

LUTHER AND THE REFORMATION (art form) The Age of the Reformation: Bainton - P. 99; p. 100

Context	<p><u>World</u> - Polarity of Church and world collapsed. Hierarchy of Church seen in all levels of society; eg. Estates of man: clergy, nobility, and peasants.</p>	<p><u>Church</u> - Reached pinnacle of pol., eco., and cul. power. Peasant revolt indicates despair and demand for reform.</p>	<p><u>Reformers</u> - Reformation began with Wycliffe in England in 14th century. Emphasized law was not from Pope, but from Bible. He remained within the church.</p>	<p><u>Key Issues</u> - Distinction between church and state unclear. What is basis of personal authenticity: free decision or church law.</p>
Luther	<p><u>Times</u> - Perversions in church such as indulgences rather than repentance. Papal authority, monasticism, celibacy, all called into question.</p>	<p><u>Man - Style and Stance</u> - 1483 - 1546. Sought religious life; sought perfection; criticised, Pope, theologians, and church.</p>	<p><u>Model</u> - Theses to seek and overcome perversions that were seen. Stress individual penitence. Emphasis on Word.</p>	<p><u>Response of Church</u> - Pope treated Luther's complaints as insignificant -- a mere disagreement between Dominicans and Augustinians.</p>
Reformation	<p><u>Biblical Base</u> - God is ruler Pope not infallible or absolute</p>	<p><u>Salvation by Faith</u> - not by ethical acts; faith in God's "divine declaration" made through Christ.</p>	<p><u>Son of God</u> - No one rules, or justifies me (not Pope, works, law). "Man not ruled by worldly."</p>	<p><u>Kingdom of God</u> - Church is not Pope or structure, but the body of believers, "the brotherhood."</p>
Legacy	<p><u>Counter Reformation</u> - Council of Trent as sign of affirmation of Roman Church and rejection of Reformation</p>	<p><u>Protestantism</u> - Influence on Ethics (Anabaptists, Calvinists, Lutherans), and religion in emphasis on individual confrontation with God.</p>	<p><u>Social Implication</u> - As seen in rise of nationalism, democracy and capitalism, out of new realization on value of individual.</p>	<p><u>Imperative</u> - History demanded Luther's radical leadership.. Demand to create post modern church in our day.</p>

The Reformation and Luther

-Notes-

I.

1000	1200	1300	1400	1500	1600
Church wealthy Ch/St becoming increasingly intertwined Heroes-knights, courtiers, suave, virtuous	Innocent III Magna Carta Suffering in England Dichotomy of Ch/St. - Battle of nationalism	Frederick II City of Avignon (moving of pope to Avignon-1st shock) 1309-1377. Began electing popes all over the place. Increased weakening of Rome. Emergence of reformers. Key-Wycliffe (1376) Saw necessity of calling the Ch's wealth into question. Strug. w/ obedience to X relative to obed. to Pope. Biblical ele. introduced. <u>Consubstantiation</u>	Conciliar movement - democratization of Ch. 1409-1st coun. Pisa. Supremacy of council over Church. 1415-cup taken away from laity 1436-Basil. Decided to have a council every 10 years. Rebellion char. by Huss. Set stage for Ref. <u>Pushed transubstantiation</u>	Reformation Excommunicated priest began joining together as Church. Princes/nat'lism moved forward. Further sep. of Church and State. Peasant wars-	
Issues: Clarity on church as a whole - Pope or people? Authenticity - was one saved by law or by faith, practices or decision? Liberty - Did and should Pope have political power to control France? Security - eco. - What constituted security? Wealth and luxury being called into question.					

II. Life

Born 1483, Germany. Father wanted him to be lawyer. Following death of friend, caught in thunder storm - which directed him to obsession with guilt. Became Augustinian monk. Continually overwhelmed with guilt.

Deed - 95 Theses, Wittenberg. Issues for debate. After that act, manifested a withdrawal from the stir he had initiated. Scriptures not the Pope, were the final authority.
Dictate -

III.

Sola Fide

Not by virtue - moral progress, courteous knight image.
Not by rites of ceremonies though he acknowledged their importance as sym. activities.
Simply accept your acceptance

Sovereignty of God

Merciless God who tested, yet viewed as one who loved.
Relate to world in which found selves.
Re-discovery of decision - what it meant to be obedient to God.

Kingdom of God

Could do no wrong before God - Treatise on Good Works. What does it mean to stand before God?

IV.

Anglicanism was fundamentally a political split - Henry VIII's divorce (A Man for All Seasons). Cromwell executed Chas. II - ran a theocracy.

Radical reformers - Anabaptists, hell and damnation - demand that all be re-baptized.
Communitarians - Mennonites and Brethren. Idealists - Quakers.

I - 15 minutes - Times called for reform

II - 15 " - Luther not out to create rev., but responsible to times/own spir. strug. & changed history.

III - 10 " - Out of reformation, new theological und. emerged.

IV - 10 " - Many different structural responses to the times.

Reading: The Sibyl, page 136 ("God is merciless...")
Bible, story of rich man... harder to get into heaven, etc.

LUTHER / REFORMATION

1348-1350

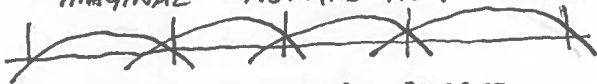
1400

1483

1540

1600

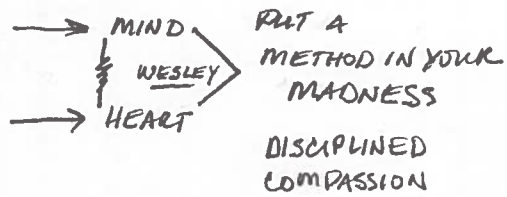
IMAGINAL - NOT ARBITRARY
PLAQUE



OVERLAPS NOT KIND BUT DEGREE
PERSONAL STAKE — / GIVE NO SHIT ABOUT CHURCH
FATHER - METHODIST PASTOR
MOTHER - CATHOLIC / CONVICTED (REFORMATION)
SPAIN: VERGARA / RUEL

APPROPRIATE PAST SO THAT → WHAT I DO
↓
WHO I AM

MODERN CHURCH:

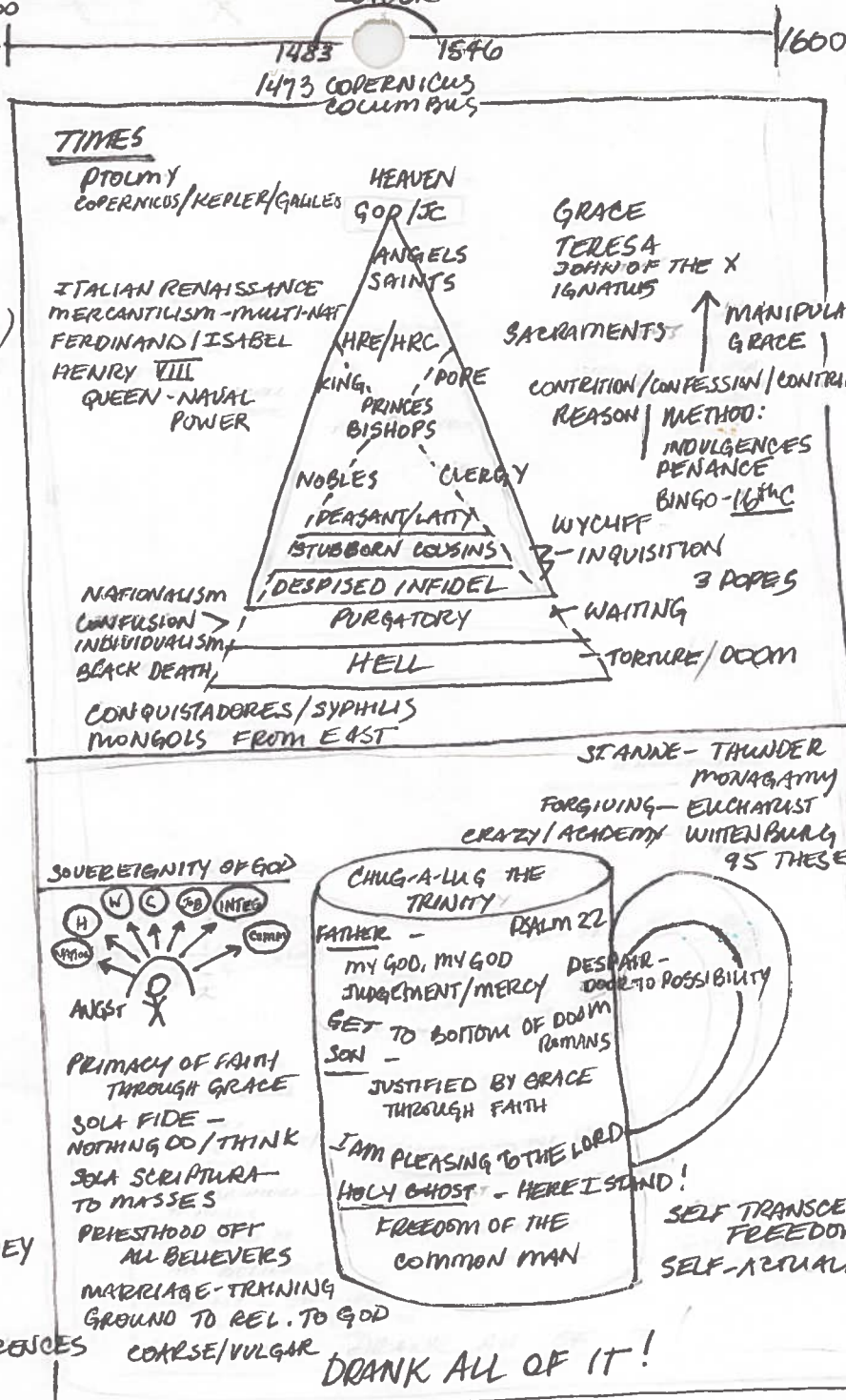


WORLD IS MY PARISH

PERSONAL FAITH — JOURNEY

SOCIAL ORGANIZATION — S.S. CONFERENCES

SARTRE - REVOLUTION OF THE MIDDLE CLASS
DEMOCRATIC PRINCIPLE



TIMES

PTOLMY
COPERNICUS/KEPLER/GALILEO
HEAVEN
GOD/IC
ANGELS
SAINTS
GRACE
TERESA
JOHN OF THE X
IGNATIUS
SACRAMENTS
CONTRITION/CONFESSION/CONTRIBUTION
REASON/METHOD:
INDULGENCES
PENANCE
BINGO-16th C
WYCHIFF
INQUISITION
3 POPES
WAITING
TORTURE/DOOM
HELL
PURGATORY
DESPISED INFIDEL
STUBBORN COUSINS
PEASANT/LAITY
NOBLES
KING/PRINCES
BISHOPS
HRE/HRC
QUEEN - NAVAL POWER
HENRY VIII
FERDINAND/ISABEL
MERCANTILISM - MULTI-NAT
ITALIAN RENAISSANCE
CONQUISTADORES/SYPHILIS
MONGOLS FROM EAST
NATIONALISM
CONFUSION
INDIVIDUALISM
BECK DEATH

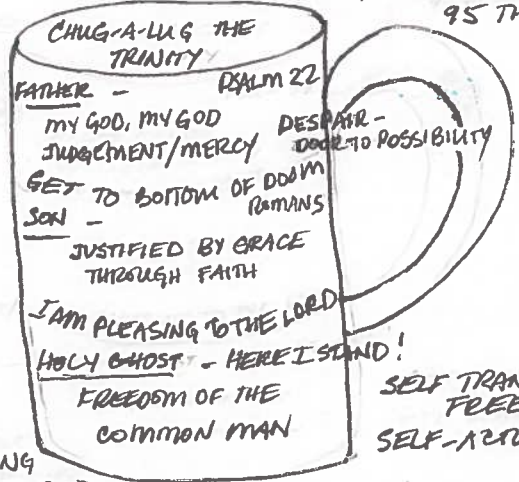
VATICAN II - JOHN XXIII
LUTHER WON - MORE PROTESTANT
INSIDE THAN OUTSIDE
TRAGIC SEPARATION = BROKENNESS
SHATTERED CHRISTENDOM
MAY PARENTS < MOTHER: R.C - W HORR
FATHER: PROTESTANT - PAIN
NEVERTHELESS
ST MARTIN LUTHER
ST. JOHN CALVIN

GERMAN
STATE = EMERGING
= SECULAR
= DECISION TO MAINTAIN
ORDER

SOVEREIGNTY OF GOD



PRIMACY OF FAITH
THROUGH GRACE
SOLA FIDE -
NOTHING DO/THINK
SOLA SCRIPTURA
TO MASSES
PRIESTHOOD OFF
ALL BELIEVERS
MARRIAGE-TRAINING
GROUND TO REL. TO GOD
COARSE/VULGAR



DRANK ALL OF IT!



SOCIAL EVENT

1300 14th 1400
② SURGE of NATIONS

15th
Emerging Nations
Cities

1500 15th
INDEP NATION STATES
AMERICA
THE EAST

① God centered
Unity
(Began to Crack)

COPERNICUS

Man centered
SPLIT EUROPE

③ (Serfdom cracking)

ECON CHANGES
technology
printing press
devel. merchant
class

EMERGING
Capitalism
Guilds

④

EDUC. CLASSES
INCR.

COLUMBUS DISC.
something

INDIV. PROTEST
Devel These Unrest
of Indiv.

⑤

Indiv. VOICES

WIND TIMES

CHURCH
& STATE

14th
Babylonian Captivity
Pope stolen to France
(AVINION) 1309
→ 3 Popes
3 Locations
3 POPE S
Symb Probe
Tragedy → CONFUSION

15th
Patched together 1409
PISA -
Deposed all 3 popes
Assented Council over Popes

15th
National
Churches

CONSTANTINOPLE - 1415
Constit Popes.
Power of Pope in rel.
to Council

BASIL - 1484
Planned Council of Bishops
every 10 yrs
(last until trent.)

ABUSES - BONIFACE IX
selling offices &
expts to the highest bidder.

COUNCILS - Unity

Luth 5

CHRISTIAN DOM

FRACTURED

IMAGE

REASON / WILL

What was at center of being?

Problem: IMPOSED ORDER
↳ ERUPT. DEVOT. CREATIV.

DUNS SCOTUS: Will.
The Irrational. God IS will.

↓ SNIFFED POWER THRU
CRACKS.

SP
STRUGGLE

DOUBT - shaky order
(more diff. inter cells.)

APATHY
SALE OF INDULGENCES
(Need for security)

CONTRITION
CONFESSION
ABSOLUTION
PENNANCE

DOGMA:

Intensif. of Ch. Authority
(Desperate)

↓
GUILT - as Auth intensif.
Cracks widened,

AUTHORITY: Church or Bible
What can you trust?

FIRST BACK TO THE
BIBLE MUT.

NOMINALISM

Break between
Reason Faith
Science Relig
Secular Sacred

↙ Crisis: Ch. rep for order
of civil, pushed all
the way... ↓

DESPERATE GUILT

- No Longer Adeq.
to intensif. partic
in social order.

- Indulgences -
Indiv. Freedom

↘ Tradition. ENQUIRY
↳ Imposed Control

FRENZY Protest / excom
Doubt / Execution
Damnation

HURRY

MYSTICISM -

Meister Eckhart -

Continuing Problem: Rep. Mystic.

DIRECT ACCESS TO GOD
BROKE OPEN CLERICALISM

↓
SOLITARY LIFE

(Hierarchical
Obedience)

BIBLICISM

Wycliff - England, Monastic
Decline. Church in ELEN
"Banking house of world,
BACK TO BIBL. GROUND

HUS: Saw Corrupt style
of time -
BOOK BURNING - immoral books
wiped out.

↘ Thomas a Kempis - Piety
Collapse of rel. orders
Small Group

MORAL RADICALISM

Desperate Display of Authority
Defending:
Nepotism
Sale of Offices
Indulgences

INTO THIS BROILING
TURMOIL

Bumped M. Luther

Luth 6

Theol
EDGE

AQUINAS
HAD WON
SEMOMASTICISM

Rel
Style

not System, PRIMED THE PUMP for Calvin, Zwingli etc.



stood in time of crisis; Resurgence - Pop. Preaching
recov. Bible
Lay Mnts,

→ FORGED new org. principle (recovered from Paul —
recovered WORD in new DEPTH)

New Artic of WORD — REINTERP — Scripture
History States of Church Renewal MNTS } ALLOWED MARRIAGE
(removal from + Establ.)

→ Reformation

UTHER'S STORY — BASICALLY MEDIEVAL MAN.

BEFORE — Unwealthy Family.

But well-schooled in Classics, Scholast. 1501 → Harford — law studies,

VOCATIONAL TURMOIL — Walk at night. STORM — in Fear, promised to St. Anne to
enter priesthood. Lightning Bolt revealed 2000ft. chasm. → (Original Ed)
strictest Augustinian Monastery he could find.

MONASTIC
DISQUIET

— Penance

— How can a sinful man stand before a just GOD.
How live before an angry GOD ...

Spirit. Director: ASSIGNED him to TEACH. DESPAIR. DID NOT LOVE GOD. HATED HIM
Doubted GOD'S PRESENCE.
had to struggle w scripture 3yrs 1512-15

ROMANS — Shift FAITH → intellectual belief
to FAITH as rel. to Grace.

Central Insight

Luther — one thing to say.

UTHER ON FAITH: Christ; Deed done for him,
JUST shall live by faith

Not moral
imperative.

MAN SAVED BY GRACE THRU FAITH.
(Justified)

FAITH IS MAN'S RESPONSE, & only response, to GRACE.

Not justify by belief or A it, own merits,

but By FAITH. By radical decision to receive God's love
& to live by grace alone. That decision itself was a gift.
Luth 01

FAITH <u>PARTICIP IN GOD'S ORDER</u>	<u>WORKS BELIEF</u>	JUSTIFICATION	BY FAITH BY GRACE THRU FAITH WORKS FROM A GOOD MAN not the other way around.
	CHURCH	AUTHORITY	<u>SCRIPTURE</u> / ^{read in} Faith & guided by HS Scripture judges Church, (WORD)
	<u>Clericalism</u>	<u>PRIESTHOOD</u>	of the Laity Direct rel to God That statement! but underneath whole polity of the universe. VIOLENT OPPOSITION.
	<u>GOD-Reason</u> Cooperation Church - rel to MAN	<u>SOVEREIGN</u>	<u>GOD'S WILL</u> In whom all things are well, <u>GOD ACTS</u>
	<u>Moral warp</u> Twisted & of <u>whole</u> nature ACTS	SIN	MAN'S TOTAL <u>DEPRAVITY</u> STATE
	<u>SACRAMENTAL</u> <u>Progressive</u>	POWER OF THE WORD	TOTAL REDEMPTION RADICAL No man could win Gods favor Done for you. Nothing to earn.

THE BATTLE: Petzel - Selling Indulgences
 INVERSION: Service - means of grace. When coin hits bottom
 Partcip in Corp life; from Soul released from hell....
 95 Theses: Nailed to door on All Hallows Eve (common practise in Academia Disputes)
 Scathing denunciation of corrupt practises.
 Debates: Pope had to settle i CRUDE GERMAN WILD BOY (Refreshing)
 Sent the Authorities to debate: Didn't mince words
 He called Pope an obstacle to Gods Grace: ANTI-CHRIST. Beer Hall Dialogue;
 LUCKY, in 1504 - slaughter. 1519 - Princes too powerful - Table Talks - GREN.
 Diet of Worms: Pope had to POLITIC
 refused last chance to repent
 HERE I STAND, I CAN DO NO OTHER! (IRON DETERMINATION)
 Castle at Wertenberg: Condemned. Spirited away → protection.
 (Princes playing politics too....) BY ONE PRINCE
 Wrote 100 books. PREACHED - TAUGHT. Wild Creativity. Not rules
 WORKED OVER SCRIPTURE: "Corrected JOHN & PAUL". James - Straw Gospel
 WARS OF RELIGION → THREW OUT APOCRYPHAL O.T. - legalistic
 REFORMATION → 2 RELIGIONS
 Luth 8

BOLD
NESS

ROMAN CATHOLIC

① COUNTER REFORMATION

LUTHER	ISSUE	TRENT
<p>INDIV INTERP GUIDED BY THE HOLY SPIRIT.</p> <p>SCRIPTURE JUDGES TRADITION</p>	AUTHORITY	<p>CANNON & APOCRAPHA</p> <p>REAFFIRMED.</p>
		<p>SCRIPTURE & TRADITION OF EQUAL AUTHORITY</p> <p><u>COMMON MEMORY</u> HISTORY CHANGES = Church</p>
		<p>ONE TRANSLA- TION</p> <p>WORD WAS THE <u>WORD</u></p>
		<p>ONE INTER- PRETER</p> <p>COMMON MIND - CORP (Brist Conv.) INADEQ. STRUC TO FREIGHT</p>
WILL WARP POSITIONAL DEPRAVITY	SIN	<p>STYLE WARP MORAL DEPRAVITY ACTS AGAINST GOD'S LAW Perv. of NAT. DRIVES (not Authority)</p>
SPIRITUAL DECISION REL TO WORLD OF FREEDOM	JUSTIFICATION	<p>FAITH - Intel - Appropr Wisdom</p>
ACTIVE ASSENT IN FAITH THAT GIVES EFFECT,	<u>SACRAMENTS</u>	<p>Contain the word whether you believe it or not → wooden structures → Mesh. rel to mystery.</p>

EVALUATION: TRAGIC, DEFENSIVE.

BASED MORE ON MISUNDERST. THAN ON TRUE CRITIQUE,

→ OVERCAME FLAGRANT ABUSES.

→ NARROWING DOWN (As fl's vs Communion)
(Pressure on UNIVERSITIES)

→ WOODENNESS

But — the dead struc HAD moved
reformed.

WOKE UP THE CHURCH....

IN RC CHURCH -

ERASMUS: Biblical Scholarship
In Humanism

TERESA: Reform of the Carmelite Order as a sign of atonement
interior life. (combat mediocrity.)

POVERTY. UNPROTECTED SMALL HOUSES (much resistance)
(DID NOT EVEN GO & BEG - Unfaith - GOD WILL PROVIDE)

SYMBOL - Naked Cross - Old Prot Symb - Res. X
Teresa - put yourself on it
(How to surprise your h.c.)

JOHN of the CROSS: Founded Male Carmelites

IGNACIUS: ~~Warrior of God~~ ^{Red Dominic & Francis} Christian Warrior

No Monasteries. God's Foot Soldier. } DISC
NO BIKES } STORM TROOPERS
MISSION-ORIENTED }

Global Penetr - Focus on Social & Intel Crisis } COLONIES
SLAVERY
CIVIL STRUCTURES

EVANGELISTIC PREACHING
CONTEXTUAL EVANGELISM
STRUC. PERMIATION

(POPE'S ARMY)

RIGHT WING

ANABAPTIST	ISSUE	LUTHER	CALVIN	ZWINGLI
Luther: Mungar - swallowed H.S. Feather & AM	STORY		<u>SYSTEMATIZER</u> PREDESTINATION - GOD DOESN'T GOOF ARBITRARINESS: Will of God	
	Scripture	Cradle of Jesus Vehicle of Word AUDACIOUS,	<u>WORD OF GOD</u>	
	NAT. LAW	Repulsed (DID show guilt & need for grace)	WAY TO BUILD NSU IN THE WORD	
MILLENNIALISM PEASANT'S REVOLT CHRISTIAN SOCIALISM	REVOL. POSTURE	CONSERVATIVE out to preach gospel PERIOD. ORDER ENABLES: "kill small" RICH LITURGICAL LIFE	Apply Gospel to rel of CHURCH & STATE: DO JUSTICE RADICAL GENEVA: Reform of Community from Polity to Sp Dept Toll Prot Banquet 5th City	Even more <u>Radical</u> Zurich
NONE	SACRAMENTS		<u>MEMORIALISM</u>	More
	POWER-FULL REALITY		OBJECTIVE RATIONALITY	GET RID OF
	FAILURE	Traditionless	Scripture could not unify	
			church in time of Individualism	

DEFENSIVE RE-ACTION:

→ WOODENNESS - Lutheranism
Lutheran Orthodoxy

FUNDAMENTALISM -

EXPEDIENT PLURALISM } Traditionless Scripture could not
unify church in INDIVIDUALISM

Luth II

Demon:

WHEN SYMBOLS → W/ S/C POWER OF SYMBOLS
or destroyed. Must be broken loose
or destroyed. Don't mess with symbols unless
you know what you're doing.

→ Anabapt - None (POPEZY)
strip Ch. of Symbols. Prob - Bare Church
is POWER-FULL Symbol. NO way to escape
Decision

FOR FUTURE:

LUTHER: 20th C. Theol. Revolution

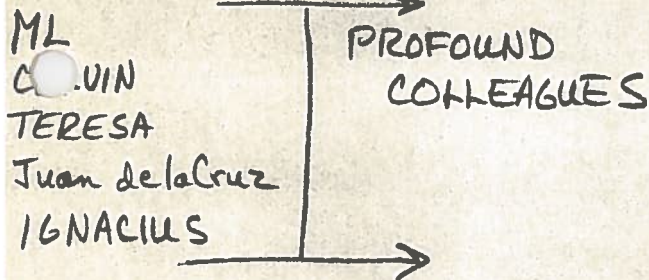
Similar Situation ^{SHOUTING ALL OVER.} HOW WED THE RENEWAL FORCES WITH THE ESTABLISHMENT.

TRENT - Tragedy - Defensive Woodenness

Repentance Demanded

VATICAN II - repentance

PROBLEM FOR PROTESTANTISM:



SPLIT IN CHURCH: NECESSARY
CREATIVE
APPROVED BY THE LORD OF HISTORY

ABSURD
YET A TRAGEDY

SIGN OF SEPERATION

SIN CUTTING HEART OUT OF INST. CH
FLESHLINESS OF RELIG STRUCTURE

WITNESS AGAINST US:

UNITY of CHURCH as a SIGN TO THE WORLD

NOT SUPERFICIAL FRIENDLY RELATIONS

RADICAL UNITY - Not Found in Dogmas or Slogans

ONE FINAL AWESOME POWER

ONE POSSIBILITY

ONE FREEDOM

ONE IMPERATIVE

REALITY/FAITH
WORD/WITNESS
SPIRIT/FREEDOM
MISSION/CRUCIFIXION

Luth 12

RS IIA Lecture 2

The Reformation

I. Historical Context

- A. The times: Trace history back through Rauschenbusch in the modern era, Wesley and the Great Awakening, Luther and the Reformation, Aquinas and medieval scholasticism, to Augustine and the ancient Church. The formative line in which each stage must be seen.
- B. The church: The church in the time of Luther owned a great deal of land and paid no taxes. The power of the church reached a pinnacle. The papacy was located in Avignon from 1309 to 1378. 1409 - Pizze. Charity, and the Peasants Revolt and grass roots revolution.
- C. The Pre-reformers: In 1376 Wyclif said scripture is the only law. Church was the whole body of people. Translated the NT. Consubstantiation. 1415 Hus. Transubstantiation debate.
- D. The Issues: Clarity on what or who are the Church; authenticity of life: by the law or your decision. Liberty, did and should the Church have practical power. Security: should the church be so rich, own so much?

II. The Man, Luther

- A. His Life: 1483: German born to peasant coal-miner. In the midst of a thunderstorm decided to become a monk and his whole life changed.
- B. His thought: He felt he was was nothing. At breaking point justification by faith and his whole life changed.
- C. His deed: The 95 theses were intended for debate, not revolution; based on scriptures as the final and only source of authority.
- D. His dictate: Three papers re: German nobility, Babylonian captivity, two sacraments, not seven. On Christian Liberty: no man has significance.

III. The Stance

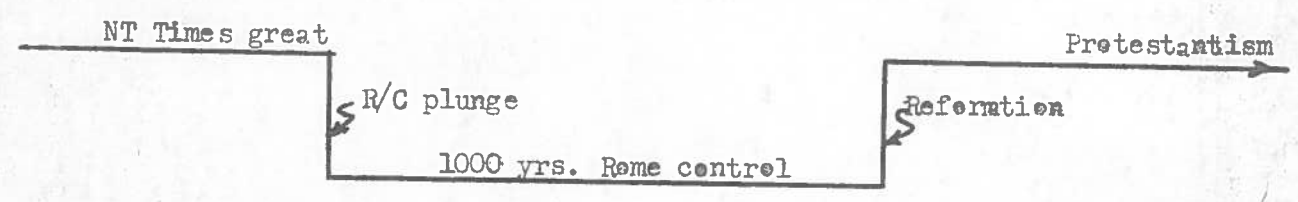
- A. Sola Fide: Salvation by faith alone, not reason, virtue, knowledge, sacrament or ceremony.
- B. Sovereignty of God: Calvin formulated what broke loose; tried to implement the new theology in Geneva.
- C. Kingdom of God: Not the Kingdom of the world. Luther's treatise on good works meant you can do no wrong before God; but what does it mean to stand before God?

IV. The Legacy

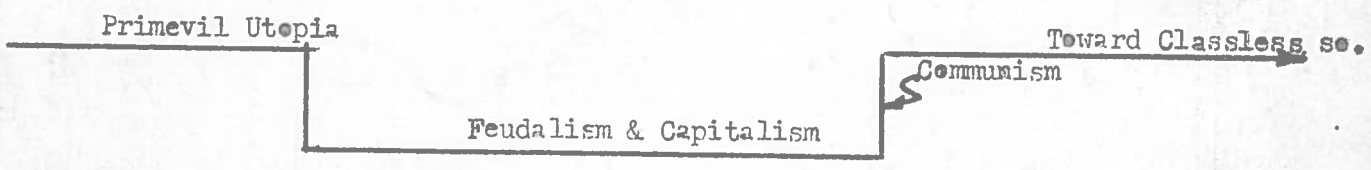
- A. Counter-reformation: Erasmus pushed universal picture for church. Criticism of Luther was not serious. Council of Trent, 1545 said yes to the new day. Peasant War.
- B. Protestantism: Anabaptists decided what role they were going to play. They were the community of the redeemed.
- C. Anglicanism: Henry VIII was no real Anglican in theology. Claimed justification by faith and authority by faith.
- D. Radicals: Reformation didn't just happen. Luther was jerked by history into leadership of the revolution he never wanted to occur. Religious revolutions of our day is far more radical than this.

Introduction	CHURCH HISTORY is history of League, Institutional Church, the Times, Western Civilization - recovery of meditative friends for sake of Mission. Get inside an era 450 + years ago - two story universe, devils, Gothic universe, Christendom.				
THE TIMES	Historical Period	Late Medieval	Fourteenth Century	Fifteenth Century	Sixteenth Century
	Social Happening	Church Decline	Babylonian Captivity	Secularism Rise	Technologic Revolution
	Mental Climate	Synthesis Break-up	Primordial Unity	Renaissance Movement	Nominalism Thought
	Spirit Struggle	Supernatural World	Anfechtung Despair	Authority Doubt	Guilt and Fear
THE CHURCH	Ecclesiastical Era	Political Involvement	Conciliar Movement	Smashing Resistance	Collapse of Holy Empire
	Church and Society	Papal Collapse	Moral Breakdown	Renaissance Patronage	National Churches
	Theological Edge	Reform Spirit	Mysticism	Biblicism	Justification
	Religious Style	Divine-Human Management	Hierarchical Obedience	Indulgence System	Tetzel's Preaching
THE MAN	His CALL	Lightening Bolt	Early Life	Monastic Disquiet	Doctor of Theology
	The Conflict	Scriptural Studies	Meaning of Faith	Papal Challenge	Reformtn Leader
	QUALITIES	Warrior	Earthy	Social Reformer	Preacher
	Accomplishmnts	Father of Protestantism	Word and Sacrament	Nationalism	Transltd Bible
HIS THOUGHT	The Sovereignty of God	God not Finite	Acting in Everything	Qualitative vs. Quantitv	God Always Wins
	The Depth of Sin	Total Depravity	Relational not Moral	Estranged yet Bound	Despair a Gift
	The Power of God	Faith Alone	Scriptural Authority	Sacraments Challenged	Power over Satan
	The Faith-Alone Life	Paradoxical Life	Christ for Me	Relation to Works	Everyman OwnBlievng
CONCLUSION	All you need is the Word Word gave power to Luther He no longer trembled, but laughed at Thunderbolts. Word gave power to say " <u>Here I Stand - I can do no other.</u> "				

I have been so brainwashed by Protestant ethos that I see Reformation in eyes of immediate fathers who had to say no! to papa Rome and had to say all Xtnde m turns about the Reformation. The story goes like this:



Just like the Communist story:



So we have block out the M/A's as bad period of history. Vatican II gives us new perspective on this entire history.

The Reformation is born out of the M/A's:
 in though pattern
 in rebellion issues
 in vision of the next step. The scientific revolution was
later; Luther still thinking ~~for~~ from M/A world view.

Context of 16th c. was that of authority vis-a-vis freedom. Reformation came down on the freedom pole, but that emphasis was not really heard by the world until the 17th c. So Reformation and Renaissance not that inextricably bound up. Luther still representative of M/A. So we must keep in mind what happens when men begin to think in terms of gravity rather than sky hook or pillars under the earth (Luther's times). The Reformers were not the only ones thinking about freedom and reform. It was a part of something already going on in the Church, the Spirit event of the 16th c. that got born later under a new world view (Aquinas' view of natural law different from Newton's). We miss Luther if we think he has one foot planted in the modern world; both feet are in M/A's.

Review



RS-IIA,
Lecture 4,
page 2
E.C.

INTRO	MODERN	MIDDLE AGES	MIDDLE AGES	MIDDLE AGES	MIDDLE AGES
<p>Rausch. & to be the Church is to create history. Now we in the 60's take up the practical task raised by Rausch.</p>	<p>Wesley- what is the Word? Authenticity of personhood vs. cultural religion. Wesley broke from cul. rel. position, but did not form a pure community against the world. Emphasis on changed heart needed to live in your situation. Wesley on the frontier, grappling with what it means to be man of faith.</p>	<p>Butler (or Edwards) vs. Deism. He stands within cul. rel. (Anglican) trying to reason out Faith in an authentic position, between giddy revival (Puritan extreme) and rationalistic scholasticism. Butler grasps within the tradition.</p>	<p>Luther overwhelmed with understanding the Faith when the Word lost to culture. How hear the Word anew when it is not the structure that saves you. Image of Luther bursting out:</p>	<p>Aquinas overwhelmed by chaos of the times. Synthesize. Luther's position a stand vs. the perversion in Aquinas' vision. Image of Aquinas bring up into grand synthesis.</p>	<p>East: Monasticism. West: Augustine, most comprehensive of all other theologic.</p>



Poetry: The Sybil (excellent, use for Xmas.)
N.T.: Rich young man who wanted to inherit eternal life.

The Reformation Period:

1000- the Church in an amazing situation, reached pinnacle of height, life giving, cultural nourishment, but toward end of 11th c. a shake up in Innocent III, who announced the authority of Papacy and Church and Liberty resting in hands of state and princes. This dichotomy made more self-conscious at this point in history and set context for the Reformation. So life fragmented between princes and Church, culminating in

FIRST SHOCK TO CHURCH: 13th c., Frederick II got his way against the Pope.

SECOND SHOCK: French moved the Papacy to Avignon; Rome no longer the queen of all Xtrdem.

THIRD SHOCK: three Popes at once in great schism of about 1378. Early reformers emerge in this period. Wycliffe tries to understand poverty in a new way to include loyalty to the state; obedience means also obedience to Christ, hence personal, Biblical element introduced. Eucharist: what takes place at the Table? Christ in the elements was essentialistic idea of Mid. Ages. Wycliffe says we slob it up, so Christ present with the Christian at Mass, consubstantiation. Lollards also picked up on these insights.

FOURTH SHOCK: consilliar movement meant a kind of democratization of the Church.

1409 Piza- question of supremacy of council over Pope.

1415 Constance - cup taken away from laity to purify relationship and solidify an understanding of Church authority. Constitutionary monarchy begins to emerge, so cup withheld!

1436 Basal - finally decided to have councils every 10 years. Rebellion during this time characterized by Huss (1373-1415). Reaction takes place at end of consilliar movement, a hardening up (indulgences, etc.), setting stage for Reformation.

FIFTH SHOCK: Reformation itself- when a bunch of excommunicated priests went around saying they were the true Church. At same time the Princes became independent of the authority of the Church (the seed for nationalism). Here was a stress of the liberty pole.

SIXTH SHOCK: horrible wars at end of 16th c.

During the whole period the fringe sects had been experimenting, providing a basis for the great tradition in the free church. Lord's Supper and Baptism the two sacraments that came out of the submerged movements, eg., Waldensians and Presbyterians.

Counter-ref., an attempt at church renewal from within. First in Spain, 1520-1550. Finally articulated by Paul III; a revival that came into being to bring off new structures to deal with what was happening, had nothing to do with the Reformation, ran almost concurrently. Ignatius Loyola from Spain part of the counter-ref. Out of his reading the saints came his decision to be a nobleman for the Church. In the midst of being a nobleman for the Church he learned what it meant to be the Church. To become a true Xtn. he found he needed to

- 1) control his reason. But reason quite often depends on emotion, so
- 2) control emotions. This not enough because he was fanciful in his imagination. He was not clear what figures of his imagination were demonic or divine; so
- 3) control imagination in spiritual exercises. Dream up fires of hell and glories of heaven. This is intentionality, control will; decide your emotion and reason, so they are disciplined.

Loyola went to Paris the same time Calvin left for Geneva, to develop the Jesuit order, which conquered the globe. What you're after to be a man of Faith is the will of God. Man wills the will of God, so his imagination is in control and wills the destiny of mankind. Found in his cave were sackcloth shirts with nails in them, to beat himself into God's will.

Erasmus also important for the Reformation (though not in the Reformation strand) in dialogue with Luther. He operated on principles of knowing oneself (Socratic dictum)- know who you are, the outer man and the inner man. Control affections by reason, but true reason comes from the Christ. You are able to deal with life only when you operate under the Word (Logos) of acceptance. Erasmus a social critic in dialogue with the Church Fathers; a stoic, dealing with ambiguities with some resignation. He came up with a universal ethic in a time when the Church had gone out of being as a universal unifying power. He was criticized as humanist rather than Xtn., but loyal to the Church. He criticized Luther for leaving. Wanted a more human, universal picture.

All this sets the question of Reformation- a renewal effort over against perversions in land-use, money-use, sex life, etc.

Hallmarks of the Reformation:

SOLA FIDE

Saved by grace through faith alone. You have nothing to do with your salvation.
Not by reason
Not by virtue (moral progress)
vs. the courtier; suave, noble birth, circumspect man.
Not by knowledge (vs. Erasmus, culture religion, elite classes)
Not by rites & Ceremonies.

The way Tillich spells it out, you can't do a thing but accept your acceptance.

SOVEREIGNTY OF GOD

The Reformers were experienced with the "inhumanity" of God.

KINGDOM OF GOD

Not the kingdom of the world (vs. culture religion of M/A). Luther's treatise on Good Works meant you can do no wrong before God. But what does it mean to stand before God? This was Luther's great contribution.