

Defining Moments in Church History: The Diet of Worms (1521): The Protestant Reformation

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1. The Defining Moment: The Diet of Worms (1521): Luther makes his stand
 - a. Question: Martin Luther was not the first person to take a stand against spiritual and temporal authorities; so why did his protest turn into a movement that spread across the western world?
2. Background: Medieval Christianity
 - a. In a sense, there were two worlds, two experiences of Christianity: theologians and laity
 - b. Sacramental system: intended to mediate (through the church) God's saving grace; treasury of merit: the sacraments themselves are grace giving; 7 sacraments: Baptism; Confirmation; Mass; Penance; Holy Matrimony; Holy Orders; Last Rites
 - c. "Parasacramental aids": indulgences, pilgrimages, relics, veneration of the saints, the rosary, feast days, adoration of the host, recital of "Our Fathers"
 - d. Authority of the pope was strong and yet challenged by various political factions and a reform movement that focused on councils having authority over the pope
 - e. Corruptions among priests (although much dispute about how widespread the corruptions were): simony, nepotism, multiple benefices, mistresses, etc.
 - f. Various movements of late Medieval Catholic reform:
 - i. Spiritualists/Mystics (response to Scholasticism): Thomas a Kempis (1379-1471), *The Imitation of Christ* (most read book outside of the Bible); Jean Gerson (1363-1429): France; Nicholas of Clemanges (1363-1437): France
 - ii. Devotio Moderna ("Modern Devotion"): lay devotional movement
 - iii. Women's religious movement in 13th and 14th c.
 - iv. Various religious orders (Dominicans [1203]; Franciscans [1209])
 - v. Humanism: a rigorous yet heartfelt movement that stressed learning, life, and piety: Erasmus of Rotterdam (Dutch); John Colet (England)
 - g. Proposition: When Luther started his reform, he was one of many voices of dissent; some remained in the church and some left it.
3. Martin Luther [see handout]
4. Reformations? Luther was just one of multiple expressions of reform
 - a. Main branches of the Reformation:
 - i. Lutheran: Martin Luther; Philip Melanchthon; Martin Bucer
 - ii. Reformed: Ulrich Zwingli: in Zurich, Switzerland (started reform c. 1520); John Calvin: Geneva, Switzerland (converted in 1533; went to Geneva in 1536)
 - iii. "Anglican" – initially very Reformed (especially in during the reign of Elizabeth I)

<i>Monarch</i>	<i>Religious Allegiance</i>	<i>Dates of reign</i>
Henry VIII	Catholic; against the Pope	1509-1547
Edward VI	Protestant	1547-1553
Lady Jane Grey	Protestant	9 days in 1553
Mary Tudor	Catholic; supportive of the Pope	1553-1558
Elizabeth I	Protestant/Anglican	1558-1603
James I	Anglican	1603-1625
Charles I	Anglican (Catholic leanings)	1625-1645
[Puritan Ascendancy]	Protestant (Puritan)	1645-1660
Charles II	Anglican	1660-1685

- iv. Radical Reformation: Anabaptists, Spiritualists, Rationalists
 1. Michael Sattler; George Blaurock; Menno Simons (converted 1536)
 2. Widely persecuted; seen as subversive

- b. Geographical pockets of reform: Germany (1517; Lutheran); Switzerland (1520, 1536; Reformed Tradition [Calvinist]); France (Huguenots [French Calvinists/Protestants]); England (1534; Henry VIII; in 17th became Anglican church); Scotland (Reformed, John Knox; becomes Presbyterian); Scandinavia (Lutheran); Netherlands; Poland, Hungary
 - c. “Catholic Reformation” or Counterreformation
 - i. New religious orders: Theatines (1524); Barnabites (1530); Capuchins (1528); Jesuits (1540); Discalced Carmelites (1540’s); Recollects (1570’s)
 - ii. Papal Reform: Pope Paul III (1534-1549)
 - iii. Council of Trent (1545-1563)
 - d. Attempts to unite Protestants: Colloquy of Marburg (1529)
 - e. Attempts to reconcile Catholics and Protestants: Colloquy of Regensburg (1541); Council of Trent
5. Sixteenth Century context: Important factor in why the Reformation happened when it did
- a. Renaissance: great flourishing in learning, education, arts; “ad fonts”
 - b. Humanism
 - c. Printing press: Johann Gutenberg, c. 1450s
 - d. “Reform was in the air”
 - i. “Proto-reformers”: John Wycliffe (c. 1330-1384): England: the “Morning Star of the Reformation”; John Huss (c. 1372-1415): Bohemia; Jean Gerson (1363-1429): France; Nicholas of Clemanges (1363-1437): France
 - ii. Conciliar movement: emphasis on power of councils to reform pope and Christendom
 - iii. “Evangelical Catholics”: Erasmus, John Colet, etc.
 - iv. Continuity of Catholic reformation (Erasmus through Ignatius Loyola)
6. Theology of Reform
- a. Sola scriptura (scripture alone): issue of authority; Scripture is the final authority in all matters
 - b. Sola fide (faith alone): issue of salvation; works are not enough
 - c. Sola gratia (grace alone): issue of works
 - d. Priesthood of all believers: issue of access: each of us has individual access to God through Christ
 - e. Rejection of transubstantiation (the bread and wine become the body and blood of Christ)
 - not all the reformers believed the same thing: Luther: consubstantiation; Calvin: “real presence”; Zwingli and Anabaptist: memorial
7. Various Aspects and Legacies of the Reformation
- a. Negative: Increase of religious violence and persecution; Fragmentation of Christendom; Endless divisions; Disenchantment of the world (Max Weber); Institutionalization of certain modes of piety and practice; Protestant church largely retained Constantinianism; in fact, it could be argued it survived as it did only because of its ongoing marriage of church and state
 - b. Positive: Renewed emphasis on scripture; Increase in lay participation (singing, taking both parts of communion); Idea of vocation: everyone can be pleasing to God in pursuing their job/calling; Marriage an option for all

For further reading:

- Bainton, Roland. *Here I Stand: A Life of Martin Luther* (1950)
- Benedict, Philip. *Christ's Churches Purely Reformed: A Social History of Calvinism* (2002)
- Bossy, John. *Christianity in the West, 1400-1700* (1985)
- Bratten, Carl E. and Robert W. Jensen. *The Catholicity of the Reformation* (1996)
- Dickens, A. G. *The English Reformation* (1964)
- Diefendorf, Barbara B. *Beneath the Cross: Catholics and Huguenots in Sixteenth-Century Paris* (1991)
- Duffy, Eamon. *The Stripping of the Altars: Traditional Religion in England, 1400 – 1580* (1992)
- Gregory, Brad. *Salvation at Stake* (1999)
- Janz, Denis. *A Reformation Reader: Primary Texts with Introductions* (1999)
- Nauert, Charles Garfield. *Humanism and the Culture of Renaissance Europe* (1995)
- Ozment, Steven. *The Age of Reform: 1250-1550* (1980)
- Williams, George Huntston. *The Radical Reformation* (1962)