

Church Since 1650

Winter 2002-2003

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Course Information

- Look on the electronic reserves list
- Course notes for others are also available (mine?)

Book Reports

- 4 book reports, no bibliography, one primary source and a couple of secondary sources
- *What is Christianity?* What is emphasized? What is left out? Why is he writing?
- *Blaise Pascale:* “Les lettres provinciaux”
- *Schleiermacher, Friedrich:* “Speeches to Its Cultured Despisers”
- *Bonhoeffer, Dietrich:* “The Cost of Discipleship”
- *Clark, Gordon:* “Religion, Reason and Revelation”

Texts

Gonzalez, Christian Thought Vol. 3, Story of Christianity Vol. 2

Walker, “A History of the Church”

In French

- Jacques Ellul
- Simone Weil
- Blaise Pascal

December 2, 2002

- The confessionalization of Christianity
 - Anglicans under the Articles
 - Lutherans under the Augustana
 - Reformed under various synods and confessions

CATHOLIC RENEWAL IN THE 17th CENTURY

- 1563: End of Council of Trent
 - Not all issues within Catholicism were settled
 - But there was a general consensus on the essentials
- Roman Catholic Reforms
 - Better clerical education, more preaching
 - Changes to the Liturgy
 - More episcopal oversight and discipline of pastors
- Era of the Nation-State: power is exercised by secular rulers, not the Pope

Across Europe

- Southern Netherlands are part of the Habsburgs until the time of Napoleon
- Italy divided: ruled by Habsburgs in the North, Pope in the Middle, Bourbons in the South
- Germany divided: Catholic in the south, Protestant in the north, remain feudally ruled
- Spain: dominant under Philip II in the 16th century (St. Theresa, St. John of Cross, Ignatius)

- Power now shifts in the 17th century from the Habsburgs in Spain to the Bourbons in France

FRANCE UNDER THE BOURBONS

Henry IV (1589-1610)

- 1593: Originally a leading Huguenot, who converted to Catholicism: “Paris is worth a mass”
- 1598: Signed the Edict of Nantes that permitted freedom of worship
- Assassinated by a deranged Roman Catholic

Louis XIII (1610-1643)

- His mother, Mary Demenici, ruled and was a disaster until Louis XIII took over in the 1620s
- Guided by Cardinal Richelieu, his chief minister: not so much a cleric as a civil servant
- Richelieu supported a strong monarchy against the Pope; supported the Protestants

Louis XIV (1643-1715)

- French monarchy reaches its height: “L’État, c’est moi!”
- Good Catholic
 - Began with mass everyday
 - Married his mistress
- Jansenists: worked to get rid of them
 - 1709: Closed the Convent at Port-Royal
- Huguenots:
 - Cracked down on them despite Edict of Nantes
 - Offered money to those who would convert, stationed soldiers with those who would not
 - 1685: Revoked the Edict and cracked down on Huguenots
 - 200,000 fled to Dutch Republic, England and Prussia: refueled Anti-Catholicism there
- Jacques-Benigne Bossuet: “Gallicanism” vs. “Ultramontanism”
 - What were the rights of the French church over the Pope?

CATHOLIC RENEWAL IN FRANCE

- Increase in piety and religiosity, inspired in part against the Protestants
- Began in Spain, spread to France

Interiorization of Piety

- Luther defines faith as trust and confidence rather than outward churchly forms
- Olier and Bérulle help move the church toward an inward looking spirituality
- Their publications constitute a “French School of Piety”
- Participation in the mysteries of Christ through our being joined to him
- Prayer: “having the Savior before our eyes in our hearts and in our hands”

Five Movements

1) The Jesuits:

- Ignatius gathered his first followers while he was in school in Paris
- Education renewal; taught the upper classes; tradition and enlightenment thinking

2) Pierre Bérulle (1575-1629)

- Adviser to Louis XIII, promoted reform of religion and wrote against Protestantism
- Improved clergy education; imported the “Oratory”: Good Shepherd Institute of the 16th C.

- Oratory: An Italian Catholic invented this way of bringing clergy together for renewal
 - Helped negotiate marriage of Charles I and Louis' sister, trying to restore English Catholicism
- 3) Jacques Olier (1608-1657)
- Founded the Society of St. Sulpice (his parish); trained at U. of Paris, follower of Bérulle
 - Miraculously cured from blindness; created a “seminary” for priests; emphasis on devotional life
- 4) St. Vincent de Paul (1580-1660)
- As a young man was a slave in Northern Africa; escaped to Paris; influenced by Bérulle
 - Evangelized rural France with renewed Catholicism focused on Christ (800 missions)
 - Created the modern idea of the “religious woman” (Sisters of Charity) working outside the convent
 - Founded the Lazarists (Vincentians in the US) and the Sisters of Charity (non-cloistered!)
 - Lazarists were smart preachers “dumbed down”; S of C served the poor and sick outside the convent!
- 5) St. Francis de Sales (1567-1622)
- An aristocrat from a devout family in the Duchy of Savoy (south of Geneva)
 - Became the Bishop of Geneva, and a favorite of Henry IV in Paris at court
 - Introduced the idea of being a good Catholic *lay* person (but not become a monk or nun)
 - “Treatise on the Devout Life”, “Treatise on the Love of God”: lay ideal: “Devout Humanism”
 - “Surrender all things to God, lead a disciplined life on the middle path”
 - The Issue: what do we do now that we have an “upper” class with leisure time

December 4, 2002

GRACE, FREE WILL AND PREDESTINATION

Jesuits

- St. Robert Bellarmine (1542-1621)
 - Italian professor and teacher in Rome; held the Chair of Controversy
 - The Roman Catholic contemporary to Martin Chemnitz
 - “Disputations on the Controversies about Faith”; against Protestant attacks
 - Uses the Bible and early Christian writers
- Laynez (d. 1565), Suarez (d. 1617)
- Promoted weekly communion

Theology

- How do we reconcile God's sovereignty with man's will?
- Foreshadowed in the debate between Erasmus and Luther
- Divides the Jansenists from the Catholics, Calvinists from the Armenians
- The issue remains open with Catholicism

University of Louvain Debates

- Michael Baius (d. 1589) vs. Lessius
 - Baius taught what he thought was Augustinian theology
 - Grace is the efficient cause of salvation; free will doesn't factor in to the cause at all
 - Free will occurs after grace acts; not by faith alone, but by God's grace alone
 - Lessius a Jesuit contested this view
 - The Papacy finally condemned Baius' view
- Luis de Molina (d. 1600) vs. Domingo Banez
 - Molina a Jesuit teaches free-will as part of the cause of salvation; predestination *intuitu fidei*

- Banez a Dominican defends grace alone against what he thought was Pelagianism
- Clement VIII almost condemned the Jesuit position, but then died, and Paul V did not settle it

Cornelius Jansen (1585-1638)

- Spanish Netherlands (Belgium, probably Flemish); brought up to be hostile to the Jesuits
 - Studied at Louvain (see above), returned as a professor in 1617
 - In 1634, appointed a bishop
- Critique of the “middle path” of moderate spiritualism
 - If you’re wrong on your theology of grace, you’ll be wrong in the Christian life
 - Christian life cannot be “moderated” (a la de Sales or the Jesuits)
 - Called for a rigorous morality and spirituality
- A strong believer in grace alone, and therefore did not think much of human life decisions
 - Wanted to write a document that would settle the issue once and for all
 - Read Augustine, and claimed to have read all his works 10 times
 - “The Augustinus” his final work; published posthumously, 1640; foundational for Jansenism
 - Indited Molina and Lessius as Pelagians

December 6, 2002

Jansenists

1) Abbé de Saint-Cyran (d.1643):

- Friend of Jansen and supported his teachings
- Puritanical form of Catholicism: a call to rigorous Augustinianism, against moral laxity
- 1623: Saint-Cyran meets Mère Angélique (Arnaud)

2) Mère Angélique (d. 1661)

- Angélique Arnaud her actual name; wealthy Parisian family; influenced by Saint-Cyran
- Her father had her appointed the head of a covenant of Sistercian nuns: Port Royal (at age 11!)
- Unreformed convent (pre-Counterreformation); she instituted a more rigorous system

3) Antoine Arnaud (1612-1694)

- Angélique’s little brother, The Great Arnaud, succeeds Saint-Cyran
- Ordained (1641), studied at the Sorbonne, writes “De la fréquente communion”
- Jesuits promoted weekly communion, the Jansenists denied it: Pietistic view (post-severe penance)
- Argues

4) Principles:

- Without a special grace from God, performance of salvific commands is impossible
- Operation of this grace is infallible; double predestination within the Catholic sacramental system
- Religious activity and pessimism about human nature must go together
- Hostility to moral philosophy of probabilism (tutorism, probablism, probabilism)
 - Tutorism: follow the Law of God, which is always the safest course
 - Probablism: obey the Law, unless arguments against it are more probably correct (white lies?)
 - Probabilism: follow whatever early father’s opinion favored the penitent
- Only God can change your will to make it possible for you to do the right thing

- 1649: Jansen and his Augustinus condemned

- 1653: Innocent X condemns both by publishing five propositions

- Arnaud claims that the propositions are true, but misrepresent the Augustinus
- Therefore the Pope has not condemned Jansenism but a false view of it

- 1656: Arnaud was condemned by the Sorbonne

- His degrees were withdrawn
- Arnaud withdraws from action and goes quiet

Blaise Pascal (1623-1662)

- Middle class family, 1646 becomes a Jansenist
- Gives up his science and mathematics that brought him fame for a life of prayer
- Eventually takes a middle road, 1654 has a deeper conversion thanks to his Port Royal sister
 - Provincial Letters: sarcastic letters about the Jesuit approach to morality
 - “Promises are not binding if one had no intention of being bound by them.”
 - “All this comes from Molina and our other authors and are not open to question.”
 - Pensées
 - The random jottings-down of his thoughts, which were to form a text eventually
 - Faith not amenable to scientific truth: “The heart has reasons of which reason knows nothing”
 - Pascal’s Wager regarding the existence of God

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- Jansenism persisted despite the attempts to get rid of it
 - Quesnel wrote a late tract in support of it (condemned)
 - 1709: Louis ordered Port-Royal convent to be destroyed
 - Unigenitus issues by the Pope, declaring the issue dead

THE DEVELOPING REFORMED CHURCH

- Areas of Reformed Development:
 - Switzerland, parts of Germany, Scotland and the Netherlands
 - Golden Age of the Dutch Republic

The Dutch Republic

- 17 Political Entities: Friesland, Gelderland, Utrecht, Flanders, Holland
- Modern Day: Dutch Republic, Belgium and Luxembourg (Benelux)
- Philip II, House of Habsburg
 - One Feudal Lord: Duke of Burgundy, also the King of Spain
 - 1560s: Wanted to raise taxes, reestablish Catholicism
- William the Silent (d. 1584): Dutch Noble of the House of Orange
 - Led the charge for separation from Spain
 - Protestants formed the backbone of the separatists, but also some Catholics
- The Northern 7 Provinces (Modern Netherlands) separated in 1609
 - Philip III agreed to a twelve-year truce
 - The Dutch rose in maritime and commercial power
 - Amsterdam became a leading city

The Northern Reformed Church

- Organized into presbyterial provinces and a national synod
- 1562: Confessio Belgica
- 1563: Heidelberg Catechism

Erastianism

- 1) *Thomas Erastus*: What is the relationship between church and state
 - Who is responsible for church discipline?
 - The state is responsible for this (he thought the church should stay out of “non-spiritual” matters)
- 2) *Theodore Beza* (1519-1605): Genevan theologian, successor to John Calvin
 - Independence of the church from the state; an anti-Erastian
 - Believed in Supralapsarian: predestination preceded even the Fall of man
 - Infralapsarian, as taught by Augustine, is that some saves some out of the mass of perdition

Arminianism

- 18th century: Adopted by John Wesley
 - 19th century: Adopted by many Evangelicals in the United States
- 1) *Jacob Arminius* (1560-1609): Dutchman
 - Studied under Theodore Beza and around Europe
 - Ends up as the pastor of a church in Amsterdam
 - Became concerned that pre-destination, as taught by Beza
 - Believes that God elects in view of faith, in his foreknowledge
 - 2) Supporters and Detractors
 - *Johan Van Oldenbarnevelt*: Leader of Holland in Amsterdam, Catholic
 - Most important leader after the death of William the Silent
 - Got Arminius a chair at the Reformed university in the Netherlands
 - Looking for greater power for Holland within the forming Dutch Republic
 - *Maurice of Nassau*: Son of William the Silent,
 - Supporter of a stauncher Calvinism
 - In favor of continued war with Spain
 - *Hugo Grotius*: Called for Reform
 - Succeeded Arminius, and wanted a weaker predestination theology
 - “Remonstrance of Gouda”: The Arminian Position

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Dutch Intrigue

- 1616: Calling of a National Synod for the Netherlands
- 1618: Arrest of Oldenbarnevelt and Hugo Grotius
- 1619: Oldenbarnevelt executed, Grotius confined to a castle; life imprisonment
- 1621: Grotius escapes with the help of his wife and maidservant, hidden in a trunk of books
- 1622: Grotius goes on to become a great figure of law in France

Synod of Dort (1618-1619)

- Equivalent of a “Reformed Council of Trent”
- Representatives of England, Scotland, German, and Swiss: French invited but couldn’t make it
- “The Canons of the Synod of Dort”
 - TULIP a decent summary, but its actually much more nuanced
 - Christ’s death was sufficient for everybody,
 - Gospel should be preached to everyone,

- But efficient only for the elect

CHURCH OF ENGLAND AND PURITANISM

The Elizabethan Settlement (1558-1603)

- Act of Supremacy: Elizabeth was now the head of the church
- Act of Uniformity: Book of Common Prayer
 - Thomas Cramer: wrote it to be a Reformed document
 - “Feed on Christ in thy heart with thanksgiving”
 - Ornaments Rubric: wear the vestments worn during Edward VI (traditional, medieval)
 - Church Government: was kept intact from the Roman Church
- 1563: The 39 Articles (became law of the land in 1571)
 - Reformed on the issue of the Sacrament of the Lord
 - Manducatio impiorum is rejected

The English Roman Catholics

- 1570: *Regnans in Excelsis*: Pius V
 - Northern Catholic noblemen revolted against the Queen (political and religious)
 - Requested an official opinion on rebellion; Pope said “yes!” *after* the rebellion
 - Every Catholic is told to reject the Queen who is a usurper
 - Parliament passed legislation that made Catholicism treason; this was enforced
 - A number of Catholics worked quietly to replace her with Mary Queen of Scots
 - 1587: Mary was caught in a plot against England
- 1588: Spanish Armada
 - The Spanish were to clear the channel for a Dutch invasion (Duke of Parma)
 - The English fought them to a draw; then burned the fleet at Dutch port

The Puritans

- Also called “Precisionists”
 - Faithful members of the Church of England, sometimes well placed
 - Wanted better clergy; pastors exist to preach not just “mumble through the liturgy”
 - Strong at Cambridge and Oxford
 - Emmanuel college was established by Puritans
 - They would like to reshape the Church of England to look more Reformed
 - 1560s: Why should we look Catholic if we’re not?
 - Vestments, Sign of the Cross, Priest instead of Pastor, Wedding Rings
- *Vestiarian Controversy*
 - Controversy over vestments, liturgy
 - Anglican bishops went after the ones who wouldn’t wear the old vestments
- *Presbyterian Controversy*
 - Thomas Cartwright: professor at Cambridge, led the puritan charges
 - Advocated as joint rule between ruling and teaching elders
 - Cartwright ends up going to Geneva after losing his post
- *Propheysings Controversy*
 - Groups of clergy that got together to improve preaching
 - *Edmund Grindal (1575)*: many bishops promoted this idea
 - The Queen didn’t appreciate this: be content with official, published sermons
 - He wrote a letter to the Queen; the Queen put him under house arrest

- Richard Hooker: “The Laws of Ecclesiastical Polity”
 - Defending the Anglican system against the Presbyterians
 - The Puritans treated the Bible as a law book; Anglicans treat it as a book of the Gospel
 - Rely on “reason” (including tradition) for church government and other laws
 - Calvinistic, but pointed the church in a different direction than the continental Reformed
 - Still read extensively for his works on law and reason

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Vehicles For Puritan Reform

- 1) Better Education for Clergy
 - a) Emmanuel College at Cambridge
- 2) Better Preaching
 - a) “Lecturers”: non-priestly preachers
 - b) Didn’t have to use B of CP and wear the Medieval Vestments
- 3) Experiential Piety
 - a) True Christianity is an affective and intellectual acceptance of Christian truth
 - b) “Pilgrim’s Progress” is an excellent example of Puritan preaching
 - c) This piety comes through preaching of the Bible
 - d) A real Christian will feel his sin and experience the joy of salvation
 - e) Discipline through prayer and Scripture reading is essential for the battle against sin
 - f) Puritans look for a conversion experience in the adult Christian
 - g) Preaching styles aimed to accomplish this conversion
- 4) Sanctified Life
 - a) The Bible, and only the Bible
 - b) Strict adherence to the “teachings” of the Bible
 - c) Sabbatarianism: Sabbath rules have been transferred to Sunday
- 5) Covenant Theology (16th-17th centuries)
 - a) Basic Concept:
 - i) William Ames (d. 1633): “Marrow of Sacred Divinity”
 - ii) Koch (d. 1669):
 - iii) Sometimes embraces all of theology
 - iv) Belongs to the Calvinist side (pure Calvinists do not follow this)
 - b) Covenant of Grace:
 - i) Between God and human beings, begun in OT and ended in NT in grace
 - ii) This arrangement is made between God and all his elect
 - iii) God offers through an effectual call the redemption Christ has won
 - iv) The Elect will inevitably respond to this offer with true and affective faith
 - c) Social Covenant:
 - i) Made not just for the elect but the elect’s family and servants
 - ii) Do your part to make your community a Christian community
 - iii) Otherwise God will bring “judgement” upon the society
 - d) Church Covenant:
 - i) The church is the community of the faithful, God’s true family
 - ii) Not the same as social covenant; church is a subset of social order

James I (1603-1625)

- James VI of Scotland for 30 years
 - Son of Mary, Queen of Scots; first “Stewart” King
 - Married a Danish Princess, who later converted to Catholicism
 - A Scottish Presbyterian
 - Tried to make peace with Catholic Spain
- 1604: Hampton Court Conference
 - Supported Calvinism, but was not a Puritan
 - Refused to change liturgy or seriously improve clergy education
 - Did not expect a radical change from the Puritans, however
 - Agreed to a new, official English translation of the Scriptures (KJV/AV: 1611)
- 1605: Catholic Guy Fawkes: tried to blow up the House of Parliament with James in it

Separatists

- Handfuls of Puritans who formed their own churches
 - John Robinson: Pastor
 - William Brewster: Elder
- 1607: Fled to the Netherlands
 - Negotiated permission to settle “The New World”
- 1620: First Puritans – Pilgrims – who established “Plymouth”
 - Half went to New England with Brewster
 - The other half stayed with Robinson in the Netherlands

Charles I (1625-1649)

- Son of James I
 - Married Henrietta Maria (French Catholic Princess), arranged by Pierre Bérulle
 - Was unable to deal with Parliament’s foreign policy and monetary concerns
 - His closest advisor, The Duke of Buckingham, was assassinated
 - Dissolved Parliament (1629-1640)
- Reformationist Church of England leader
 - Tried to improve education
 - Identified the “Anti-Puritan” Arminians as the party to improve the Church
 - Also the High Church party
- William Laud (1633)
 - Archbishop of Canterbury
 - Took aim at the Puritan movement
 - Wanted to end the Lectorships
 - Insisted on “Conformity”
 - Communion tables were moved out into the naves
 - He wanted them moved back against the east wall
 - Communion rails were also to be set up around the altar
 - “Unity cannot long continue when conformity is shut out at the church door.”
- 1630s: Great Migration of Puritans to New England
- 1637: Scottish Book of Common Prayer
 - Commissioned by Charles I, prepared by Laud
 - St. Giles Cathedral in Edinburgh was the first introduction
 - “The Mass has come upon us!” – and a riot broke out

- A National Covenant was circulated against the “English” book
- 1640: Parliament summoned: SHORT Parliament
 - Parliament called to raise money for the war with Scotland
 - The predominantly Puritan Parliament wants a settlement of their grievances
 - Dissolved after a few weeks
 - Scots win against England and occupy three counties
- 1640-1660: Parliament summoned: LONG Parliament
 - First 1 ½ Charles I makes several concessions
 - Laud is impeached and placed in the Tower of London for five years
 - Tried and convicted during the Civil War and executed 1645
- 1642: Charles leaves London
 - Parliament runs itself, and prepares to fight the King
 - Parliament = Puritan, Monarchy = Anglican
- 1646: Oliver Cromwell
- John Cotton
 - Pastor of the largest parish church in Buckingham
 - Picked up and went to New England

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English Civil War (1642-1646)

- English establish an agreement with the Scottish
 - The Solemn League and Covenant
 - The English promise to establish a Scottish-style Reformed church
- Charles I escaped to Scotland and tried to restart the war (1648)
 - Army kicked all the Presbyterians out of Parliament
 - The RUMP parliament tried the King and beheaded him (1649)
 - Charles took it well;
 - gave a profound speech in support of true government
 - professed the Anglican faith
- Westminster Confession (1647)
 - Written by the English clergy
 - Parliament adjusted the confession, but never got around to passing it
 - The defining statement of Puritan/Presbyterian Calvinism
 - Double Predestination
 - Covenantal language to express justification
 - “Limited” atonement
 - Sabbatarianism
 - Sacraments are holy signs and seals of the covenant of grace
 - Infant baptism as a sign of babies’ participation in the covenant
 - Supper is received worthily inwardly by faith in his benefits
 - Church government by assembly/synod/presbytery (against the Congregationalists)
 - Differs with 39 Articles in covenant theology, double predestination, more explicitly Reformed
- The English Republic (1649-1660)
 - Oliver Cromwell, former army commander, ruled
 - Tried to retain parliament, but eventually dismissed it altogether
 - John Milton was Cromwell’s secretary; wrote “Paradise Lost”

- The Interregnum (1658-1660)
 - Richard, Oliver's son, was protector, but he was weak
 - The armies divided up the country among themselves
 - The aristocracy, George Monk, and the gentry asked for Charles II to call back
- Charles II (1660-1685)
 - Declared that everyone would be pardoned, except those who executed his father
 - Promised liberty of conscience and power-sharing with the Parliament
 - Restored the bishops, recalled the Anglican clergy, Presbyterians were ejected (1,000 clergy)
 - These clergy end up creating "Presbyterians, Congregationalists, Baptists" churches
 - "Non-Conforming" or "Dissenting" churches
 - Tried to suspend the enforcement of religious uniformity laws
 - He himself had Roman leanings
 - Louis XIV was his cousin, and paid him for this pro-liberty stance
 - 1673: The Test Act
 - Communion in the Anglican church was a test for participation in public life
 - You couldn't be a non-conformist and teach, attend university, or be a parliamentarian
 - Law was finally repealed in 1829
 - Charles II participated in the debate on the follow-up Exclusion Act in the House of Lords
- James II (1685-1688)
 - Quit all of his public offices after the passing of the Test Act
 - Ascended the throne around the same time that the Edict of Nantes was repealed
 - Two daughters, Ann and Mary, were Protestants married to Protestants
 - Mary's Husband, William of Orange, was asked to move to England
- The Glorious Revolution:
 - Both he and Mary were placed on the throne in 1688
 - John Churchill was urged to attack, and refused to obey
 - James fled to Louis XIV; in 1689 attempt to raise the Irish on his side
 - 1689: Battle of the Boyne; victory by William
 - Protestants continue to celebrate this: "Orange" Lodge!
 - The beginning of the French – English conflict
- The Bill of Rights
 - Directed against the King, guarantees Parliamentary privileges
 - A Catholic could not inherit the throne of England

The Children of Puritanism

1. Conservatives:
 - a) Those who accepted royal supremacy, bishops and prayer books
 - b) *William Perkins*: lecturer at Cambridge (d.1602), strong Calvinist
 - c) Wanted less ceremonialism and more church discipline
2. Presbyterians:
 - a) *Thomas Cartwright*: Elizabethan period
 - b) *Richard Baxter*
 - c) Scotland and Geneva are their models of good Reformed Christianity
 - d) Pro-National Church, but one run by church assemblies and local presbyteries
3. Independents / Congregationalists:
 - a) The church is purely visible: the converted covenant with each other to be church
 - I) Non-Separatists: *John Owen, John Cotton*

- a) a national church could exist
 - b) the leaders of society should be members
 - c) the church should be state supported
 - d) *John Cotton*, 1630s becomes a preacher in New England
 - II) Separatists: Robert Browne, William Brewster
 - a) *Robert Browne*: early separatists were known as “Brownists”
 - b) *William Brewster*:
 - c) A number of them left England for the Netherlands
4. Baptists:
- a) Radical congregational separatists; very small in number
 - b) They took covenant theology to an individual extreme
 - c) Babies can’t have a conversion experience, so we shouldn’t baptize them
 - d) *John Smyth*:
 - I) led separatists in Amsterdam, possibly influenced by Mennonites (d.1612)
 - II) Some of his followers joined the Mennonites, others left for London
 - e) *Thomas Helwys*:
 - I) Led an underground Baptist congregation in London, succeeded Smyth
 - II) Arminian on the question of predestination; “General” Baptists
 - f) *Henry Jacob*:
 - I) Calvinist Baptists; “Particular Baptists” who believed in specific, not universal grace
 - II) First group that believed immersion was the only acceptable form of baptism
 - g) *John Bunyan*: (1628-1688)
 - I) After the civil war, he preached as an unofficial Baptist clergyman
 - II) Spent 12 years in prison, writing “Pilgrim’s Progress” (truer to Puritans than ‘Paradise Lost’)
5. Radicals & Spiritualists:
- a) *George Foxe*: Quakers
 - I) Called by God to lead wherever the Spirit led; never gave up, despite imprisonment
 - II) Immediacy of the Spirit and the irrelevancy of the visible church and its rituals
 - III) Anyone could and should preach when the Spirit moved them

December 20, 2002

LUTHERANISM AND THE 30 YEARS WAR

- Last “War of Religion”
 - Dutch rebellion against Spain
 - French Protestant/Catholic War
 - English Monarch/Parliamentary War

Thirty Years War (1618-1648)

Reasons

- Problems with the Peace of Augsburg (1555)
 - Initial settlement in the Holy Roman Empire
 - “Cuius regno eius religio”: Lutheranism or Catholicism
 - Palatinate and Brandenburg go “Calvinist” against the Peace of Augsburg
- Dynastic Rivalries and Ambitions
 - Habsburgs are not happy with the loss of Lutheran territories
 - Scandinavian princes aren’t happy with these Habsburgs ambitions
 - The Bourbons also resist Habsburg ambitions

- Militant Religion – Calvinism and Counterreformation Catholicism
 - Calvinists and Roman Catholics are actually willing to fight
 - Lutherans are not interested in a fight
- 1608: Protestant League (Calvinist)
 - Elector Frederick of the Palatinate, along the Rhine
- 1609: Catholic League
 - Maximilian of Bavaria
 - Southern Imperial Catholic States
- Ferdinand II of Styria (heir to the Habsburg throne, Counterreformation Catholic)

Phases

- *Bohemian* (1618-1623)
 - Present-day Czech Republic, with Prague as the Capital
 - Mixed Religious environment: Hussite, Calvinist, Lutheran, Roman Catholic
 - Elected monarchy (1612-1619: Emperor and King were the same)
 - Matthias, the Emperor, wanted Ferdinand to become ruler
 - Ferdinand wins the election, revokes religious freedom, promotes Catholicism
 - *Defenestration of Prague*: Lutheran nobility throw Ferdinand's reps out the window
 - Begins the War
 - Elect Frederick of the Palatinate (son-in-law of James I) their new King
 - As he went to take the throne, Ferdinand and his troops attacked
 - Frederick thrown out of Bohemia and the Palatinate
 - Ferdinand
 - Rewarded Maximilian with Frederick's titles
 - Replaced Bohemian nobles with his people
 - Introduced the Jesuits
- *Danish* (1623-1629)
 - James I supported the King of Denmark, Christian IV
 - Count Albrecht Von Wallenstein (d.1634)
 - A Bohemian nobleman who converted to Ferdinand's side, Catholicism
 - Had a personal fighting force of 50,000 men which he offered to the Emperor
 - Denmark loses to Wallenstein's forces, drove them to Denmark
 - Empire is now cleared of Protestant fighting forces
 - Ferdinand issues "Edict of Restitution"
 - All church land ceased by Protestants since 1552 must be restored
 - 2 Archdioceses, 12 dioceses, and 120 other sizeable pieces of land and peasants
- *Swedish* (1630-1632)
 - Gustavus Adolphus (1594-1632)
 - Wanted to defend the Lutherans and increase Swedish influence
 - Swedes had a reputation (well-earned) of being fierce fighters
 - Brandenburg and Saxony joined for the first time; France bankrolled him
 - Drove the battle into Bavaria and Habsburg territories
 - Adolphus led his troops into battle singing "A Mighty Fortress"
 - He was killed in battle, but the Catholic resurgence was fought back
 - Spain is still fighting in the Netherlands
- *French* (1632-1648)
 - France intervenes on the side of the Protestants militarily
 - Dynastic politics take precedence over religious considerations

- First Phase
 - Goes badly for the French; the Spanish almost take Paris
 - The French resurge; Spanish-French warfare goes on for sometime afterward
- Second Phase
- Peace of Westphalia: settles the political and religious map until Napoleon
 - RELIGION:
 - Calvinism, Lutheranism and Catholicism are legal in the Empire
 - Some lands exchanged hand, but only those taken after 1624
 - POLITICAL
 - Holy Roman Empire weakens as its member states gain power
 - 1/3 of the population lost in the German territories
 - Huge setback in terms of commerce and education
- Germany feels used in this war, and it will come back to roost

January 13, 2003

AGE OF LUTHERAN ORTHODOXY

- 17th through to the 18th century (5 generations)
- Theologians who attempted to capture Lutheran dogmatics in light of contemporary challenges
- Material Principles (in order of importance)
 - Scripture
 - The Book of Concord
 - Luther's Teachings
- Five Universities
 - Wittenberg
 - Jena
 - Leipzig
 - Tubigen
 - Strasbourg

The Golden Age (1577-1610)

- Martin Chemnitz (1522-1586)
 - Student at Wittenberg of Luther
 - Originally a student of Mathematics
 - Served as an assistant superintendent then superintendent in Brunswick
 - "Response to the Council of Trent" (*Examen*), "Of the Two Natures", (*De Duabis Naturis*), *Loci*
- Hunnius and Hutter were the other two

The Age of High Orthodoxy

- John Gerhard (1582-1637)
 - Got religion at 15 while sick, thanks to John Arndt
 - Eager student of the Bible; Ph.D. at 24
 - Received 24 calls during his tenure at Jena, but never left; beloved of students and colleagues
 - First true "systematician"
 - Theological Commentary on the Gospels (*Harmony of the Gospels*)

The Silver Age

- Abraham Calov (1612-1686)

- 1650: Served at Wittenberg for 35 years, pastoring the parish church and superintendent
- Married six times (wives died five times)
- *Systema Locorum Theologicorum* A System of Theologicals Topics (12 volumes)
- Johannes Quenstedt (d. 1688)
 - A comprehensive of doctrine, not merely a compendium:
 - A “monument to Lutheran Orthodoxy”
 - Directed against Calvinists and Catholics, but not as much as Calov’s

Syncretistic Controversy

- George Calixtus (1586-1656)
 - early ecumenical at University of Helmstedt
 - Distinguished between fundamental and non-fundamental doctrines
 - Christianity is about life, not doctrine!
 - Fundamentals are the ones the early Fathers held (Trinity, Christology)
 - Secondary doctrines were raised in later debates (justification by grace)
 - Attempted to unify all the churches on the consensus of the 1st five centuries of doctrine
 - Accused of indifferentism and traditionalism by his opponents
- Calov
 - All doctrines found in the Scriptures were fundamental
 - Helped write a confession of faith of the “true Lutherans”
- Colloquy of Thorn
 - The King of Poland, Vадislaw IV, tried to unite the Protestants
 - The Lutherans would not allow Calixtus to sit with them
- Prussian Edict
 - The Elector of Brandenburg (Calvinist) embraced Calixtus’ ideas
 - Passed an edict forbidding polemics between denominations
 - Dismissed Paul Gerhard, the hymn writer, for refusing to go along
- Fundamental vs. Non-Fundamental Doctrines
 - Johannes Musaeus (d.1681)
 - *Fundamental*: those necessary for salvation
 - Christ’s nature, person and work
 - *Non-Fundamental*: ignorance or error was not necessarily damning
 - The Angels
 - Also known as “secondary” doctrines
 - *Primary and Secondary Fundamental Doctrines*
 - J. Baier (d. 1795): Musaeus’ son-in-law
 - Baier’s compendium of theology was used by Walther at Concordia-St. Louis
 - *Secondary Fundamental*: The Sacraments (essential, but one can be saved and in error)

January 15, 2003

PIETISM

- A movement within Protestant Christianity
 - Late 17th – early 18th century
 - Associated with German Lutherans

Philip Jacob Spener (1635-1705)

- From Alsace, well to do family

- His home pastor and brother in law taught him before university
- Attempted to maintain a high, serious and devout life at U. of Strasbourg
- Enthused by Jean de Lavadie, a Jesuit, well traveling in Switzerland (Geneva)
- Served as a Lutheran pastor in Strasbourg, influenced by the writings of Arndt, Luther
 - Luther properly understood the place of works, according to Spener
- At the age of 31, took the post of senior in Frankfurt (superior to a dozen men)
 - Appalled at the condition of the general Frankfurter, introduced reforms
 - Introduced preaching of “free texts”, bible series, confirmation, fast days
 - Small group meetings outside of and in addition to worship services:
 - “*collegia pietatus*”: groups of piety
- Served at the Saxon Court
 - Saxon Prince was not a pietist
- Moved to Berlin at the selection of Elector Frederick of Brandenburg (1691)
 - Felt that Frederick was a supportive ally, despite Frederick’s Reformed stance
- *Pia Desideria* moved pietism out of Frankfurt and into Germany
 - I. The Shortcoming of the Church
 - Moral laxity, perfunctory performance of religious duties
 - Drunkenness, litigiousness, greed, business relationships,
 - Open sins, factional politics, princely interference, self-seeking clergy
 - II. Possibility of Better Conditions
 - The Word and the example of the early church are the answer
 - We cannot be perfect, but we can do better: goal of freedom from manifest offences
 - III. Six Proposals
 - 1) More use of the Word of God – small groups led by clergy
 - 2) Spiritual priesthood – members should study, witness
 - 3) Add the practice of faith to the knowledge of faith
 - 4) Religious controversies should be handled with humility and love
 - 5) Theological education should emphasize piety

Johannes Arndt (1555-1621)

- *True Christianity*: the church needed to cultivate a true Christian life
- Holiness of life is just as important as purity of doctrine
- Infusing of Spirituality into a dead Christianity
 - At this time, the Lutheran Church was considered “orthodox”
 - But the people in Lutheran lands had not been won over to a Lutheran worldview
 - Sanctification hadn’t at all increased; people still lived in immorality
- Accusation was leveled by the orthodox that the “pious” looked down on others
 - *Ecclesiola ecclesia* led to Donatism, real Christians vs. the others (return to monasticism)
 - *Polemics* were too strongly critiqued; the Pietists were too soft on false doctrine
- Shifts in Pietism vis-à-vis the Orthodox
 - More interested in the content than the form and inspiration of the Scriptures
 - Distinguished between the essentials and non-essentials in the confessions
 - Faith is more experience than the content of the faith
 - Open to co-operation with the Reformed
 - Didn’t like double predestination
 - Tolerated their view on the sacraments

- Shift from the objective to the subjective
 - From forensic justification to regeneration and transforming activity of God
 - Emphasis on the will and not the intellect
- The bifurcation of the human subject into head and heart
 - HEAD: Rationalism
 - HEART: Pietism

January 17, 2003

August Herman Francke (1663-1727)

- Church pietist: desire to maintain the liturgy, structure and offices of the church
 - Hebrew scholar, taught at Leipzig, influenced by Spener
 - Went through a period of spiritual concern, wondering if he truly was saved
 - Experienced an awakening (conversion), “As if from a dream”
- *Career*
 - Erfurt for a while
 - 1692: Parish pastor and teacher in Greek and Hebrew at a brand new university
 - Concern for Foreign Missions (postmillennialist)
 - 1705: Lutheran King of Denmark, Frederick IV, sent two students to India
 - *Bartholomew Ziegenbalg*
 - Strong moralistic bent to Christianity
- *Halle Institutions*
 - Francke helped transform the whole university into a center of pietism
 - Practical studies and spirituality became an important part of training
 - Halle became a center for charitable institutions
 - School for Poor Children, Boarding School, Home for Widows
 - Teacher training center, Publication House

Nicholas Von Zinzendorf (1700-1760)

- Trained as a lawyer but became a committed religious
 - Herrnhut: lands of Zinzendorf’s nicknamed “The Lord’s Refuge”
 - Moravians settled there and “reinvent” themselves under Zinzendorf
 - Zinzendorf saw the Moravians as a leaven for renewal within all form of Christianity
 - Orthodox and Pietist alike criticized him for lack of confessional integrity
 - Consecrated as a pastor in Sweden, as a Bishop by the Moravians
- Moved to the New World
 - United all Christians into a “Church of God in the Spirit”
 - No one had to leave their confession, but simply acknowledge each other as one in Christ
 - Apostolic practice: foot washing, love feasts, kiss of peace, casting of lots, common possessions
 - Sing with your work: “Jesus Lead Thou On”, “Jesus Thy Blood and Righteousness”
 - Religion should be devoted to Jesus; a matter that can be grasped by experience alone

January 20, 2003

ENLIGHTENMENT

- *Pre-modern man*: “the world is permeated by the spiritual: good and bad, God’s work and the Devil.”
- *Modern man*: “answers to the world’s questions should be sought in reason, not the Scriptures.”
 - Naturalistic, secular, materialistic, scientific

- The universe as we experience it makes sense
- Not necessarily atheistic; but it opens the door to a possible atheism
- God works through regular, secondary causes and can be understood
- *Post-modern man*: “answers to the world’s questions can not all be answered scientifically.”
 - Just because we can do it, doesn’t mean we *should* do it.

S:/Student Share\$: MacKenzie Notes for 1650 (Jenkins)

January 24, 2003

THE SCIENTIFIC REVOLUTION

Astronomers

- **Nicolaus Copernicus** (1473-1543)
 - Tycho Brahe
 - Johannes Kepler
 - Luther and Melancthon denied his heliocentric universe theory
- **Galileo Galilei** (1564-1642)
 - The Church was too wedded to ancient authorities rather than their senses
 - Recanted, and retired from scientific life

Scientists

- **Sir Francis Bacon** (1561-1626)
 - Empiricism: the key to true knowledge is through observation
- **Réne Descartes** (1596-1650)
 - Rationalism: the key to true knowledge is in clear thinking
 - Scientist and philosopher
 - *Discourse on Method* (1637): *Cogito, ergo sum*

Moderate Enlightenment (1688-1787)

- 1688 “Glorious Revolution” to 1787 “French Revolution”
 - Political liberty under the law, safeguarded by checks and balances
 - Religious rationalists, Christian “way of life”
- *Sir Isaac Newton* (1642-1727)
 - Popularized Enlightenment thought
 - *Philosophiae Naturalis Principia Mathematica*: The Law of Gravity
 - Something as awesome as gravity suddenly seemed so simple
 - Stumped at the doctrine of the Trinity, which was not rationally knowable
- *John Locke* (1632-1704)
 - The co-father of British empiricism along with Bacon
 - *The Reasonableness of Christianity*: Nothing in the Gospels is contrary to reason
 - Religious toleration promoted: human understanding is too limited
 - Catholicism is exempt from toleration, however
 - Miracles are still tolerated and accepted
- Rationalism:
 - Reducing Christianity to certain truths that are rationally demonstrable
 - Little use for tradition or revelation
 - Emphasis on morals

- God becomes identified with the status quo
- **Deism:**
 - Rejects the supernatural
 - Belief in “divine providence”; a creator who established moral and natural law
 - An elitist, not a popular, religious movement
 - *Lord Herbert of Cherbury* (1583-1648): First proponent of true “deism”
 - 1) There is a God
 - 2) He ought to be worshipped
 - 3) Virtue is the chief element in worship
 - 4) There is another life of rewards and punishments
 - *John Toland* (1670-1722): Christianity not Mysterious
 - Any mystery is the fault of pagan or priestly intrusion
 - *Matthew Tindal* (1655-1733): Christianity as Old as the Creation
 - Defense of reason as the criteria for truth
 - Gospel is not redemption, but merely shows universal, natural religion
 - **OPPONENTS:** *Joseph Butler* (1692-1752): *The Analogy of Religion*
 - If you accept natural theology, revealed theology must be accepted as well
 - Did not try and prove the Scripture “reasonable”, but rather “probable”
 - Believed that the Deists’ arguments were also based on probability, not true reason

January 27, 2003

Sceptical Enlightenment (1688-1776)

- Begins in Paris, France in the 18th century
- *Voltaire* (1694-1778): Pen name
 - Arguments are used to attack the established church and status quo
 - Religious Deist; wit usually directed against the Roman Catholic church
 - Spent time in England (exile), and at the court of Frederick the Great of Prussia (enlightened)
 - *Dictionnaire Philosophique*: pokes fun at the Bible and its contents
- *Denis Diderot* (1713-1784): Encyclopedist
 - One of the most famous collections of knowledge (28 volumes)
 - Compiled over several years; was the “general editor”
 - Rousseau wrote on music, Voltaire on history, Diderot on Christianity
 - The first “atheist”
 - Took refuge for a time in the court of Catherine the Great of Russia
- *Pierre Bayle* (1647-1706): “*Dictionnaire historique et critique*”
 - Son of a Huguenot pastor; converted to Catholicism, back to Dutch Protestantism
 - Eventually became an atheist and wrote of Christianity’s “fundamental follies”
- *Baron d’Holbach* (1723-1789): Atheist
 - Bitterly opposed to religion of any kind
- *David Hume* (1711-1776)
 - Not as humorous as the French, but brighter
 - “It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false”
 - Reason itself is the product of experience
 - Rejects causality as an axiom; only habit and association make it seem so
 - “Ought” and “is” are logically distinct in morality
 - All of these beliefs are foundational of the sinful nature

Revolutionary Enlightenment (1776-1800)

- *Thomas Jefferson* (1743-1826)
 - Father of the American Revolution
- *Jean-Jacques Rousseau* (1712-1778): Swiss, French Calvinist
 - Author of *Du contrat social* and *Émile*
 - Developed the idea of natural education and social contract theory
 - Nature is basically good, and so a child if developed naturally will be better off
 - Affirms God and the soul, emphasizes a personal relationship through conscience
 - A just society rests on the will of the people and religious toleration

Scottish Common Sense (Didactic Enlightenment)

- Ordinary people can gain real knowledge of the world through their senses
- An innate moral sense exists in all people
- *William Paley* (1743-1805)
 - Archdeacon in the Church of England
 - Used the arguments of the earlier rationalists against the later rationalists
 - *Christian Evidences*: the watchmaker argument
 - *Natural Theology*
- *John Witherspoon* (1723-1794): Presbyterian Clergyman
 - Invited to North America as President of the College of New Jersey (Princeton)
 - Taught Philosophy from a Common Sense point of view
 - Felt it was useful to apologetics; American Christian thinkers took it up
- *Thomas Reid* (1710-1796): Presbyterian Clergyman
 - Was there a possibility of being certain of the link between ideas and senses?
 - But how can we be certain of this argument, if we can't be sure of anything?
 - We end up working on the *assumption* that there is a connection, and this works
 - One assumption we must make is that there is a Creator
 - Hume is being skeptical of the limits of the *intellect*, not of the reality of the *world*

Religious Toleration

- *Locke's Letter Concerning Toleration*
 - Why persecute people on the non-essentials of religion?
 - Government should not be imposing religion on their people
 - Only religions averse to the state, such as Catholicism, should be repressed
- *Frederick the Great* (1740-1786)
 - A skeptical "enlightened monarch"; descended from Calvinists
 - All revealed religions were frauds; he was a Deist
 - Offered Mennonites, Socinians, Jesuits and Eastern Orthodox refuge
 - Utilitarian religionist: religion is needed to inculcate virtue in the people
- Catherine the Great
 - Also offered refuge to the Jesuits

Higher Criticism

- *Johann Salomo Semler* (1725-1791)
 - Tried to save the Scriptures by making them more palatable to the intellectual elites
 - Lutheran, but raised as a pietist at Halle where he taught
 - *Theory of Accommodation*: Scriptures must be studied in their context

- What is time bound?
- What is eternally true?
- Two religions: a Jewish, national religion and a Christian, universal religion
- Did not accept all the implications of this theory; still accepted Lutheran doctrine
- *Gotthold Ephraim Lessing* (1729-1781)
 - Oldest son of a Lutheran pastor
 - *Nathan the Wise*, three rings, one real, two fake, all think it's real
 - *The Education of the Human Race*, Lessing's Ditch, progressive view of history
 - "The accidental truths of history can never become the proof of necessary truths of reason."
 - Promoted the views of higher criticism to a broad audience: *Wolfenbützel Fragments*

TEST: January 31, 2003

- Matching (20): documents, places and names
- True / False
- Essay

February 3, 2003

EVANGELICAL REVIVAL (1750s)

- Long homilies with moral platitudes
- People used gin to cope with their poverty and problems
- Death rate in London was double the birth rate
- Replacing gin with beer was actually thought to be a solution

Methodism

Origins

- Came out of a "Holy Club" at Oxford that devoted themselves to pious Christian living and work
 - Name derived from their "methodical" attempts at living a Christian life
- Both Wesley brothers chose to serve in Georgia establishing the Church (1735-1736)
 - John's broken courtship leads them back to England feeling discouraged
 - On the return trip they spend time with Moravians of simple faith and piety
- Aldersgate Experience (1738): Moravians reading Luther's Preface to the Romans
 - John Wesley becomes an itinerant preacher in the Church of England (April 2, 1739)
 - Preached to countless numbers across England (as many as 20,000 at a time)

Methodism

- Emotion would often sweep through the crowd as they preached
 - Slain in the Spirit, Crying aloud
 - All of this was superficial to Wesley's real hope: sanctified living
- Whitefield and Wesley later split (1741)
 - Whitefield and other evangelical leaders were Calvinists
 - Wesley was an Arminian and preached a universal atonement
 - Two wings, an Arminian and a Calvinist wing, developed within evangelicalism
- Wesley the Organizer
 - The converted were organized into "classes" of 12, into circuits, districts, and a conference
 - They used Wesley's "Book of Discipline" as a guide to their life
 - Participants were to participate in their local parish life

- Since it was not a “church”, lay people became very involved in “clerical” roles
- Did not see himself as a founder of a new church, but an English renewal movement
- Eventually agreed to ordaining men for the New World as an American Church (1784)
- Charity
 - Raised money to provide food and clothing for the poor
 - Opened orphanages, hospitals, schools and loan societies across England
- “Christian Perfectionism”
 - A new development in Arminianism
 - After conversion and justification, the Christian can receive a second blessing of the Spirit
 - This second blessing leads the Christian to remain without willful sin, but not accidental sin
- At the time of Wesley’s death:
 - 300 preachers, 70,000 members
 - 200 preachers in America, 45,000 members

Other Revivals

- Countess of Huntingdon:
 - Offered financial support to Calvinist evangelicals
 - Supported the revivalists as “personal chaplains,” a legal right
- Low Church (Evangelical) Party:
 - A “methodistic” party that continued to exist within the Church of England
 - Renewal movement through preaching, rigorous morality, and emotional worship
 - Devotion to good works and parliamentary action

February 5, 2003

The Great Awakening

- 1) Methodists and Baptists become major denominations
- 2) Revivalism becomes a mainstay of American religion

1) Methodists and Baptists

- Jonathan Edwards, pastor and great thinker
 - A devout Calvinist, revived Christian religion
 - Wept while hearing Whitefield preach
- George Whitefield, early “Methodist” and devout Calvinist
 - Did lots of advance work to promote himself before his arrival
 - 5,000 to 30,000 people by the time he got to New England (1740s)
 - “The generality of preachers preach an unknown and unfelt Christ”
 - The congregations were dead “because dead men preached to them”
- Other itinerant preachers
 - Gilbert Tennent, Presbyterian
 - Dave Davenport, judged insane by courts of law!
- *Controversy*
 - Regular clergy were to follow after the “rally preachers”
 - Many supported the work and urged a sanctified life
 - Some of the converted left their “unawakened” pastors, become *Baptist*
 - Some of the more rational members opposed to “emotionalism” become *Unitarian*
- Christmas Conference: Francis Asbury heads the new *Methodist* Church (US)
 - Superintendent, later Bishop, created the circuits and conferences

- Classes did have a lot of initiative: could recommend anyone as a pastor
- The typical, American denomination: its organization matched the social structure of the US

2) Revivalism

- Every generation has produced one or more great itinerant preacher
 - George Whitefield (died and was buried in America)
 - Charles Finney (pre-Civil War): first “church growth” technician
 - Dwight L. Moody (post-Civil War): involved with YMCA, first to go from US to England!
 - Billy Graham (modern era)
- Strong ethical dimension;
 - reform and educational movement
 - mission societies
- All hold to the doctrine of millennialism (including Edwards)
 - Pre-Civil War: Postmillennialists
 - Post-Civil War: Premillennialists

ROMANTICISM AND THE CHURCH

French Revolution (1789-1850)

- A legacy of ideology and reaction
 - Co-factors: Industrial Revolution
 - Attacks on government and on the church
- 1789: French government confiscated the church’s property
- 1790: Closed the monasteries
- 1791: Reorganized the clergy of the church
 - Reduced the number of bishops and provided for their election by the people
 - Local clergy would be elected by the parish
 - All would become functionaries of the state
- These changes were rejected by many people
 - 50% of clergy rejected the changes
 - The Pope rejected the changes

Robespierre (1793-1794)

- Dictator of France
- Removed all religious vestiges; 10 days/week, 10 weeks/month, 10 months/yr
- All names of the months were changed, “metric” system introduced
- Crowned the Goddess of Reason, an actress, at Notre Dame Cathedral

Wars of Revolution

- Armies opened to men of talent, rather than birth
- Napoleon, a French General, conquers Italy and captures the Pope

Napoleon (1799-)

- Peace at home would come through peace with the church
 - Papal Concordat of 1801 with Pius VII
 - Power in the Roman Church would be split between state and Pope
 - French ecclesial officials would no longer have as much power (loss of Gallicanism)
 - Pope remained in France under “house” arrest
 - Pope accepts loss of property and state payment of clergy salaries
 - State can nominate bishops but Pope would have right of removal and approval

- Napoleon crowned himself, and then Josephine as Empress

Romanticism

- Reaction against the French Revolution, surges in the 19th century
- Opposition to the rationalism of the Enlightenment; humans are heart, not just brain
 - 1) Emotions
 - 2) Imagination
 - 3) Exotic
 - 4) History and tradition
- Religion may now accept the supernatural and the spiritual
- Leaders of Europe appeal to the hearts of their people to defeat Napoleon
- Germany: weapons were blessed in church, armies were fought to the tune of chorals
- Liturgy, ritual and the Papacy return to the forefront

Enlightenment	Romanticism
Mozart	Beethoven
Diamonds	Roses
Brain	Heart

Roman Catholic Church

- The Enlightenment took its toll on the Roman church
- Places where the church was strong were especially affected by Enlightenment thinkers
 - Austria
 - France
- Ultramontanism
 - 1) Chateaubriand & De Maistre
 - 2) 1st Vatican Council
- An attempt to centralize power with the Pope in Rome, on the “other side” of the mountains
 - Loss of Papal territories and the City of Rome occurred during Vatican I (1869-1870)
 - Gain of tremendous powers for the Papacy; “the tradition is defined by the Papacy”
- **Pius IX** (1846-1878)
 - Climax of ultramontanism with the Roman Catholic Church
 - *Papal Infallibility*: speaking *ex cathedra* on faith and moral matters
 - *Immaculate Conception*: normative doctrine that Mary was conceived and born without sin
 - First taught by Duns Scotus in the Middle Ages and the Franciscans
 - The Dominicans always refuted this idea
 - *Syllabus of Errors*: 1864, refuted the following 80 errors:
 - The Ancient Philosophers are no longer applicable today
 - Anyone is free to follow the religion they think is best
 - Protestantism is a God-pleasing way to follow God
 - Rome can’t say they are the only true Church
 - National churches separate from the Pope are acceptable
 - Church and state should remain separate
- *Doellinger*: German church historian refused to accept Vatican I
 - Organized “The Old Catholic Church”
 - They are a Roman “schism” that does not recognize Vatican I, but does acknowledge the Pope
- The Cult of the Saints and Marianism
 - A revival of interest in the age of Romanticism
 - Apparitions:

- 1858: Mary to Bernadette Soubirous at Lourdes: called herself “The Immaculate Conception”
- 1900s: Our Lady of Fatima in Portugal
- 1950: *Bodily Assumption* is made a normative doctrine (Pius XII, 1939-1958)
 - Had a bigger Middle Age tradition behind it
- **Leo XIII** (1878-1903)
 - *Rerum Novarum*:
 - Condemned socialism/communism, laissez-faire capitalism
 - Supported Christian unions
- **Pius X** (1903-1914)
 - Created an “Anti-Modernist Oath” for all priests
 - Rejection of higher criticism and evolution, among other things (until 1950s)
- **John XXIII** (1958-1963)
 - Summoned the Second Vatican Council (1962-1965)
 - “Aggiornamento”: “bringing up to date”
 - The theologians who showed up with their bishops were more liberal than was expected
 - No change in doctrine, but a movement “beyond” her doctrine in practice
 - New emphasis on laity
 - Vernacular services (rather than Latin)
 - Lay councils in parishes
 - Relaxed the traditions regarding fasting (eating meat on Fridays)
 - Rules regarding confession were relaxed (once a year from once a month)
 - Participation in the ecumenical movement (partial reconciliation with the East)
 - Protestants renamed the “Separated Brethren”
 - Dialog with Jews and Muslims
 - Openness to higher criticism
 - Western Catholics have been “protestantized”

The Church of England

- Undermined by rationalism
- Rocked by Methodism
- 1829: Test Act repealed by the Whigs
 - Now non-Anglicans could serve in positions governing the Church
 - They considered possibly disestablishing the Church (Tories were sympathetic)

The Oxford Movement, or Tractarians

- Aimed at recapturing the Medieval Period
 - Liturgy, sacraments and ecclesiology
 - Prominent leaders were associated with Oxford
- 1833: Attempt in Parliament to suppress 10 Irish Bishoprics
 - Church of Ireland was Anglican, though the majority of the people were Catholic
 - They wanted to reorganize the Irish church
- “Tracts for the Times”: 1833-1841, came out on a regular basis
 - John Keble sparks the movement, John Henry Newman the writer behind it
 - 1) Defend the Church of England as a Divine Institution
 - 2) Resurrecting the doctrine of the apostolic succession of its bishops
 - 3) Promoting the Book of Common Prayer as a rule of faith and liturgical practice
 - Established social centers throughout England: not socially apathetic
- Tract 90: Newman’s “Anglo-Catholic” Tract

- Argued that the 39 Articles did not condemn most Roman Catholic doctrines
- Sacrifice of the Mass was not, for example, condemned
- Silence was imposed on Newman by his bishop in Oxford
- The Roman Church presented itself as the alternative to modernity and liberalism
 - Those who remained in Anglicanism formed the Anglo-Catholic party
 - Both liberals and evangelicals opposed this movement

Forces of Movement and of Order

- Two constants in western thought
 - Those who embrace change (movement)
 - Those who appreciate stability (order)
- Cuts across denominational lines
 - Those of the same stripe across denominations appreciate each other
 - Catholics who resist change find friends in those who resist change in Protestantism

February 10, 2003

Lutheranism

- The wars involving France destroyed belief in a new rationalist utopia
 - Wars were won through superior numbers, not strategy
 - Emotional patriotism fueled the army, not rational thinking
 - Religion played an important part in fueling the emotional fire
- The German Awakening (1780s to 1860s)
 - The rise of religious fervor in Germany
 - Cuts across denominations – Schleiermacher to Walther
- 1) Anti-rational and anti-enlightenment
 - Unofficial publications
 - Alliance between confessionals and “liberals”
- 2) Neo-pietist
 - Religion should evoke a spiritual and emotional experience
 - More individualistic and non-ecclesiastical than the former pietists
 - Experiences could occur in nature, meditation was private
 - Pieper called this “*ichtheologie*”; I-theology or ego-theology
- 3) Cultivation of Christian community
 - Committed to works of Christian love
 - Tract and mission societies with a post-millennial spirit
 - Community of the “like-minded” (‘unionistic’)

Prussian Union

- Not only in Prussia, but in other German states
 - Neo-pietist reaction against rationalism
 - Joining forces against the worst forms of atheism and scientific agnosticism
- Prussia:
- *Frederick William III* (1770-1840)
 - Married a Lutheran Princess with whom he could not commune
 - Big winner in the Napoleonic Wars; gained territory
 - Also gained Reformed and Lutheran old line churches
 - Wanted to gather together all Protestants to form “a common front” (Oct 31, 1817)

- Declared “Prussian Union,” to mark the 300th Anniversary of the Reformation
- Lutheran and Reformed churches of his realm should become one
- Each would keep its confession, but agree that differences would not be emphasized
- One consistory would rule both
- Military garrisons and the court would have mandatory union
- Eventually the “voluntary” union was endorsed and widely accepted
 - A new liturgy was introduced by the King to replace the old confession-based rites
 - “The Union Agenda”: Lutherans prevailed generally; Lord’s Supper was Reformed
 - FRACTION: A Reformed rite, and a red flag to Lutheranism for centuries
 - DISTRIBUTION: “Christ said ‘This is my body.’” – a mere statement of historical fact
- Government crack-down on “non-unionizers”
 - Some were imprisoned
 - Some lost their churches
 - Some left to go to other areas of Germany (Saxony), America (not LCMS), and Australia
- *Frederick William IV*
 - Permitted the establishment of independent Lutheran and Reformed churches
 - SELK: “Self-standing Evangelical Lutheran Church” – first non-government supported church
- Bavaria
 - *Adolf Von Harless*: kicked out of Bavaria for defending not genuflecting at the Corpus Christi
 - *Erlangen School*: some of the confessions are time-bound; the principles are not:
 - Justification, Person of Christ, Trinity, Means of Grace
 - Some liberalism can be accommodated academically
 - Spoken against by Pieper
 - *Gottfried Thomasius*: kenosis; emptying himself of his divinity
 - *J.C.K. von Hofmann*: tried to introduce Schleiermacher into Lutheranism
 - *E.W. Hengstenberg*: ‘reapistinator’; professor at the U of Berlin
 - Opposed Schleiermacher and his disciples through the old formulation
 - Defended the Scriptures against doctrinal indifference
 - Did not oppose the Prussian Union due to his friendship with the crown Prince

Neo Lutherans

- *Wilhelm Loehe* (1808-1872): social work
- *N.F.S. Grundtvig* (1783-1872): Danish Lutheran
- *August Vilmar*: theology of facts vs. theology of appearances.
 - High church Lutheran
 - Wanted stronger bishops and emphasized pastors as a means through which Christ works

German Idealism

- *Immanuel Kant* (1724-1802)
 - Pietist background, tending toward morality
 - Categorical imperative
- *Georg Hegel* (1770-1831)
 - Very optimistic philosopher
 - Puts history on the map as a worthwhile enterprise
 - Jesus is the symbol of the synthesis of Spirit and man

Liberalism

- *F.D.E. Schleiermacher* (1768-1834)

- Subjectivism: Truth is not true until it's true for you
- Not an antagonist of the church in the way that the rationalists were
- Doctrines helped preserved the original religious experience
 - The impact of Jesus on his followers (NT documents)
 - Protestant Reformation
- Our dependence is now brought to bear on God
- We work together to bring about the Kingdom of God on earth
- *Albrecht Ritschl* (1822-1889)
 - Son of a Lutheran Superintendent
 - Professor at Gottingen
 - Beginnings of the Social Gospel, arising out of the Industrialization of Europe
- *Walter Rauschenbusch* (1861-1918)

Other Liberal Isms

- *Charles Darwin* (1809-1882)
 - Often became a framework for secular "postmillennialism" and optimism
 - Things can only get better; view accepted by Liberal theologians
- *Karl Marx* (1818-1883)
 - Concerned liberal theologians
 - A Hegelian materialist; everything is matter, not mind and spirit
 - Economic relations, therefore control all other things: customs, institutions, religion

Higher Criticism

- Rejection of the supernatural *a priori* nature of the Scriptures
 - Early approaches saw the Scriptures as a result of superstition and fraud
 - This new approach saw it as an evolving document from early legitimate traditions
- Wellhausen, Dewey, Marx, Freud, Keynes, Kierkegaard, Darwin

THE ECUMENICAL MOVEMENT

- 16th and 17th Centuries: Roman Catholicism spreads around the world
 - Portuguese travelers
 - Spanish Empire
 - Protestants were in survival mode
- 18th and 19th Centuries: British and European Pietists spread
 - Neither amounted to much at first
 - In the 19th century it flourished (1817-1914, post 1945)
- British Industrial Revolution
 - Occurred first in the UK
 - 19th centuries world's leading economic power
 - Spent money on her navy
- Active in sending out missionaries
 - Aided by America
 - 1900: 13,600 missionaries, 6000 UK and 4000 USA/Canada
 - All the strengths and weaknesses of Anglo-Evangelicalism
 - Moral earnestness
 - Simple piety
 - Basic message of sin and grace
 - Little concern with sacramentology or ecclesiology

- Freedom from government aid or intervention (freedom to act)
 - Missionaries rarely had government support
 - Missionaries often took sides against the colonial government!
 - Freer than the earlier Roman Catholics who were tied to governments
- Mission Societies
 - Interdenominational:
 - London Missionary Society (1795)
 - Church Missionary Society (1799) (Anglican Evangelical Wing)
 - British and Foreign Bible Society
 - American Board of Foreign Missions (1810)
 - Methodist Missionary Society (1813)
 - Basil Mission Society (1815) (Reformed and Lutheran Pietists)
 - Danish Mission Society (1821)
 - Herrnutzberg and Leipzig Mission Societies (1849) (Lutheran)
 - Anglican, Methodists, Baptists
 - Tended to think of Christianity in individualistic and emotional terms
 - Early results were few, but great groundwork was laid
 - 1857: Mutiny against the British East India Company
 - Government took control of India as a colony
 - Previously there were 500 missionaries and 1000 converts
 - By WWI Protestant Christians were over 1,000,000
 - 1839-1842: Chinese Opium War
 - Treaties with England forced an opening into China
 - 1850s: Japan Opens Up
 - 1880s-1890s: Africa Opens Up to European influence
 - Problems
 - Christianity was brought along with European influences
 - Didn't develop strong indigenous churches
 - Didn't go after the leaders, but the lower classes
 - When Colonialism came to an end, the churches weren't prepared
 - Adoniram Judson (1788-1850)
 - Sent out a Congregationalist to Burma as an American Missionary
 - Arrived with his wife as a Baptist

February 21, 2003

- Traditionally a word referring to the creeds and councils of the whole church
 - This movement is a 20th century phenomena
 - Western denominationalism should not get in the way of worldwide evangelism
 - Higher Criticism, Liberalism, Fundamentalism reduced the importance of doctrine

Student Christian Movement

- Sponsored by Dwight L. Moody
 - Great revivalist of the post-Civil War era
 - Leader in the YMCA movement
- Came out of a Moody-sponsored retreat in Massachusetts
 - 100 students volunteered for missions and spread their commitment
 - Fellow students were urged to solicit volunteers from colleges across NA

- End result was students 2,000
- Student Volunteer Movement
 - Declaration: “It is my purpose, if God permit, to become a foreign missionary.”
 - Motto: “The evangelization of the world in our generation”
 - 1880s to 1950s: $\frac{3}{4}$ of all missionaries were involved in the movement
- Across denominational lines
 - The relationships that blossomed would help form the ecumenical movement

Edinburgh Conference (1910)

- Led to the formation of an ecumenical body: “The International Missionary Conference”
- Most of the delegates were American and British Evangelicals
 - Dealt with foreign missions
 - Archbishop of Canterbury formally participated
 - Delegates wanted this to be an ongoing, regular effort every 10 years

Faith & Order

- Charles Brent
- Faced the theological and ecclesiological issues between Protestants
- Roaring success; only LCMS and Southern Baptists refused
- 1927 in Lausanne, Switzerland
- 1937 Meeting in Edinburgh, after the “Life & Work” Oxford meeting
- Drafted a statement on grace both the Reformed and Orthodox found acceptable

Life & Work

- Nathan Soderblom
- What is the Christian approach to labor and urbanization?
- 1925 in Stockholm, Sweden
- 1937 Meeting in Oxford was the next get-together

World Council of Churches

- Came out of the proposed union of Faith & Order and Life & Work
 - William Temple, Bishop of York (later Archbishop of Canterbury) behind this
 - Drafted a confession directed towards a goal, rather than a statement o
 - “A fellowship of churches that confess the Lord Jesus Christ as God and Savior according to the Scriptures, and seek to fulfill their one calling.”
 - The concern for ecumenical cooperation was such that no one cared about doctrine
- Amsterdam, 1948: First meeting of the WCC
- New Delhi, 1961: International Missionary Council merges with the WCC
 - Life and Work -> Churches on International Affairs
 - Faith and Order -> Faith and Order
 - International Missionary Council -> World Missions

Intrad denominational Ecumenism

Lutherans

- 1923: Lutheran World Conference
- 1947: Lundt, Sweden: Lutheran World Federation

Anglicans

- 1867: Lambeth Conference
 - Anglican and Episcopal bishops
 - Adopted “The Lambeth Quadrilateral”

- Bible
- Apostles' and Nicene Creed
- Two Sacraments
- Historic Episcopate
- Formed an alliance of sorts with the Old Catholics
- Recognized the ordinations of the Swedish Lutheran Church

Reformed

- 1970: World Alliance of Reformed Churches
- Merged earlier efforts
 - Congregationalists Council
 - Alliance of Presbyterian Churches

Organic Unity

- 1925: *United Church of Canada* (Methodist, Congregationalist and Presbyterian)
- 1947: *Church of South India* (Anglican, Presbyterian and Congregationalists)
- 1957: *United Church of Christ* (Congregationalist, Christian, Evangelical, German Reformed)
 - 1931: Congregationalists (Puritans) and Old Methodists
 - 1934: Merger of Evangelical Germans (Prussian Union and German Reformed)
- 1968: *United Methodists*
- 1988: *Evangelical Lutheran Church in America*

Ecumenical Dialogues

- Nullification of Catholic/Orthodox Anathemas (1965)
- Leuenberg Concord (1973):
 - Europe's Lutheran, Reformed, Union, Czech brethren, Anglicans and Waldensians
 - Communion and ordination agreement
- Joint Declaration on the Doctrine of Justification (1999)
 - Lutheran World Federation and Roman Catholic
- Formula of Agreement (ELCA/Reformed) and Called to Common Mission (ELCA/ECUSA)
- The idea of the agreements is more important than their actual content

February 24, 2003

WWI

8.5 million soldiers dead
 13.5 million civilians dead
 200 billion (WWI) dollars
 Great monarchies (Germany, Austria, Hungary, Russia) collapsed
 Replaced by fascism and communism (first ever officially atheistic states)
 Age of European greatness was over
 Optimistic liberalism was shattered

Christian Theology

- Did the church have a message beyond "reason"?
- Was there a vision other than materialistic society?

Neo-Orthodoxy

- Every moment is lived out in front of God's transcendent judgment

- The only response to this is a leap of faith
- Trust in God's mercy in Christ
- Higher critical
 - Not always based on a belief in the historicity of the Scriptures
 - Miracles, even the resurrection, are matters of faith not of history
- Karl Barth's Evangelical Theology
 - As close to understandable as you will ever find
 - Written near the end of his life
- Opposed Nazism
 - Barmen Declaration (1934)
 - Opposed the "German Christians" who supported the state church
- Reinhold Niebuhr
- Rudolph Bultmann

February 26, 2003

Fundamentalism

- *The Fundamentals*
 - An effort of the two Stewart brothers in LA
 - 1910-1913: Twelve booklets sent out; 3 million copies
 - Written by conservative, protestant theologians: Baptists, Pentecostals, Presbyterians
- J. Gresham Machen (1881-1937)
 - Princeton Seminary was the battleground of fundamentals against liberals
 - Seminary of the Northern Presbyterian Church (predecessors to Machen)
 - Charles Hodge
 - Benjamin Warfield
 - The Five Points which could not be yielded to the liberals
 - Vicarious atonement
 - Virgin birth
 - Victorious bodily resurrection
 - Inspiration of the Scriptures
 - Miracles of Jesus
 - 1929: Walkout of Princeton to form a conservative seminary:
 - Westminster Seminary, Located in Philadelphia
 - Refused to support the mission board
 - Machen was disciplined and in 1935 kicked out
 - *Christianity and Liberalism*
- Most denominations rejected Fundamentalism
 - Southern Baptist and Assemblies of God did not
 - Added Christ's Second Coming as part of the 5 Points
- Eventually Fundamentalism came to be identified with uneducated clergy
 - Machen, however, was certainly not
 - Other big names: Carl Henry

February 7, 2003

NAMES

Barth, Karl (1886-1962)

Swiss father of *Neo-Orthodoxy*, or the *Theology of Crisis* or judgement. Reformed pastor. Professor of theology at three German universities, then at Basil in Switzerland. Became convinced during WWI that liberal theology had nothing to say to a society in turmoil. Wrote *Commentary on Romans* (1918) to apply Romans to the contemporary situation, *Church Dogmatics* (20 Vols.) and helped with the *Barmen Declaration*. Attempted to meld orthodox dogmatics and higher criticism. Overwhelmingly Christocentric. Argued with Brunner that there was no place for natural theology outside of Christ. There is *nothing* but the Gospel of Christ.

Baur, F.C. (1792-1860)

New Testament higher critic. Professor at Tubingen, gathered a group called the “Tubingen School.” Applied Hegelian principles to the early church to attempt to explain the New Testament. A religion of the law, and Christ as the new “lawgiver,” became the Petrine school (thesis). The antithesis was the Pauline school of grace and faith. The Gospel of Luke and Acts is the synthesis, Roman Catholicism. Dated the works early (Galatians, James) and later (Luke, Acts, Pastoral Letters). Subjective criteria were introduced as a replacement for objective criteria for dating writings.

Bonhoeffer, Dietrich (1906-1945)

The Cost of Discipleship (1937) and *Letters and Papers from Prison* (1951). German Lutheran pastor and theologian. Proponent of the ecumenical movement. Influenced by Harnack, but in the 20s found Barth’s approach attractive. Organized and headed up a seminary in Pomerania for the Confessing Church. Closed in 1940. Pastored churches in Germany and in 1939 took refuge in the United States for two weeks. Explained to Niebuhr in New York that he couldn’t help Germany after the war if he didn’t help now. Passed proposals to the Allied forced through clergy in Sweden. April 1943 arrested and later accused of assisting in a plot to kill Hitler. Executed in April, 1945. A Neo-Orthodox who believed the world had at last lost its need for God, and Christ. The time of religion is over. Strip religion of the supernatural and of salvation to “free” Christianity to authentic life in the world, by sharing God’s suffering.

Brent, Charles (1862-1929)

Led the “Faith & Order” ecumenical movement. American Episcopalian Bishop of Philadelphia. Felt that church unity was within the grasp of his generation.

Bultmann, Rudolf (1884-1976)

“Neo-Orthodox” on the far liberal end. Big name in Higher Criticism. Attacked the historicity of the Gospels through their form in *History of the Synoptic Tradition*. Lutheran pastor and professor at Marburg. “We can know almost nothing about the life or personality of Jesus.” *Jesus Christ and Mythology*. Father of demythologizing the Scriptures. Find the message behind the “myths” of the miracles and legends. The Gospels have given hope to people, and will continue to do so, beside its lack of historical veracity.

Carey, William (1761-1834)

A self-educated shoemaker interested in theology. A Baptist who became a pastor to congregations in England. Ends up starting a fundraiser for mission work, and is chosen as a missionary to India. Settled in a Danish colony near Calcutta because of hostility in the British controlled areas. The denominations themselves were not sending the missionaries, but mission societies.

Clark, Gordon (1902-1985)

Presbyterian closely connected with Princeton. Educated at the University of Pennsylvania in philosophy and apologist. *Evidentialism*: the opposite of presuppositionalism. Faith and reason must go together, or Christians will end up with a *fideism* that is disconnected from the world. Natural knowledge of God, rationality of God, and superiority of the Christian worldview (Calvinist, of course) were championed.

Darwin, Charles (1809-1882)

Kick-started the modern evolutionary movement. *Origin of Species* and *Descent of Man*. A Hegelian view of natural history, progression from the simple to the complex. Denied a unique human soul, original sin, and the value of Scriptural revelation.

Edwards, Jonathan (1703-1758)

Sometimes called the greatest intellectual of the colonial period. A committed Calvinist, wanted to rouse his congregation from a drift to Arminianism. In 1734, while preaching of justification by faith, he saw emotional outpourings and new enthusiasm for the Christian religion.

Finney, Charles

Specific methods – a science – for obtaining conversions. Edward's were "accidental"; they never figured out what had "worked." Strictly Arminian. Converted from Presbyterian to Congregationalist.

Frederick William III (1770-1840)

Architect of the dreaded "Prussian Union." Became King in the 1780s and ruled during the Napoleonic Wars. Unlike his predecessors, he was a genuinely pious Christian, opposed to rationalism. Though it began voluntarily, the Union eventually became enforced throughout the Prussian territory.

Grundtvig, N.F.S. (1783-1872)

Danish Lutheran who combined Lutheran theology and Danish literature. Fierce critic of rationalism; preached "Why Has The Word of the Lord Disappeared From His House?" as his trial sermon. Went unordained for 10 years. Wrote dozens of Danish hymns including, "Built On A Rock," and "God's Word is Our Great Heritage." Sparked a powerful renewal movement, but ended up contrasting the "living Word" of the Church's baptismal confession with the "dead Word" of the Scriptures. Ended up elevating the Apostles' Creed above Scripture. Combined Danish culture with Lutheran theology.

Harless, Adolf Von (d. 1879)

Erlangen school in Bavaria. Became convinced of the confessions not through rational thought but through an experience of salvation in Christ. His newspaper on Protestantism survives to this day. Moved to Saxony because he was kicked out of Bavaria for not genuflecting in a Corpus Christi procession. Ended up as the supervisor of Lutheranism in Bavaria.

Harms, Claus (d. 1855)

Part of the confessional revival in Germany. Delivered the "keynote address" for the movement, entitled *Ninety-Five Theses*. Number 1: "When our Lord and Master Jesus Christ says repent, he wants men to conform themselves to his teaching; he does not conform his teaching to men, as is now the custom, in accord with the changing spirit of the time."

Harnack, Adolf Von (1851-1930)

New Testament higher critic. Son of Theodosius Harnack, a confessional Lutheran. At the U. of Berlin became an enthusiastic follower of Ritschl, whom he called "the last of the church fathers." Published *The History of Dogma*, a monumental work. Denied the authorship of 1 Peter, Ephesians, and John. Rejected the great Christological miracles (virgin birth, resurrection and ascension) and the institution of baptism by Jesus. When appointed to U of Berlin he was opposed by the consistory of the Prussian Union. Kaiser Wilhelm II intervened in favor of his appointment because he was so desired by the

faculty. 1600 titles attributed to him. His *What is Christianity* is definitive for classic Protestant Liberalism. Fatherhood of God and the brotherhood of men. Christianity is the “religion *of* Jesus, not the religion *about* Jesus.” Hellenization was responsible for taking the Church away from Christ’s message and toward Christ’s person.

Hauge (HOW-gee), Hans Nielsen (1771-1824)

Neo-pietist in the time of the “German” Awakening. Sparked off a renewal in Norway in piety and in social concern. April 5, 1796 had an experience of conversion, and decided he need to “preach” about this conversion. Spent 10 years in jail without a trial for illegal preaching. Because of his faithfulness while in prison, became a martyr for his “anti-clerical, pietistic” brand of Christianity.

Hegel, Georg (1770-1831)

Professor of Philosophy at the University of Berlin. One of the last great philosophers who attempts a grand theory of everything (Marx is the last). Father of “Absolute Idealism.” Reality is conditioned by the observer. Reality is the unfolding of the principle of rationality in the universe, which is evident only to the human intellect. This is the spirit manifest in history through a process. The process of history is a reconciling of contradictions toward a greater knowledge. Thesis/Antithesis/Synthesis.

Hengstenberg, E.W. (d. 1869)

Opposed Schleiermacher and his disciples through the old formulation. Defended the Scriptures against doctrinal indifference. Did not oppose the Prussian Union due to his friendship with the crown Prince. Considered the most “confessional” of the non-neo-Lutheran German theologians.

Henry, Carl (1913-)

First editor of *Christianity Today*. Founding professor of *Fuller Theological Seminary* in 1947. At the age of 20 was converted to Christianity, trained as a baptist preacher, Ph.D. from Boston College. Prodigious writer, called “the thinking man’s Billy Graham.” Six volume work called *God, Revelation and Authority*, defending verbal inerrancy and the atonement of Christ. Scolded fundamentalists for their lack of interest in social concerns. Known as an “evangelical,” not “fundamentalist.”

Hofmann, J.C.K. Von (d. 1877)

Erlangen school. Produced the “*Evangelische Kirchenzeitung*,” which went after unbiblical rationalist teachers. Allied with “liberals” such as Schleiermacher against modernists. Was key in “introducing” Schleiermacher’s thought into the Lutheran church.

John XXIII (1958-1963)

Summoned the Second Vatican Council. Tasked them with renewing the life of the church and “bringing it up to date” (*aggiornamento*). Movement beyond traditional doctrine to more liberal practice. Introduction of lay councils in the parish, worship in the vernacular, permission to use more higher critical methods, openness to dialog, “protestantization” of Catholicism.

Kant, Immanuel (1724-1802)

Wrote *Critique of Pure Reason* and *Critique of Practical Reason*. Wrote on religion, but when asked to stop, removed himself from church life. Developed the theory of categories of thought, including the “categorical imperative”, a built-in sense of moral obligation. This category affirms truths which the category of reason cannot reach. The existence of God is established through this categorical imperative. There are rewards and punishments for right and wrong actions, and God meets out these punishments. Religion does not belong in the category of mathematics, but the category of morality. No room for either natural (philosophical) or revealed theology.

Keble, John (d. 1866)

Member of the Oxford Movement, Oxford scholar in poetry and Anglican priest. Preached on 1 Samuel, rebuking the desire for a king, titled "National Apostasy," upset at the Whigs for fooling with church government. Wrote a book on "The Christian Year," with a poem for every festival.

Kierkegaard, Soren (1813-1855)

Danish Lutheran pastor "ahead of his time." The godfather of Neo-Orthodoxy. Agree with God and depressed over life, broke off his engagement and abandoned his call to the parish. Rejected establishment Christianity including Grundtvig's reforms and postmillennialism. Early proponent of "existential Christianity." The truth of the biblical narrative is less important than the personal response to the promises of God. The bible is no book of facts, but testimonies. Perfect for those trying to balance enlightenment thinking with retaining the Christian religion. *Nothingness and Being*.

Leo XIII (1878-1903)

Roman Catholic pope at the opening of the 20th century. *Rerum Novarum*: Condemned socialism/communism, laissez-faire capitalism. Supported Christian unions.

Lewis, C.S. (1898-1963)

Clive Staples Lewis. *Chronicles of Narnia, Space Trilogy, Screwtape Letters*. Taught most of his life at Oxford, but ended his career at Cambridge. Member of the Church of England who became popular among American Evangelicals because of his defense of Christianity and great writing. From Northern Ireland, brought up as a nominal Protestant. Fought in WWI. 1925-1954 at Magdalene, 1954-1963 at Cambridge. Died on the same day as J.F.K.

Loeche, Wilhelm (1808-1872)

Made his Bavarian Lutheran town the center of confessional Lutheranism. Interested in social work and missionary work with a confessional approach. Started the Lutheran Deaconess movement. Trained a number of missionaries for the New World and Australia. Interested in liturgical renewal and the Lutheran essentials of worship. Prepared a Lutheran Agenda for North America. Revived private confession and absolution. Ended up separating ordination from the church, and becoming a post-millennialist.

Machen, J. Gresham (1881-1937)

Founder of Westminster Seminary, a conservative response to Princeton, which he walked out of in 1929. Eventually he was kicked out of the Northern Presbyterian Church. Held to a conservative view of Scripture. Big work was *Christianity and Liberalism*.

Marx, Karl (1818-1883)

Economist, Hegelian materialist. A great revolution was coming where the clash between the producers (thesis) and the owners of the means of production (antitheses) would result in a paradisiacal synthesis. From 1880-1930s Marxism was a potent force among intellectuals. After Marx, parties began to organize around economic questions rather than civil rights questions.

Moody, Dwight (1837-1899)

Helped start the Student Christian Movement. Held retreats in Massachusetts for young people. In 1886, 100 students came forward to become missionaries.

Mott, John R. (1865-1955)

Chief administrator of the Student Volunteer Movement.

Napoleon (1799-)

Took control of the French government. Makes a concordat with the Pope in 1801.

Newman, John Henry (d. 1890)

Member of the Oxford Movement. Helped write many of the tracts that supported the movement. Believed that the Anglican church was the true “via media” between Rome and Protestantism. In 1845 he joined the Roman church, was ordained a priest, eventually became Cardinal – first to “Swim the Tiber.” Write *Apologia pro vita sua* (In English), *A Grammar of Assent* (philosophical theology about arrival and convictions), and *Idea of a University* (can higher education be Catholic?).

Niebuhr, Reinhold (1892-1971)

“Neo-Orthodox” theologian, American trained in the Evangelical and Reformed Church. Served as a pastor in Detroit for 13 years, then professor at Union in New York City. Low view of liberal protestantism. Distressed at the abuse of the lower working classes. Believed in the intrinsic worth of the human; church should be more involved in social change. The “modern champion” of original sin: *Moral Man and Immoral Society*. Our finitude pushes us to a will to power to overcome our limitations, which flows over into human structures and institutions. Father of *contextual* or *situational* ethics. Our actions are determined by God’s love not in absolutist moral principles.

Pius IX (1846-1878)

Pope under which ultramontanism took its strongest form. Because of revolution in Italy, became less liberal and more inclined to historical papal authority. Called the First Vatican Council, the first major council since the Council of Trent. Declaration of papal infallibility, immaculate conception of Mary, and anti-liberal *Syllabus of Errors*.

Pusey, Edward B. (d. 1882)

The most scholarly and “Lutheran” of the tractarians. Taught Hebrew and Old Testament. Defended 1) The historicity of the Scriptures and their supernatural content, 2) The doctrine of the Real Presence in a more Lutheran than Catholic way, and 3) the validity of priestly absolution.

Rauschenbusch, Walter (1861-1918)

Having lost the church’s dogma, there is a desire among theologians to promote the Kingdom of God on earth. Member of the Northern Baptist Church; father was a German Baptist missionary. Looked for repentance for social sins, and to work for justice and peace in the world. Father of socialist economic system.

Ritschl, Albrecht (1822-1889)

Son of a Lutheran Superintendent. A liberal and follower of Schleiermacher. Believed that religion arose from the social consciousness of dependence. Views the Bible as a record of community consciousness. The statement “Jesus is Lord” is an expression of the “revelational value” of Christ for the community. The church is a moral community, rather than an apocalyptic one. Moral, practical, communal activity is more important than Schleiermacher’s subjectivism and mysticism. *The Christian Doctrine of Justification and Reconciliation*. Christianity is an ellipse with two focal points, one for redemption and the other for the Kingdom of God. They can be distinguished, but never separated. Justification comes from the removal of guilt from us. We change, not God. The object of Christ’s redemption is the community.

Schaeffer, Francis (1912-1984)

Tried to synthesize evidentialism and presuppositionalism. The “fundamentalist guru” of the 20th century. Came out of Machen’s Presbyterianism. Propagated the faith to intellectuals. Had a retreat in the Swiss Alps known as “L’Abri”. Also wrote *The Mark of the Christian*, *The God Who Is There*, *How Should We Then Live*. Very involved in the early years of the “Catholic” pro-life movement, involving Evangelicals in the cause. Parents were nominally Lutheran. Came from Germantown, PA. At 17 became a Christian

through contact with the Presbyterian Boy Scout troop. Genesis impressed him. Schaeffer followed Machen out of Princeton to Westminster. First man ordained into the Bible Presbyterian Church, which broke away from the Orthodox portion of Machen's group. He was sent to Europe after WWII as a missionary. His theology always begins with a critique of contemporary culture, which "lacks intellectual and moral absolutes." Major villain is Hegel, who relativized truth. Modern man has abandoned reason, and sought meaning and love in all sorts of non-Christian places, knowing still that there *is* no meaning. The answer is found in starting over and accepting a biblical view of reality. God is transcendent creator, man is created in his image, so he can *know* and *love*. God communicates in absolute propositions in Scripture.

Schleiermacher, F.D.E. (1768-1834)

Reformed background, trained by the Moravian Brethren and at Halle. Wrote *Speeches on Religion to Its Cultured Despisers* and his more important work *The Christian Faith*. Had a reputation as a great preacher. Taught theology at the U. of Berlin. Wanted to expand religion's influence by redefining it for his times. Religion is in a different category from rationalism, but not in morality either. Religion is an awareness of dependence on something outside one's self. Schleiermacher tapped into a sense of wonder of nature growing in his society. Christ was the one with the greatest religious sensibility. Sin is a sense of alienation from the All, Jesus mediates the experience of reconciliation and oneness with the All.

Soderblom, Nathan (1866-1931)

Swedish Lutheran Bishop who planned and organized a conference devoted to the life and work of the church. Stockholm "Life and Work" conference of 1925. Industrial conflict, poverty, post-war Europe, displaced peoples, Versailles peace treaty, etc.

Soubirous, Bernadette (1858)

The virgin Mary appears to her in Paris calling herself "The Immaculate Conception". Beginning of a series of appearances of Mary to faithful Catholics.

Strauss, David (d. 1874)

New Testament Higher Critic. Radical critic who rejected the Gospels as historical narratives. Any of the statements attributed to Jesus reflective of other traditions were not original. Bad guy of New Testament Higher Criticism.

Tillich, Paul

Van Till, Cornelius (1895-1987)

One of the original professors at Westminster, teaching apologetics. Born in the Netherlands, educated at Princeton under Machen. In 1936 joined the Orthodox Presbyterian Church, a breakoff from the Northern Presbyterian Church. Retired two years before his death. Came out of the Dutch Reformed Church. *Presuppositionalism*: everyone has a core set of suppositions that forms their worldview. Evangelism must be based on dialog concerning suppositions, not "facts." "Evidence that demands a verdict" makes sinners the judge of reality, and argues only for the "probability" of Christian truth.

Wellhausen, Julius

19th Century Higher Critic, part of a new generation looking at the historical development of the OT. Developed the "Documentary Hypothesis" of the Old Testament.

Wesley, Charles

Born the 18th child of Samuel and Susanna Wesley. Chose to serve in Georgia (1735-1736). Followed Wesley in his itinerant preaching.

Wesley, John (1703-1791)

Born the 15th child of a clergyman and strong disciplinarian mother. John remained close to Charles, their 18th child. Studied at Oxford to be clergy. Founded the “Holy Club”/ “Bible Moths” / “Methodists”. Chose to serve in Georgia (1735-1736). “Aldersgate Experience” hearing Luther’s Romans Preface at a Moravian meeting (May 24, 1738). Worked as an itinerant preacher in England the rest of his life. A great organizer, who wanted to bring converts together into fellowship.

Whitefield, George (1714-1770)

An acquaintance of Wesley’s who urged itinerant preaching outside of established Anglican parishes. Even more successful than Wesley at drawing huge crowds; a Charismatic preacher who traveled to North America and sparked off the Great Awakening. A strong Calvinist, he splits with Wesley over his Arminianism. Transformed the local New England phenomena into something colony wide (1738-Georgia, 1739 – Middle Colonies, 1740 – New England).

Wilberforce, William (1759-1833)

Member of Parliament who worked to pass legislation designed to end social ills, i.e.: the slave trade (1807) and slavery itself (1833). Other moves included temperance, schools, hospitals, and missions.