of nobles, whose fiefs had become largely hereditary by the eleventh century.

Narrative

The relationship between the church and the state became a defining issue of the medieval period. In the fifth century, Augustine articulated in the *City of God* the idea of a spiritual and a temporal realm, but he did not offer clear guidance on the role that a Christian emperor could play in the church. Pope Gelasius stated in the fifth century that the emperor was subject to the pope in spiritual matters, but he made no claims for the pope in temporal matters. In 754, however, the creation of the Papal States (based on the Donation of Constantine) formally gave the papacy a temporal sovereignty to accompany its spiritual sovereignty. Conversely, Charles the Great (771-814) regularly invested bishops and saw himself as a spiritual ruler. In 854, however, the *Pseudo-Isidorian Decretals* sought to protect the rights of bishops against the lay nobility and establish the supremacy of the papacy. Nonetheless, Otto I (936-973) insisted on the right of investiture. But, the rise of the Cluniac monasteries came alongside Otto I; they insisted that lay nobles not invest their abbots. One can easily see an unresolved tension that existed between the church and state during this period.

The office of the clergy deteriorated in the eleventh century. Serious papal reform began with the appointment of Pope Leo IX (1049-54) by the pious king Henry III. Ironically, Henry III, a temporal ruler, took the first steps to reform the clergy. Two issues were at the forefront: simony and clerical marriage. Simony—after Simon Magus—is the term used for the giving or receiving of funds for clerical office. Pope Leo personally executed a program of reform in which he deposed simoniac bishops and required extensive penance from anyone who paid money to a bishop. As influential as his individual efforts at reform were, his appointments to the papal curia proved more influential. Most notably, Leo appointed Humbert to be the bishop of Silva Candida.

During the reign of Pope Stephen IX, Humbert wrote *Three Books Against the Simoniacs*, a comprehensive work against simony. In the third book, however, Humbert took the formative principle against simony—that the priesthood should be free from secular impurity—to its logical conclusion. He attacked lay investiture altogether. “According to the decrees of the holy fathers anyone who is consecrated as a bishop is first to be elected by the clergy, then requested by the people and finally consecrated by the bishops of the province with the approval of the metropolitan...Anyone who has been consecrated without conforming to all of these three rules is not to be regarded as a true, undoubted, established bishop nor counted among the bishops canonically created and appointed. Rather he is to be called a pseudo-bishop.” (Tierney, 40) Humbert noted the process in his day reversed the proper order, with the secular office choosing first, the people approving, and “the decision of the metropolitan [coming] afterwards whether they are willing or not.” (40) He insisted that anyone who invested a man with the symbols of ring and staff claimed all the rights of pastoral care that these symbolized. Humbert not only stated that the royal authority did not have the right to invest a man with the bishopric, he claimed further that the royal authority was inferior to the clerical office. “The priesthood is analogous to the soul and the

kingship to the body...just as the soul excels the body and commands it, so too the priestly dignity excels royal, or we may say, the heavenly dignity the earthly.” (41-42)

Humbert’s ideas won the day with the papal curia in the 1050’s and resulted in an important decree. In 1059 Nicholas II (1058-61) issued a decree on papal elections. “When the pontiff of this universal Roman church dies the cardinal bishops shall first confer together most diligently concerning the election; next they shall summon the other cardinal clergy; and then the rest of the clergy and the people shall approach to give their assent to the new election.” (42) The decree also asserted that “no cleric or priest shall receive a church from laymen in any fashion, whether freely or at a price.” (44) This statement went beyond simony and prevented any secular power, even a godly king, from investing a man with the clerical office. Pope Nicholas II and Humbert died in 1061. Hildebrand was the only one of the original reformers of the reign of Leo IX left, and he served as a key advisor to Pope Alexander II (1061-73). In 1073, Hildebrand was elected Pope, and took the name Gregory VII.

The contest between Gregory VII and Henry IV began in 1073, immediately upon Gregory’s assumption of office. In this year the king appointed a bishop charged with simony to the see of Milan. Gregory opposed the appointment, however, and the king submitted to his ruling. Politically, Henry had no choice. In August of that year he barely evaded the Saxons in battle and found himself isolated from the support of many of his nobles. By September he knew that he was not strong enough to withstand a conflict with the Pope, so he wrote a humble letter to Gregory asking forgiveness and pledging submission.

But we, who by God’s will have now for some time held the kingly office, have not in all respects shown toward the priesthood such reverence and honor as was due to it...we turn to your fatherly indulgence that we may be found worthy of absolution by your apostolic authority...Not only have I encroached upon the property of the Church, but I have sold churches themselves to unworthy persons, men poisoned by the gall of Simony, men who entered not by the gate but by other ways, and I have not defended the churches as I ought to have done. But now, since I cannot regulate the churches alone, without authority from you, I most earnestly beg your advice and help in this matter and in all my affairs. Your directions will be scrupulously followed in all respects. (Emerton, 18-19)

Henry’s humble confession and pledge of fidelity form an important backdrop to the unfolding of events from 1073 to 1075. During this period, Gregory implemented a stringent plan of reform. He sought to eliminate simony and clerical marriage from the church. His reform effort reached a climax in February of 1075, when Gregory issued a decree against lay investiture. In this decree he formally restated the doctrines found in Humbert’s *Three Books* and Nicholas II’s 1059 decree against lay investiture. In March of 1075 Gregory issued his famous *Dictatus Papae*. The twelfth article stated, “That [the Pope] may depose Emperors.” With this declaration, Gregory moved beyond reform and into revolution: no pope prior to Gregory VII ever stated that they had right to depose emperors.

While Gregory had been moving forward with his plan of reform, the king had been moving to consolidate royal lands and power. In October of 1075 Henry decimates the Saxons. Much of the Saxon territory was confiscated and many Saxon nobles were imprisoned. This victory put Henry in good standing with the German nobles, and Henry felt that it was time to regain the last frontier: he sought to recapture the rights of lay investiture that Otto I used so effectively to rule the empire. In the fall of 1075 the king challenged Gregory’s authority head-on. He appointed Tedaldus to the see of Milan.

In December of 1075, Gregory responded to Henry. He charged him to “give more respectful attention to the master of the Church, that is, to Peter, prince of the Apostles.” He

assured Henry that the edict against lay investiture was “a truth and light necessary for salvation...to be heartily accepted and obeyed, not only by you and your subjects but by all princes and peoples who confess and worship Christ.” (Tierney, 58) The tone of the letter was firm, but evidenced moral concern. Gregory intended to “warn [the king] with a father’s love...to accept the rule of Christ.” Henry’s reply, however, was vitriolic:

Henry, King not by usurpation, but by the pious (sic) ordination of God, to Hildebrand, now not Pope, but false monk...you have trodden [the bishops] under foot like slaves who know not what their lord may do... You dared to threaten to take the kingship away from us—as though we had received it from you, as though kingship and empire were in your hand and not in the hand of God. Our Lord, Jesus Christ, has called us to kingship, but has not called you to the priesthood...I Henry, King by the grace of God, together with all our bishops, say to you: Descend! Descend! (Tierney, 59-60)

Henry’s letter is a sharp contrast from his pledge of fidelity to papal authority just two years earlier. Gregory was a man relentlessly consistent in his principles. His resolve let him no option but to excommunicate and depose Henry IV. The deposition took the form of a personal address to St. Peter.

O Blessed Peter, prince of the Apostles, mercifully incline thine ear...By thy favor, not by any works of mine, I believe that it is and has been thy will, that the Christian people especially committed to thee should render obedience to me thy especially constituted representative. To me is given by thy grace the power of binding and loosing in Heaven and upon earth...I deprive King Henry...who has rebelled against the Church with unheard of audacity, of the government over the whole kingdom of Germany and Italy, and I release all Christian men from the allegiance which they have sworn or may swear to him, and I forbid anyone to serve him as king. (61)

Henry IV responded to his deposition by attempting a papal coup. He wrote to the German bishops, urging their assistance for the “oppressed Church” and informing them that Gregory had “usurped for himself” the kingship. Some supported him, but in the end the coup failed. Henry overestimated his own position and grossly underestimated the spiritual influence of the Pope. The German nobles convened a diet at Tribur in 1076 to which the king and papal legates were invited. The king had no support—the chief men in his entourage actually deserted him to obtain absolution from the papal legates. Were it not for the ill will between the Saxons (who wanted to depose the king) and the South German nobles, Henry IV may have been dismissed immediately and a new king elected. As it stood, however, he was a lame duck. Gregory dissolved all oaths of fealty to the king, and this meant that Henry could offer no stability to the realm. Consequently, the diet agreed that Henry IV must seek absolution and invited Pope Gregory VII to preside over a council to be held at Augsburg on 2 February 1077. This council would, in effect, place the kingdom and its ruler at the pleasure of the Pope. The deposition was a clear victory for papal absolutism and a miserable personal defeat for Henry IV.

At this point in the investiture controversy, the papacy was the clear victor. Gregory had shown that the word of spiritual power could dissolve the power of an emperor. Moreover, he actually believed this was his right. Gregory saw himself as serving in the role of an Old Testament prophet. In his writings he frequently noted Samuel’s deposition of Saul to justify his actions. As the spiritual head of the New Israel, Gregory saw his office as the supreme authority in the land. At the same time he was a New Testament priest of Christ, a source of mediation for the saints of his kingdom. Gregory was not a pragmatic pope. He was driven by principles. At Canossa two principles met head-on: that of prophet and that of priest.

Reprise

Henry IV, eager to avert the stated assembly at Augsburg, sought absolution before the Pope at Canossa in January of 1077. As Gregory contemplates whether to grant absolution, several factors entered his mind. Was the king sincere? In two years Henry IV went from being the most reverent of Emperors to the most irreverent. Was his penance at Canossa genuine; or, was it simply political manipulation? Would it better serve the kingdom of Christ for Gregory to force the king to show reverence for St. Peter before the diet? Perhaps, for this would demonstrate papal authority and provide an opportunity to exercise greater influence over the nobles and the immediate future of the realm. However, would it be lawful for a Pope to withhold the absolution of sins from a penitent, especially one subjected to the elements for three days? After all, the whole reform was against the pragmatic disposal of priestly duties revealed most grievously in simoniacal bishops.

Pope Gregory VII is uncompromisingly committed to his principles. At Canossa, his principles of reform are juxtaposed with his priestly duties. Gregory VII is concerned to make the correct moral choice as the voice of St. Peter. Should he absolve Henry IV immediately, or should he make him wait another month for the diet of Augsburg?

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Lecture #1 Introductory Lecture: Perspective

Dr. Hoffecker

I. Perspective in studying church history:

- A. The problem of world view: “The History Wars” *Books and Culture*, vol 5, no 3
May/June 1999.

B. Historiography

1. Christian view of history
 - a. Linear history
 - b. Special revelation occurred as historical events, the events were interpreted for us.
 - c. Interpreting history as general revelation
 - d. Redemption is at the heart of history
2. Ancient Greek view of history
3. Classical Medieval view of history: Triumphalism
4. Deistic view
5. Contemporary view: naturalism – “the *sine qua non* of academic discourse”
B&C p.40
(Naturalism as a worldview vs naturalism as “mode of discourse”)
 - a. Evolutionism as main interpretive principle.

- b. Epiphenomenalism: “Church history” is a function of other forces and factors.

II. Church History and its role in a seminary education

A. Current trend in education

B. Why study church history? Earl Cairns

1. Church history is a synthesis
2. An aid to understanding the present

3. A moral guide for the church:

Romans 15:4: “For whatever was written in former days was written for our instruction, that by steadfastness and the encouragement of Scripture we might have hope.”

I Cor. 10:6, 11: “Now these things are warnings for us, not to desire evil as they did ... written down for our instruction.”

4. A motivating force to inspire and stimulate vital spiritual life
5. A practical tool for other theological and Biblical studies
6. A liberalizing force in culture
7. Setting the past under the biblical norm

Lecture #2 Background of the Reformation; Erasmus

Dr. Hoffecker

I. Intro: Characterizing the late Medieval period

A. Medieval Cultural Ideal: *Corpus Christianum* manifested in institutional church.

B. Medieval society reflected Thomas Aquinas' Nature/Grace distinction (dualism)

Grace / Pope / Scripture / church and monasteries / sacraments & prayer
 Nature / Emperor / Aristotle / state and feudal world / work

C. Steven Ozment, *The Age of Reform: 1250-1550*

II. Elements Undermining Classic Medieval Synthesis

A. *Via moderna* vs *via antiqua*

B. Mysticism

C. *Devotio moderna*. Modern devotion (late 14th and 15th c. movement)

D. Great Schism and Conciliarism graphically demonstrated the decline of papacy as an institution.

III. Final element disrupting Medieval Synthesis: Renaissance Humanism

A. Two forms of renaissance humanism with distinctly different spiritual emphases

1. Italian Renaissance

2. Northern Renaissance: Christian humanism

a. Interest in Christian past: *ad fontes*

b. Humanists prepared the way for the Reformation

i. Focused attention on Biblical texts

ii. Questioned main hermeneutic principle of Medieval exegesis

d. Spain: Cardinal Ximenes, archbishop of Toledo (1492)

e. France: several scholars supported by Francis I

f. England: John Colet (c. 1500)

g. Germany: Johann Reuchlin compiled Latin dictionary, produced Hebrew lexicon and grammar in 1506.

III. Desiderius Erasmus (1469?-1536)

- A. Educated by Brethren of Common Life
- B. He studied in many universities.
- C. Erasmus was the first to publish Greek NT text in 1516.
 - 1. Erasmus' text was not without its problems.
 - 2. In all, Erasmus published 5 editions of the NT text, and his own Latin version.
- D. Erasmus the Christian humanist: Believed that learning has a moral and religious character.
 - 1. Opposed theological squabbling and was avidly anti-scholastic in his treatment of dialectics and metaphysical speculation.
 - 2. Erasmus' proposal: a Christian humanism, a disciplined ethical religion. In 1504 he published *Handbook of the Christian Soldier*
 - a. Let the church make its impact by persuasion – forceful moral teaching.
 - b. Called for simplicity of life.
 - c. Erasmus' main failure was his de-emphasis on doctrine.
 - d. *Handbook*: lists 22 rules of the Christian life.
 - i. Ideals of Medieval Christianity: relics, pilgrimages, veneration of the saints
 - ii. Erasmus enjoins the life of true piety
 - iii. 10th Rule: Dealing with temptation
 - 3. 1509 - *Praise of Folly*
 - a. Folly is presented as a female, delivering an oration
 - b. Theologians are least dependent on folly.
 - c. Monks who are supposed to be recluses are to be found in every street and alley.
 - d. Strongest of barbs for the pope
 - 4. *Colloquies*

5. Published a series on the Church Fathers
 6. Controversy with Luther over the freedom of the will (1524)
 7. Erasmus' unbounded confidence in the power of education
- E. Refusal to identify with either Luther and Reformation or traditional Catholicism
- F. Died in Basel (1536)

Lecture #3 Martin Luther (1483-1546): Luther the Man

Dr. Hoffecker

I. Luther's early life

- A. Family background
- B. Education: enrolled at University at Erfurt in 1501
- C. Decision to enter Augustinian monastery (1506)

II. Luther's spiritual experience and conversion

- A. Spiritual turmoil; caught on horns of Medieval dilemma
- B. Terrified at the thought of the righteousness of God
- C. Extreme ascetic measures to assuage his conscience
- D. Friendship with Johann von Staupitz, vicar general of monastic order
- E. Appointed teacher at University of Wittenberg (1508)
- F. Luther's spiritual awakening
 1. Lectured on Biblical books: Psalms (1513-1515), Romans (1516), and Galatians (1517) and Hebrews (1518).
 2. Gradual disenchantment with scholasticism
 3. Luther's struggle with Romans 1:17
 4. His "Tower Discovery"

III. Luther's development of new theology

- A. The objective nature of justification; *sola gratia*
 1. Salvation is not acquired by man through works and merits
 2. Faith is the means by which God's grace is appropriated; *sola fides*
 - a. Faith not mere intellectual assent (*assensus*) but is commitment of trust and full surrender (*fiducia*)
 - b. Good works; justification not dependent on moral achievement.
 - c. Luther's primary emphasis henceforth on forgiveness of sins and justification by faith

- d. His enthusiasm for Paul knew no bounds

IV. Luther's reaction against corruption and abuses in church

A. Firsthand experience of corruption in church during his trip to Rome in 1510:

B. Sale of indulgences by Johann Tetzel:

1. Background of indulgences: Penitential theology

- a. Sacrament of penance: penance includes: (1) contrition of the heart (sorrow for sin); (2) confession (oral to priest) and (3) satisfaction by good works (work of penance).

- b. Based on belief in Treasury of Merit and role of purgatory

c. Medieval use of indulgences

- i. Of particular concern to Luther was use of plenary indulgence

- ii. As terms got easier, the more human nature responded with money

2. Leo X granted permission to issue indulgences for the rebuilding of St. Peter's Cathedral.

3. Tetzel's abuses: pictured as a hawker of indulgences.

C. Luther's objection to abuses was both pastoral and theological

1. 95 Theses; Oct. 31, 1517

2. Character of theses is strongly Catholic

3. Summary of contents:

- a. The Church can remit only what she has imposed

- b. Indulgences cannot remit guilt or divine punishment of sin

- c. Penalties remitted apply to this life only, not to purgatory

- d. True repentance is life-long

- e. Treasury of merit is ill-conceived concept: #62

- f. In fact Luther in retrospect wrote of them (1545) “I allow them to stand, that by them it may appear how weak I was, and in what a fluctuating state of mind, when I began this business. I was there a monk and a mad papist, and so submerged in the dogmas of the Pope that I would have readily murdered any person who denied obedience to the Pope.”

Lecture #4 Martin Luther II: To the Diet of Worms

Dr. Hoffecker

I. Introduction: Attempts at Reconciliation

II. Debate with John Eck: 1519

A. John Eck (1486-1543), champion of Medieval Catholicism.

B. Luther's attack on papal authority and infallibility: *sola scriptura*

1. Eck defended classical views.
2. Luther countered that Eck's views are contrary to Scripture, ancient church and Nicaea.
3. Eck identified Luther's views with John Huss
4. Luther denounced Huss' condemnation.
 - a. The basis of the Church was not Peter, but what Peter confessed
 - b. The papacy is a human institution
 - c. A pope as well as a general council can err
5. Luther's and Eck's attacks of each other's positions
6. Both claimed victory at conclusion of debate

III. Luther's excommunication June, 1520.

IV. "The Roaring Twenties" Three Treatises - 1520

A. Appeal to the German Nobility

1. "Three Walls of the Romanists"
 - a. Wall #1 - Distinction between clergy (spiritual) and laity (temporal) is disproved by the priesthood of all believers - I Peter 2:9
 - b. Wall #2 - Only the Pope or his representative has the authority to interpret Scripture
 - c. Wall #3 - Only the Pope can call a general council

2. Attacked clerical abuses in the church
3. Suggestions for reform

B. The Babylonian Captivity of the Church

1. Denied that there are seven sacraments
2. Criticized withholding cup from laity
3. Questioned transubstantiation
4. Redefined sacrament

a. Denial of Medieval *ex opere operato*

b. Luther denied dualistic view of church and clerical control of the sacraments

C. Liberty of the Christian Man: Treatise on the Christian life: Paradox of law/gospel: "A Christian is a perfectly free lord of all subject to none. A Christian is a perfectly dutiful servant of all, subject to all."

1. Against Roman meritorious system
2. Against antinomians
3. Medieval view of salvation analogous to Paul's treatment of law/grace
4. Luther's view of vocation

V. Papal Bull received Dec. 1520.

- A. As Luther's works were condemned to be burned, Luther held a bonfire of his own.
- B. The bonfire also not prevented by the civil authorities
- C. Thus Luther effected his absolute separation from Rome

VI. Reformer vs. Emperor: Luther's appearance before imperial Diet of Worms, April 17, 1521.

- A. Luther (37 yr. old monk) confronted Charles V (21 yrs old) King of Spain
- B. Luther summoned to Diet under safe conduct.
- C. Luther asked to recant his writings
- D. Wartburg Interlude: Elector Frederick impressed by Luther's conviction and courage
 1. Elector Frederick the Wise served as his protector

2. Luther's translation of the Bible into German language (1522).

VII. Evaluation of Luther's stance.

Lecture #5 Martin Luther III: Embroiled in Controversies

Dr. Hoffecker

I. Next Phase of the Reformation: Practical Reform

A. “Wittenberg Disturbances”: Karlstadt’s leadership during Luther’s isolation at Wartburg.

B. Luther’s conservative response to radical change

1. “Order of Public Worship” and “Formula of the Mass”
2. Order of worship and liturgical practices.
3. Use of music
4. Called for catechism to educate people in faith

C. These reforms carried out in peaceful circumstances.

II. Controversies (1522-30)

A. With the humanists: Erasmus: *Diatribes de Libero Arbitrio* (1524)

1. Erasmus first a supporter of Luther
2. Erasmus’ scholarly emphasis versus Luther’s religious concerns
 - a. Erasmus wanted nondogmatic religion
 - b. Erasmus enjoyed support of most humanist scholars
3. Erasmus’ response: *De Libero arbitrio*
 - a. Dissertation written on high academic plane
 - b. He retained the distinction between condign and congruent merit.
 - c. Luther’s opponents welcomed the barrage.
4. Luther responds by boldly affirming Pauline theme: Bondage of the Will
 - a. Basic presupposition: Bible clearly presents a unified view of truth.
 - b. God alone is free, autonomous, independent agent.
 - c. Key: God’s provision of grace requires our closest attention.
5. As Luther’s break became more pronounced, and as his temper became more violent, Erasmus separated himself from Reformation
6. Luther disappointed that Erasmus did not underscore justification by faith.

7. End result: both Catholics and Lutherans repudiated Erasmus.

B. Controversy with radical reformers

1. Thomas Muntzer (1488-1525) member of Zwickau prophets
 - a. Bible is subject to test of religious experience.
 - b. Radicals advocated outright social revolution
 - c. Bring in Kingdom of God as new social order
2. Luther returned to Wittenburg from Wartburg

C. Controversy with German peasants

1. Twelve Articles (1525) demanded reform of feudal abuses.
2. Luther recognized evil on both sides: he published his “Admonition to Peace” (1525)
 - a. When that approach proved unsuccessful, he wrote pamphlet “Against the Plundering and Murderous Hordes of Peasants.”
 - b. Accused peasants of violating their feudal oath of loyalty.
 - c. Rebuked peasants by confronting them with sin
3. Luther feared revolution of peasants would endanger the Reformation
 - a. Lutheran repudiation of revolution as anarchy.
 - b. Lutheran conservatism led to oppressive government
4. Results: authorities used excessive force; led to death of up to 100,000 peasants
5. Luther’s social views
 - a. Two uses for the law:
 - b. Calvin’s third use:

III. New Lutheran basis for ecclesiastical and political order

A. Diet of Speier (1526) princes who followed Luther enacted principle of *cujus regio ejus religio*

1. Territorial princes determined the religion of their realm
2. Charles V preoccupied with the threat of French and Turks
3. Saxony became norm for territorial churches
4. Superintendent responsible to elector (prince).
5. Opposing clergy forced out; new order of worship imposed.
6. Luther’s catechism provided religious instruction
7. Result was a Lutheran state church (established religion)

8. Lutheranism, since so closely linked to political order, failed to have pervasive effect on German culture.
- B. Lutheran supremacy repudiated in second Diet of Speier in 1529; six Lutheran princes issued "Protestatio" which gave the reformation movement its name.

IV. Luther's marriage to Katherine von Bora. (1525)

Lecture #6 Melancthon; The Swiss Reformation: Zwingli

Dr. Hoffecker

I. Philipp Melancthon (1497-1560)

- A. Luther's religious genius matched by Melancthon's ability as theologian
- B. Educational background
- C. 1518: Melancthon emerged as humanist scholar.
- D. Accompanied Luther to Leipzig
- E. Most significant contributions
 - 1. *Loci Communes* (1521) the first major theological treatise of the Reformation
 - a. Not intended to be a *summa*
 - b. *Loci Communes* = "Basic concepts"
 - c. By 1555 numerous additions had been made
 - 2. Three uses of the law
 - a. Theological / spiritual
 - b. Civil / political
 - c. "Third use"
 - 3. Melancthon represents moderating position
 - 4. 1528 "Visitation Articles": Set up the German school system
 - 5. Augsburg Confession of Faith (1530)
 - a. Historical context: Charles V giving full attentions to religious situation
 - i. Luther not present.
 - ii. Intention of Charles V
 - b. Melancthon's task
 - c. Melancthon's irenic spirit.
 - i. Protestantism was not, as Rome claimed, a parcel of heresies.
 - ii. The confession was too conciliatory for reformers of upper Germany
 - iii. Rejected by Emperor Charles V, the Confession became standard for Lutherans
 - iv. Luther's estimation
 - d. Augsburg Confession was first of several creeds from 1517-1648.
 - 3. Scholarly consensus on Melancthon

II. Swiss Reformation: Three types

A. Swiss cantons were independent

B. Huldreich Zwingli (1484-1531)

1. Trained as humanist scholar. BA Basel University (1504), MA (1506)
2. 1506: Zwingli ordained and given charge at Glarus
3. 1513-15: Chaplaincy with Swiss mercenaries in Italian campaign.
4. Moved to Einsiedeln (1516)
5. Disillusionment with state of the church and his own calling.
 - a. Attacked local indulgences
 - b. Difficulties with his vow of celibacy
 - c. Opposition to abuses of mercenaries.
6. 1519: Zwingli became peoples' preacher at Zurich

C. Reform gradually introduced in Zurich (1522)

1. Role of political disputation
 - a. Published 67 Articles
 - b. Zwingli's scriptural principle: "The Clarity and Certainty or Power of the Word of God"
2. Council adopts *sola scriptura*
3. Zurich's reformation effected between 1522-1525.
 - a. The "Sausage Affair" (1522)
 - b. Zwingli faced opposition
4. Zwingli labored to make reformation practical
 - a. Reformation proceeded in gradual manner
 - b. Carried out with minimal opposition
 - i. Celibacy
 - ii. Images and relics banned
 - c. Gradually the church was reformed; promoted by the civil power
 - d. Major treatise: *The Commentary on True and False Religion* (1525)

- D. Reformation continued in other parts of Switzerland under other leaders
- E. 1527: Synod of Swiss Evangelical Churches
- F. Reformation progress halted in 1531. Catholic troops defeated Zurich at Kappel. Zwingli mortally wounded. Each canton ordered its own religious affairs. Alliances called off. Zwingli followed by Heinrich Bullinger (1504-1575). Forces merged with Calvinists in 1549.

Lecture #7 Marburg Colloquy; Anabaptists

Dr. Hoffecker

I. The Marburg Colloquy (October 1-4, 1529)

A. Introduction: King Philip of Hesse, sought a political alliance, among Protestants

B. Before Marburg

C. Participants

D. Results. Conference ended with two parties shaking hands but no brotherly unity accomplished.

E. Schwabach Articles (1529)

1. 17 Articles (reduced to 15)

2. Marburg Confession

3. Marburg did not end controversy

4. Diet of Augsburg (1530)

II. Reformation views of the Lord's Supper

A. Lutheran:

1. As early as 1518 Luther challenged *ex opere operato*

2. Rejected the Mass as a sacrifice

3. Denied transubstantiation

4. Affirmed the real, substantial presence of Christ.

a. A real and substantial presence of the very body and blood of Christ

b. Simultaneous coexistence of two substances

c. Oral eating of both substances

d. Earthly elements remain unchanged and distinct in their substance. But, based on *communicatio idiomatum* (communication of attributes in early christological controversies), the elements become the media for communicating substance of the body and blood of Christ.

5. Support of Luther's views

a. Words of institution in their literal sense

b. Ubiquity of Christ's glorified body.

c. Prevailing faith of the church before the Reformation.

d. Local presence.

6. Zwingli's opposition to Luther's views

a. Zwingli maintained against Luther that the body of Christ is in heaven.

b. Christ is present only in his divine nature

- B. Zwinglian view: agreement with Luther on most points
 - 1. General impression: Zwingli's view more symbolic:
 - 2. Denies corporeal presence because of Christ's Ascension.
 - 3. Real presence?
 - 4. Support for Zwingli's view
 - C. Calvin's view: combines realism of Luther with the spiritualism of Zwingli.
 - 1. Definition of sacrament
 - 2. Accepts symbolic interpretation of words of institution
 - 3. Affirms real, spiritual presence
 - 4. Great emphasis on the agency of the Holy Spirit.
 - 5. Consensus Tigurinus (1549): Zurich agreement between Calvin and Bullinger
 - a. Sacrament for believers only
 - b. Grace bestowed in sacrament, but sacrament does not bestow salvation
 - c. Sacraments do not differ in kind from grace received through the Word
- II. The Anabaptists Difficulty of terminology for third element of the Reformation [cf., George Williams, *Spiritual and Anabaptist Writers*]
- A. "Anabaptist" = term most appropriate for group in Zurich
 - 1. Public debate on baptism in 1525, provincial council required infant baptism.
 - 2. Defiance of order: small group met and began practicing believer's baptism
 - 3. "Anabaptist" applied as term of derision
 - 4. First persecution: 1526 ordered four to be drowned
 - B. Alternative view of church:
 - 1. Test of faith was conversion experience and discipleship
 - 2. View of the church: True church is not a visible institution.
 - 3. Repudiated any association with state churches
 - a. Anabaptist formed their own communities
 - b. Church is therefore a voluntary association of believers
 - c. Communities were "gathered"; separate from the "world."
 - d. Sectarian view of body of Christ
 - C. Distinction between Anabaptist groups
 - 1. Revolutionary: regarded both Old and New Testaments as normative
 - a. Thomas Muntzer and peasant rebellion (1524)

- b. Melchoir Hoffman (c. 1500-c.1543)
- c. Jan Mathys: Munster rebellion (1534)
 - i. Different from Hoffman
 - ii. Excesses
 - iii. 1535: Revolt at Munster crushed.

2. Evangelical Anabaptists

Lecture #8 The Anabaptists: Schleithem Confession

Dr. Hoffecker

I. Introduction: Evangelical Anabaptists

II. Mennonites

- A. Menno Simons (1496-1561): a catholic priest from Holland.
- B. Their communities not tied to any ecclesiastical or political body.

III. The Swiss Brethren

- A. Originally the pioneers of this group followed Zwingli: e.g., Conrad Grebel (c.1498-1526)
- B. Leadership fell to Michael Sattler (1490-1527): former monk in Germany.

IV. Schleithem Confession (1527): Written on Feb 24. Sattler expelled from Zurich; left Strassburg voluntarily.

A. Baptism: Principle of regenerate membership

- 1. Advance beyond Zwingli.
- 2. By 1524 Swiss Anabaptists had come to recognize baptism as proper only for adults
- 3. Infant baptism was “the abomination of the Pope”

B. The Ban: spiritual discipline (I Cor. 5)

- 1. Employed with those who have voluntarily submitted to Lord
- 2. Accomplished under the rule of the Spirit
- 3. The ban is opposed to Magisterial Reformation dependence on the secular arm.

C. Breaking of bread: The sign of the united body of Christ.

- 1. Done in remembrance of Christ.
- 2. Only for believers who are united in baptism

D. Separation: from evil and wickedness of the devil and the world

- 1. Cultural significance (II Cor. 6:17).
- 2. Difference between church and sect
- 3. Zurich had already begun to use capital punishment on the Swiss Brethren

E. Pastors: leaders are to admonish, teach, enforce the Ban.

- 1. Criteria for pastors are established in the New Testament.
- 2. Chosen by church, not appointed and disciplined by hierarchy.

F. The Sword: Sword is ordained by Christ outside church. “The sword is ordained of God outside the perfection of Christ. It punishes and puts to death the wicked, and guards and protects the good.”

- 1. Duties from Augustine

2. Christians make no use of the sword.
 - a. Example of Christ, meek and lowly in heart.
 - b. Sword not to protect or enforce religion; Christians may not hold civil office.
 - c. Believers may not serve as magistrates. Government is according to flesh;

G. Oaths: While permitted by law in the OT; but Christ is the perfection of the law

1. Paragraph on OT; God swore an oath to Abraham
2. Apostles swore; but Schleithem answers: swearing and testifying are two different things.

H. Document closes with spiritual injunctions to faithfulness and obedience.

V. Response of magisterial reformers: Zwingli and Calvin both wrote forceful, polemic treatises against Schleithem

A. Franklin A. Littel, *The Origins of Sectarian Protestantism*

1. Primitivism of sects: sought not reformation, but restitution.
2. Church must be a voluntary association of believers
3. They glorified/idealized the age of apostolic church.
4. Attitude toward persecution.
5. Great emphasis on missionary mandate, evangelism.
6. The culture became synonymous with “the world.”
7. The Bible did not absolutize all forms of life in New Testament time.

VI. Summary:

- A. Anabaptists tended to subjectivize and ethicize religion. Religion seen as an individual and internal (private) matter.
- B. Withdrawal from political order denies the lordship of Christ over all spheres of life.
- C. Naive approach to history and culture.
- D. Positive evaluation: separation of church and state.
- E. Reformers’ reaction to Anabaptists.
 1. Atrocities perpetrated against them are well documented.
 2. Anabaptists were viewed not only as fanatics, but more dangerously as seditionists.

VII. Other groups of Radical Reformation

- A. Spiritualists: distinguished primarily by their mystical tendencies; internal nature of true religion
 1. Scripture does not interpret Spirit, but vice versa

2. Scripture was used to mirror or articulate personal religious experience, not create one.
3. Apocalyptic and millenarian tendencies often present.
4. Hans Denck (1500-27) and Caspar Schwenkfeld (1489-1561). Won to Lutheranism but turned away when Luther repudiated Schwenkfeld's views on Eucharist.
 - a. Rejected *simil justus et peccator*
 - b. Form of perfectionism.
 - c. Stressed continuous progress, not present attainment. Sect located in Silesia, Swabia, Prussia. Still survives in parts of Pennsylvania.

B. Rationalists

Lecture #10 John Calvin: The Genevan Reformation

Dr. Hoffecker

I. Genevan Reformation: The reformation before Calvin

A. William Farel (1489-1565)

1. In first attempt of reform at Geneva he was unsuccessful in 1532.
2. In 1535 he spearheaded, along with Peter Viret, who later reformed Lausanne

3. Council of 200 abolished old church system

II. John Calvin (1509-64) Calvin played a number of roles: an educator, apologist for the Christian faith, a champion for missions, ecumenical leader, theologian, pastor, biblical commentator, and international leader.

A. Calvin played the important role of solidifying gains made by his predecessors

1. Calvin explained and organized a Protestant dogmatic.

2. Calvin also articulated a full-orbed world and life view

B. In Geneva, Calvin was presented a unique opportunity to put his theory into practice.

C. We know almost nothing about the man from his own pen.

II. Early life and schooling

A. Raised in Catholic home in Picardy, France.

B. Schooling: first studied philosophy

1. Calvin's early signs of brilliance.

2. Received excellent humanist education. In April 1532 he published a Commentary on Seneca's *De Clementia*.

C. In 1533 Calvin found himself in trouble in Paris because of his friendship with Nicholas Cop

D. Calvin's conversion

E. Travels due to personal danger.

1. Calvin left France in 1534.

2. First edition of his Institutes of the Christian Religion which he published in March 1536.

3. Introductory letter to Francis I is considered a masterful apology

4. Then he set off for Strasbourg where he intended to take up residence.

III. Calvin's first sojourn in Geneva: 1536-38

- A. Farel, also a Frenchman, 20 years Calvin's senior, had accomplished reform before Calvin's arrival.

1. Farel's dramatic appeal
2. Calvin began as a teacher of Bible.

- B. Geneva in 16th century

1. City had recently received its independence.
2. Necessity of moral reform

- C. Three-fold plan of Calvin and Farel: accomplished through Ecclesiastical Ordinances of 1537.

1. Make Geneva a model community
 - a. Lord's Supper administered monthly.
 - b. Adopt a system of discipline based on the Scripture
2. Adopt a catechism
3. Establish a creed for each citizen to profess
4. Proposals based on Calvin's view of transformation of culture.

- D. Failure of Calvin's first sojourn in Geneva

1. Farel and Calvin attempted too much too quickly
2. Council of Two Hundred demanded that ministers follow model of Berne
3. Farel accepted call as pastor at Neuchatel

IV. The Strasbourg Interlude 1538-41

- A. Martin Bucer has been rediscovered by Calvin scholars.

- B. Calvin as pastor

1. He implemented some of his ideas of discipline while not under the tension in Geneva.

2. He noted the dangers of state dominated churches in Germany

C. Literary output

1. Revised his Institutes.

2. Worked on biblical commentaries

3. Reply to Sadolet (1539)

D. Marriage to Idelette de Bure, a widow, in 1540.

E. A change in the political situation at Geneva led to a request for his return in 1541.

Lecture #11 Calvin's Life II

Dr. Hoffecker

I. Introduction: Calvin's second ministry in Geneva.

II. Return to Geneva in 1541

A. A "theocracy" or "bibliocracy" or "clerocracy"?

1. Foundation of Calvin's intent = that church and state be clearly separate.
2. Theologically, Calvin could have hardly called for a true theocracy
3. Calvin himself never held political office

B. Ecclesiastical Ordinances of 1541

1. Consistory

- a. The Consistory viewed as threat to authority of the Magistracy.
- b. The primary dispute: who had powers of excommunication

2. Church discipline

- a. A high standard of morality expected of everyone.
- b. Church discipline according to Calvin was to be supported by social discipline by the civil authority.

C. The Consistory record: Wallace: "thoroughness or triviality?"

D. Reactions to Genevan reform

1. Calvin's supporters praised the experiment in Christian living.
2. Others strongly condemned Calvin's Genevan discipline
 - a. Most famous condemnation: Bolsec
 - b. Aldous Huxley

III. Challenges to Calvin's authority

A. Older Genevans feared they would be overcome politically

- B. While his reputation soared outside Geneva, Calvin stood in imminent peril of losing his office
1. The Libertines: the older families of Geneva, particularly the Perrins
 - a. In 1555 the libertines attempted to block influx of refugees
 - b. Aftermath was disastrous for Perrin and his followers
 2. The Council
 - a. Calvin compromised on some matters
 - b. 1543: Council denied Consistory authority to ban people from the Lord's Supper.
 - c. In 1555 the council resolved that the Consistory retained firm control
 3. The Servetus affair: Key event which secured Calvin's position.
 - a. Servetus, a Spaniard, Rejected ecumenical orthodoxy of early councils.
 - b. In 1531 he published "Errors of the Trinity."
 - c. Servetus condemned by the city of Vienna
 - d. Calvin's position was critical.
 - i. Calvin argued for a different form of execution.
 - ii. The death of Servetus assured Geneva's reputation for orthodoxy
 - e. Basil Hall:
 - f. Others try to divert attention from Calvin's role
 - i. Latourette stresses the combativeness of Servetus
 - ii. McGrath: scholars have singled out this event for particular censure.

IV. Calvin's Geneva

- A. Geneva Academy
1. Four elementary schools established.
 2. Plans for full university with four faculties

3. Initial success very high.

IV. Calvin labored for 23 years in his second tenure; ended in 1564. He left behind: a Model Reformed Church; a successful Academy; an extensive library including the Institutes, commentaries on 49 books of Bible and various treatises.

A. Walker calls him “the only international reformer.”

B. Calvin's personal motto, “My heart I offer unto thee, O Lord, promptly and sincerely.”

Lecture #12 The English Reformation

Dr. Hoffecker

- I. Introduction: Factors contributing to the English Reformation
 - A. Political nature of English Reformation. Role of the Tudor rulers (1485 - 1603) Henry VIII, Edward VI, Mary, and Elizabeth I.
 - B. English humanism
 - C. Circulation of Luther's writings.

- II. Wycliffism (Lollards) still lingered.
 - A. Originally "Lollard" = term of abuse from the Latin for "tares."
 - B. Lollardy did not win over the governing class in sufficient strength
 - C. Revival of old Lollard faith combined with new Lutheranism.

- III. Reform under Henry VIII (1491-1547)
 - A. Entered controversy stirred by Lutheran ideas.
 - B. Henry's dispute with Rome.
 - 1. Henry married the widow of his older brother Arthur; required a papal dispensation
 - 2. Henry's convictions
 - 3. Pope refused Henry's petition for an annulment.
 - 4. Complication: Henry also fell in love with Anne Boleyn.
 - C. Collusion with Cardinal Wolsey
 - D. 1531 clergy agreed not to promulgate any papal bulls in England without consent.
 - E. Supremacy Act (1534): Annates and appeals to Rome were prohibited; Henry = "Supreme Head"
 - 1. To all appearances England was still Catholic, but not under Roman control.
 - 2. Reaction to Henry's reform
 - 3. Henry and Vice-regent Thomas Cromwell in 1536 connived to seize monastic property.
 - 4. Difference from seizure in Germany and Switzerland.
 - F. Six Articles Act (1539) demonstrate that Henry only broke ecclesiastical ties with Rome, not doctrinal.

- III. Second major reform: translation of Scriptures
 - A. William Tyndale (1526): Tyndale was one of the reformers who was interested in doctrine.
 - 1. Bible had been relegated into background.
 - 2. Tyndale used Erasmus' Greek NT, the Vulgate, and Luther's German version.

B. English church at the time of Henry's death (1547)

V. Reign of Edward VI (1547-53)

A. Leadership of Thomas Cranmer (1489-1556), archbishop of Canterbury.

1. Acceptance of Protestant doctrine.
2. With Edward's reign Cranmer came into his own
3. Coverdale Bible.
4. Attempted to establish a reformed church

B. Under Cranmer: Act of Uniformity (1549)

1. Book of Common Prayer (1552).
 - a. A single volume containing all the services of church.
 - b. Combination of old and new
 - c. Result: a simplified liturgy; but many objectionable features retained
 - d. For many people the reforms did not go far enough.

C. Cranmer sought doctrinal support for new liturgy by publishing Forty-Two Articles (1553)

D. Summary: Reformation under Cranmer's leadership

VI. Reign of Queen Mary (1553-58):

A. Peaceful transition led her to believe that England could be made Catholic again.

B. Boldly arranged marriage with Phillip II

C. Persecution broke out against Protestants

1. Catholicism restored by coercion.
2. Queen nicknamed "Bloody Mary"
3. Marian Exiles
4. Foxe's Book of Martyrs (1563).

a. Traced martyrs back to early church.

b. Besides vivid descriptions in narrative form, it contained graphic woodcuts

D. Cranmer, in a moment of weakness, renounced his former Protestant views

1. On day of execution Cranmer in a bold act of courage renounced his denial of Protestantism
2. These martyrdoms contributed greatly to survival of Anglicanism.

3. Mary's unpopularity grew by leaps and bounds

VII. Queen Elizabeth I (1558-1603)

A. Political considerations

1. National unity
2. Elizabeth's private religious views

B. 1559 Parliament passed Supremacy Act and Act of Uniformity.

1. Act included oath required of all officials
2. A Protestant group responded strongly to "Supreme Governor"

C. Matthew Parker (1504-75) Archbishop of Canterbury

1. Extreme care taken to assure regularity.
2. Parker's aim was to conserve changes
3. Revision of 42 Articles: 39 Articles
4. 39 Articles are not nearly as comprehensive as Continental creeds
 - a. I - V deal with Trinity, incarnation, descent into Hell, Resurrection, deity of Holy Spirit.
 - b. VI, VII Scriptures: their sufficiency but not as strong as sola scriptura, canon,
 - c. VIII Creeds: Apostles Creed, apocrypha listed for example of life, not doctrine.
 - d. IX Original sin affirmed and Pelagianism denied.
 - e. X Free will: man cannot turn himself by own strength to faith
 - f. XI Justification: original article expanded. Given thoroughly Lutheran interpretation.
 - g. XVII (some articles definitely show Swiss influence) Predestination and election affirmed; but like all articles it is brief.
 - h. XXVIII: avoids both transubstantiation and symbolic view of Anabaptists.
5. Evaluation: They represent an improvement over 1552; but they clearly are not a "complete body of divinity"
 - a. They are not a creed, nor do they elucidate a creed. They are merely an enumeration of some general truths.
 - b. Purpose of framers was to refrain from antagonizing by excess of precision.
 - c. English have always been suspicious of rigid dogmatism
 - d. Puritans made frequent attempts to get them amended

E. Summary of reformation up through Elizabeth I

Lecture #13 The Scottish Reformation

Dr. Hoffecker

I. Introduction: Medieval missions; Scotland in 16th cent.

- A. The Scottish Church
- B. Political situation
- C. Leaders prior to Knox
 - 1. Patrick Hamilton (d.1528)
 - 2. George Wishart (d. 1546)

II. John Knox (c. 1505[-15]-1572)

- A. Knox ordained Catholic Priest (1536)
- B. Ended up at St. Andrews.
- C. French forces overcome St. Andrews and Knox taken as galley slave in French warship
- D. English Reformation was in progress under Edward VI.
 - 1. Knox's distinction of helping shape the English reformation.
 - 2. The "black rubric" in Book of Common Prayer
 - 3. Knox's participation in English reformation made him a foster father of English Puritanism.
- E. Knox exiled under "Bloody" Mary in 1554.
 - 1. Knox's reflection on his exile.
 - 2. Knox found his way to Geneva, "the most perfect school since Christ and the apostles" (1555-9).
 - 3. 1558: Published "First Blast of the Trumpet against the Monstrous Regiment of Women."
- G. Knox's Return to Scotland.(1559)
 - 1. Religious crisis: In 1557 Protestant and anti-French nobles made a covenant
 - 2. Knox returned to lead a political drive for independence and a religious reformation.

3. Situation worsened when French king died.
4. Knox responsible for maintaining Scottish resolution

H. Scottish Independence (1560). 10,000 English troops saved the day.

1. 1560: Scots Confession adopted
 - a. The confession does not merely repeat continental formulations.
 - b. Contains 24 articles
 - c. Election affirmed; Lord's presence in sacrament stated while transubstantiation and mere symbolism rejected.
 - d. The Kirk is denominated "catholic"; outside of which is no salvation.
 - e. Strong statement of the role of civil magistrate.

III. Knox's reformation: Scotland officially joins the Reformation (1560-1)

A. General Assembly produced First Book of Discipline.

1. Congregations ruled by ministers and elders.
2. Superintendents appointed to areas corresponding to old dioceses.
3. Final authority rested with General Assembly containing both elders and ministers
4. This is basis of Presbyterian "connectional church" today.

B. Knox also proposed an educational system

C. He also envisioned aid to the poor

IV. Knox's reformation obstructed by the nobles.

- A. The church was left to fend for itself.
- B. Wedge driven between Knox and nobles who had previously worked closely with him.
- C. Church also adopted Knox's liturgy.

V. Return of Mary (1561).

- A. Knox thundered against Mary's acceptance and her revival of Roman Mass.
- B. Mary's initial shrewdness.
- C. Mary's marital infidelity; affair with David Riccio
- D. Mary forced to abdicate (1567).
- E. Knox's lasting literary work: History of the Reformation in Scotland

- F. Knox preached at Mary's son James VI's coronation.
- VI. Summary of Scottish Reformation: a Catholic Queen could not rule a Protestant people.
- A. Previously we find no example of a ruler different in religion from majority of people
 - B. Knox's Scotland showed that the principle could be inverted.
 - C. The short reign of Mary and Knox's victory proved decisive for the character of Scottish Protestantism.

Lecture #14 The Catholic Reformation I

Dr. Hoffecker

- I. Introduction: Terminology: “Catholic Reformation” or “Counter Reformation.”
 - A. Success of Protestantism in northern Europe by 1545.
 1. Magisterial reform (Lutheran, Anglican and Reformed) and free church reform
 2. Protestantism won only Holland after 1560
 - C. Indigenous Catholic reform movement or Catholic reaction to Protestant gains?
- II. Roman revival / Catholic Renewal
 - A. Reform movements in continuity with medieval efforts
 - B. Spanish leadership
 1. Marriage of Ferdinand of Aragon to Isabella of Castile (1469)
 2. Cardinal Ximenes: directed religious repression and appointed a Grand Inquisitor in 1507.
 3. Charles V and Philip II
 4. Inquisition formed in 1480: Grand Inquisitor Thomas Torquemada (1420-98)
 5. The quest to revive life of church.
 - C. Formation of new religious orders:
 1. Oratory of Divine Love (c. 1517).
 - a. About 60 lay and clerical members
 - b. Their uniqueness was not being withdrawn from the world.
 - c. Famous members of Oratory of Divine Love
 - i. Gasparo Contarini (1483-1542)
 - ii. Giovanni Caraffa (1476-1559)
 - iii. Jacopo Sadoletto (1477-1547)
 2. Theatines (1524)
 3. Capuchins (1529)
 4. Ursulines (1535)
 - D. Initiatives from papacy for reform
 1. Paul III (1534-49)
 - a. Approved Society of Jesus (1540)

- b. Inquisition established (1542)
- c. Index of Books

d. Council of Trent (1545)

2. Paul IV (1555-59)

III. The Society of Jesus

A. Ignatius Loyola (1491-1556).

- 1. Served in court of Ferdinand and Isabella.
- 2. Served as a soldier only to suffer a severe wound to his right leg in 1521
- 3. Prolonged recovery; claimed a vision of the Virgin Mary (1522).
- 4. Contrast to Luther's spiritual pilgrimage.
- 5. Pilgrimage to Jerusalem (1523)
- 6. Appealed to Pope to form a Company of Jesus (1534).

7. Paul III approved (1540).

B. The Spiritual Exercises (1541).

- 1. Purpose of the exercises is to master one's will.
- 2. Use one's imagination to understand sin and its punishment.
- 3. Then one must turn imagination to consider Bethlehem, Nazareth, Calvary
- 4. Emphasis on absolute obedience to teaching and ordinance of the church.
- 5. Sacrifice one's own judgment.
- 6. Practice confession.

C. Accomplishments of the Society of Jesus

- 1. Phenomenal growth
- 2. Greatest success in area of education and missions
 - a. Francis Xavier (1506-52) in India and Japan
 - b. Educational institutions.
- 3. Jesuits helped turn the tide of Catholic Reformation
 - a. Jesuits had their detractors both within and outside of Catholicism.

b. Suppressed in 1773; reinstated in 1813.

D. Jesuits in contemporary Catholicism.

1. United States: social activism

2. Latin America

Lecture #15 The Catholic Reformation: II Council of Trent

Dr. Hoffecker

- I. Introduction: The Nineteenth Ecumenical Council by Roman Catholic reckoning.
 - A. The Council of Trent together with Society of Jesus became the primary agents of the Counter Reformation.
 - B. Background for our consideration of the Council of Trent: Conciliarism

- II. Significant problems for Roman Catholicism.
 - A. Catholic losses north of the Alps
 - B. Lack of precise dogma as foundation for its theological teaching.

 - C. Much of Catholic teaching inherited from antiquity.

 - D. Vast majority of Christians not equipped to deal with doctrinal differences.

 - E. Enormous success of Protestantism.

- III. Calling the Council of Trent.
 - A. Fear of resurgence of conciliarism

 - B. Conditions for calling council.

 - C. Finally convened in Trent

- IV. Characteristics of the council
 - A. Italian delegates predominated.
 - B. Charles V's desire for the council to be ecumenical.
 - C. Order of subjects: dogma first or disciplinary matters.
 1. Rome had to respond to Protestant heresies.
 2. Curial reform had to take place within church.
 - D. Doctrinal matters to be announced in the form of decrees and canons

 - E. Trent not intended to be merely a rehash of Medieval theology.
 1. Inability to concede anything to the Protestants.
 2. Failure to appreciate humanism's stress on biblical and historical theology.
 - F. Council's meetings extended over prolonged period (18 yrs. under five popes).

- IV. Significant sessions at Trent
 - A. Session 4: Scripture: response to one of Luther's primary theological principles
 1. The canon; accepted the Greek (Alexandrian) over the Hebrew (Palestinian) canon.

 2. Ecclesiastical tradition:
 - a. Two kinds of tradition: ecclesiastical and doctrinal.
 - b. Prolonged and intense debate of issues ensued

3. Major point: "... following the example of the orthodox Fathers, this Synod receives and venerates, with equal pious affection and reverence, all the books both of the New and the Old Testaments, since one God is the author of both, together with the said Traditions, as well those pertaining to faith as those pertaining to morals, as having been given either from the lips of Christ or by the dictation of the Holy Spirit and preserved by unbroken succession in the Catholic Church."
 4. Accepted Vulgate
 5. Church authority
- B. Session 5: Original sin.
1. What does Scripture and apostolic tradition say as appealed to by early Fathers, councils and Apostolic See?
 2. What is nature of original sin/ its effects?
 3. How is man delivered? Is it completely removed?
 4. No full report was given back on these questions.
 5. In final draft not only Pelagian ideas were rejected but some believe that semi-Pelagian ideas were rejected.
- C. Session 6: Justification by faith: response to Luther's *sola fide* and *sola gratia*.
1. Lutheran views had advocates.
 2. Thomist views prevailed
 - a. We are justified by an active faith, not a passive one
 - b. Faith in order to be effective must be formed by or united with hope and love
 - c. Lutheran view of *sola fide* accused of lacking hope and love.
 3. Final draft: anathemas indicate what was rejected.
 4. Decree affirms that justification includes sanctification.
 5. Grace can be lost by mortal sin but regained through penance
 6. Document is quite clear and precise: many consider it a theological masterpiece of Catholicism.
 7. It is clearly a reaction to Protestantism
- D. Session VII: The sacraments. Sacramental doctrine had long been a focus of scholastic study.
1. Strong affirmation of sacramental principle: "All true righteousness begins or having begun, is increased, or having been lost, is restored by the sacraments." How sacraments possess this power is not stated:
 - a. No reference to Protestant principle of relation to God's Word.
 - b. No reference to necessity of faith in recipient.
 - c. It is simply affirmed the sacraments contain the grace they signify *ex opere operato*.
 2. Sacraments ministered by the clergy.
 3. Lord's Supper: transubstantiation reaffirmed.
 4. All characteristically Protestant doctrines denied:
 - a. Eucharist is not simply remission of sins.
 - b. Faith alone is not sufficient preparation.

- c. Reaffirmation of Mass as true sacrifice like Christ's on cross.
 - E. Later sessions
 - 1. Five additional sacraments upheld and Protestant objections answered
 - 2. Purgatory upheld although it is mentioned that some teaching is unsound.
 - 3. Invocation of saints recognized
 - 4. Indulgences are affirmed
- V. Pope Pius IV officially confirmed the council's work on Jan. 26, 1564
 - A. Creed composed later in the year: Tridentine Profession of Faith.
 - B. Trent remains as most significant factor in revival of Catholicism after Medieval decline.
 - C. Church had examined and affirmed its dogma and addressed abuses and defects. Also resulted in a "new hardness" (Reardon). No compromise with Protestants. Effect was to bind Catholics to Medieval forms (Harnack).
 - D. Most serious absence: a carefully developed ecclesiology.
 - E. Practical reforms following Trent
 - 1. New catechism and translated into several languages.
 - 2. Missal and breviary revised. Many features dropped.
 - 3. Corrected version of Vulgate published
 - 4. A better informed, disciplined and dedicated clergy resulted.
- VI. Trent and Protestantism
 - A. In early phase of Reformation, intense demand for a council to reform the church. Hope on both sides (Luther/Emperor) for resolution.
 - 1. Later, Luther denied that a free, general, representative council could be held.
 - 2. Calvin submitted an attack on the decrees when they were published.
 - B. Theological precision followed: classical Catholic apologetics
 - 1. Roberto Bellarmine (1542-1621) S. J. Professor of theology at Rome. Wrote Disputations Concerning the Controversies of the Christian Faith.
 - 2. Jacques Benigne Bossuet (1627-1704) S. J. Wrote History of the Variations of the Protestant Churches.
 - C. Trent and the Jesuits made significant inroads to Protestant power in Europe. Both invigorated the church and it began to regain lost territory: Poland, parts of Germany, France, southern Netherlands.

Lecture #16 The Reformation in France

Dr. Hoffecker

I. Introduction

- A. French humanism: Jacques Lefevre (1435-1536).
 - 1. Completed a translation of NT in French from Vulgate
 - 2. Meaux became center of French humanists
- B. Lutheran influences.
- C. Upper middle class merchants

- D. Francis I alarmed at rise of Protestant views

- E. Calvin's conversion a turning point
 - 1. 1532 Waldenses in southern France
 - 2. Persecution prompted Calvin to write Institutes
 - 3. Despite severe persecution, Protestants became effective force
 - 4. First National synod held in 1559 in Paris
 - 5. After 1560 French Protestants became known as Huguenots.
 - 6. The conversion of France to Reformation cause was one of Calvin's greatest wishes.

- F. France has the dubious distinction of being the bloodiest reform.

II. Paris under siege: October 18, 1534

- A. King organized a procession to the cathedral of Notre Dame
- B. Persecution of Protestants.
- C. But France was plagued with problems.
- D. By 1560 Huguenots had attracted many followers.
 - 1. Some groups demanded an oath from its members never to reveal each other's names.
 - 2. Ministers resorted to disguises and assumed names
- E. Role of Geneva 1555-62. Geneva was the command post HQ.
- F. Colloquy at Poissy (1561)
- G. By 1561 400,000 - 1,500,000 members in 2,150 local congregations.

III. Political rivalry in France: House of Guise vs. House of Bourbon.

- A. Catherine de Medici attempts to reconcile Protestants and Catholics.
- B. Edict of Toleration (1562) to make peace.
- C. Massacre at Vassy sets off a series of wars: 1562-3; 1567-8; 1568-70.
 - 1. Leadership and assassination attempt of Gaspard Coligny (1519-72)
 - 2. St. Bartholomew's Day Massacre (August 24, 1572).
 - a. Number of dead debated: from 2-8,000 in Paris, 9-20,000 outside the city.
 - b. The massacre saved Catholicism.

IV. Huguenot views: Monarchomachist theory of government.

- A. Calvin's attempt at Geneva to form a church-state.
- B. Theodore Beza (1516-1605) Wrote on rights of people under oppressive rulers (1574)
- C. Philip Duplessis-Mornay (1549-1623) *Vindication of Liberty Against Tyrants* (1579)
 - 1. Condemnation of tyrannous rule
 - 2. Monarchomachists
 - 3. Fundamental principle of government: "magistrates created for people, not people for magistrates."
 - 4. Purpose of the state:
 - 5. Two converging ideas
 - a. All regimes are founded on consent of people
 - b. All authority comes from God (Romans 13)
 - 5. King is to respect fundamental laws of kingdom

V. Henry of Navarre, a Bourbon, becomes king in 1589. "Paris is worth a Mass."

- B. The Edict of Nantes (1598). "Catholic, apostolic and Roman religion is restored and re-established." A land mark in toleration.
 - 1. Protestants allowed to live in French realm; they have liberty of conscience
 - 2. Children of both Protestant and Catholics admitted to all hospitals, universities, schools
 - 3. Extension of Protestantism rendered impossible.
 - 4. Members of two faiths were to respect rights of each other

- C. Prosperity of Huguenots; opposed ruthlessly by Cardinal Richilieu
- D. Revocation of Edict of Nantes by Louis XIV in 1685.
 - 1. Huguenots became a martyred church: “refugee”
 - 2. Effect on France
- VI. Jansenist Movement: Cornelius Jansen (1585-1638).
 - A. Blaise Pascal (1623-62)
 - B. Serious repercussion of Jansenist controversy

Lecture #17 Reformation in Holland; Prot. Scholasticism

Dr. Hoffecker

- I. Introduction: Netherlands (like Scotland) were not independent
 - A. Political and religious revolt
 - B. Lutheranism failed to attract Dutch.
 - C. Holland was the only land to convert to Protestantism after the Catholic Reformation began.
 - D. Charles V's attempts to retain Catholicism
 1. Imported Inquisition
 2. Introduced placards to quell social or religious dissent.
 - E. By 1560 majority of Protestants in Holland (100,000) were Calvinists
- II. Accession of Philip II (1556)
 - A. Attempted to restore Medieval ideal through ecclesiastical reorganization (1559)
 - B. Ensuing controversy led middle class to identify with oppressed Protestants.
 - C. The reaction to his policies led Philip to take sterner methods: Duke of Alva
 - D. Calvinists called a synod at Antwerp (1566)
- III. Leadership of William of Orange (1533-1584)
 - A. Rescue of city of Leiden.
 - B. Wm. granted asylum to the anabaptists in 1577
 - C. In his *Apology* he justified resistance to Philip II
 - D. Protestants organized by Calvinist principles.
 1. Enunciated in Edict of Secession in 1581.
 - a. Prince is head of subjects
 - b. Subjects aren't created for benefit of Prince
 - c. Calvinist principle of revolt of lower magistrates.
 - d. Contractual arrangement between sovereign and people.
 - E. Bloody Struggle between Protestants and Catholics
 1. Political Settlement: The Pacification of Ghent (1576)

2. Dutch Calvinism famous for its scholarship: Herman Bavinck, Abraham Kuyper, G. C. Berkouwer, Herman Dooyeweerd, Herman Ridderbos.
- F. William murdered in 1584
- G. Later, Netherlands saved from Spanish domination by Philip II's diversion of trying to conquer England with Spanish Armada in 1588.

IV. Post-Reformation movements: Protestant Orthodoxy

- A. The hardening of Protestant doctrine
- B. However, not all things scholastic fit the type: Heidelberg Catechism (1563)
- C. Scholasticism
 1. Philip Melancthon
 - a. Effect of original sin on the will.
 - b. Role of good works.
 - c. The Lord's Supper
 - d. These changes incorporated into 1540 edition of Augsburg Confession
 2. Adiaphoristic Controversy
 3. Matthias Flacius Illyricus (1520-75)
 4. Other major scholastic controversies
 1. Andreas Osiander (1498-1552)
 2. Georg Major (1502-1574)
 5. Melancthon: desire to depart, not to "be with the Lord" but to "escape rage of the theologians"!
 6. Formula of Concord (1577)
 7. The Book of Concord (1580): issued on 50th anniversary of Augsburg Confession.
 - a. Collected doctrinal standards of Lutheran Church
 - b. Represented climax of 30 years effort
 - c. Book of Concord compiled from Formula.
 - i. Preface signed by 51 electors, bishops, princes, nobles of H.R.E. and representatives of 35 Free cities.
 - ii. 3 Ecumenical creeds: Apostolic, Nicene and Athanasian.
 - iii. Augsburg Confession and Formula of Concord.
 - iv. Article by Melancthon on papacy (power, primacy)
 - v. Luther's small and large Catechisms.
 - vi. Supplement of citations from early Church Fathers.

- e. Lutheran scholasticism reached highest point in Johann Gerhardt's *Loci Theologica*, 9 volumes (1609 - 1622) enlarged to 23 vol.

Lecture #18 The Thirty Years War

Dr. Hoffecker

- I. Introduction: Background: The Territorial Churches in Germany
 - A. Lutheran advances in northern Germany
 - B. Schmalkaldic wars between Lutherans and Catholics
 - C. Peace of Augsburg (1555)
 1. Lutherans put on same position of equality with Catholics.
 2. Princes determined religion of their realms
 3. Rulers not permitted to change to Protestant faith and still retain their office.
 - D. Protestants reached furthest territorial advance c. 1566.
- II. Outbreak of Thirty Years War
 - A. Stoning of procession of monks in Lutheran city of Donauworth (1606)
 1. Even though the city was Lutheran, Catholic worship was allowed
 2. Benedictine abbot disobeyed order of magistrates
 3. In retaliation, Maximilian I of Bavaria occupied and annexed city.
 - B. Protestants in turn formed an Evangelical Union (1608).
 - C. Catholics responded in kind: they formed a Catholic League (1609).
 - D. Defenestration of Prague (1618) sparked official outbreak of war.
 1. Bohemian phase (1618-23)
 2. Danish phase (1625-29)
 3. Edict of Restitution (1629)
 - a. All ecclesiastical lands taken by Protestants since 1552 must be restored.
 - b. Calvinists excluded from all rights in empire.
 - c. Catholics unable to agree over their success.
 4. Swedish phase (1630-35)
 - a. European powers also wanted to establish a balance of power.
 - b. War ceased to be a religious war

5. Final phase (1635-48):

III. Peace at Westphalia (1648)

- A. Religious lines of modern European states were drawn
 1. Reestablished the Peace of Augsburg.
 2. Faiths other than those of rulers were allowed private worship.
 3. Ecclesiastical lands
 - a. Year of 1624 was taken as the norm
 - b. Edict of Restitution was repealed
 - c. Exceptions: Bohemia and Austria
 4. Imperial court was to be composed of both Protestant and Catholics.
 5. Holland and Switzerland recognized as independent states
- B. The peace was a major political settlement
- C. Response of the papacy
 1. Difference from the Medieval period.
 2. A balance returned to the European politics/religion

IV. Thirty Years War and Revisionist History

- A. Traditional view of the Thirty Years War
 1. One continuous struggle
 2. Last and greatest of wars of religion kindled by German and Swiss Reformation
 3. War completely destroyed German economy.
 4. A mortal blow to intellectual, moral life of Germany.
- B. Revisionist Version
 1. Rather than a single conflict, it was close to a dozen wars in different parts of Europe
 2. "Religious" motivation intermixed with constitutional and political questions
 3. Economic life far from being devastated, actually increased.
 4. Charges of moral and intellectual barbarism questioned.

V. The Reformation in retrospect: Thirty Years War indelibly etched on modern consciousness:

- A. The end of reign by a universal church.

- B. Christians remained united in acceptance of ecumenical creeds
- C. Protestant distinctives powerfully influenced areas of life other than merely religious

Lecture #19 Socinianism; Calvinistic Scholasticism

Dr. Hoffecker

I. Introduction: Not all radical groups of the Reformation period were orthodox on basic doctrines

- A. Socinians differed from Anabaptists
- B. Chief anti-Trinitarians came from Italy.

II. Socinianism:

A. Lelio Sozzini (1525-62)

- 1. Key issue: by the authority of Scripture alone, could Trinitarianism be defended.
- 2. Catholic high view of tradition

C. Fausto Sozzini (1539-1604). Nephew of Lelio.

D. Racovian Catechism (1605).

- 1. Central theme: God is revealed in Jesus Christ as the way to reach eternal life.
- 2. The Authority of the Bible.
- 3. God exists and is a Rewarder and a Judge
- 4. Man is a mortal creature and is not able to save himself.
- 5. Christ is a man who lived a peculiarly exemplary life.
- 5. Christ's work not a substitution
- 6. Christian life is one of works
- 7. Walker's evaluation
- 8. Eventually efforts of Jesuits led to Socinianism being banished from Poland (1658)
- 9. Ideas spread to Holland, England and then to America. Modern Unitarian Church is descendant from Socinians.

III. Protestant Scholasticism: Reformed theology after Calvin.

A. Theodore Beza (1519-1605)

- 1. Upon Calvin's death Beza became leader of Swiss Calvinists
- 2. De Jure Magistratum (1574)
- 3. Presented to Cambridge the MS Codex Beza (D) dating from 5th century
- 4. Gave greater theological precision to Calvinism.

- a. Supralapsarian (before the Fall)

- b. Infralapsarian (after the Fall)

B. Arminianism: Jacobus (James) Arminius (1560-1609)

1. Controversy with Franciscus Gomarus. (1604)
 - a. Views on predestination.
 2. Attempts at reconciliation.
- B. Remonstrance drawn up (1610) by his followers.
1. Election.
 - a. God graciously helps every sinner to repent and believe
 - b. Each person retains free will, an ability to choose good over evil
 2. Universal redemption; general atonement
 - a. God could pardon sinners on the condition that they believe.
 - b. Christ's death did not pay penalty for sin
 3. Man's sinful condition. Man cannot turn to God without regenerating power of Holy Spirit.
 4. The Holy Spirit can be effectively resisted.
 5. Falling from grace.
 6. Controversy lasts 10 years.

IV. Synod of Dordt (Nov 1618- May 1619).

- A. The Canons of Dordt consisted of 93 strongly Calvinistic canons.
1. Dutch remonstrants were condemned by synod.
 2. Arminians for a time suffered political persecution
 3. By 1630 Arminians were tolerated and continued to exercise liberalizing tendency
- B. Five Points of Calvinism:
1. Total depravity
 2. Unconditional election
 3. Limited atonement
 4. Irresistible grace; efficacious call
 5. Perseverance of saints; all chosen, called, given faith are eternally saved; kept in faith by power of Almighty God and thus persevere to end.

IV. Hugo Grotius (1583-1645), a jurist, historian.

A. God is great moral ruler

B. Answered problem of Arminian view.

Lecture #20 English Puritanism I

Dr. Hoffecker

- I. Introduction: Definition and early Puritan concerns
 - A. Term first used in England in 1560's
 - B. Basic goal is reform. Puritans were dissatisfied with the "Elizabethan Settlement"
 - 1. Roots in the teaching of William Tyndale (1494-1536)
 - C. Elizabeth viewed as "restorer of Israel."
 - 1. The exiles who had fled under Mary returned and aggressively pushed for new changes.
 - 2. Elizabeth's reaction
 - D. Catholic elements that Puritans attacked
 - 1. Clerical dress
 - 2. Kneeling in Lord's Supper
 - 3. Use of ring in marriage
 - 4. Sign of the cross in baptism
 - 5. Also opposed saints days, clerical absolution, and loose observance of Sunday.
- II. Official attacks on Puritanism and Puritan defenders
 - A. Archbishop Matthew Parker issued "Advertisements" (1566).
 - 1. Most pressing opposition to state religious settlement came from Puritans.
 - 2. Initial concern with minor clerical matters
 - a. Prescribed form of church government.
 - b. Spiritual parity between ministers and elders
 - c. Consent of congregation
 - B. Thomas Cartwright (1535-1603). shifted emphasis from reform of liturgy to reform of theology and church government.
 - 1. He opposed any separation from the Church of England.
 - 2. Polemical attack on episcopacy.
 - a. Bishops were labeled "remnant of Antichrist's brood"
 - b. Any remnants of medievalism in public worship were to be eradicated.
 - C. Response from Anglicans: John Whitgift, Archbishop of Canterbury (1583-1604)
 - 1. John Whitgift's term as Archbishop of Canterbury resulted in rigid control of Puritans.

2. Martin Marprelate Tracts (1588, 9)
 3. Whitgift denied that the Bible described an exact model .
- D. Separatists: Robert Browne (1550-1633): Congregational polity. “A Treatise of Reformation without Tarrying for Any.” (1582)
- 1.. Separatists wanted
 2. Browne: Church is a local body of believers united by covenant.
 3. Neither Parliament nor crown has any jurisdiction over the church.
 4. Church has no mission to world other than evangelism.
 5. Church is a strong, internally governed community.
 6. “Brownists” had affinity with Anabaptists, but they didn’t advocate believer’s baptism.

III. Classical Anglican position: Richard Hooker (1553-1600): Laws of Ecclesiastical Polity (1600)

- A. Justification for place of reason in religion
- a. Natural law: binds all creatures reasonable.
 - b. Divine law: known by special revelation
 - c. Human law: laws which we enact either via reason or revelation.
- B. In areas where God has not issued direct commands, principles adopted by natural law of God, known by general reason, can be drawn.
- C. A state or church may order whatever practice is edifying and expedient
- D. Hooker argues that union of church and state was justification of princes’ power in religion
- E. Defended Anglican practices against Puritan attack
- F. Hooker’s Theology: a major advance for Anglicanism:
1. Skirts Puritanism (appeal to Scripture as sole authority.) and Catholicism
 2. Appeals to primary source of authority: natural law
 3. As times change, law can be changed to suit historical context.
- G. Key to Hooker’s approach: *via media*
1. Anglicanism advocates “threefold cord”
 2. Catholicism places Scripture and tradition on a par
 3. Puritans looked to Scripture alone (interpreted primarily as Zwingli did)
 4. Hooker: (1)Scripture has absolute authority when it speaks clearly; (2) where silent or ambiguous, wisdom should consult tradition of the church; (3) Human reason consulted where Scripture and tradition need clarification or where they failed to cover circumstance.

5. Example of church polity

III. Reign of James I (1603-25) The Millinery Petition

- A. James promised a hearing at Hampton Court.
- B. New translation of the Bible (1611) Other translations available.
 - 1. Four Bibles stand out in English history:
 - a. The Great Bible: Accomplished by Miles Coverdale issued by Cromwell in 1539.
 - b. Bishops Bible of 1568.
 - c. The Geneva Bible Produced by English exiles in Geneva
 - 2. James selected 47 translators.
- E. Separatist movement began under James I: John Smyth, William Brewster and John Robinson
 - 1. Since opposition to them was so stiff they exiled themselves to Amsterdam (1608-9).
 - 2. While in Amsterdam their group became both Baptist and Arminian.
 - 3. Later (c. 1633) another Baptist line was begun, Became known as “Particular” Baptists
 - 4. Group sailed in 1620 on Mayflower under leadership of William Brewster.
- F. James I continued to aggravate the Puritans: Sabbatarianism:
 - 1. Book of Sports: People being persuaded that “no honest mirth or recreation is tolerable in our religion.”
 - 2. Those who don’t attend services first are barred from games.

IV. Reign of Charles I (1625-49).

- A. William Laud (1573-1645)
 - 1. Launched vigorous anti-Puritan campaign.
 - a. Reintroduced art in churches
 - b. Made communion table central rather than the pulpit.
 - c. He did all he could to enforce use of vestments
 - 2. Oppression led to migration of several groups: John Winthrop (1628).
 - 3. Laud was eventually impeached by the Long Parliament; he was imprisoned, tried, executed.

Lecture #21 English Puritanism II

Dr. Hoffecker

I. William Laud's attempt to impose Anglicanism on Presbyterian Scots (1637)

II. Charles I (1625-49) forced to call "Long Parliament" (1640).

A. Parliament took several drastic measures

1. Royalists
2. Puritans

III. English Civil War (1643-48)

A. Actions of Long Parliament

1. Abolished episcopacy (1643)
2. Commissioned Westminster Assembly
 - a. Assembly began by revising the 39 Articles
 - b. Directory of Worship (1644)
 - c. Form of Government (1645)
 - d. Westminster Confession of Faith. (completed in 1646; approved by Parliament 1648)
 - e. "Covenant theology"
 - i. Most prominent Covenant theologian: William Ames (1576-1633)
 - ii. The most obvious characteristic was two covenant idea
 - a. Old Covenant
 - b. New Covenant

III. The Age of Cromwell (1649-60)

- A. Royal army defeated by forces under leadership of Oliver Cromwell
- B. Army had become Congregationalist.
- C. Parliament purged of Presbyterians; the "Rump Parliament."
- D. Cromwell created a commonwealth of toleration: The Protectorate (1653).
 1. Cromwell's leadership

- a. Lord Protector of Commonwealth
 - b. Overthrew Stuarts.
2. Cromwell expressed toleration in matters of religion while holding to firm Puritan faith.
 3. Radical groups appeared
 - a. Levellers
 - b. Diggers
 - c. Fifth Monarchy Men
 - d. Quakers
 4. Protectorate lasted only as long as Cromwell lived.

IV. The Restoration (1660-85)

- A. Royalists and Presbyterians joined together and called Charles II: The Breda Declaration
- B. A renewed tide against Puritans: a new Act of Uniformity (1662).
- C. Severe acts followed; summarized as Clarendon Code (middle 1660's): all of which were meant to re-establish Church of England:
 1. Conventicle Acts
 2. Five Mile Act
- D. The Great Ejection.
- E. Prominent Puritans during this era:
 1. John Milton (1608-74).
 2. John Bunyan (1628-88).
- F. Charles II's religious policy
 1. Declaration of Indulgence (1672)
 2. Parliament's response

V. James II (1685-88)

- A. He supported the Church of England as king, but he appointed Catholics to offices.
- B. Later he issued two Declarations of Indulgence (1687,8).
 1. Indulgence

2. Seven bishops opposed the Declaration and put on trial.
3. Allowed diverse forms of Protestantism in England to exist alongside established faith.

VI. The Glorious Revolution (1688)

- A. William III of Orange offered the throne
- B. Toleration Act (1689).

Lecture #22 Quakers; Christianity Comes to America

Dr. Hoffecker

I. The Quakers

A. George Fox (1624-91)

1. Professed profound religious experience in 1646.
2. Openly attacked “vain religions.”
4. Claimed another vision in 1652; taught that God can speak to everyone directly
5. Traveled throughout English countryside

6. Derivation of “Quaker”

C. Key Quaker distinction: the relation between the Spirit and the Scriptures

1. Robert Barclay: Apology for the True Christian Divinity (1648)
 - a. Revelations of the Spirit are not subject to test of Scripture or reason
 - b. Scriptures receive their authority from the Spirit who inspired them.
2. Calvin on the relation between Scripture and the Holy Spirit

D. Practical implications of Quaker theology

1. No prescribed form of worship by Word or Spirit.
2. No ordained ministry, liturgy
3. The “Six Propositions”: No flattering titles; No kneeling, bowing or uncovering the head to any person; No extravagance in apparel; No games, sports, plays; No oaths; No resistance by force.
4. Championed social causes
 - a. Abolitionism
 - b. Peace activists

E. Quakers distinguished by their persecution.

II. Christianity in the modern period

A. The Peace of Westphalia marks a dividing point

1. Various forms of rationalism have manifested themselves in western culture.
2. Recurrent forms of revivalism have swept through religious traditions
3. Denominationalism grew out of separation of church and state which had its impetus in radical reformation.

4. Separation of church and state
 5. Resultant toleration and freedom of religion led to voluntary support of the church
- B. America has witnessed these tendencies in pronounced fashion.
- C. Motives for planting Christianity in America
1. Religious motives mixed with desire to colonize
 2. Most charters express desire of stockholders to convert natives and to extend Christ's rule
 3. Some charters stress necessity of finding place to express religious worship
 - a. Transplanting churches to a new land: English, French, Spanish, Swedish, Dutch. Most were Calvinist.
 - b. Means of transplanting: joint stock company.
- D. Anglican Church: primarily in southern colonies
1. Settled in Jamestown in 1607
 2. Maryland established Anglicanism in 1702.
 3. Also established in New York, North Carolina, South Carolina, Georgia
 4. Role of Society for the Propagation of the Gospel, founded in 1701.
 5. Difficulty of functioning without resident bishop.
- E. New England Congregationalism.
1. Mayflower lands in Plymouth (1620)
 2. Larger number of non-Separatist Puritans settled in Salem and Boston (1630).
 - a. John Winthrop's "Model of Christian Charity"
 - b. Congregational polity based on covenant
 - c. Over 20,000 Puritans came to Mass between 1630-40
 3. Congregationalism spread west and Connecticut established (1636) by Thomas Hooker.
 4. Unity of theology and polity assured by Cambridge Platform (1648).
 5. Missions work among the Indians: John Eliot (1604-90).
- F. American Baptist Churches: Roger Williams (1603-83)
1. Educated for Anglican ministry at Cambridge.
 2. Evicted for opposing state church

3. Founded Providence in 1636
4. Polemicized against Westminster Assembly
5. Bloody Tenent of Persecution (1644)

G. Anne Hutchinson (1591-1643): Antinomian Controversy

H. Roman Catholicism

1. Central and South America
2. Different from North America
2. Catholicism not planted in 13 American colonies until 1634 in Maryland. Lord Baltimore (1634)
3. Lack of bishop till 1790: John Carroll
4. Trusteeism
5. Americanization controversy: Cardinal Gibbons (1899)

H. Pennsylvania and the Quakers

1. Charles II owed debt to William Penn's father
2. Mennonites (1683)
3. Moravians (1740)
4. German Lutherans (1742); Henry Muhlenburg. Lutheran Synod formed in 1748.
5. Pennsylvania became example of what Middle Colonies represented

I. Presbyterianism: migration of Scotch-Irish after 1710.

1. Francis Makemie (1658-1708)
 - a. Organized first presbytery in Philadelphia in 1706
 - b. Synod adopted Westminster Confession of Faith: Adopting Act (1729).
 - c. Presbyterians, Anglicans, Congregationalists, Baptists were largest denominations in America.

J. Methodism in the colonies

1. First missionaries sent in 1768 by John Wesley.
2. Francis Asbury (1745-1816) became first bishop in 1784

K. Summary

1. Churches were transplanted from Europe to America with England as primary bridge

2. Except for Maryland and Middle Colonies, established churches predominated until Revolution.
3. After Revolution, separation of church and state rendered American churches dependent on voluntary support (for money) and evangelism (to win converts)
4. Revisionist perspective on religion in American colonies.
 - a. Most texts stress Puritanism in colonies
 - b. Instead Timothy L. Smith stresses vast diversity of religious movements to New World. Basically church transplanted.
 - i. Puritan tradition: New England
 - ii. Peace Church tradition: primarily Quakers; while never large it was present
 - iii. Old Established Church transplanted. Examples: New Amsterdam: Dutch Calvinist. Virginia: Anglicanism.
 - iv. Pietism: Began within State church in Germany. Moravians
 - v. Baptists: Rhode Island also Connecticut.
 - vi. Wesleyan: Concentrated in urban centers by 1850 Methodists constituted largest tradition.

Lecture #23 The Enlightenment; Deism

Dr. Hoffecker

I. Enlightenment (1660 - 1798)

A. Definition according to Immanuel Kant: "What is Enlightenment?"

1. Release from man's self-incurred tutelage.
2. "Dare to reason"

B. Enlightenment principles

1. The state:
2. Nature:
3. Human nature:
4. Religion:

C. Seminal modern thinkers

1. Francis Bacon (1561-1626): his *Novum Organum*.
 - a. Modern man must rid himself of various Idols
 - b. Man must exalt methodic doubt.
 - c. Inductive, scientific method must replace deductive thinking.
2. Rene Descartes (1596-1650); father of rationalism, apriorism.
 - a. Discourse on Method:
 - b. *Cogito ergo sum*
 - c. Proof of the existence of God

II. Deism: etymologically cognate with theism.

A. Watchmaker deity:

B. Different kinds of Deism:

C. Seminal deist: Lord Herbert of Cherbury : *De Veritate* (1624).

1. God exists.
2. God is to be worshipped.
3. Virtue and piety are chief parts of divine worship.
4. Man ought to repent of sins.
5. There are rewards and punishments, both in this life and the next.
6. Closes with plea to priests to abandon their mysteries

D. Characteristics of rational religion

E. John Locke (1632-1704). Letters Concerning Toleration (1689-92); Treatises of Government

1. Advocated empiricism in Essay Concerning Human Understanding.
2. Upheld idea of natural religion and stressed the use of reason in Christianity:
3. The essence of the Christian religion is acceptance of Christ as Messiah.
4. Locke proposed phrases: “above” “contrary to” and “according to” reason.
5. Locke insisted that he was not a deist and did not want to dispense with Scripture as revelation; others carried his empiricist ideas to a mechanistic extreme.

III. The Deist Controversy

A. John Toland (1670-1722)

1. Christianity not Mysterious. (1696)
 - a. Whence mystery in Christianity?
 - b. By contrast, he claimed that Jesus taught simply
 - c. Church gradually added more rites to Baptism and Lord’s Supper.
 - d. Ceremony and religion are opposites;
2. Rejection of mysterious led Toland to oppose doctrines at the heart of the Gospel.
 - a. Doctrine of propitiation is especially repugnant
 - b. Significance for view of Old Testament priesthood and prophets.

B. Matthew Tindal (1655-1733): Called himself a “Christian deist.” Christianity as Old as Creation

1. Natural religion has always existed as a perfect religion which is eternal and unchangeable.
2. Not only are additions unnecessary, they are the source of evil.
3. The sole end of religion is not the glory of God, but morality
4. Only difference between morality and religion: Morality is acting according to the reason of things considered in themselves. Religion is acting according to the reason of things considered as will of God.

C. Tindal and Toland move beyond John Locke

D. Effect of Deism on the church

1. Deism in part a response by those who rejected orthodox Christianity

2. Effect on church was to call into question its historic revelation as unique

E. Walker's evaluation:

1. Naive acceptance of idea that reason is capable of defining a universal religion
2. Deistic religion was "as much a figment of the imagination as was the primitive, unspoiled social and political state of the unspoiled child of nature so dear to the 18th century."
3. Rational religion is solidly grounded in self-evident truth/facts, not positions of faith (modernity)

Lecture #24 Deist Controversy; Skepticism

Dr. Hoffecker

I. Opposition to Deism: Opponents posed two kinds of answers

A. William Law: author of A Serious Call to a Devout and Holy Life. (1728)1. The Case of Reason (1732)

- a. God is by nature unfathomable
- b. Christians believe in Biblical revelation because God is its author.
- c. Law points to internal evidence, miracles and prophesy.

B. Joseph Butler: took the opposite tack from Law in his Analogy of Religion (1736)

1. Butler defected from Presbyterianism
2. Analogy of Religion judged most important, successful apologetic work of its day.
 - a. Assumes some of basic tenets of deism:
 - b. He builds the case that although slight presumption doesn't make something true, yet even slight presumption makes something probable.
 - c. Low presumption repeated often enough leads to certainty.
 - d. Our limited knowledge based on reason ought not to lead us to doubt
 - e. Rather, our limited knowledge causes us to reason by analogy that God exists
 - f. "Reason can judge "not only of the meaning, but also of the morality and the evidence of revelation."
 - g. Butler's Analogy became the standard anti-deist text in apologetics

II. Enlightenment Skepticism

A. David Hume (1711-76). Scottish philosopher and historian; a native of Edinburgh.

1. Hume attacked both deists and Christians
2. Furthered the empiricist views of Locke
 - a. While we know the relation of ideas with logical certainty, we can know reality only on basis of probability.
 - b. Came to opposite conclusion from Butler regarding probability.
 - c. Our past experience is no guarantee of future experience
 - d. If not, there is no argument for God based on cause.

- e. Experience tells us only what has happened in past
- f. Conclusions:

3. Essay on Miracles (1748).

- a. Several apologists of this period (Locke and Butler) depended heavily on miracles
- b. Hume sealed the coffin on miracles in many people's opinion.
 - i. All knowledge from experience which gives testimony to uniformity of nature.
 - ii. Even if miracles do occur, it must be proved that they occur for the purpose that Christianity claims.
- c. Is there some innate, self-evident consistency between miracles of New Testament and the principles which they supposedly certify?
- d. Hume's skepticism had far-reaching effects in his day.

B. William Paley: Educated at Cambridge. View of the Evidences of Christianity (1794)

- 1. Developed argument from inference
- 2. Hume and Kant respond.

C. Radical Deism

- 1. Thomas Paine: Age of Reason (1795). Political activist and pamphleteer in both American and French Revolution.
 - a. Paine attacked revealed religion; he ridiculed specific teachings of Christianity.
 - b. Prominent figure in spread of deism to America.
- 2. French Deism
 - a. Voltaire (1694-1778) French philosophe; educated by Parisian Jesuits
 - i. Voltaire not an atheist, but a radical deist
 - ii. He didn't want a purified Christianity.
 - b. Skeptical religion in France: November 10, 1793: Cathedral of Notre Dame renamed the "Temple of Reason." A festival of Liberty and Reason was celebrated to dedicate the temple to philosophy.
 - c. Proposed three cults to replace Christianity
 - i. Deism

- ii. Nationalistic Faith
- iii. Religion of Humanity
- d. Arguments used to support these movements:

III. The Results of Deism

Lecture #25 Unitarianism; Pietism

Dr. Hoffecker

I. Unitarianism in England.

- A. Historical antecedents
- B. Associated sometimes with the Latitudinarian movement in England in 17th cent.
- C. Became established in England
 - 1. Theophilus Lindsey (1723-1808)
 - a. Petition refused by Parliament in 1772
 - b. Parliament amended Toleration Act
 - 2. Joseph Priestly (1733-1804)
 - a. Authored several polemical writings against traditional doctrines.
 - b. Defended French Revolution
 - c. Emigrated to America
 - 3. Unitarianism had little impact on popular religious life.

II. Unitarianism in America

- A. Introduced in 1710; by 1750 majority of Congregational ministers did not believe Trinitarian doctrine.
- B. King's Chapel (1788)
 - 1. The oldest Episcopal Church in America
 - 2. Stressed Christ as great moral teacher
- C. Unitarian Controversy: series of theological debates (1805-25)
 - 1. Triumph of Unitarianism marked by election of Henry Ware to Hollis Chair of Divinity at Harvard (1805).
 - 2. Conservative reaction
 - 3. "Woods 'n Ware" debate
 - 4. Formation of American Unitarian Association (1825)
 - 5. Merged with Universalists in 1961

III. Pietism in Germany a 17th c movement in the German Lutheran Church

- A. Philipp Jakob Spener (1635-1705)
 - 1. Became acquainted with works of English Puritans
 - a. For his efforts he was called "spiritual counselor of Germany."

- b. Accused Lutherans of preoccupation with purity of doctrine
 - c. Passive laity
- 2. Established meetings in his house for devotional study of the Bible
- 3. Called attention to low spiritual life of church:
 - a. Some of clergy lived immoral lives.
 - b. Overemphasis on purity of doctrine
 - c. Clergy ought to be living examples of piety
- 4. Outlined his views in *Pia Desideria* (1675)
 - a. Called for greater study of the Bible
 - b. Emphasized priesthood of all believers.
 - c. Christianity is not so much a doctrine to be believed as a way of life.
 - d. Apologetics should focus on winning whole person not winning theological arguments.
 - e. Education of ministers should stress experiential
 - f. Evangelical preaching should prevail instead of sermons on theology.
- 5. Pietists stressed conversion experience
 - a. Also stressed ascetic qualities
 - b. New birth and ascetic tendencies were prone to become new forms of legalism.
- 5. Stress on experiential and downplay of academic/doctrinal made Spener suspect
 - a. The value of a belief is to be found almost exclusively in its practical aspects.
 - b. Individualistic tendencies weakened the influence of ecclesiastical, liturgical, sacramental aspects and the role of creeds and sacraments.
 - c. In 1695, Spener charged with theological errors

B. August Hermann Francke (1663-1727).

- 1. Received appointment at University of Halle in Greek and Oriental languages
- 2. Francke came under harsh scrutiny of orthodox Lutherans and Enlightenment.
- 3. Establishment of three special programs

- a. Paedagogium
 - b. Orphan House
 - c. Missions: Danish Halle Mission
- C. Work of Pietists supported by nobles of means.

Lecture #26 Moravianism

Dr. Hoffecker

- I. Introduction: Relation of Moravianism to Pietism.
- II. Nicholas Ludwig von Zinzendorf (1700-1792) One of the greatest missionary statesmen of any era
 - A. Came from an aristocratic family
 - B. Educated in Paedagogium at Halle.
 - C. Opportunity presented itself when German-speaking Moravians sought refuge in Saxony.
 1. Zinzendorf left his position in government and became their leader
 - a. The Herrnhuters were Separatist in view of church.
 - b. Gradually separatist tendency won, but Zinzendorf's vision never wholly lost.
 2. Established a secular organization under Zinzendorf's leadership
 - a. Ordinary family life was suspended by 1728.
 - b. Groups organized into "choirs"
 - D. Emphasis on missions even more so than in pietism.
 1. Missions has been central focus of Moravianism into contemporary period.
 2. Zinzendorf had himself a great vision for missions.
 3. August Spangenburg led a Moravian mission movement in Georgia.
 4. Zinzendorf accompanied recruits to Caribbean (1736)
 - E. Conflict with Saxon authorities as a result of his enthusiasm
 1. 1741-43 traveled in America
 2. His efforts took a toll on his marriage.
 - F. Recalled by Saxon authorities in 1747. He became leader of Moravian Church which acknowledged the Augsburg Confession.
 - G. "Sifting Time" (1747-49)

- H. Some scholars see a continuation of Moravian piety in 19th cent in the teaching of Schleiermacher, who was raised in Moravian piety and stressed the feeling of absolute dependence as the basic religious experience.

Lecture #27 English Evangelical Revival: Wesley

Dr. Hoffecker

I. Introduction

- A. Evangelical revival in historical perspective
- B. Evangelicalism and Anglicanism
 - 1. Effect of deism on Anglicanism
 - 2. Sermons were virtually lifeless moral exhortations.

II. Beginning of Revival

- A. First stage of revival
- B. Revival in Scotland under the Erskine brothers

III. John Wesley (1703-1791)

- A. Family background
- B. Ordained deacon in Anglican Church in 1725.
- C. Life at Oxford
 - 1. Groups later renamed “Holy Club”
 - 2. Club eventually broadened its interest.
- D. Wesley’s abortive mission to Georgia (1735).
 - 1. Contact with 26 Moravians on journey to America
 - 2. Confronted by Moravian leader Spangenberg in Georgia
 - 3. Wesley’s failure

III. Wesley’s conversion

- A. Returned to England in 1738.
- B. Aldersgate Room experience: May 24, 1738.
 - 1. At this meeting Luther’s “Preface to Romans” was being read.
 - 2. Followed up with a trip to Herrnhut
- C. Wesley’s conviction to preach salvation by faith
- D. Invited by George Whitefield to engage in field preaching.

1. Enthusiasm of his preaching was met with outbreaks of excitement from hearers
2. To supporters of awakening, these were signs of Spirit's working or devil's resistance.
3. Wesley known for his organization as well as for his preaching.

E. Ministry among religious societies

1. Published rules to organize Methodist societies (1743)
 - a. Members were to avoid worldliness.
 - b. Rules were positive as well as negative
 - c. Encouraged social ministries.
 - e. Methodists for a period worked closely with Moravians.
2. He organized bands
3. Started Methodist circuit riding to visit societies regularly.

F. Wesley married a widow of 40 in 1751.

IV. Wesley's Theology

- A. He developed a careful revision of Arminianism.
- B. Distinguished between prevenient, justifying, and sanctifying grace
 1. Prevenient (preventing) grace
 - a. Did not deny, but redefined the effects of original sin.
 - b. Holy Spirit prevents persons from falling so far away from God that they cannot respond.
 2. Justifying grace
 - a. Imputation of Christ's righteousness to the believer
 - b. At the New Birth a sanctifying process begins
 - c. Then he combines "faith alone" with desire for holiness
 3. Sanctifying grace
 - a. Results in a definite, second instantaneous work of "entire sanctification."
 - i. Defined as "pure or disinterested love."

ii. “Go on to perfection; otherwise you cannot keep what you have.”

b. Sanctifying grace is both an event and a process.

C. Controversy over perfection

1. Wesley’s emphasis was that perfection was more often a goal rather than a completed act.
2. Stressed not total perfection but perfection of motive

D. Break with George Whitefield over predestination.

1. Although Church of England was largely Arminian, Wesley’s position sparked controversy.
2. Division within Methodism

V. Methodism’s rupture from Anglicanism

A. Deed of Declaration (1784)

B. Bishop of London’s refusal to ordain a Methodist for America

1. Wesley ordained Thomas Coke as superintendent
2. Produced a breach with Church of England.

C. Plan of Pacification (1795)

1. English Methodist rapidly developed from a Society into a church.
2. Annual Conference
3. Country divided into districts, circuits, congregations

D. Methodism’s strongest impact made in industrial areas.

E. Francis Asbury (1745-1816).

VI. Results of Evangelical Revival in England

[Two sources of worldview interest: Alvin J. Schmidt, *Under the Influence: How Christianity Transformed Civilization* (Harper Collins/Zondervan: Grand Rapids, 2001) and Vincent Carroll and David Shiflett *Christianity on Trial: Arguments against Anti-Religious Bigotry* (Encounter Books: San Francisco, 2002)]

A. Prison reform: John Howard (1726 - 1790)

B. Movement against slavery: Slavery opposed by Quakers, Wesley, Clapham Sect

1. William Wilberforce (1759 - 1838)
 - a. Opposition to Wilberforce
 - b. Wesley's letter to Wilberforce
 - c. Slave trade abolished in 1807
 2. Abolition of slavery accomplished by 1833.
- C. Sunday School movement founded by Robert Raikes, a layman (1780)
1. Appalled at neglect of children
 2. Began instruction for children on weekdays and Sundays
 3. Opposed by conservatives and strict Sabbatarians
- D. Christian Missions: First English Foreign Mission society: Society for the Propagation of the Gospel in New England in 1701 by Thomas Bray.
1. William Carey (1761-1834). a humble shoemaker turned Baptist preacher
 - a. Carey found his contemporaries averse to the whole principle of missions.
 - b. "Inquiry into the Obligation of Christians to use Means for the Conversion of the Heathens." (1792).
 - c. Isaiah 54:2 "Enlarge the place of your tent and let the curtains of your habitations be stretched out; hold not back, lengthen your cords and strengthen your stakes." He initiated the motto, "Expect great things from God, attempt great things for God."
 2. 1795 London Missionary Society founded.

Lecture #28 America's Great Awakening

Dr. Hoffecker

- I. Introduction: America's Conversion.
 - A. Impact on all denominations.
 - B. Conception of the Christian life.
 - C. Christian nurture was pointedly neglected.
 - D. Set the cast for American religious life.
- II. The Middle Colonies:
 - A. Dutch Reformed: Theodore J. Frelinghuysen (1691-1748).
 1. Formalism normally prevailed in Dutch Reformed groups.
 2. Revival was not spontaneous.
 - B. Presbyterians: The Tennent family
 1. William Tennent Sr. (1673-1745) Started the "Log College" north of Philadelphia.
 2. Gilbert Tennent (1703-64)
 3. At that time 2 parties in Presbyterianism.
 4. Old Side vs. New Side split existed 1741-1758
 5. Old Light - New Light Schism:
 - a. Old Side (Scotch Irish) ejected New Side
 - b. Both parties professed traditional Calvinist and Puritan doctrine
 - i. Old Lights interpreted Calvinism in rationalistic manner
 - a. God's sovereign decree determined who was elect
 - b. Moral laxity often resulted
 - ii. New Lights stressed Puritan piety
 - c. Gilbert Tennent's "Danger of an Unconverted Ministry" (1741).
 - d. Old Lights: New Lights guilty of "enthusiasm" and "itinerant preaching,"
 - e. During schism New Lights (New Side) experienced significant growth.
 - f. Old Side declined in numbers; educational efforts failed.
- III. New England Congregationalism:
 - A. Jonathan Edwards (1703-58) the most gifted Puritan in American church history.

1. Edwards' early life
 2. Became assistant to his grandfather Solomon Stoddard in Northampton, Mass.
 3. Penned over 1,200 sermons. "Sinners in Hands of Angry God." (1741)
 4. Brief outbreak of revival in 1734-5 (*A Faithful Narrative*)
 - B. Due to excesses evident among revivalists Edwards greatest defender. Claiming that it was a genuine manifestation of God's Spirit. Wrote several works of defense: "The Distinguishing Marks of the Work of the Spirit," *Some Thoughts Concerning the Present Revival of Religion in New England*, and *A Treatise Concerning Religious Affections*. Against critics who said religion was sober, reasonable Edwards said religion consists in "holy love," thus the title "Religious Affections."
 1. "Distinguishing Marks of a Work of the Spirit of God" (1741)
 - a. Apostolic age
 - b. Negative signs
 - c. Positive evidences
 2. Significant that Edwards, a Calvinist, supports the revival.
 3. Edwards also identified the religious revivals as evidence of the Kingdom of God.
 - D. Edwards dismissed because he stood for closed communion
 - E. He later became missionary to Indians, Stockbridge, MA where he wrote *Treatise on Will* (1754). Contracted smallpox. Died 1758.
- IV. Revival preaching of George Whitefield (1715-1770), the "Grand Itinerant."
- A. Originally part of Wesley's Holy Club at Oxford.
 1. Ordained deacon in Church of England (1737).
 - a. Introduced Wesley to open air preaching
 - b. Known for powerful delivery
 2. Preaching tours in America
 - a. 1740 greatest success in New England.
 - b. Generated great excitement with dramatic accounts of key texts in Bible
 3. Franklin's appraisal of Whitefield.
 - B. James Davenport's incendiary preaching
 - C. Attacks from antirevivalists: Charles Chauncey (1705-87) pastor of First Church, Boston.
- V. New England Theology; "New Divinity"
- A. Tradition not unified. In fact some of Edward's principle beliefs were modified.
 1. Joseph Bellamy (1719-90)
 2. Samuel Hopkins (1721-1803)

B. More radical changes followed.

IV. Revivalism and American Church History:

- A. In New England 30-40,000 people; 150 new churches
- B. Higher moral tone.
- C. Social work and missions.
- D. Schisms within denominations.

Lecture #29 The Revolutionary Era; Immanuel Kant

Dr. Hoffecker

I. Religious Freedom; Disestablishment:

A. Factors in religious freedom

1. Toleration already granted in some European countries
2. Diversity of religious groups
3. American groups separated from parent groups in Old world
4. Pragmatic factors
5. Religious freedom supported on Christian principles
6. Influence of Great Awakening.
7. Deists and other rationalists

B. Forces for religious liberty met resistance where establishment was well rooted.

C. The First Amendment (1791)

1. The church henceforth viewed as a voluntary association.
2. Denominationalism becomes U.S. model

D. Caveat of the late 20th c.: anti-Christian forces exert tremendous influence.

II. The German Enlightenment: Effects of Pietism:

- A. Pietism effectively countered scholasticism in German church life.
- B. Because Spener and Francke depreciated doctrine, no theological leaders trained.
- C. No intellectual defenses prevented rationalism from capturing the German mind.
- D. Radical shifts in theology gained easy acceptance in the church.

III. Immanuel Kant (1724-1804): “The Philosopher of Protestantism.”

- A. Modern period preoccupied with epistemology: rationalism and empiricism.
- B. David Hume’s skepticism woke Kant “from his dogmatic slumbers.”
- C. Kant answered four questions:
 1. Critique of Pure Reason (1781): “What do we know, and how do we know it?”
 - a. A synthesis of rationalism and empiricism; his Copernican Revolution
 - b. Knowledge is possible only of the empirical world

2. What is Enlightenment? (1784): man's emergence from immaturity
3. Critique of Practical Reason (1788): "What is the good and how do we do it?"
 - a. The categorical imperative
 - b. Moral foundation for a purely natural religion.
 - c. God, immortality and freedom are postulates of practical reason
4. Religion within the Limits of Reason Alone (1793): "What is religion, and how do we become right with God?"
 - a. A fundamental reinterpretation of Christianity as moralistic.
 - b. Begins with statement of "radical evil"
 - c. The Fall
 - d. Human nature: the disposition.
 - e. However, the human will remains free, capable of changing ultimate source of maxims
3. Salvation; not historical event of Christ's death on the Cross.
 - a. Christ is the great moral teacher
 - i. Death of Christ is a manifestation of the good principle
 - b. Victory is breaking hold of power of evil over people
 - c. No salvation apart from sincerest adoption of genuinely moral principles
 - d. Grace redefined as what we make ourselves worthy of receiving.
 - e. Imputation of Christ's righteousness
 - f. Conversion
4. Christianity also contends it possesses "secret records," a sequel of Jesus' death and resurrection.
5. The Church: the ideal ethical commonwealth.
6. Sacraments and prayer;

H. Kant laid the intellectual foundations for liberalism in Christian theology.

Lecture #30 19th Century Liberalism; German Scholarship I

Dr. Hoffecker

I. Introduction: Radical shift in theology following Immanuel Kant

II. Friedrich Daniel Ernst Schleiermacher (1768-1834)

A. Pietist background.

B. Chaplain in Berlin

C. Associated with Romantics at Berlin

D. *Speeches on Religion to its Cultured Despisers* (1799)

1. Inner religion cannot be discarded
 - a. Religion must be distinguished from morality and cognition
 - b. Schleiermacher, redefines religion
 - c. Religion radically subjectivized
3. Protest against rationalism and its constraints.
 - a. Orthodox
 - b. Rationalists
4. Man feels himself to be limited, finite, subject to time.
5. Religious experience of the Infinite is in and through the finite; yet God-consciousness is not mediated through ideas or ethics
6. Religions are not to be judged as true or false.
7. Christianity is the best of religions
 - a. It was protest; in name of freedom and dynamism, against formalism and structure (sturm und drang).
 - b. It exalted the immediacy of feeling which is not mere emotion

F. *The Christian Faith* (1821)

1. What is Christian doctrine?
2. Reinterpretations of classical Christian doctrine
 - a. Revelation, Scripture
 - b. Fall: Rejects Augustinian theodicy
 - i. No historical Fall in traditional sense.
 - ii. Man is created imperfect

- iii. We are a mixture of original God-consciousness and God forgetfulness.
- iv. Radical redefinition of sin.
- c. Christology
 - i. Rejects traditional statements of creeds
 - ii. Christ mediates his God-consciousness.
 - iii. Denies vicarious substitutionary view of atonement as “magical.”
- d. The church is the community where God-consciousness is manifested
- e. Christianity is not unique.
- f. While Kant was the philosopher of Protestantism, Schleiermacher was its romantic reformulator.

III. Georg Wilhelm Friedrich Hegel (1770-1831)

- A. Educated at Tübingen; appointed professor at Berlin (1818)
- B. Denied basic premise of western logic: law of contradiction.
- C. Devised new triadic logic which synthesizes antitheses.
 - 1. Absolute Spirit manifests itself in thesis, antithesis, synthesis; all that exists is a manifestation of divine mind.
 - 2. History is the forum for the expression of God
- D. Most immediate effect on church history was in development of a critical approach to the New Testament and the way in which historians treated church history.

IV. Three schools of German Scholarship

- A. Tübingen School:
 - 1. Ferdinand Christian Baur (1792-1860)
 - a. Thesis: Judaic (Messianic) Christianity
 - b. Antithesis: Gentile Christianity.
 - c. Since the content of the two “christianities” differed so radically, they stood antithetically opposed to each other.
 - d. Synthesis: Catholic Christianity.
 - i. Christianity is not complete and coherent in New Testament

- ii. Christianity as unique, a universal truth is denied
- 2. Baur's critical method led to radical reevaluation of the NT writings.
 - a. Only Romans, Galatians, Corinthians were genuinely Pauline
 - b. Assumption of historical critical method leads to questioning veracity of Bible.
 - c. Distinguishing between "kernel" and "husk" of New Testament documents.

Lecture #31 German Scholarship II

Dr. Hoffecker

- B. Orthodox School: Ernst Wilhelm Hengstenberg (1802-1869)
 - 1. Hengstenberg began as a rationalist; came under the influence of Pietism
 - 2. Hengstenberg wanted to “restore Lutheran orthodoxy: its doctrine and order.”
- C. Mediating schools between Schleiermacher and Hengstenberg.
 - 1. John August Wilhelm Neander (1789-1850)
 - a. Trace history of divine life as manifested in the Church through spiritual biographies of leading Christians.
 - b. Neander not as radical in his treatment of the content of church history.
 - 2. Friedrich August Tholuck (1799-1877) Professor at Halle 1826; influenced by Neander.
 - a. Pietist sympathies linked with acceptance of new critical views.
 - b. Responsible for returning Halle to its earlier Pietist heritage

VII. Radical Biblical Criticism

- A. David Friedrich Strauss (1808-1874): a pupil of F.C. Baur
 - 1. Applied myth theory to the life of Jesus: Life of Jesus (1835)
 - 2. Since miracles are impossible we must regard all such accounts as examples of “myth.”
 - a. Jewish “myths” devised to express messianic expectations.
 - b. Hegelian component: Jesus as founder of Christianity discovered the truth that God and man are one.
 - 3. Scholars must distinguish between Jesus of history (teacher of parables, the one who opposed the Jewish leaders) and the Christ of faith (worker of miracles, Savior from sin, Son of God, resurrection) which is a creation of the early church.
 - 4. Strauss claimed that Biblical teaching could not be harmonized with modern knowledge.
- B. Albert Schweitzer: Quest of the Historical Jesus (1910).

VIII. Albrecht Ritschl (1822 - 1889) “Theologian of moral values”

- A. The secret of Christianity in the Christian community - the church. The Christian Doctrine of Justification and Reconciliation.

- B. Rejected theology as a speculative enterprise at odds with the essence of Christianity.

IX. Adolf von Harnack (1851-1930)

- A. Harnack's main concern was to recover the pure message of Jesus

1. History of Dogma
2. Conservatives viewed this approach as nothing less than an assault on theology itself.
3. Luther emerges as the hero in history of Christianity.

- B. What is Christianity? (1901)

1. Main interest is to separate "kernel from the husk"
2. Accepting Synoptic Gospels and devaluing John's Gospel
3. Miracles have no real significance.

- C. Main points of Jesus' teaching

1. The Kingdom of God:
 - a. In Gospels, Kingdom has two forms
 - b. Kingdom of God thus understood is a divine gift
2. The Fatherhood of God and the infinite value of the human soul:
 - a. Most important witness is the Lord's Prayer
 - b. Soul's value follows naturally
 - c. Absence of any serious emphasis on Fall
 - d. Atonement through Christ thus absent.
 - e. Christology: gospel has to do with Father, not Son
 - f. Disparages doctrine
3. The higher righteousness and the commandment of love

- D. Implications of Jesus' message: "no religion ever went to work with such an energetic social message."

X. History of Religions: Religionsgeschichte: taking the method of liberalism to its logical conclusion.

A. Christianity must be seen as any other religion

B. Most prominent exponent: Ernst Troeltsch (1865-1923) professor of the history of philosophy and civilization at Berlin. Social Teachings of the Christian Churches (1912).

XI. Rudolf Otto in the Idea of the Holy 1923

A. Phenomenology of religion

B. Influenced by Schleiermacher's description of religion as feeling as awareness of dependence.

1. "The Numinous."

2. It is nonrational: "*mysterium tremendum et fascinans*"

Lecture #32 British Protestantism in 19th Century

Dr. Hoffecker

I. Introduction: Several distinct movements in Anglicanism.

A. Broad Church movement

1. Represents social/liberal/modernist element in Anglican Church; began about 1830.
2. Frequently associated with *Essays and Reviews* (1860)

B. Samuel Taylor Coleridge (1772-1834)

1. Aids to Reflection (1825).
 - a. He opposed any metaphysical proofs of religious truth.
 - b. Reason is “inward beholding.”
2. Coleridge is “English Schleiermacher.”

B. John Frederick Denison Maurice (1805-1872)

1. Son of a Unitarian minister. Refused to subscribe to 39 Articles
2. Subsequently he published The Kingdom of Christ.
 - a. The church transcends diversity of individual factions.
 - b. Kingdom of God conceived as immanent
 - c. Maurice was ejected from teaching post at King’s College
3. Founded Christian Socialist movement.
4. Theological perspective

II. Oxford Movement (High church) (1833 - 45)

A. Attempt to re-establish high church aspects

1. Church of England is a member of historic, continuing visible Church of God.
2. Bishops could trace their descent back to earliest times in church.
3. Liturgy contained original Catholic principles.

B. 1833 Tractarian Movement

C. Several leaders: Richard Froude, John Keble, John Henry Newman, Boverie Pusey. Leaders bemoaned erosion of established church.

D. John Keble: a tractarian leader. Wrote The Christian Year (1827)

1. Sermon “National Apostasy” (1833)
 - a. Changes made by state infringed on apostolic authority.
 - b. Keble’s views were an attack on Erastianism

2. The sacraments were means of salvation
 3. Urged return to undivided church of early centuries.
 4. Called for return to prayer book orthodoxy.
 5. Keble called for higher view of the church as the church not of Parliament but of Christ.
- E. John Henry Newman (1801 - 1890)
1. Founder of the Tractarian Movement.
 2. Views reminiscent of Hooker's *via media*.
 3. Tract #90 (1841)
 - a. Newman denied that 39 Articles are different from Roman Catholicism.
 - b. Of the Council of Trent he said the Articles condemned only "Roman corruptions"
 - c. Response to the tract
 - d. Relinquished his position at Oxford
 6. Oct. 1845 Newman withdrew from Church of England
 - a. 825+ including 250 ministers followed him.
 - b. Those who didn't leave church were "Anglo-Catholic Party"
 7. *Apologia Pro Sua Vita* (1864)
 8. Grammar of Assent (1870)

IV. Evangelical Movement

- A. Expansion of nonconformity result of influence of evangelicalism.
- B. Dwight L. Moody (1837-1899).
- C. Charles Haddon Spurgeon (1834-92)
 1. Built Metropolitan Tabernacle (1861)
 2. Opened Pastor's College
 3. Downgrade controversy (1887-9)
 4. Also sponsored colportage society
- D. Dispensationalism: John Nelson Darby (1800-82)
 1. Former clergyman in Ireland; moved to Plymouth, England.
 2. Denounced apostasy of contemporary church.
 3. Stressed priesthood of believers.
 4. Developed elaborate system of biblical prophecy

- a. Seven eras of history
 - b. Age of the church
 - c. Divided Christ's second coming into two separate events
5. Darby traveled widely to disseminate his views
- E. Salvation Army: William Booth (1829-1912)
- F. In 19th c. an awakening swept through Scotland
1. Robert Haldane (1764-1832)
 2. Thomas Chalmers (1780-1847): Disruption: formation of Free Church of Scotland
- G. Missionary movement: 19th c. was the "Great Century" of missionary outreach
1. Nondenominational faith missions
 2. Hudson Taylor (1832- 1905)

Lecture #33 19th Century American Protestantism

Dr. Hoffecker

I. Second Great Awakening

A. The Frontier

1. James McGready (c.1758-1817): Logan County, KY

2. Cane Ridge, Kentucky (1800)

3. Institutional impact: The Restorationist Movement
 - a. Christian Church (1803): Barton W. Stone

 - b. Disciples of Christ (1809): Alexander Campbell

B. New England

1. Timothy Dwight (1752-1817) President of Yale

2. Lyman Beecher (1775-1863)

3. Nathaniel W. Taylor (1768-1858)
 - a. Pastored First Church, New Haven for ten years.

 - b. Dwight Professor of Didactic Theology at Yale
 - i. *Concio ad Clerum* (1808)

 - ii. Taylor's goal: revision of traditional Calvinism

 - iii. Redefinition of original sin

 - iv. God's sovereignty

- v. Common Sense view of human nature

- vi. Atonement redefined
 - a. Opposed legal view

 - b. God sovereignty manifested as benevolent moral governor

 - c. Result: “Evangelical liberalism”

 - d. New Haven Theology

 - e. Mark Noll’s assessment: *The Old Religion in a New World* (2002)

C. Western New York: “The Burned Over District”

- 1. Charles G. Finney (1796-1875)
 - a. Raised and educated in upstate NY Converted in October, 1821.

 - b. Revivals in 1830,31
 - i. Adapted revival techniques

 - ii. Revivals no longer seen as result of God's Sovereign grace.

- 2. “Old Measures”

- 3. “New Measures”
 - a. Direct address

 - b. Protracted meetings

 - c. Anxious bench

 - d. Inquiry meetings

- 4. Finney systematized these ideas in his famous *Lectures on Revivals of Religion* (1834, 5)

- 5. President Oberlin College

II. Voluntary Societies

- A. Foreign missions
- B. Distribution of Bibles and tracts
- C. Moral and humanitarian crusades.
 - a. Temperance
 - b. Abolition: Timothy Dwight Weld (1803-95)

VI. Formation of other denominations

- A. Cumberland Presbyterians (1810)
- B. Negro church: Richard Allen: African Methodist Church
- C. Unitarians: William Ellery Channing's sermon at ordination of Jared Sparks (1819).

V. Assessment of 2nd Great Awakening: Nathan Hatch, *The Democratization of American Christianity* (1989)

- A. Traditional view: An evang./pietistic interpretation of Christian faith disseminated in America.
- B. Hatch: Revisionist evaluation of 1780-1830
 - 1. Conservative Calvinists opposed excesses much as Chauncey had opposed Edwards.
 - 2. Presbyterian Old School/New School split (1837-69)
 - a. Old School: Charles Hodge; James Henley Thornwell
 - i. Moderate confessionism
 - ii. Critical of revivalism
 - iii. Opposed union with Congregationalists
 - iv. Missions and education function under church control
 - v. Moderate to pro-slavery
 - b. New School: Lyman Beecher, Albert Barnes, Henry Boynton Smith
 - i. Sought revision of Westminster Confession
 - ii. Pro-revivalistic
 - iii. Favored union with Congregationalists
 - iv. Advocated social activism through voluntary societies
 - v. Leaned toward abolitionism
- B. Horace Bushnell (1802-76) *Christian Nurture*

VI. Frontier and urban sects.

- A. Seventh Day Adventists: William Miller (1782-1849)
 - 1. Calculated Christ's return on March 21, 1844.
 - 2. Seventh Day Adventists formed 1863
- B. Mormons: Joseph Smith (1805-44)
- C. Jehovah's Witnesses: Charles Taze Russell (1852-1916)
- D. Christian Science: Mary Baker Eddy (1821-1910)

Lecture #34 Black Religion in America

Dr. Hoffecker

I. The Slaves and Religion.

- A. Blacks first came to America in 1619.
- B. The colonial Catholic church promoted the conversion of African slaves.
- C. The Protestant church in colonial North America had a more ambivalent attitude toward Christianizing the slave population.
 1. The English bishops' instructions
 2. Virginia legislature (1667)
 3. The Methodists and Baptists far exceeded other denominations in converting the slaves.
 4. Presbyterians did not keep pace.
 - a. Samuel Davies
 - b. Charles Colcock Jones (1804-1863) *The Religious Instruction of the Negroes in the United States*
 - c. John Girardeau (1825-99) pastor to slaves in Charleston, SC.

D. The invisible institution.

1. Slaves sought a more authentic religion outside the white church.
 - a. The Negro spiritual
 - b. Other-worldly meaning replaced with this-worldly.
2. Role of lay preachers
3. Slaves also attended the churches of their masters.

II. The Negro Church. Richard Allen (1760-1831) African Methodist Episcopal Church.

- A. Allen was born a slave in Philadelphia.
- B. Allen became a member of St. George Methodist Episcopal Church in Philadelphia.

1. Allen led the way for a new denomination to be formed (1816) the African Methodist Episcopal Church.
2. In 1830, Allen became the chairman of the Society of Free Persons of Colour.
3. Other independent black churches appeared. Baptist and Presbyterian congregations founded at about the same time.

III. Black church prior to Civil War.

A. Black clergy.

B. Blacks in white churches.

1. The general attitude toward black people within the white church, though, was one that reservedly approved of their participation.
2. Some black preachers were allowed to preach to mixed congregations.

C. The churches and slavery.

1. The Presbyterian General Assembly condemned slavery in 1818.
2. Church divisions. Many of the major denominations split between southern and northern branches, over the issue of slavery.
 - a. Southern churches claimed a Biblical justification for slavery (primary figure = Old School Presbyterian James Henley Thornwell (1812-1862) and Benjamin Morgan Palmer (1818-1902))
 - b. Northern churches claimed that Scripture's teaching while not explicitly condemning slavery, contained a message of freedom which should lead to immediate abolition of slavery (led by New Schoolers like Timothy Dwight Weld (1803-1851) Albert Barnes (1798-1870). Charles Hodge occupied the centrist position (certain but gradual elimination of slavery).

IV. The Church Among the Emancipated Blacks

- A. The invisible and the independent black church were thrown together after the end of the war.
- B. One pressing need of the church = ministers.
- C. Some black ministers became political leaders during the chaos of Reconstruction.

D. Henry Turner (1834-1915) foreshadowed the appearing of “black theology.”

1. Strongly criticized for radical positions.
2. Turner became famous for saying “God is a Negro.”

IV. The Black Church and the Civil Rights Movement (1950s-60s)

A. Black ministers became prominent in the NAACP, the Urban League, and in Marcus Garvey’s Universal Negro Improvement Association.

B. Martin Luther King, Jr. (1929-68) American Baptist minister.

1. Philosophy of “direct action.”
2. King defended his actions in “Letter from Birmingham Jail” (1963)
 - a. Cited biblical examples of resistance to injustice.
 - b. Cited Augustine [“an unjust law is no law”] and Thomas Aquinas [an unjust law is a human law that is not rooted in eternal law and natural law.

C. Civil rights became a less explicitly religious cause. The Student Nonviolent Coordinating Committee (SNCC) thought that the SCLC was not militant enough.

V. Black Theology of Liberation.

A. 1966 the National Committee of Black Churchmen (NCNC)

B. The following yr a committee explored further the theological implications of Black Power.

C. James Cone (1938-) *A Black Theology of Liberation* (1969). Professor of Systematic Theology at Union Theological Seminary, NY.

1. The Bible describes the liberation of oppressed people.
2. Black Power, therefore, is not only a legitimate expression of the gospel but a necessary one.
3. The sources of black theology are black experience, black history, revelation, Scripture, and tradition.

4. All previous systematic theology had been written in a European context and therefore there was a need for the development of a theology from the context of the black experience.

Lecture #35 Holiness and Pentecostal Religion

Dr. Hoffecker

I. Charismatic Forerunners in Church History.

- A. Montanism: 2nd c. near Phrygia in Asia Minor.
- B. Thomas Muntzer pastored a group of Lutherans at Zwickau [16th c].
- C. The Quakers under George Fox (1624-1691)
- D. Irvingism arose in Britain under Edward Irving (1792-1834), a Scottish Presbyterian minister and onetime assistant to Thomas Chalmers.
- E. John Wesley (1703-1791) expounded holiness in his tract on Christian perfection, which he continually revised.
- F. Perfection also a part of Finney's Oberlin theology and its revival meetings in the 2nd Great Awakening.

II. Holiness movement in mid-19th c: forerunner of Pentecostalism.

- A. Characteristic phrases of holiness movement stressed the search for a deeper spirituality
 - 1. Summer conferences and camp meetings became the primary means by which believers challenged to move upward in their walk with the Lord
 - 2. Also supported by popular writings; classic = Hannah Whitall Smith, *The Christian's Secret of a Happy Life* (1875)
- B. In 1867 a new crusade for holiness revival began at Vineland, NJ.
- C. In the last two decades of the nineteenth century, ironically, Methodism and the holiness churches went in separate directions.
- D. The various Churches of God have been important holiness churches.
- E. A few Presbyterian holiness churches in addition to the Cumberland Presbyterian Church appeared. Brewerton Presbyterian Church in Greenville, South Carolina was founded in 1899.
- F. In the early 1800s, even the Mormons experienced something similar to a holiness revival.
- G. BB Warfield published numerous articles examining perfectionism from his reformed perspective [gathered in 2 volumes in Oxford set

H. Prelude to Pentecostalism. Most important legacy of holiness movement = it laid the foundation for the appearance of Pentecostalism.

III. Pentecost on Azusa Street.

A. Charles Parham (1873-1929). In the last years of the 19th c, Charles Parham began a healing house and holiness school near Topeka, Kansas.

1. New Year's Eve, 1900, Agnes Ozman began to speak in Chinese
2. Parham claimed that native speakers of various languages had identified their own languages being spoken

B. William Seymour (1870-1922) attended classes at Parham's school.

1. Seymour moved his meetings to the porch of a house.
2. The group moved to a rundown building on Azusa Street
3. By the summer of 1906, the meeting was attracting visitors from all over the nation.
4. Remarkable for way in which whites, blacks, and Hispanics joined in worship
5. The original Azusa Street revival meetings continued until 1909.

6. Azusa Street had its critics

C. Assemblies of God formed in 1914 in Hot Springs, AK.

1. They refuse to espouse a confession of faith
2. Frank Ewert, a leader in West-coast Pentecostalism formulated a Unitarian theology.
3. Ewert's movement threatened to engulf the Assemblies of God.

D. The Pentecostal influence reached overseas as well as across the nation.

IV. Charismatic Movement in 20th c.

- A. Separate from classical Pentecostalism
 - B. Groups associated with charismatics:
 - 1. Full Gospel Business Men's Fellowship founded by Demos Shakarian (1953)
 - 2. Mainline denominations: Dennis Bennett, Episcopalian rector in VanNuys, CA, resigned from his parish in 1960; Louis Evans in PCUSA
 - 3. Pat Robertson, founder and head of Christian Broadcasting Network
 - 4. Catholic charismatics. As result of Vatican II, an openness to charismatics has occurred.
- V. The Reformed Faith and Charismatic Gifts
- A. Most of the Reformed have been at least skeptical and often denunciatory of claims to tongues, prophetic gifts, gifts of healing and baptism of the Holy Spirit as a definite experience after conversion. B.B. Warfield's *Counterfeit Miracles* and O. Palmer Robertson's *The Last Word* are standard treatments.
 - B. Martin Lloyd-Jones, leader of a Reformed renewal in England after World War II, is the notable exception. In *The Baptism and Gifts of the Holy Spirit* he defends the idea of baptism of the Holy Spirit as an experience coming after conversion, and one that ought to be sought. Tongues and miracles may accompany this baptism, but the Spirit would sovereignly reinstitute them when and if he wished.

Lecture #36 Social Gospel; Fundamentalist Controversy

Dr. Hoffecker

I. The Social Gospel

- A. Uniquely American movement in theology
- B. Some connection with British churchmen such as John F. D. Maurice
- C. Fed by large scale defections from historic Christianity; influenced by developments in the sciences and biblical studies.
- D. Distinctive ideas
 - 1. Focused on social and economic crises.
 - 2. Opposed dominance of laissez-faire individualism
 - 3. Stressed cooperation between labor and management
 - 4. Appealed to OT prophets
 - 5. Utilized Jesus' teaching on the Kingdom of God
 - 6. Sin is primarily human selfishness; understood in social terms
- E. Leaders
 - 1. Washington Gladden (1836-1918)
 - 2. Walter Rauschenbusch (1861-1918)
 - a. Pastor of German Baptist Church
 - b. Retained element of evangelical piety.
 - c. Christianity socially applied could meet needs of societal ills
 - d. Called for laws enforcing Christian charity.
 - e. Wrote *Christianity and the Social Crisis* (1901), *Christianizing the Social Order* (1912) and *A Theology for the Social Gospel* (1917)
 - f. Retained emphasis on spiritual regeneration.

II. Fundamentalist-Modernist Controversy

- A. Fundamentalists' roots: Ernest R. Sandeen, *Roots of Fundamentalism* (1970); George Marsden's *Fundamentalism and American Culture* (1980)
- B. Princeton: founded in 1812: Archibald Alexander (1772-1851); Charles Hodge (1797-1878)
 - 1. Espoused Scottish Common Sense Philosophy
 - 2. Stout defenders of Calvinist orthodoxy
 - 3. *Biblical Repertory and Theological Review* (*Princeton Review*)
 - 4. Response to Modern Science

- a. Creation
 - b. Charles Hodge's *What is Darwinism?* (1872)
 - c. Other evangelicals responded more positively to Darwin
 - i. James McCosh president of Princeton Univ in 1868
 - ii. Asa Gray, Harvard botanist, conservative Congregationalist
 - iii. Benjamin B. Warfield (1851-1921)
 - a. Essay on inspiration (with AA Hodge) in the *Princeton Review* (1881)
 - b. Evidentialist apologetics
 - c. Science
 - d. *Critical Reviews*
- C. Five Points of fundamentalism (Niagara Bible Conference – 1895)
- 1. Inerrancy of Scriptures
 - 2. Virgin Birth of Christ
 - 3. Deity of Christ
 - 4. Vicarious, substitutionary death of Christ
 - 5. Physical resurrection and impending return of Christ
 - 6. Support in several denominations.
- D. *The Fundamentals* (1910-15)
- E. Battles between liberals and conservatives for control of denominations (1920-35): Heresy trials
- 1. Charles A. Briggs: *Whither?* (1889)
 - a. Inaugural address
 - b. Stated a guarded case for almost universal salvation
 - c. Union Theological Seminary broke ties with Presbyterian church.
 - d. Briggs was suspended from ministry in 1893.
 - 2. Henry Preserved Smith of Lane Theological Seminary (1892)
 - 3. A.C. McGiffert of Union Seminary (1898)
- F. Harry Emerson Fosdick: preached sermon "Shall the Fundamentalists Win?" May 21, 1922
- F. J. Gresham Machen (1881-1937)

1. *Christianity and Liberalism* (1923)
2. Fundamentalists lost conflict
3. Liberals gained ground through the Auburn Affirmation of 1924
4. Scopes Trial in Dayton, TN (1925)

G. Formation of Westminster Theological Seminary (1929)

Lecture #37 Neo Orthodoxy; Ecumenical Movement

Dr. Hoffecker

I. Introduction: Neo Orthodoxy

A. Crisis of World War I

1. Horrors of war challenged bourgeois optimism
2. Especially traumatic for German theologians

B. Liberal theology attacked for its defective view of man

C. Classical Protestant orthodoxy labeled an irrelevant scholasticism

D. Neo Orthodox theologians called Christians back to the Scriptures.

E. Why the term “neo orthodoxy”?

1. For opponents, the term was misleading.
2. For others, the problem was in the use of traditional language but a denial of its traditional meaning.

II. Influence of Soren Kierkegaard (1813-1855)

A. Kierkegaard denied Kant’s moralism, Hegel’s idealism, and historic Christianity

B. Kierkegaard’s attack on Danish bourgeois Christianity.

C. German theologians picked up Kierkegaard’s attack

II. Leaders: Karl Barth (1886-1968); Emil Brunner (1889-1966); Friedrich Gogarten (1887-1967); Eduard Thurneysen (1888-1930); Rudolf Bultmann (1884-1976)

A. Gogarten and Bultmann joined in espousing demythologizing the NT.

1. Dehistoricized the NT
2. Rejected pre-scientific worldview.

B. Barth and Brunner dispute natural theology.

C. Barth’s later emphases: Humanity of God (1935)

- a. In Christ, humanity taken up into the godhead itself.
- b. Christ is the key to anthropology

- c. Ontologically as result of Christ's work, sin and evil are "nothingness"
- d. A twofold movement: in Christ we are under God's "no" and "yes"
- e. New orthodox theology greatly influenced mainline denominations: Mission, Reconciliation.
- f. Starting with 60's New Orthodoxy in sharp decline.

III. Christian Realism: Post-liberal American Theology.

- A. Reinhold Niebuhr (1892-1971): Confronted old liberalism in Moral Man and Immoral Society (1932)
 - 1. Sought a new, chastened liberalism
 - 2. Frankly adopted Socialism, even in Marxist form for a period
 - 3. Gifford Lectures: Nature and Destiny of Man, 2 vol. (1941-3)
- B. H. Richard Niebuhr (1894-1962); Paul Tillich (1886-1965)

III. Ecumenical Movement

- A. World Missionary Movement: John R. Mott (1865-1955)
 - 1. World Missionary Conference (1910)
 - 2. Student Volunteer Movement
 - a. Initiated at one of Dwight L. Moody's summer conferences in 1886.
 - b. The significant factor is that laymen played such a prominent role.
 - 3. Mott received Nobel Peace Prize in 1946
- B. Life and Work Movement: Samuel Schmucker (1799-1873).
 - 1. Federal Council of Churches (1908) merged to form National Council of Churches (1950).
 - 2. Churches could work together in common ethical action.
- C. Faith and Order Movement: Charles Brent (1862-1929)
 - 1. Lausanne Conference (1927)
 - 2. Optimistic appraisal
 - 3. Suggestion that the two movements be united
- D. World Council of Churches (1948) at Amsterdam: William Temple (1881-1944)

E. Organic Church Union

1. Within denominational families
2. Across denominational lines
3. Roman Catholic Church has been notably absent

F. Evangelicals and Ecumenism

1. Largest group outside movement for institutional, organic union.
 - a. Cite nebulous watered down doctrinal basis.
 - b. Little if any commitment to evangelism
 - c. Opposed to WCC involvement in 3rd world leftist political movements.
3. Evangelical attempts at union: 1940s two cooperative groups formed: NAE and ACCC. Both groups were orthodox, but the NAE more inclusive in membership.
 - a. National Association of Evangelicals
 - b. Evangelicals and missions
 - c. Two models exist:
 - i. Federation model of WCC
 - ii. Cooperative model of evangelicals

IV. Criticism of World Council of Churches

- A. Despite evangelical beginnings, ecumenical movement has not proved to be evangelical in its emphasis.
- B. Doctrinal problems
 1. Deity of Christ left undefined although it is given lip service.
 2. Bible quoted as it suited political/social/ economical programs.
 3. Implicit/explicit universalism; exclusive concern for horizontal dimension of salvation.
 4. World history interpreted in Marxist terms.
 5. Religious pluralism.

Lecture #38 Modern Roman Catholicism

Dr. Hoffecker

I. Introduction: Struggle between Catholicism and modern culture

II. Confrontation between Catholicism and governments in Catholic countries

III. The Papacy and the States of the Church

A. Assertion of papal supremacy: ultramontaniam

1. Pope Pius IX: affirmed doctrine of Immaculate Conception (1854)
2. Syllabus of Errors (1864)
3. Vatican I (1869): Dogma of papal infallibility
4. Conciliarism must henceforth be interpreted in light of papal infallibility

B. Kingdom of Italy (1861)

C. "Roman Question" settled in 1929

IV. Pontificate of Leo XIII

A. Rerum Novarum (1891): first social encyclical speaking to modern industrialized society

1. Affirmed right of private property; but distribution of wealth is a duty of Christian charity
2. Affirmed dignity of labor and right of workers to form unions

B. Declared Aquinas to the official standard of the church's instruction

C. Quadregessimo Anno (1931)D. Mater et Magistra (1961)

V. Catholicism in America

A. Struggle over Americanism in colonial and national period

1. Trusteeism: absence of American bishop left property and appointments in hands of lay trustees
2. Americanization controversy; the nature of the church questioned

B. Anti-Catholicism in 19th century

C. Maintained sense of cohesiveness and identity through parochial schools

VI. Vatican II (1962)

A. Pope John XXIII (1958-1963) called the council; opened the doors of change; aggiornamento

B. Pope Paul VI (1963-78) finished work of Vatican II

C. Reforms instituted

1. Liturgy

a. Mass spoken in vernacular

b. Altar moved out from wall; priest now faces congregation

c. Service simplified

d. Provision for laity to receive both elements in the Eucharist

e. Strict observance of penance lessened

2. Catholicism and nonchristian religions

a. Specific condemnation of anti-Semitism

b. Recognition given to those outside Christianity; they are in preparation

c. Protestants referred to as “separated brethren”

3. Constitution on the Church

a. The church is the “people of God”

b. Downplayed role of hierarchical image of church

c. Stressed collegiality between pope and bishops; Pope still head, calls councils

i. Not a return to conciliarism, but not ultramontanism either

ii. Role of national conferences of Catholic bishops

4. View of revelation

a. Affirmation of Trent’s Scripture and tradition

b. Addition of magisterium (those who proclaim word with authority in the church)

c. Recommends that Catholics read the Bible

d. Encourages work of biblical scholarship

VII. Contemporary issues

A. Liberation theology prominent in third world countries

1. Balance between political activism and sacramentalism; “deviation” of liberationism (1984)

2. Frequent warnings against clergy becoming too involved in secular affairs

3. John Cardinal Ratzinger’s 1986 “Instruction on Christian Freedom and Liberation”

a. Clergy not to intervene directly into political/social disputes

b. Perfectly legitimate for oppressed peoples to use "morally licit means" to redress injustices

c. Armed struggle to be used as last resort

B. Conservative doctrinal leadership of Vatican: birth control, medical ethics, ordination of women



Course Objectives Related to MDiv Student Learning Outcomes

Course: HT504 History of Christianity II

Professor: Dr. Hoffecker

Campus: Jackson

<u>MDiv Student Learning Outcomes</u>		<u>Rubric</u> ➤ Strong ➤ Moderate ➤ Minimal ➤ N/A	<u>Mini-Justification</u>
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Strong	Analysis of History of the church and theological development from 1 st century to Renaissance. Essay exams and paper requiring case study of major event.
Scripture	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Moderate	Comparison / contrast drawn between biblical views and those of thinkers and movements from early church to 15 th century.
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	Traditional reformed categories used for analyzing and critiquing figures, events and movements
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Moderate	Personal application made to figures and ideas presented in class
Desire for Worldview	Burning desire to conform all of life to the Word of God.	Strong	Detailed analysis of when and how church shaped world according to Scripture and when it failed to do so.
Winsomely Reformed	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Strong	Fair yet appropriate evaluation of positions differing from classical reformed theology.
Preach	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	N/A	
Worship	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	Minimal	Evaluation of various worship forms as they developed.

Shepherd	Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.	Moderate	Discussion of effective ministries as they surfaced.
Church/World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Strong	Detailed attention to historical backgrounds that shape various denominations today.