



NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: CTH 742

COURSE TITLE: REFORMATION



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COURSE**

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**COURSE
GUIDE****CTH 742
REFORMATION**

Course Team Dr. Deji Ayegboyin (Course Writer/Developer) -
University of Ibadan
Dr. Olubiyi A. Adewale (Editor) - NOUN
Revd. (Dr.) Jacob A. Owolabi (Coordinator) -
NOUN
Dr. O. A. Adewale (Programme Leader) -
NOUN

**NATIONAL OPEN UNIVERSITY OF NIGERIA**

National Open University of Nigeria
Headquarters
14/16 Ahmadu Bello Way
Victoria Island, Lagos

Abuja Office
5 Dar es Salaam Street
Off Aminu Kano Crescent
Wuse II, Abuja

e-mail: centralinfo@nou.edu.ng

URL: www.nou.edu.ng

Published by:
National Open University of Nigeria

First Printed 2008

Reprinted 2015

ISBN: 978-058-760-8

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INTRODUCTION

CTH 742: Reformation is a one-semester 2-credit unit course. It will be available to all students as a course in Post-Graduate Diploma in Theology. The course is also suitable for anybody who is interested in the theological study of Christian faith. The course consists of 14 units which include; the state of the church prior to the Reformation, the factors leading to the Reformation, the Luther Reformation, the Reformation of Zwingli, John Calvin, Knox and other Protestant leaders as well as the Counter Reformation which is the Catholic response to the Reformation. It also includes the effects of the Reformation on Africa with particular reference to Nigeria. The material has been especially developed for students in African context with particular focus on Nigeria.

There are no compulsory pre-requisites for this course. The course guide tells you briefly what the course is about, what you are expected to know in each unit, what course materials you will be using and how you can work your way through these materials. It also emphasizes the need for tutor-marked assignments. Detailed information on tutor-marked assignments is found in the separate file, which will be sent to you later. There are periodic tutorial classes that are linked to the course.

WHAT YOU WILL LEARN IN THIS COURSE

The overall aim of *CTH 742: Reformation* is to introduce you to the basic issues in the Reformation of the Church, the state of the church before the Reformation, factors leading up to the Reformation, focus on leading Reformation figures like Martin Luther, Zwingli, John Calvin and John Knox among others, the factors that promoted the Reformation like the invention of the Press and the response of the Church to the Reformation in evangelical zeal as well as the response of the African Church to the reformation. Your understanding in this course will prepare you as a student to understand the beliefs of Africans for good and profitable interaction. Further, the course will broaden the understanding of the students about African religion within the context of Nigerian society.

COURSE AIMS

The aim of the course can be summarised as follow: This course aims at helping the students of Christian Theology to understand the history of the Church and how the Reformation led to the plurality of the church. It also examined the influences of the Reformation on the Catholic Church and on

the African continent as well as the response of the African church to the Reformation.

COURSE OBJECTIVES

To achieve the aims set above there are overall set objectives. In addition, each module and unit also have specific objectives. The modules and unit objectives are always included at the beginning of every module and unit; you should read them before you start working through the unit. You may want to refer to them during your study of the module and unit to check on your progress.

You should always look at the module and unit objectives after completing each section. In this way, you can definitely be sure that you have done what is required of you in that module and unit. Stated below are the wider objectives of this course as a whole. Definitely, by meeting these objectives you should therefore know that you have achieved the aims of the course as a whole.

On your successful completion of the course, you should be able to:

- define religion
- mention the types of religious belief
- state the functions of religion in the society.

On successful completion of the course, you should be able to:

- Discuss the state of the church before the Reformation.
- Identify the factors that led to the Reformation.
- Identify the factors that promoted the Reformation.
- Narrate the role of Martin Luther in the Reformation.
- Evaluate the role of the other reformers.
- Examine the impact of the invention of the printing press on the Reformation.
- Examine the role of Geneva on the Reformation.
- Discuss the tools of the counter-reformation or Catholic reformation.
- Examine the role of Pope John Paul III on the Reformation.
- Examine the place of the African Church in the Reformation.

WORKING THROUGH THIS COURSE

To complete this course, you are required to read the study units, read recommended books and other materials. Each unit contains self-assessment exercises, and at points in the course you are required to submit assignments for assessment purposes. At the end of this course, there will be a final examination. Below you will find listed, all the components of the course and what you have to do.

COURSE MATERIALS

Major components of the course are:

1. Course Guide
2. Study Units
3. Textbooks
4. Assignments File
5. Presentation Schedule.

In addition, you must obtain the materials. Obtain your copy. You may contact your tutor if you have problems in obtaining the text materials.

STUDY UNITS

There are 14 study units in this course broken into 3 modules, 5 units each under modules first and second while third module has only 4 units. They are as follows:

Module 1

- Unit 1 Protestantism and the Reformation: Clarification of Terms
- Unit 2 The Emergence of Roman Catholic and the Rise of the Papacy
- Unit 3 The Call for Reformation
- Unit 4 Martin Luther and the Pilgrimage to the Reformation
- Unit 5 The Trial of Luther and the Refuge at Wartburg Castle

Module 2

- Unit 1 Reformation in Germany and the Evolution of Lutheranism
- Unit 2 Calvin and the Reformation in Geneva
- Unit 3 Ulrich Zwingli and the Reformation in Geneva
- Unit 4 Radical Reformation: The Anabaptists

Unit 5 Reformation in Great Britain: England

Module 3

Unit 1 Reformation in Great Britain: Scotland

Unit 2 The Huguenots and the Reformation in France

Unit 3 The Counter-Reformation

Unit 4 The Church in Africa: Nigerian Experience

Each unit contains a number of self-assessment exercises, in general terms, these self-test questions on the materials you have just covered or required to cover. They are to assist you in your relationship with the traditionalists and they are also meant to help you to evaluate your progress and to reinforce your understanding of the materials. Alongside with your tutor-marked assignments, these exercises will assist you in achieving stated learning objectives of the individual units and the course as a whole.

SET TEXTBOOKS

Bowker, M. (1981). *The Henrician Reformation: The Diocese of Lincoln under John Langard, 1521-1547*. Cambridge: Cambridge University Press.

Cameron, E. (1991). *The European Reformation*. Oxford: Oxford University Press.

Chaunu, P. (Ed.). (1989). *The Reformation*. Gloucester: Alan Sutton.

Gonzalez, J. L. (1985). *The Story of the Church: The Reformation to the Present*. New York: Harper Collins.

Ganzer, K. & Bruno, S. (2002). *Dictionary of the Reformation*. New York: Crossroad Publishing.

Greengrass, M. (1998). *The Longman Companion to the European Reformation, c.1500–1618* London: Longman.

Haigh, C. (1998). *English Reformation: Religion, Politics and Society under the Tudors*. Oxford and New York.

Hillerbrand, H. J. (Ed.). (1996). *The Oxford Encyclopaedia of the Reformation*. 4 vols. Oxford: Oxford University Press.

Pettergree, A. (Ed.). (1992). *The Early Reformation in Europe*. Cambridge: Cambridge University Press.

Robinson, J. (Ed.) (1904). *Readings in European History Vol. II*. Boston & New York: Ginn & Co.

Redworth, G. "Whatever Happened to the English Reformation?" *History Today* 37 (October 1987). 29-32.

Scribner, R. W. (1981). *For the Sake of Simple Folk: Popular Propaganda for the German Reformation*. Cambridge: Cambridge University Press.

Stephen T. (2005). *A Short History of Christianity*. Grand Rapids: William Eerdmans.

ASSIGNMENT FILE

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count towards the final marks you obtain for this course. Further information on assignments will be found in the Assignment File itself and later in this Course Guide in the section, on assessment.

PRESENTATION SCHEDULE

The Presentation Schedule included in your course material gives you the expected dates, for the completion of tutor-marked assignments and tutorials time table. Remember, you are required to submit all your assignments by the due date. You should guard against falling behind in your work.

ASSESSMENT

There are two aspects to the assessment of the course. First is the tutor-marked assignment; second, is a written examination. In tackling the assignments, you are expected to apply knowledge acquired during this course.

The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the Assignment File. The work you submit to your tutor for assessment will count for 30% of your total course

mark. At the end of the course, you will need to sit for a three-hour examination. This will count for 70% of your total course mark.

TUTOR-MARKED ASSIGNMENTS

There are 15 tutor-marked assignments in this course. You need to submit all the assignments. The best four (i.e. the highest four out of the fifteen marks) will be counted. The total marks for the best four assignments will be 30% of your total course mark.

Assignment questions for the units in this course are contained in the Assignment File. You should be able to complete your assignments from the information and materials contained in your set textbooks, reading and study units. However, you are advised to use other references to broaden your viewpoint and provide a deeper understanding of the subject.

When you have completed each assignment, send it, together with TMA (tutor-marked assignment) form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given to the Assignment File. If, however, you cannot complete your work on time, contact your tutor before the assignment is done to discuss the possibility of an extension.

FINAL EXAMINATION AND GRADING

The final examination of CTH 742 will be of three hours and have a value of 70% of the total course grade. The examination will consist of questions which reflect the type of self-testing, practice exercises and tutor-marked assignments you have come across. All areas of the course will be assessed.

You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor-marked assignments and the comments of your tutor on them before the final examination.

COURSE MARKING SCHEME

Table 1: Course Marking Scheme

Table 1 shows how the actual course marking is broken.

Assessment	Marks
Assignment 1-4	Four assignments, best three marks of the four count at 30% of course marks
Final Examination	70% of overall course marks
Total	100% of course marks

COURSE OVERVIEW

Table 2: Course Overview

Table 2 brings together the units, the number of weeks you should take to complete them, and the assignments that follow them.

Module 1	Title of work	Week's Activity	Assessment (end of unit)
Unit	Course Guide	1	
1.	Protestantism and the Reformation: Clarification of Terms	1	Assignment 1
2.	The Emergence of Roman Catholicism and the Rise of the Papacy	2	Assignment 2
3.	The Call for Reformation	3	Assignment 3
4.	Martin Luther and the Pilgrimage to the Reformation	4	Assignment 4
5.	The Trial of Luther and the Refuge at Wartburg Castle	5	Assignment 5
Module 2			
Unit			
1	Reformation in Germany and the Evolution of Lutheranism	6	Assignment 6
2	Calvin and the Reformation in Geneva	7	Assignment 7
3.	Ulrich Zwingli and the Reformation in Geneva	8	Assignment 8
4.	Radical Reformation: The Anabaptists	9	Assignment 9
5	Reformation in Great Britain: England	10	Assignment 10
Module 3			
Unit	Reformation in Great Britain:	11	Assignment 11
1	Scotland		
2	The Huguenots and the	12	Assignment 12

	Reformation in France		
3	The Counter-Reformation	13	Assignment 13
4.	The Church in Africa: Nigerian Experience	14	Assignment 14
15	Revision	16	
16	Examination	17	

HOW TO GET THE MOST FROM THIS COURSE

In distance learning the study units replace the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suits you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might give you some recommended Readings set you some reading to do, the study units tell you when to read your set textbooks or other recommended material. Just as a lecturer might give you an in-class exercise, your study units provides exercises for you to do at the appropriate times.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. You should use these objectives to guide your study. When you have finished the units you must go back and check whether you have achieved the objectives. If you make a habit of doing this you will significantly improve your chances of passing the course.

The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a

READING SECTION

Remember that your tutor's job is to help you. When you need help, don't hesitate to call and ask your tutor to provide it.

1. Read this Course Guide thoroughly.
2. Organise a study schedule. Refer to the 'Course overview' for more details. Note the time you are expected to spend on each unit and

how the assignments relate to the units. Whatever method you chose to use, you should decide on and write in your own dates for working on each unit.

3. Once you have created your own study schedule, do everything you can to stick to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.
4. Turn to unit 1 and read the introduction and the objectives for the unit.
5. Assemble the study materials. Information about what you need for a unit is given in the 'Overview' at the beginning of each unit. You will almost always need both the study unit you are working on and one of your set books on your desk at the same time.
6. Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
7. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your tutor.
8. When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
9. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also on what is written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
10. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this Course Guide).

TUTORS AND TUTORIALS

There are 8 hours of tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assistance to you during the course. You must mail your tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail, or discussion board if you need help. The following might be circumstances in which you would find help necessary.

Contact your tutor if:

- you do not understand any part of the study units or the assigned readings
- you have difficulty with the self-tests or exercises
- you have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending them. You will learn a lot from participating in discussions actively.

SUMMARY

CTH 742 intends to introduce you to the history of the Reformation. Upon completing this course, you will be able to answer questions such as:

- What is the Reformation?
- What are the factors that led to the Reformation?
- Discuss the role of the printing press in the Reformation.

- Discuss the role of Martin Luther in the establishment of the Reformation.
- What is the role of Calvin in the Reformation?
- What is the role of John Knox in the Reformation?
- What is the Counter-Reformation?
- What are the tools of the Counter-Reformation?
- What is the outcome of the Council of Trent?

Of course, the questions you will be able to answer are not limited to the above list. The Reformation is an exciting study. We wish you success with the course and hope that you will find it interesting and useful.

MODULE 1 MARTIN LUTHER AND PROTESTANT REFORMATION

- Unit 1 Protestantism and the Reformation: Clarification of Terms
- Unit 2 The Emergence of Roman Catholicism and the Rise of the Papacy
- Unit 3 The Call for Reformation
- Unit 4 Martin Luther and the Pilgrimage to the Reformation
- Unit 5 The Trial of Luther and the Refuge at Wartburg Castle

UNIT 1 PROTESTANTISM AND THE REFORMATION CLARIFICATION OF TERMS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Definition
 - 3.2 History
 - 3.3 The Principles of Reformation
 - 3.4 The Main Branches of Protestantism
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

The two terms: Protestantism and Reformation are inextricably related. Protestantism is the general term used for the expressions of Christianity which arose from the historic event called the Reformation. In other words, the reformation gave birth to Protestantism which is one of the three major divisions of the universal Christian church. The other two branches are: the Roman Catholic Church and the Orthodox Church. In the next unit there will be more discussions on the history and the causes of the schism which fissured the Early Church left by the Apostles into two, namely: Roman Catholic Church in the west and the Orthodox Church in the East. In this unit, you will come to the realisation that Protestantism is the most recent of these classifications. Whilst, the Roman Catholic and the Eastern Orthodox Churches have histories going back to the early centuries of the

Christian era, Protestantism has a relatively short history dating back only to the sixteenth century.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- define the historic event called the reformation
- state the relationship between the reformation and Protestantism
- mention the basic principles of Protestantism
- mention the major branches of Protestantism.

3.0 MAIN CONTENT

3.1 Definition

Protestantism as a term was not used during the sixteenth century. Even the term 'protestant' came to be accepted through a slow process of transition from a legal to a confessional usage. Even in modern discourse some scholars draw the distinction between the old Protestantism and the New Protestantism.

Although the Latin word *protestari*, means to protest, it also means to avow or to declare formally. These two connotations are relevant. Thus, Protestants claim that their movement is not merely a movement against what was considered as errors of Roman Catholicism but that positively, it is a part of Western Christianity which made a declaration for a return to a faith and order based on scriptures and on continuity from the early apostolic church.

Reformation may be defined as the religious revolution that took place in the Western church in the 16th century. Its greatest leaders were Martin Luther, John Calvin and Zwingli. This transformation was unique. It did not occur in the Eastern Church. This reformation became the basis for the founding of Protestantism. Protestants wanted to change not merely the Church but also its underlying rationale for offering salvation. They sought to do this on the authority of the Bible and the example of the early Christian Church. In the process, the Reformation irrevocably split Christendom, ending the ecclesiastical supremacy of the papacy. It also had far-reaching political, economic, and social effects on the European society in the 16th and 17th centuries and its effects continue till the present day.

3.2 History

The name 'Protestant' first appeared at the Diet (Parliament) of Spire in 1529 where some Lutheran princes presented a formal protest against the biased decision of Roman Catholic Emperor Charles V. Earlier in 1523; the Diet in Nuremberg had adopted a policy of tolerance towards Lutheranism. In 1526 Charles had at the first Diet of Speyer granted each of the many German states the freedom to choose its own religious allegiance. Many of the southern territories of Germany opted for Catholicism while some opted for Lutheranism. In 1529 at the second diet of Speyer there was an intimidation to revoke the policy of tolerance. This course of action was resisted by six Lutheran princes and 14 free cities in Germany, who in consequence of their dissent on April 19, 1529 earned the name 'Protestants'. Gradually, the label was applied to all who adhered to the tenets of the Reformation, especially to those living outside Germany.

3.2 The Principles of Reformation

The principles or pillars of the Protestantism are basically the reactions to the beliefs and the teachings of the Roman Catholic Church that the reformers deemed unbiblical and un-evangelical. Let us mention the most crucial principles:

Justification by faith

Against the Roman Catholic Church's teaching that sinful human beings become right with God and attain eternal salvation by performing meritorious services. The reformers emphasised justification by faith (*sola fide*), and not by works. This was a reconstruction of theology which was in conflict with an ecclesiastical system that placed much emphasis on works. The point the reformers insisted upon was that salvation comes by faith in Christ and by faith only. By this, they stressed the inward rather than the outward traits of religion. They thereby condemned the Roman Catholic religion which they claim was full of intolerable burden: sacrament of penance, works of satisfaction required of penitents, self invented worship, indulgences and all kinds of good works which consisted in external services rendered under priestly direction.

By grace alone

Closely linked to the above principle is the principle of grace. The reformers held that the Roman Catholic Church had lost sight of the

doctrine of grace which Luther regarded as the centre of the Christian gospel. Thus, Luther declared that his doctrine of justification by faith alone was the article by which the church stands or falls. Convinced that the Catholic Church had lost sight of *sola gratia* (by grace alone) he concluded that the church had lost its claim to be the authentic Christian church.

Sovereign authority of inspired scriptures

Against the teachings that the authority of scripture is dependent on the teaching authority of the Roman church and is to be supplemented by church tradition, the Protestant emphasised the principle of *sola scriptura*, that is, (scripture alone is authoritative). The Reformers proclaimed that true religion is founded upon scriptures. They insisted that the Bible must be its own interpreter and that in all spiritual affairs; the Bible must be the final authority. They also declared that the Bible contains the standards of faith and practice; and that no doctrine was to be accepted unless it was taught in the Bible. For Luther, the principle of *sola scriptura* did not mean the denial of binding tradition but only that such tradition must be checked against scripture.

The sovereignty of Christ alone

As against papal supremacy and the teachings that the Pope drawing on the super abundant merits of Christ, the Virgin Mary and the saints may grant indulgences for remission of sins which may be extended to those in purgatory, the reformers stressed the sovereign majesty of God who as Father entrusts Lordship over to his Son (*Solo Christo*) alone. The reformers stressed that the sinner receives God's unmerited forgiveness of sins for Christ's sake alone and that this is appropriated by faith only. Therefore Christians are enjoined to trust in Christ alone and renounce all trust in external authority whether established in tradition or history.

Priesthood of all believers

In order to eliminate the system of hierarchical gradation and the identification of the church with the priestly-sacramental clergy, the reformers emphasised the priesthood of all believers. Therefore, reformers denounced the system and pointed the worshippers to God as the direct object of prayer, the immediate giver of pardon and grace. Luther claimed that every baptised Christian had the power which the Pope, bishops and priests had. By this, the reformers meant that each individual was both a priest for himself and for other humans. In other words, every individual

was expected to deal directly with God, or God would deal with every individual without the mediation of any earthly organisation.

Formation of protestant national church

The Reformers condemned the sole aim of papacy and the priesthood which was to make the Pope supreme over all nations and subordinate the state to the church. Therefore, the Reformers were so much emphatic upon their views that, wherever Protestantism triumphed a national Church should arise, self-governed, and independent of Rome. Luther appealed to the Emperor and the estates of the Empire to deprive the papacy of all authority in secular matters.

Sacraments

They rejected the seven sacraments of Catholicism adhering to just two: baptism and the Lord's Supper which they claim have *dominical* (that is, from the Lord) warrant. They insisted that the Roman Catholic Church had distorted the original meanings of the sacraments and reserved for the clergy the rights that belonged to all Christians.

Religion should be rational and intelligent

They insisted that pure religion must be devoid of irrational doctrines like transubstantiation and all forms of 'self-invented worship' which include pilgrimages to shrines, the veneration of saints; images and relics, invocation of saints as intercessors, and pretensions like papal indulgencies whose virtues were claimed to extend to souls in purgatory.

3.4 The Main Branches of Protestantism

Compared to the unity which characterises the Roman Catholic and the Eastern Orthodox Churches, Protestantism has produced a great number of separate organisations: denominations and sects. The many denominations as you will soon see have differing histories, beliefs and carry on a variety of practices, which give them the appearance of being distinct from one another. These result from the fact that the movements which brought Protestantism into existence were many and appear to have had a measure of individual spontaneity about them.

Lutheran and Lutheranism

Lutheran and Lutheranism refer to the religious tradition related to the religious message of Luther (the German reformer). At the Diet of Spire in 1526 an edict of tolerance was promulgated. By this edict the Catholics became tolerant of the Lutheran movement. Thereafter Lutheranism emerged gradually during the course of the sixteenth century. Before he died, Luther's influence became so extensive; he was referred to as the 'Protestant Pope' by his enemies. Lutheranism emphasises what is usually referred as the three *sola* - the doctrine of faith - *sola fide* (or faith alone); the doctrine of grace - *sola gratia* (grace alone); and the supremacy of scriptures - *sola scriptura* (scriptures alone). In view of the fact that there is a strong Christocentric emphasis in all Luther's theology, the fourth "only" is usually added: the centrality of Christ '*solo christo*' (only Christ).

Reformed Churches

The term is used sometimes loosely to refer to all protestant churches but more technically and specifically it refers to those who hold Calvinistic theology. Because of the closeness of the theologies of Calvin (the French reformer in Geneva) and Zwingli (the Swiss reformer who built a Christian theocracy in Zürich) a reconciliation between Calvinism and Zwinglianism which was achieved at Zurich in 1548 led to the formation of the Reformed/Presbyterian churches. Presbyterianism runs a church government led by presbyters, parity of ministers and the participation of all church members. The Reformed/ Presbyterian Churches insist that whatever is not commanded in the Scriptures must be forbidden and that salvation though not by works is unto works.

Radical Reformers/Anabaptists

From the group surrounding Zwingli emerged those who became more radical than himself. The group was called Radical Reformers. Some refer to this group as the left wing of the Reformation because they insisted that the principle of scriptural authority must be applied without compromise. Unwilling to accept what they considered violation of biblical teachings, they broke with Zwingli over the issue of infant baptism, thereby receiving the nickname "Anabaptists" on the grounds that they re-baptised adults who had been baptised as children. The Anabaptist cannot be regarded as a unified body. They formed little companies of what they described as devout believers scattered all over Germany, Sweden and allied territories. The Swiss Anabaptists refused to swear oaths or bear arms; they taught the strict separation of Church and State, and insisted on the visible church of adult believers—distinguished from the world by its disciplined and regenerated life.

Anglicanism

In England the Reformation's roots were primarily political rather than religious. King Henry VIII was infuriated by Pope Clement VII's refusal to grant him a divorce. In retaliation, Henry renounced papal authority in England and established the Anglican Church with the king of England as the supreme head in 1534. Like the other Protestants, the Anglicans reject the primacy of the Pope.

Also, Henry's reorganisation of the church permitted the beginning of religious reform which included the preparation of a liturgy in English. Even though Anglicans agree with the other Protestants in virtually all respects they are held to take the middle position between the Catholics and other Protestants. Indeed, they have more things in common with the Roman Catholics than the other Protestants. There are two churches within the Church of England. The ritualistic High-Churchism is Catholic while the Low-Churchism is Protestant.

Free Churches

There are too many groups and sects within this larger group. Only a few can be mentioned. These include:

Methodism

This is a daughter of the Church of England. It started as the 'Holy Club' of fourteen Oxford students to function as renewal movement within Anglicanism. The group emerged from the preaching and ministry of John and Charles Wesley. John sought regeneration in the Church of England in which he was ordained not a new denomination. However, after the death of John Wesley, Methodism eventually turned out to be a new denomination.

The Quakers

This name is usually used for the Society of Friends. The name was first given in the mid-seventeenth century to the followers of George Fox. In theology and religion the Quakers are described as being on the extreme border of Protestant orthodoxy. They reject regular ministry and the visible sacraments. They allow members to have their individual freedom from their own inner light.

Baptist denomination

This group because of some distinctive characteristics has been portrayed as an off-shoot of the Anabaptism. Historically, as you will discover in Module 2, there is no continuous connection between the two. However, doctrinally, like the early Anabaptists, the contemporary Baptist denomination rejects infant baptism on the grounds that children are not capable of making an act of faith. They contend that only adults who can profess faith in Christ must be baptised. Like the early Anabaptist they hold that the church had often been totally compromised through its close links with the state. Therefore, they insist that the church must become separated from the secular society.

Congregational churches

They stress the autonomy of each congregation with most of them holding fast to the main doctrines of Calvinism. The Congregational Church was more prominent in New England, (United States). From the 17th Century, Christians committed to the congregational type of churchmanship became known as Independents.

Pentecostalism

Pentecostalism or modern Pentecostalism (since 1901) as some prefer to describe it is a renewal movement and the fastest growing branch of Protestantism. Mission global statistics show that since the beginning of the new millennium 27 percent of all Christians have been part of this renewal movement. This segment, some scholars claim, is now second in size to the Roman Catholic Church.

4.0 CONCLUSION

In this unit we have established the fact that our two key terms: 'Protestantism' and 'reformation' are inextricably connected. We demonstrated how to a large extent the reformation gave birth to Protestantism which is one of the three major divisions of the universal Christian church. We also came to the realisation that Protestantism is the most recent and the most splintered of these classifications. In the next unit we will revisit and explain more fully the dynamics of the twins- system: Roman Catholicism and the papacy which the reformers attacked and broke away from.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Protestantism and reformation are inextricably connected.
- The term “Protestantism” is first used at the Diet of Spires in 1529.
- It means to protest or to declare formally.
- The modern day Protestants adhere to the former meaning.
- The principles of Reformation include: justification by faith, by grace alone, authority of the Scriptures, supremacy of Christ and the priesthood of all believers among others.
- Protestantism gave birth to: Lutheranism, Reformed Churches, Anabaptists, Anglican and the Free Church.
- The Free Church includes: Methodists, Quakers, Baptists, Congregational Churches and Pentecostalism.
- Pentecostalism is the fastest growing branch of Protestantism.

6.0 TUTOR-MARKED ASSIGNMENT

1. What are the principles of Reformation?

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UNIT 2 THE EMERGENCE OF ROMAN CATHOLICISM AND THE RISE OF THE PAPACY

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Definition
 - 3.2 Beginnings of the Church in Rome
 - 3.3 Factors which Aided the Phenomena of Roman Catholicism and the Papacy
 - 3.4 The Papacy in the Middle Ages
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

This unit introduces you to the emergence of Roman Catholicism and the rise of the Papacy. This is with the intention of exposing the situation that was on ground and the justification for the reformation which rocked the West during the sixteenth century. Therefore, in this segment we will explore the definition of the key term “Papacy” and explain the meaning of Roman Catholicism. You will also learn how from all points of view, both religious and political, the Pope emerged as the supreme head of the church and supposedly the superlative man of the West.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- discuss the emergence of Roman Catholicism
- identify the factors that accelerated the rise of the Papacy
- discuss how papal leadership was eventually supplanted by papal monarchy over the church.

3.0 MAIN CONTENT

3.1 Definition

Papacy

The word 'papacy' has its root from the word *papal*. The English translation of the word is Father. The word papacy is commonly applied to the office and position of the Bishop of Rome. This is in respect both of ecclesiastical and temporal authority claimed by him as the successor of St. Peter and Vicar of Christ over the Catholic Church and as sovereign of the Papal States. Simply put, is the central government of the Roman Catholic Church presided over by the Bishop of Rome, who is also known as the Pope.

3.2 Beginnings of the Church in Rome

The Christian community at Rome which apparently had a large number of converted Jews was in all probability founded just before or during the time of Emperor Claudius. It may be recalled that Claudius expelled some Jews from Rome in 49 AD (Some of those expelled were Christians, see Acts 18:2) but Emperor Nero readmitted them in 54 AD. With time, the Roman Church became one of the five main Christian centres in the early Church. These centres were referred to as the 'five patriarchates' of the early church. They were: Jerusalem, Antioch, Alexandria (in Africa), Rome and Constantinople. All these main axis of Christianity had what may be described as metropolitan bishops. It is interesting to know how Roman Catholicism developed as a distinct form of Christianity. It is equally fascinating to have a grasp of the evolution of the phenomenon, called the papacy.

3.3 Factors which Aided the Phenomena of Roman Catholicism and the Papacy

The issue of the papacy did not develop overnight; rather it was gradual, sometimes, smooth and rugged on some other occasions. By the 10th century the religious and cultural community that is called Christendom had come into being. Christendom had fought back against Islam in the Crusades. Though it failed to repossess some lost territories yet it strengthened the unity of Christendom and rendered it conscious of its power. The following were the factors that aided the growth of the papacy:

Primacy of Apostle Peter

Several historical factors, some of them more prominent at one time and others at another, helped to account for the emergence of Roman Catholicism from the early church. The twin factors that would eventually be regarded as the most decisive, at any rate by the proponents of the primacy of Rome were: the primacy of Peter among the 12 Apostles of Christ ((Matthew 16:18), and the apparent identification of Peter with the Church of Rome. It is the unanimous testimony of early Christian tradition that Peter, having been at Jerusalem and then at Antioch, finally came to Rome, where he was crucified (with his head down, in deference to the crucifixion of Christ).

Besides, another undisputed tradition asserts that St. Peter and St. Paul were buried in Rome. Bishop of Rome was therefore celebrated as the custodian of the tombs of Saints Peter and Paul. By extension, the bishop was also held to be the inheritor of the Apostles' ranks, rights and traditions. Consequently, the Bishop of Rome became the greatest ecclesiastical figure and the highest religious authority in the West.

Primacy of Rome

Alongside this apostolic argument and often interwoven with it was the Roman primacy. First, Rome was honoured because of its position as the capital of the Roman Empire. It eventually became, for the universal church what Jerusalem had originally been, the mother city [metropolis] of the citizens of the new covenant.

Second, the transfer of the capital of the Roman Empire from Rome to Constantinople by Constantine in 330, which, even though, weakened Rome's civil authority, served to strengthen its spiritual authority: the title "supreme priest (*pontifex maximus* meaning, bridge builder)," which had been the prerogative of the emperor, now devolved upon the pope.

Third, during the decades following the death of the Prophet Muhammad in 632 CE his followers captured three of the five "patriarchates" of the early church-Alexandria, Antioch, and Jerusalem. From that point onwards, these three became weak patriarchates leaving only Rome and Constantinople, located at opposite ends of the Mediterranean to contest for the prime place.

Fourth, in 1054 AD there was a major theological conflict on the descent of the Holy Spirit between the Bishop of Rome and the Bishop of Constantinople. The West, represented by the Bishop of Rome maintained that the Holy Spirit descended from the Father and the Son (double procession). On the other hand, the Bishop of Constantinople and the other Bishops of Alexandria, Antioch, and Jerusalem representing the East asserted that the Holy Spirit descended from the Father through the Son. These two positions as well as the contention and rivalry for power between the two ‘great’ bishops brought a permanent cleavage between the West, (or Latin congregation) which thenceforth was called the Roman Catholic Church and the East (or Greek congregation) which thenceforth was called the Greek Orthodox Church. With this development the Bishop of Rome became the undisputed Father of the Church in the West.

The Role of Emperor Constantine

Evidently, the medieval Roman Catholicism would not have taken the form it did without the conversion of the Emperor Constantine in 312. As a consequence of that event Christianity moved in a few decades from being a *religio illicita* (an unlawful religion) to a *religio licita* (a lawful religion) Rapidly, Christianity secured a dominant position in the Roman Empire. Just as succeeding emperors were honoured as political leaders the Bishops of Rome were honoured as spiritual leaders.

Outstanding Leadership by some Popes

During the centuries that marked the transition from the early to the medieval church, Roman Catholicism benefited from the leadership of some outstanding popes; at least three are worth mentioning. Two of them were both called “the Great” by historians and “Saint” by the Roman Catholic Church:

Pope Leo I (reigned 440-461)

Pope Leo I, was, even for his pagan contemporaries, the embodiment of the ideal of *Romanitas* in his resistance to the barbarian conquerors. Twice in the space of a few years he was instrumental in saving Rome from plundering attacks. One, he achieved victory over the Huns in 452, when he achieved their withdrawal to the banks of the Danube. Two he also had the victory over the Vandals assault in 455. His intervention in the doctrinal controversy among Eastern theologians over the person of Christ and the role played by his *Tome* (treatise of 449) in the formulation of the Council of Chalcedon in 451 was laudable. As a result of this he was

affectionately called the ‘Doctor of the Church’. He also made a concerted campaign to consolidate and extend the jurisdiction of the see of Rome over such remote areas as Gaul, Spain, and North Africa—a jurisdiction officially acknowledged by the Roman Emperor.

Pope Gregory I (reigned 590–604)

Pope Gregory I (reigned 590–604), more than any Pope before or after him, laid the foundations for the Roman Catholicism of the Middle Ages. It was he who selected Augustine of Canterbury to bring about the conversion of England to the Christian faith and the Roman Catholic obedience. He asserted the primacy of his see over the entire church, including the patriarchate of Constantinople, and his diplomatic and political skills secured the independence of the Western Roman Catholic Church both from the Byzantine Empire and from the Germanic tribes occupying Italy.

Gregory VII (reigned 1073-1085)

Gregory VII has often been portrayed as an innovator who lacked both authentic ancestors and true successors. The later history of the papacy, modern as well as medieval, was shaped by what he and his followers did. He functioned within a unified Christian society in which “state” and “church” were no longer conceived as distinct societal entities and was thus impelled by its very dynamism to assert a claim to jurisdictional supremacy even over the Christian emperor.

3.4 Papacy in the Middle Ages

The Middle Ages may be defined as the era in which the distinctively Roman Catholic forms and institutions of the church were set. The Catholic Church was presided over by the papacy in Rome. Around the pope, conducting an ever-increasing volume of business, there grew up all the institutions of a centralised monarchy. The cardinals, chosen by the Pope alone, formed the papal council. The 12th, 13th, and 14th centuries saw the rise of specialised departments to deal with legal matters, matters of penance, and finance and, most important of all, it saw the rise of an elaborate chancery to direct the issue of the various forms of papal documents known as bulls (from the use of the *bull*, a leaden seal used to authenticate papal signature). The local organisation of the church depended essentially upon the bishops, grouped under an archbishop or metropolitan specially charged with the consecration of the bishops of his diocese. The bishop had wide responsibilities. All judicial authority in the diocese was exercised by him either in person or through deputies. The

chief of his agents were the archdeacons, called the “bishop's eyes” since their duties were essentially disciplinary. Most archdeaconries were subdivided into districts presided over by archpriests or rural deans, usually chosen from among the parochial clergy.

The means of papal action beyond the immediate neighbourhood of Rome were provided by legates, either resident or specially commissioned, who enjoyed most of the sovereign authority of their master. The penalties of disobedience were excommunication (cutting off specific individuals from all human contact with the Christian community), interdiction (the suspension of all the sacramental functions of the church-usually directed against an entire community or state) military expeditions (launching of organised armed forces against princes with papal blessing) and by inquisition (used by religious orders directly under papal protection, particularly the friars) to intimidate and punish the so called offenders.

4.0 CONCLUSION

During the Middle Ages the Roman Catholic Church had provided unity in Western Europe and dominated all aspects of life and thought. In Western Europe, the church, particularly the office of the papacy, had become deeply involved in the political life of Western Europe. The resulting intrigues and political manipulations, combined with the church's increasing power and wealth, contributed to the bankruptcy of the church as a spiritual force. In order to support the growing army of clerical bureaucrats at Rome, abuses such as the sale of indulgences (or spiritual privileges) and relics and the corruption of the clergy further undermined the church's spiritual authority. These as the next unit demonstrates made the call for the reformation imperative and imminent.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The five patriarchates of the early church were: Jerusalem, Antioch, Alexandria, Rome and Constantinople.
- The factors that aided the growth of the papacy were: the primacy of Apostle Peter, the primacy of Rome, the role of Emperor Constantine and the outstanding leadership by some Bishops of Rome.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the factors that led to the development of the Papacy.

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UNIT 3 THE CALL FOR REFORMATION

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Pre-Reformers
 - 3.2 The Causes of the Reformation
- 4.0 Conclusion
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1.0 INTRODUCTION

The Protestant Reformation occurred against the background of the rich ferment of the late medieval church and society. It has been difficult for two reasons to gain a proper understanding of the relationship between the late Middle Ages and the Reformation. One reason is the tradition of the sectarian historiography of the period. Catholic historians had an interest in showing how much reform occurred before and apart from the activities of the Protestant reformers of the 16th century. Protestant historians, on the other hand, portrayed the late medieval church in the most negative terms to show the necessity of the Reformation, which was characterised as a movement that broke completely with a corrupt past. We must strike a balance between the two positions by discussing the issues as objectively as possible.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- write about the reformers (or pre-reformers) within the medieval church
- discuss the methods used by the Roman Catholic Church to silence the pre-reformers
- identify some of the principles accentuated by the latter reformers which had been highlighted by the pre-reformers
- discuss the factors that precipitated the call for reformation.

3.0 MAIN CONTENT

3.1 The Pre-Reformers

Great events, says Shakespeare, cast their shadows long before they come. Indeed, before the reformation of the 16th century there were people within the medieval church who addressed abuses in the life of the church. These people lived in the century before Luther instigated the reformation in 1517. Most of these pre-reformers did not become leaders of movements that created new orders, because they were content with working for the restoration of the church because they had no plan of leaving. Some of these pre reformers include:

William of Ockham (c.1285-c.1349)

William of Ockham was an English philosopher and scholastic theologian. He entered the Franciscan order and studied and taught at the University of Oxford from 1309 to 1319. Siding with his Franciscan general he stood up against the Pope in a dispute over Franciscan poverty. He challenged the religious order and the clergy to return to the original strict rule of apostolic poverty. He argued that Jesus and the Apostles did not oversee possessions and wealth. He was denounced by Pope John XXII for dangerous teachings and was held in house detention from 1324 to 1328 at the papal palace in Avignon, France, while the orthodoxy of his writings was examined. William fled to Munich in 1328 to seek the protection of Louis IV, Holy Roman Emperor, who had rejected papal authority over political matters. Excommunicated by the Pope, William wrote against the papacy and defended the emperor until the latter's death in 1347.

John Wycliffe (c1330-1384)

John Wycliffe was another English theologian and Oxford don who also challenged the church's abuse of power. He also challenged the church's authority and questioned its doctrines. He argued that the head of the worldwide church was Christ alone. Wycliffe also challenged the idea that the Catholic Church was the final authority over Christian life and belief, maintaining that the Bible is God's revelation and ultimate authority. Of course, Rome also believes the Bible should be held in the highest esteem but insisted that only the priests could interpret it reliably.

Wycliffe had no faith in the Catholic hierarchy and so he called attention to the poor educational and moral standards of the clergy, and started what may be termed a religion of vernacular scripture. He gave impetus to the

translation of the scriptures into English and by 1380 he helped to make it available to rulers and the ordinary people alike to hear God's truth by themselves. The bishops in reaction to these complained that this translation which was not sanctioned by the church was illegitimate and heretical. Alexander V, one of the three rival Popes then contending for authority in the Church, issued a bull condemning the teachings of Wycliffe and ordering his books burned. Wycliffe's followers, known as Lollards, who also delivered sermons and prayed in English were outlawed. The Lollards were declared an illegal movement but it influenced the Bohemian religious reformation. Wycliffe has been described as the "morning star of the reformation".

John Huss (c.1372-1415)

John Huss or Jan Hus was a religious reformer from southern Bohemia (now the Czech Republic). He became a lecturer of theology at the University of Prague and in 1401 became the Dean of the Faculty of Philosophy. About two years later, he took up additional duties as preacher at the Bethlehem Chapel, where he preached in Czech instead of the traditional Latin language. Less radical than the English Church reformer John Wycliffe, Huss nonetheless agreed with him on many points. On a practical level, both men vigorously condemned Church abuses and attempted, through preaching, to bring the Church to the people. On the doctrinal level, both taught that the Bible is the ultimate religious authority, and held that Christ, rather than any inevitably corrupt ecclesiastical official, is the true head of the Church.

He gave lectures in his faculty to criticise the lax clergy and the prohibition of offering the cup of wine to communicants. He also exploited nationalist feelings to argue that the Pope had no right to use the temporal sword. In 1408 the subject matter of some of Huss' sermons was made grounds of complaint to the archbishop and Huss was forbidden to exercise his priestly functions in the diocese. Huss' bold accusations were judged heretical and he was excommunicated by the papacy in 1411. However, attempts to silence him merely started a riot in Prague. The reformer was eventually compelled to go into hiding in a castle where he wrote, *De Ecclesia*.

In 1414 Huss was summoned to appear at the Council of Constance, having received a safe conduct from Holy Roman Emperor Sigismund. Huss thought he might manage successfully to defend his beliefs. On his arrival however, his enemies had him imprisoned and tried for heresy. Huss was asked to recant but he refused. He was condemned by the Council and was burnt at the stake in 1415.

A couple of years later, his followers, the Hussites, declared him a martyr and launched a violent movement of protest encompassing radical social as well as religious components known as the Hussite Wars (1419-1424). The Hussites organised themselves into powerful armies as warriors of God. With time the Hussites were able to conquer almost all of Bohemia and a part of Moravia. The final treaty of peace between the Hussites, the king of Bohemia and the Holy Roman Emperor was not achieved until 1436. Indeed, it can be said that his efforts to reform the Church anticipated the Protestant Reformation.

Savonarola Girolamo (1452-1498)

Savonarola Girolamo, an Italian Dominican, from Bologna was a preacher and reformer, whose zealous attempt to uproot corruption ended in martyrdom. His preaching centred on the sinfulness of the contemporary society, and he openly denounced important political and religious figures, including the Pope Alexander VI for moral corruption. In 1495, he was called to answer a charge of heresy. On his failure to appear in Rome, he was forbidden to preach. In 1498 he was declared guilty of heresy and seditious teaching and was sentenced to death. The trial record was sent to Rome, where the sentence was confirmed. Savonarola, with two members of his order, was given up to the secular power. On May 23, 1498, after he had administered the sacrament to his two companions and himself, the three were hanged and their bodies burned.

3.2 The Causes of the Reformation

The Babylonian captivity

From 1295 there was a faceoff between the Philip IV of France and Pope Boniface. At the death of Boniface in 1305, a French puppet of Philip became the Pope. He moved the papacy to France by settling in Avignon. The long residence of the Pope at Avignon from 1309-1377 was called the Babylonian Captivity of the Papacy. This face off went a long way to demystify the papacy.

The papal schism

The papal schism also called the great schism took place from 1378-1417. This is the period during which each of two or three Popes simultaneously contended, to the great scandal of Christendom, that he was the only legitimate pontiff. Although the Great Schism was finally ended by the

Council of Constance (1414-1418) the papacy had lost prestige, and for the next hundred years it lived in apprehension of attacks on its authority from radical conciliar theory, such as that which erupted at the Council of Basel. Soon after this schism was healed, the attention of many was shifted to the appreciation of renaissance and humanism.

Renaissance and humanism

Renaissance is a French word meaning rebirth, re-awakening or rediscovery of something ancient. Perhaps one of the earlier factors that instigated the birth of Reformation was this re-awakening. It prepared the minds of people to come to the realisation that it is possible to break away from the yoke of illiteracy and serfdom. In some respects *Renaissance* gave birth to Humanism which was for all purposes a protest movement. Humanists followed two paths: First, their recovery of classical, patristic, and biblical texts made them pioneers of philology and textual criticism. Second, with their imaginative renewals of traditional forms such as historical writing, neo-Latin poetry and the dramatic dialogue Christian humanism prepared the climate and even set some agendas for the major reform movements. The motto of the Christian humanists was “back to the sources and recover the faith of the apostles”. By following these paths, the critical work of the humanists supplied criteria for the evaluation of the religious situation, and their recourse to scriptures and to the early church indicated alternatives to the state of affairs that they criticised. Targets of humanist included ecclesiastical corruption and immorality. One of the heroes of the renaissance era was Erasmus Rotterdam, popularly known as the prince of Humanists.

Desiderius Erasmus (1466/69–1536), the most famous and important of the Christian humanists, used his vast learning and his satiric pen to question the practices of the church. He stressed a focus on the Bible and rejected much medieval superstition. Erasmus sought to show how humanism and the new philology, aided by the new printing press, could be used as forces for Christian renewal within the church. Erasmus made his impact doubly felt by his editing the printed Greek New Testament in the year 1516. He made his translation directly from the Greek instead of Jerome’s Latin Vulgate. He revealed many mis-translations. For example, he revealed that where John the Baptist had said “repent” the Vulgate had “do penance”. He argued that the words were not the same. Erasmus also taught that salvation was by grace and not by works. He has been described as “laying the egg that hatched Luther”.

Lorenzo Valla (1407–57) in Italy used philology and historical inquiry to expose a number of forgeries, including the Donation of Constantine, which purportedly granted control over the Western Roman Empire to the pope. In Germany, Johannes Reuchlin (1455–1522) studied Greek and Hebrew, the biblical languages, and was involved in an international controversy that pitted intellectual freedom against ecclesiastical authority.

Printing press

The invention of the movable print in the second half of the 1400s helped immeasurably to transform the religious, academic and social world. Earlier on the Bible was neither easy to acquire or get one hands on especially by common people because of the high cost of production and its scarceness. The invention however made it possible to produce the Bible and other literature circulated by the humanists and the reformers. The press also helped in the translation of these literatures into various European languages. Some of the reformers, Luther in particular, made judicious use of the movable type printing press which gave his writings an extensive audience.

Corruption and immorality

This decadence led to Anticlericalism and polemics against the church. Criticisms were directed against abuses by the papacy, the clergy, monks and nuns. The pious, for example, were repulsed by: (i) Pope Innocent VIII (1484–92), who performed marriage ceremonies for his own illegitimate children in the Vatican, and (ii) Rodrigo Borgia who took Christendom into the century of reformation as Pope Alexander VI (1492–1503). He bribed his way to the throne of St. Peter. At 61 he had a 19 year old girl friend and had fathered eight children by three women by the time he became Pope. The public was also increasingly aware of and angered by extravagant papal projects — patronage of art and architecture, wars of conquest — for which funds were exacted from the faithful. Much top-level clergy were guilty of absenteeism, pluralism and simony (the practice of buying and selling ecclesiastical positions). The reformers also regarded the Catholicism of ordinary people as needing reform. Such practices as pilgrims visiting shrines and purchasing of indulgences led to the exploitation of simple people by a church that was, in effect, offering salvation for sale.

Church councils

The Council were not all accorded legitimacy by the papacy, which feared that its own authority would be called into question by them. As expected, Ecclesiastical reforms “in head and members” was discussed at a succession of Church councils from the Council of Constance to the 5th Lateran Council in Rome. They advertised the abuses of pluralism, simony, non-residence, and concubinage within the Church, abuses that the Protestant reformers would later exaggerate. These were failings that Europe had lived with for over a century before the Reformation. Incidentally, the church councils failed in some areas. Some of the bishops who sat in the council were found not to be above board after all, because some of them profited in ecclesiastical corruption.

Nationalism

The world of the late medieval Catholic Church from which the 16th-century reformers emerged was a complex one. Over the centuries, the church, particularly the office of the papacy, had become deeply involved in the political life of Western Europe. Eventually, the Popes, who had long intervened in European political affairs, faced setbacks when European monarchs acquired new power and asserted it against both the papacy and the local clergy. With time, some princes began to challenge the papacy’s claims to tax and judge their subjects as well as its rights to appoint senior ecclesiastical posts in their domains. In some countries, like England, these rights were unilaterally restricted by legislation. The statutes of *Mortmain* (1279), *Provisors* (1351), and *Praemunire* (1393) significantly reduced the potential of the Church as a landowner, its rights to appoint to ecclesiastical offices, and its rights to exercise judicial authority without appeal in its courts. Elsewhere, however, the papacy recognised the danger and negotiated a concordat, typified by the agreement between Pope Leo X and Francis I of France at Bologna in 1516.

4.0 CONCLUSION

As you would have realised in this unit long before the fire of reformation was lit by Luther, it was evident the church was in need of reformation. Many longed for it but for some reasons strong movement which could stand against the papacy had to wait till the sixteenth century. However it was clear that some people were beginning to be more interested in the results of the renaissance and humanism than in the homilies on penance, pilgrimages and indulgences. The reformation had to wait for Luther who is widely considered to the initiator of the revolution in the Roman Catholic Church.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Some people like John Huss lived before the Reformation and were critical of the church.
- Some of these pre-reformers were killed by the Catholic Church for their beliefs.
- The factors leading to the Reformation include the Babylonian Captivity, the Great Schism, Renaissance and Humanism and the invention of the Printing Press among others.

6.0 TUTOR-MARKED ASSIGNMENT

1. Evaluate the role of the pre-reformers in the Reformation.
2. Explain the factors that led to the Reformation.

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UNIT 4 MARTIN LUTHER AND THE PILGRIMAGE TO THE REFORMATION

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1.0 INTRODUCTION

By the end of the 15th century there was a widely-held impression that the resources for church reform within Roman Catholicism had been tried and found wanting. The Papacy refused to reform itself and the Councils had not succeeded in bringing about lasting change. It is not too astounding that the Protestant revolution began, with the issuing of the Ninety-Five Theses by the German theologian and Augustinian monk, Martin Luther, in October 1517. The religious reformer precipitated the Protestant Reformation with the publication of his 95 Theses, which detailed the indulgences and excesses of the Roman Catholic Church. Luther challenged the claims of preachers who offered indulgences for sale, asserted his views about the nature of true penance, and implicitly questioned the authority of the papacy. The Theses were published without the Pope's knowledge or permission and became an instant bestseller. Luther's protest set off a flood of departures from the Roman Catholic Church and set the stage for Protestantism.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- write a concise account of Luther's life
- examine the factors that influenced his pilgrimage to the reformation
- narrate the events that led to the sale of indulgences.
- discuss the causes and the effects of the nailing of the 95 theses
- discuss some of the events that influenced the formulations of the basic principles of Protestantism.

3.0 MAIN CONTENT

3.1 The Birth of Martin Luther (1483-1546)

Martin Luther was born in Eisleben to a peasant family in Germany. His father was called Hans (John) and his mother was Greta (Margaret). They lived in Eisleben where Hans was a master miner in the copper mines of Mansfeld. Luther was born on 10th November, 1483, and as the following day was the feast of Saint Martin, as observed by the Roman Catholic Church, he was named after the saint. Half a year after his birth, the family moved to Mansfield, about six miles from Eisleben.

In accordance with the circumstances of the times, Luther's upbringing in a family with many children was strict. Luther attended school in Mansfield and Magdeburg (1497-1498) where he lived with the Brethren of the Common Life. Later he relocated to Eisenach (1498-1501) where he was part of a devout circle of students who probably instilled in him a deep sense of piety.

3.2 From Youth to Professor of Theology

It was Luther's father's wish for his son to become a lawyer. Accordingly, he enrolled at the University of Erfurt in 1501 where he greatly distinguished himself in his study. He completed the prerequisite studies of liberal arts with a master's degree. At the beginning of his subsequent study of law symptoms of crises began to emerge that included a fear of death, and questions about the purpose of life. The first crisis loomed when one of his best friend was killed in a brawl, and he could not refrain from asking himself: "what if I have been killed instead of my friend". The second was when a rapier he was carrying accidentally severed a main artery in one of his legs. He called on the Virgin Mary for aid while a friend ran for helpers who bound him up and saved his life. Luther was in the first half of the semester of his studies in law when the third event happened. During a trip in the summer of 1505 he was struck down by a bolt of lightning at Stotternheim near Erfurt. Luther fell prostrate to the ground and vowed:

“help me Saint Ann (i.e. the Virgin Mary’s mother), I will become a monk”. Much against the will of his father, Luther entered the monastery of The Augustinian Friars in Erfurt on July 17, 1505. One year later he took his monastic vows and set about becoming a priest. As an Augustinian friar, Luther wanted peace with God; he yearned and craved for it. He realised that the world could not grant his heart’s desires, and he hoped to find it in the cloister. To gain peace he sacrificed everything. He observed every detail of discipline, praying, fasting, watching, confessing his sins; he literally tortured his body to obtain peace for his soul. In spite of these, Luther did not have the self- assurance of living up to God’s strict demands. He confessed that when celebrating Mass he did not feel pure enough to be in charge. Luther became despondent almost giving up hope of being worthy to have the calling of a priest and gripped with doubts about his own salvation. The scrupulous practice of confession brought only temporary relief. Soon, his physical strength began to waste away and this situation continued until Luther met with John von Staupitz, the head of the Augustinian Order in Germany. Staupitz had several Bible studies with Luther, particularly in the Book of the Romans. Luther while meditation on Romans 1:17 came to the realisation that St. Paul was not talking about righteousness as a part of human’s nature but as what God gives to Christians: ‘we are made righteous through him and by his grace’. Henceforth, Luther contemplated: ‘away with the futile struggle to appease God, faith alone is all He asks’. Gradually, the light of this truth that : *the just shall live by faith* dawned upon him and the peace of God flooded his mind. In other words, an incredible reformation first dawned personally on Luther before God used him as a vessel of reformation in Europe.

3.3 Luther’s Visit to Rome

In the year 1510/11 Luther was commissioned to go to Rome on business for his Augustinian Order. He was particularly enchanted with this mission, because until then he believed Rome was the only city with copious grace and indulgence; the holy city with the supreme seat of holiness and the holy Vicar of Christ upon earth. Luther was miserably disappointed because as he approached the ‘holy city’ he became aware of the lax piety in Rome, the secularisation of the papal court and the perceived sound of wicked deeds of the high dignitaries in *Roman curia* (that is administrative body of the Vatican). Besides, Luther discerned during his visit from one monastery to the other the dreadful ignorance of the local clergy and the depravity of the friars who were given to the grossest superstition.

The visit to Rome was reckoned by Luther as unsuccessful because, apart from the disenchantments about Rome, the requests made on behalf of the

Augustinian Friars were not endorsed by the *Roman curia*. A year later, Luther was awarded the doctorate in theology and later professorial chair to succeed Staupitz in Wittenberg. In 1515, Luther was in addition appointed a preacher at the town church of Wittenberg. He began to preach in the parish church and considered this ecclesiastical responsibility as important as his professorship. This brought him in close touch with people who liked to hear him unfold Christian truth with courage as no other priest or preacher had ever done in their hearing.

3.4 Pope Leo X, John Tetzel and the Sale of Indulgences

On 18 April 1506 Pope Julius II laid a foundation stone for the rebuilding of St Peter's Cathedral in Rome. It was hoped to become the new abode of St Peter's ancient corpse and the most impressive basilica ever built. Julius was succeeded by Pope Leo X who hunted for more funds to continue the construction and prosecute some other urgent projects. The Pope found an ally in Albert, archbishop of Mainz (in Germany), who was deeply in debt to pay for a large accumulation of *benefices*. Albert obtained permission from Pope Leo X to conduct the sale of a special *plenary* indulgence (i.e., remission of all temporal punishment of sin). The archbishop signed an undertaking to contribute half of the proceeds toward the rebuilding of St. Peter's Basilica in Rome.

With the pope's approval, Johannes Tetzel, a Dominican monk, who had experience as a preacher of indulgences, especially between 1503 and 1510 was appointed to travel around the German states to stimulate the sales. Tetzel was an astute businessman; he had a graduated scale of payments based upon social rank and upon sins committed. Some Germans with many travelling and crossing boundaries gathered to buy the indulgences for sins they had not yet committed at the time of purchase and to secure exemption from years in purgatory. Prospective buyers were also told that they could make payments which would deliver their loved ones who had died from their purgatory torments. Tetzel preached for the indulgence in the German dioceses of Meissen (1516), Magdeburg, and Halberstadt (in 1517). His preaching at Jüterbog, near Wittenberg, in the spring of 1517 provoked Martin Luther's reaction.

3.5 Nailing of the 95 Theses

On hearing of Tetzel's mission near Wittenberg, Luther preached vehemently against Tetzel's ecclesiastical wares. Not satisfied with this lame action, Luther decided to take more vigorous actions by putting on show his theses in which he attacked the indulgence system. Luther felt that

it was not only superstitious, but it was also an assault on the grace of God and the souls of those who thought they had bought their salvation with money. Besides, Luther was convinced that the Pope had no authority over purgatory and that the doctrine of the merits of the saints had no foundation in the gospel. These theses attracted first, the attention of the assembly which flocked to the Church on 'All Saints Day', October 21, 1517. When by November 11 Luther had no summons from his archbishop, he sent copies of the theses out to academic friends. Then suddenly the message caught on. The theses were read, copied, printed and distributed all over Germany, and soon, as on wings, carried over Europe. By December, it had been translated from Latin into German and published in Nuremberg and Basle in the form of a booklet. Many rejoiced in Luther's boldness and hoped that good would come out of it but some feared for his life.

3.6 Papal Reaction

The Pope was not happy with the Luther's rebellious action, but he vacillated and at first treated the matter of the theses lightly. He later summoned Luther to appear in Rome. Knowing that Luther was under the protective surveillance of Fredrick the Wise (The Elector of Saxony, Luther's University's patron and civil ruler) the Pope demanded Fredrick to deliver up this 'child of disobedience' to the papal legate. In response, The Elector of Saxony, fearing for Luther's life pleaded that the Pope should send a delegate before whom Luther might appear and plead his cause in Germany. The pope was persuaded to agree and so he sent his envoy, an Italian theologian and diplomat Cardinal Cajetan to meet with Luther in Germany.

Luther duly appeared before Cajetan in October 1518, at Augsburg. The Cardinal Cajetan treated the reformer courteously, stating in his opinion that, the theses involved only errors but not heresies. Luther was therefore advised to retract with the word *revoco* (a simple empirical withdrawal). Luther replied that what the Cardinal termed as errors were not errors but truths of God's word, and that he could and would not do anything against the scriptures and his conscience. Three meetings were held at Augsburg and they became progressively acrimonious.

Secretly, Cajetan was heard to have given orders that Luther must be taken captive, but Luther received a timely warning and with the help of Frederick the Wise, escaped. After the Augsburg meeting, the Cardinal sent a report of the meeting to the Pope and also to Frederick and demanded that Luther must be handed over to Rome for canonical process because he had challenged the authority of the pope. In 1519 a disputation was organised

for another papal envoy and a great debater called Eck to have a public debate with Luther at Leipzig. The subject was papal authority. Eck argued that Luther's ninety-five theses contradicted official papal teaching on indulgences and also that the theses agreed with the teachings of the heretic, John Huss who was condemned by the Council of Constance. Here, as before, Luther stressed that neither the Pope nor Council had the final authority to interpret scriptures and that both could be wrong. Henceforth, Rome could hear no more, necessary steps were considered to have Luther excommunicated.

3.7 Towards a Showdown with Rome

Luther was served a citation ordering him to appear in Rome within 60 days to answer charges of heresy. Accompanying the citation were the premises for which he was charged with heresy. Again, Frederick opposed the request to hand Luther over to Rome. He saw that there was a spiritual threat of excommunication and plain physical threat of death on Luther. In May 1520, Rome issued the bull, *Exsurge Domine*. The bull gave Luther 60 days from the day he received it to recant or be denounced as heretic and excommunicated. While Luther did not intend to break with the Catholic Church, he realised that a confrontation with the papacy was not long in coming. When Luther learnt reliably that some papal agents had instigated the burning of his books and writings, he determined to retaliate in kind. Openly in front of a gathering Luther organised a bonfire, where he burnt the papal bull *Exsurge Domine* (bull of excommunication), along with books of canon law and medieval theology which he reckoned as symbol of the merit- theology and of the institutionalism. Presently, Luther wrote a treatise on *Christian Liberty*, in which he showed that the line had been drawn and the reformation had started:

It is all over with the Roman See; the wrath of God has overtaken it. It is not worthy of the esteem of such as you and I. Satan ought to be pope, for he certainly reigns in the new Babylon more than you.

4.0 CONCLUSION

With these events, Luther became the greatest celebrity in Germany. The controversy compelled Luther to express more radical ideas and he was not afraid to do this because he was protected by his ruler. Indeed, Frederick was delighted that Luther was putting his university on the map. Thus, the reformation had started in Germany and there was no need to go back. In

the next unit there will be more discussion on Luther's trial and the vigorous tempo of the reformation in Germany.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Luther was born to a peasant family in Germany.
- He became a professor of theology though his father wanted him to become a lawyer.
- He experienced salvation during a personal spiritual crisis he had while studying law.
- On his graduation he was given the professorial chair of Wittenberg and was also appointed preacher of the chapel.
- In order to source for funds for the completion of the St. Peter's basilica, Pope Leo X approved the sales of indulgencies.
- In reaction to this act, Luther nailed the 95 thesis to the door of the Wittenberg chapel on October 21, 1517.
- Luther was consequently asked to report to Rome to answer charges on heresy via a papal bull.
- Luther openly burnt the bull along with books of canon law and medieval theology.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss the events that gradually built up to the Reformation.

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UNIT 5 LUTHER'S TRIAL AND THE REFUGE AT WARTBURG

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1.0 INTRODUCTION

At the time Luther publicised his theses, Maximilian was the Holy Roman Emperor and he was enraged at what Luther did. He had wished that the pope would discipline Luther. It was hoped that at the Empire's next *Diet* (the parliament or the assembly of the princes and nobles) the case of Luther would be slated for discussion. Incidentally, In January 1519, the Emperor Maximilian died, and, in the face of support for Luther from his own prince Frederick, the Elector of Saxony, the papacy was forced to suspend its summons. By the time a new emperor had been elected (June 1519), events had begun to acquire a momentum of their own. Luther became more intransigent and broadening the basis of his critique of the Church to include canon law. The new emperor, Charles I of Spain (later elected and known as Emperor Charles V) owed a debt of gratitude to Frederick for having supported him against Francis I (the king of France), who was his rival during the election. Frederick wished to be remembered as a wise and just ruler, He had been told by most professors in Wittenberg that Luther was right, therefore, he insisted that Luther must be given a legal hearing. It was clear that Luther's case was already enmeshed in politics. In spite of the ecclesiastical ban which was already on Luther, Charles was compelled, against the decision of the papacy, to ask Luther to appear before the Diet to be gathered at Worms in Germany from April, 1521. In other words, the political and religious situation of the time, made Charles to summon Luther to appear before the political authorities rather than the pope or a council of the Roman Catholic Church.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- explain why the ecclesiastical ban on Luther could not be enforced
- discuss the political manoeuvres surrounding the trial of Luther
- account for the courage Luther exhibited before the Emperor and the great lords of the German Empire
- discuss the debate between Johann von Eck and Martin Luther at the Diet of Worms
- explain the events leading to Luther's memorable statements: "Here I stand; I cannot do otherwise. So help me God"
- evaluate the decision taken at the Diet of Worms
- narrate Luther's journey to refuge at the Wartburg castle.

3.0 MAIN CONTENT

3.1 Luther before the Diet of Worms (Germany)

The greatest monarch during this time, Charles V, was from all indications, a devoted Roman Catholic Church and so he took interest in the case before him concerning Luther. Before this time, Dr. Johann Meyer Eck had urged the papacy on, after his debate with Luther, to condemn the reformer. During the debate Eck had got Luther to declare that: (i) the Bible was the sole authority in religious matters.; (ii) the Popes were human beings and are therefore fallible; (iii) the Church Councils are made up of mortals who can and have erred; (iv) and at least implicitly, that much of Huss' works condemned by the Council of Constance agree with Luther's. In all, 41 propositions of Luther's thesis were underlined as laden with heresies.

Meanwhile, after the debate, Luther continued to produce more works critical of the papacy and its teachings. Since the Diet was a meeting of the imperial princes to which the reformer had been invited a disputation between the envoy of the Pope, Johann von Eck (not Dr. Eck, Luther's former antagonist) and the indicted reformer was instituted. The papal legate Alexander (or Aleandro Girolamo) represented the Pope. The disputation was at the top of the agenda for the meeting of the Diet fixed for April 17, 1521.

On April 16, Luther arrived at Worms with a huge number of people on the streets and on rooftops waiting to see the brave man. In the early evening of April 17, Luther appeared before the notables of church and state. At the

head of the assembly was the young emperor Charles V, whom Luther found to seem cold and hostile. The interrogator showed Luther a pile of writings, and asked whether he acknowledged them, and secondly whether he still held to what he had declared in those publications, or wished to recant anything. Luther asked that the titles be read. After examining the twenty five titles before him, Luther acknowledged that he had indeed written them and that he had also written other books beside those displayed. To the second question, Luther pleaded that, in view of the gravity of recantation, he needed some time to think and day's respite was granted.

The following afternoon, in a larger hall, and before an even more crowded assembly, Luther reappeared. This time, he could not be prevented from making a long speech. He spoke first in Latin and then in German apparently to whip up the sentiments of the Germans who were in attendance. In his response, he explained that his publications may be classified into two. First, are the works of edification to which, he said, no one had ever taken objection and so there was no need to repudiate anything therein. The second are polemics against the church hierarchy and its defenders. He confessed that he might have seemed rather aggressive and used offensive words in some of these subsequent books. He was on the verge of explaining why he had taken this stance when the interrogator interrupted and asked for a plain and simple answer. Luther is quoted to have retorted in his famous words:

Unless I am convinced by testimonies of the scriptures or by clear arguments that I am in errors for Popes and Councils have often erred and contradicted themselves - I cannot withdraw, for I am subject to the scriptures I have quoted; my conscience is captive to the word of God. It is unsafe and dangerous to do anything against one's conscience. Here I stand; I cannot do otherwise. So help me God.

This bold and uncompromising response, it is reported, caused a measure of pandemonium in the assembly. Everyone spoke simultaneously while Eck and Luther screamed at each other and then the Emperor cut short the proceedings. Luther was said to have paced through where his antagonists were towards his friends, with his arm raised in a gesture of relief and triumph. Frederick was so impressed he expressed openly that:

Doctor Martin has spoken right well in both Latin and German in the presence of the Emperor, the Princes and the Estates. He is far too bold for me!

Luther was formally asked to depart under the emperor's safe-conduct to protect him to his residence. Despite his spectacular moral triumph, Luther's enemies, nonetheless, achieved something important at this point. Aleander, the papal legate denounced Luther and persuaded the Diet to condemn him. The Emperor was in a dilemma, he knew that Luther had won more sympathisers to his side but the position of the Emperor was clear. He declared:

I am descended from a long line of Christian Emperors of this noble German nation, and of the Catholic Kings of Spain. They were all faithful to the Church of Rome, and they defended the Catholic faith and the honour of God. I have resolved to follow in their steps. A single friar who goes counter to all Christianity for a thousand years must be wrong. Therefore, I am resolved to stake my hands, my friends, my body, my blood, my life and my soul. Not only I, but you of this noble German nation, would be forever disgraced if by our negligence not only heresy but the very suspicion of heresy were to survive. After having heard yesterday the obstinate defence of Luther, I regret that I have so long delayed in proceeding against him and his false teaching. I will have no more to do with him. He may return under safe - conduct, but without preaching or making any tumult. I will proceed against him as a notorious heretic, and ask you to declare yourselves as you promised me.

3.2 The Edict of Worms

The Emperor waited until the supporters and the princes who were sympathetic to Luther's cause had left before Luther was condemned. Aleander is thought to be responsible for preparing the Edict which was officially given currency under the Edict of Worms. The edict which was passed in May 1521, declared *inter alia* that after twenty one days, Luther must be regarded as a convicted heretic. The reasons and the punishment were set out in the edict:

Martin Luther, of the Augustinian Order, has sought violently and virulently to introduce and disseminate within the Christian religion and its established order, especially in the German nation, heresies which are drawn anew from hell. Whereas the delivery of the papal bull and final condemnation of Luther, were proclaimed he took no account of it, nor lessened nor revoked his errors, nor sought absolution from his Papal Holiness or grace from the holy Christian Church; but like a madman plotting the manifest destruction of the holy Church, he daily scatters abroad much worse fruit and effect of his depraved heart and mind through

very numerous books, both in Latin and German, composed by himself, or at least under his name, which are full of heresies and blasphemies, not only new ones but also those formerly condemned by holy councils.

Therein he destroys, overturns, and abuses the number, arrangement, and use of the seven sacraments, received and held for so many centuries by the holy Church, He not only holds the priestly office and order in contempt, but also urges secular and lay persons to bathe their hands in the blood of priests.

He uses slanderous and shameful words against the chief priest of our Christian faith, the successor of St. Peter and true Vicar of Christ on earth, and pursues him with manifold and unprecedented attacks and invectives.

He writes that the mass confers no benefit on him for whom it is celebrated. Moreover, he overthrows the custom of fasting and prayer established by the holy Church and hitherto maintained. Especially does he impugn the authority of the holy fathers, as they are received by the Church, and would destroy obedience and authority of every type. He writes nothing which does not arouse and promote sedition, discord, war, murder, robbery, and arson, and tend toward the complete downfall of the Christian faith.

Therefore, it is feared that the whole German nation, and later all other nations, will be infected by this same disorder, and mighty dissolution and pitiable downfall of good morals, and of the peace and the Christian faith.

Consequently, the edict ordered that immediately after the expiration of the appointed twenty days, terminating on the fourteenth day of May:

That Martin Luther should be held regarded as a limb cut off from the Church of God, an obstinate schismatic and manifest heretic.

That all pious and God-fearing persons abominate and abhor him as one mad or possessed by a demon.

That no one should give him hospitality, lodging, food, or drink; neither shall anyone, by word or deed, secretly or openly, succour or assist him by counsel or help; That anyone who meets him, should proceed against him; take him prisoner, keep him in close custody and cause him to be delivered.

That anyone who arrests him has done a holy and pious work for which that one will be indemnified for the troubles and expenses incurred.

That no one should dare to buy, sell, read, preserve, copy, print, or cause to be copied or printed, any books.

That no one should dare approve his opinions, nor to proclaim, defend, or assert them, in any other way that human ingenuity can invent, notwithstanding may he have put some good in them to deceive the simple man.

The edict was sealed with the imperial seal, which was affixed in the imperial city of Worms, on the eighth day of May, after the birth of Christ 1521. The edict stipulated, in plain terms, that his prince must, for a time at least, walk delicately and could not publicly support his protégé. However, as you will soon discover, even though this edict was never fully enforced, it did prevent Luther from travelling; it also obliged him to remain under the protection of the Elector of Saxony for the remainder of his life.

3.3 At Wartburg Castle

Luther left Worms hoping to have a safe journey to Wittenberg, but Frederick had thought otherwise. He feared for Luther's life and so he hatched a pretended kidnapping of Luther. The journey of the kidnappers ended at a stately castle some eight miles away from the scene of the attack. The castle in Wartburg occupied the top of a hill overlooking Eisenach. Closeted in this remote castle for almost a year for his protection, he grew a beard, put on weight and was dressed in the garb of a knight with a sword in his belt. He was addressed as Squire George. It was a difficult period but the reformer utilised it to a great literary advantage.

For some weeks, Martin Luther was said to have spent his time mainly in the study of the scriptures. He had given close attention to Hebrew and Greek for a number of years, and he was supremely gifted in the use of his own German language. Luther decided then to push the frontiers of the reformation forward in Germany by writing and making his scholarship relevant both to the academics and the general populace. Within a short time Luther finished a beautiful exposition of the *Magnificat* (the song of Mary, the mother of Christ). He followed it up with an edition of sermons on the Epistles and Gospels at mass, which he thought was perhaps his best writing. He also wrote about private masses, celibacy of clergy, religious vows and some major issues requiring explications, candidly. Most important of all, he began to translate the New Testament from the original Greek into German. He finished the first draft within eleven weeks. He did not believe that such work should be left to one mind, and soon enlisted his colleagues, notably Melanchthon, in the enterprise. But Luther remained the controlling genius, and the resulting New Testament was published in September 1522. He started the translation of the Old Testament which was

published in parts and completed much later in 1534. The two were brought together the same year. These became monumental work, which had deep and lasting influence on the language, life, and religion of the German people. Compared to medieval translation, Luther's translation was said to be linguistically superior in its readability. Besides, it had prefaces and marginal notes which promoted a Protestant perspective of the Bible. In spite of the prohibitions of the Diet of Worms, Luther became a potent symbol and his writings were openly sold, and widely read. Copies of the New Testament especially, were sold in German shops for a sum equivalent to a week's wage of a carpenter or similar workman; and it sold off at lightning speed. In all these, Luther tried to make it possible for lay persons to have direct access to the Word of God. It has been estimated that some 300,000 copies in total of Luther's various treatises were in circulation in Germany in the early 1520s.

3.4 Desperation in Wittenberg

While Luther was in hiding, the tide of the reform was flowing fast in Wittenberg, but unavoidably, some difficulties arose in connection with the reforms. Some of Luther's associates had drawn up and unfolded an innovative church order. By December, Karlstadt had celebrated what he called an 'evangelical' communion. The revolutionary priests led the mass without religious robes and in the local language and without the Latin chant. Unlike in the Roman church, the priests gave bread and wine to the worshippers. Some monasteries were in disarray. A number of priests became convinced that they should marry because Luther had taught that there was no higher calling than to be a Christian in the world. Some of the priests who left the convent found it difficult to fit easily into the society and most who were used to the traditional conventions and restraints could not adapt themselves to the freer religious order. Soon, there was a riot leading to iconoclasm, which is the breaking of religious images.

As a result of these disturbances, the Elector cautioned that they should go slower. Some friends in defiance of the Elector requested Luther to come out of hiding. During his flying visit, Luther did not reject the new order but advocated a middle course which should be followed cautiously because of the consideration for the weak. He encouraged members to ask questions, pass judgment and be involved in the appointment of evangelical preachers and supervisors of church property. Luther's timely break from hiding and the dousing of tension which he handled expertly provoked the town to send him an official invitation to return to Wittenberg. For some reasons, in spite of the ban on Luther, the Emperor and the Roman Catholic authorities could not take any action against him. Just before Worms, Pope

Leo X took ill and died. A new pope Adrian VI was elected on January 9, 1522, He was not in love with Luther but he was more engrossed in reforming the Roman curia to prove Luther and the critics wrong. He also died within eighteen months. Adrian was succeeded by Clement VII who was soon embroiled in protracted conflict with the Emperor. These and the political instability in the Empire made it difficult for the Roman Church to take coordinated action against the reformer. Luther felt compelled to go to town. Much against the desires of some ecclesiastical and civil authorities, including the Elector, Luther reappeared in March 1522. He went back to the church, visiting parishes while he became more concerned with exegesis of the scriptures and how to bring the gospel to laypeople in the context of a reformed theology. His attempts at contextualisation and making scriptures accessible to the people were so successful it was reported that a Catholic scholar lamented: ‘tailors and shoemakers, even women and other simple idiots were debating texts with priests and monks. As the reform gathered more momentum, there was a sense in which ecclesiastical law seemed to have been suspended. The papal and local episcopal sanctions had been disobeyed without punishment. Luther soon demonstrated that he was not a fugitive friar, but a resolute reformer when he settled down to marry in 1525. His wife Catherine von Bora was an ex-nun. The wedding was a quiet affair and rather casual but the marriage was said to have served as a model for many others. Interestingly, after the marriage, the Archbishop of Mainz sent a splendid gift to Catherine as a contribution towards their house-hold budget and Luther thanked him.

4.0 CONCLUSION

As children were born to Luther he became more committed to his family. He remained at Wittenberg University as a professor and teacher in scripture but he also demonstrated that he was a genuine pastor whose care for souls was reflected in his letters and concern. In much latter years he suffered poor health but he was still burdened with the looming division within the Reformation movement. He however remained a busy man to the end of his days with students, colleagues, members of his congregation and the needy going in and out of his large house for counselling and support. Now, what happened to the reformation with this apparent retirement of Luther? What happened to German’s Protestantism? What did the Catholic authority do to check the spread of Lutheranism? An attempt will be made to answer these questions in the next module.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Luther refused to recant his stand at the Diet of Worms.
- Luther's famous declaration ended with the phrase "Here I stand; I cannot do otherwise. So help me God".
- Luther was later condemned after the princes and supporters sympathetic to his cause had left the Diet.
- An edict condemning Luther was then issued.
- The edict gave Luther twenty days to recant or be excommunicated from the Church.
- On his way back from Worms, Luther was kidnapped as arranged by his friends for his safety.
- He was then locked up in a castle at Wartburg.
- It was during this period that Latin translated the Bible to German and wrote other books.
- Luther later married Catherine von Bora who was an ex-nun.

6.0 TUTOR-MARKED ASSIGNMENT

Narrate briefly Luther's journey to Wartburg and the advantages that arose from the episode.

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MODULE 2 PROTESTANT REFORMATION IN EUROPE

Unit 1	Reformation in Germany and the Evolution of Lutheranism
Unit 2	Huldrych Zwingli and the Reformation in Geneva
Unit 3	The Radical Reformers: The Anabaptists
Unit 4	Calvin and the Reformation in Geneva
Unit 5	The Protestant Reformation In Great Britain: England

UNIT 1 REFORMATION IN GERMANY AND THE EVOLUTION OF LUTHERANISM

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1.0 INTRODUCTION

In the last unit of the first module we realised how fast the reformation was proceeding in Germany. Apparently, what many construed as the desired air of freedom from the repression of foreign Catholic control was appreciated by scores of people as the spirit of nationalism escalated. While Luther was in hiding, some radical steps had been taken by scholars, priests, monks, and the peasants in the religious spheres. In the University of Wittenberg a number of professors were working together to promote a thorough going reform in theological studies in line with Luther's agitations. Carlstadt, Melanchthon and some close associates of Luther changed the medieval form of worship as well as ecclesiastical structures in

Wittenberg. Celebration of the mass was changed and stripped of its sacrificial makeup. Altars and images were done away with. Some priests, followed later by some monks, left the monasteries and got married following the example of Carlstadt. The bonds of established institutions were being loosed and serious crises was looming when Luther reappeared in Wittenberg. Will Luther be able to contain the radicals in the reformation and give it appropriate course? Will the Germans support the course of Luther? Will the emperor allow his orders to be flouted? These are some of the questions we will attempt to answer in this unit.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- narrate the confusion created by the implementation of the edict of the Diet of Worms
- identify the circumstances which hindered the implementation of the decisions of the Diet of Worms
- discuss how the spirit of nationalism promoted the cause of Lutheranism in Germany
- discuss the genesis of Protestantism during the session of a Diet
- identify the decisions taken at the imperial Diets of Nuremberg, Speyer and Augsburg
- discuss the significance of the Peace of Augsburg and the formation of Protestant League in Germany
- narrate the death of Luther
- discuss the state Lutheranism after Luther.

3.0 MAIN CONTENT

3.1 Evolution of Lutheranism

Even though Luther came to public attention in 1517 through the publication of the 95 theses, strictly speaking, the Lutheran Reformation began with the reappearance of Luther in March 1522 at Wittenberg. At the outset, Luther's protest was intended to incite an academic movement which will reform theology at the University of Wittenberg. However, events moved faster than he thought. Henceforth, Luther's programme of academic reform changed into a programme of reform of church and society. Luther became the leader of a religious, social and political reforming movement.

The movement was initially tied to the German territories. Luther's first action when he appeared in Wittenberg was to restrain some of his followers who were taking the reform beyond what he had envisaged. He made the point that he was not advocating for a new church but a reformed church in Germany. It is interesting to note that eventually, nearly, all that Luther restrained his radical followers from doing were gradually restored in Luther's reformed church. In the *Appeal to the Christian Nobility of the German Nation*, Luther used strikingly clever and captivating vernacular to appeal for the need for reform of the church. In several respects Luther's Reformation had long term effects on the Germans.

First, Luther's Bible translation (New Testament, 1522; Old Testament, 1534) achieved a strong popular German style. It exercised an incalculable influence on the style and ideas of later German writers. Second, Luther used his immense gift in music to establish congregational hymn singing as an essential part of the Protestant service and wrote several hymns in German. One of the most popular being: "A Mighty Fortress is our God." His example established a tradition of hymn writing that has been a major contribution to the Christian world. He also introduced metrical psalms into public worship as a new type of chorale (slow and stately hymn tunes which were translated from Medieval Latin into German). These initiatives offered the Protestant churches with models for the creation of numerous Reformation chorales in the course of the 16th century. Some of such chorales are still in use today. Third, Luther had commended certain biblical subjects as suitable for plays, encouraging many dramatists to write plays in German as vehicles of Lutheran teaching. Modelled on the Latin school drama, these plays marked a break with medieval types of drama. The reformers made judicious use of the political circumstances to spread out with the result that large areas, in and outside Germany, became established Lutheran communities.

What did Luther mean by a reformed church? Would he accept to go back to a reformed Catholic Church? Incidentally, at this time, Pope Adrian was one of the intellectual popes and a real scholar. He made desperate efforts to reform the *curia* but he met with difficulties within the *curia*. Any effort after this would seem to be too late to stop Germany from supplanting a unitary Catholic Church. It had become obvious that anti-clerical and more specifically anti-Italian mood was on the increase amongst the local rulers in Germany. The Reformation movement within Germany diversified almost immediately, and other reform movements arose independently of Luther's.

3.2 The Diet of Speyer (in English, Spires)

Evidently, the Diet of Worms could not stop the progress of the reformation in Germany. Charles V was too engrossed in external wars and diplomatic manoeuvrings in the first years of his reign as emperor to enforce

compliance of the edict in Germany. At this time, rivalry between France and Spain over the Italian lands and Burgundy led to protracted hostilities between Charles and Francis I of France. Incidentally, the new pope, Clement VII, was implicated in France's intrigues against Charles. As Emperor, Charles's territory included the huge Spanish kingdoms of Aragón and Castile; the Netherlands; the Italian states of Naples, Sicily, and Sardinia; Spanish conquests in America and Africa; and the Habsburg lands. He was by virtue of these the crowned King of Germany from 1520. In his fight against external aggression, he could not afford to alienate the powerful princes in German estates by enforcing the edict of Worms against Luther.

Nuremberg Diet

Charles desperately wanted to have peace in his domain and so he must have detailed his imperial agency which met in Nuremberg (Germany) in 1523 to work out an initial compromise. The Nuremberg Diet adopted a policy of tolerance towards Lutheranism. However there was a proviso that Lutheranism must not spread out further. Apparently, Charles hoped to keep the development of Lutheranism in check until he could wipe it out. In spite of the proviso, the papal legates voiced disapproval of the course of action.

Diet of Speyer

In 1526 the Imperial Diet met in Speyer without the Emperor. Building on the earlier policy of tolerance and with the consent of the Emperor, the Diet proposed a compromise: it tactically withdrew the implementation of the Edict of Worms and granted each of the princes in German states the freedom to choose its own religious allegiance until a General Council could re-establish unity. Austria and many of the southern territories of Germany opted for Catholicism, while others began implementing the Lutheran Reformation. Germany henceforth adopted a blend of religious traditions which had political underpinnings. One's religion would depend on where one lives: '*cuius regio, eius religio*' (to whom the rule, of him the religion). In other words, religious matters would be settled by the local rulers (princes) who may decide to preserve the traditional Catholic practice or submit to the reformed practice. While the advocates of the Reformation celebrated the decision of the Imperial Diet the antagonists expressed their disenchantment. Charles was convinced that this was a temporary decision.

Second Diet at Speyer

Charles had been anxious to end the war with the French so that he could deal with the internal matters in Germany more decisively. The war ended with the signing by Charles and Francis of the Peace of Cambrai in 1529. In April 19, 1529 the second Imperial Diet took place at Speyer. Here, for whatever reason, attempts were made to rescind the provision of the Diet of Speyer in 1526 that had adopted the religious-political principle of *cuius regio, eius religio*. A vehement protest against this decision was read on behalf of 14 free cities of Germany and six Lutheran princes who declared that the majority decision did not bind them because they were not a party to it and that if forced to choose between obedience to God and obedience to Caesar they must choose obedience to God. They appealed either to a general council of all Christendom or to a synod of the whole German nation. Those who made this protest became known to their opponents as Protestants.

3.3 The Diet of Augsburg

In 1530 Charles now felt free to devote serious attention to the Lutheran movement. Shortly after his coronation in 1530, he went to Germany and convoked a diet in Augsburg to discuss the religious problem. The Protestant princes presented an orderly exposition of their faith and the justification for the changes they have made in Germany in the form of a creed known as Augsburg Confession (*Confessio Augustana*). The confession which was composed under the theological guidance of Philipp Melancthon, a co-worker of Luther was read, in German rather than in Latin. It was made evident there that the strength of Protestantism lay in its reliance upon Scripture and in its requirement that the truth be given to men in the languages which they understood and spoke. Initially, the (*Confessio Augustana*) spoke only for the Protestants of Saxony. But later some princes and leaders approved of it with only a couple of princes dissenting. The Catholics rejected the Protestant's creed in their *Confutatio*. The emperor ordered negotiation to be held. When the attempts to find a compromise collapsed, Charles demanded that the estates should enforce the edict of Worms and return to the Catholic Church by April 15, 1531 or face the consequences. That declaration resulted into confusion and discontentment.

In February, 1531 the princes formed the League of Schmalkalden, under the powerful prince Philip of Hesse. Later, Schmalkalden Articles prepared affirmed the denial of the Pope as the head of the church and refused to have anything to do with the Council that the Pope was about to convoke. This Schmalkalden Alliance of Protestant imperial Estate represented a political and military power which the Emperor had to respect. Within

months, Charles faced external threats from the Turks and needed the support of the German princes. He was again compelled to postpone his attempted suppression of the Protestants and demand for negotiation between the Catholic League and the Protestant League.

3.4 Peace of Augsburg

The agreement between the two Leagues was signed in 1532. The pact granted some liberties to Lutheranism but also cautioned that Protestants could not extend Lutheranism to other territories. It affirmed the Nuremberg principle that the prince was to determine the religion in his territory, but dissenters were to be given the right to emigrate. It forewarned that if a Catholic leader turned Protestant, he must give up his position. This agreement, in some respects, was intended to preserve the Roman Catholic influence and control of the predominantly Roman Catholic Estates in Southern Germany. This pact provided a step towards religious pluralism. Incidentally, once more, political circumstance favoured Protestantism, for it continued advancing into new territories in spite of the agreement of Nuremberg.

3.5 Luther and some Setbacks in the Reformation

Not everything was rosy with the reformation. There were a number of challenges which cast some slur on Luther's reformation. Two of these will suffice

Peasant rebellion

From 1524 to 1525, thousands of peasants in Germany gathered and revolted against their lords. To be sure, that was not the first insurrection, there were not less than four earlier revolts by the peasants, but none was as widespread and distressing as this. The rebellion arose in the name of Luther and under the guise of religion. Indeed, the 12 Articles, in which they justified their demands, had scriptural references. The peasants claimed that the justice and Christian liberty that Luther preached supported their economic demands. Luther vacillated and was initially ambivalent. He blamed the princes and lords for driving the peasants to despair and entreated them to be even-handed. At the same time, he told the peasants that he deplored violence. However, when the violence got excessive, accompanied with the looting of Episcopal palaces and monasteries, Luther became less cautious. In his tract *Against the Robbing Murdering Hordes of Peasants*, Luther called on the princes to suppress the movement by stabbing, and slaying. The Christian nobility capitalised on this

encouragement to suppress the insurrection with a brutality which claimed the lives of over 10,000 peasants. This event had at least three grave consequences: First, thousands of peasants accused Luther of betrayal and most of the surviving peasants either returned to the Roman Catholic Church or joined the radical reformers, the Anabaptists. Second, some Catholic princes in Germany and elsewhere blamed the insurrection on the principles of Lutheranism. Consequently, they tried to impede the spread of Lutheranism in their territories. Third, it gave Erasmus the opportunity to criticise Luther and his doctrine of freewill. The controversy between Luther and Erasmus provoked many humanists to abandon Lutheranism.

Colloquy of Marburg

Philip of Hesse, the protestant prince wanted to unite the Protestant princes and territories in a military alliance, but he realised that they were divided into followers of Luther and Zwingli. As a result, he arranged a meeting of both sides at his Marburg Castle to attempt some kind of harmony. The meeting was attended by Protestant leaders in October 1529 to discuss 15 theological differences in Protestantism. On 14 major doctrines expressed in the Articles, the leaders expressed agreement but they disagreed on the fifteenth article which is the Eucharist. It seemed everyone apart from Luther wanted a compromise on the Eucharist. Luther wrecked the meeting when he replied that it was better for him to agree with the Catholics than Zwingli on that point. The meeting had to be called off, apparently, as a failure.

3.6 Luther's Death

Luther and later the protestant princes had appealed quite a few times for the summoning of a future Council to find a practicable resolution. Later, the Catholics also agreed but it was apparent that both parties had dissimilar dreams about such a council. While the Catholics preferred a customary medieval council held under the authority of the Pope, the Protestants wished for an open council on German's territory. Luther later gave up on it. He was convinced that, that agreement with the Catholics could not be reached, and therefore he changed his mind and called for religious peace despite existing differences of faith. The Council of Trent was finally opened in December 1545. The Protestants were either not invited or they refused to participate. In any case by then Luther had closed his mind on it. By then, Lutheran communities had been firmly established. Luther died the following year in February, 1546 and was buried in the castle church in Wittenberg.

3.7 Lutheranism after Luther

By 1555 Lutheranism had spread to much of Germany and Europe gaining dominance in Denmark, Sweden, Norway, Finland and Iceland where it also became organised into State churches. Its energies were sapped by internal conflicts in the late 16th century. Lutheranism still has worldwide membership of over 70 million. Following after Luther who established congregational hymn singing as an essential part of the Protestant service and wrote many songs, Lutheran churches have produced outstanding composers and great musicians as well as Bible scholars and theologians.

4.0 CONCLUSION

Lutheranism did not die with Luther, the Reformation spread to other European countries over the course of the 16th century. By mid-century, Lutheranism dominated northern Europe. The Reformation movement within Germany diversified almost immediately, and other reform movements arose though independently of Luther. In the 16th century, Protestant referred primarily to Lutheran and the Reformed as the two great schools of thought that arose in the Reformation. Of course, there were also the Radical Reform movements. In the next units we will examine these other reformation movements starting with the reformed church in Zurich.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Lutheran Reformation began with Luther's re-appearance at Wittenberg in March 1522.
- Luther became the leader of a religious, social and political reforming movement.
- The German Bible influenced style and ideas of later German writers.
- Luther established hymns in the church and was adopted by later Protestants.
- The Nuremberg Diet adopted a policy of tolerance towards Lutheranism.
- The Diet of Speyers withdrew the imposition of the Edict of Worms.
- The protest by sixteen Lutheran princes and fourteen free cities of Germany to the attempt to rescind the tolerance at the first Diet of Speyers gave birth to the name Protestants.
- The attempt to return to the Edict of Worms resulted into crisis.
- Turkish invasion made Charles V to call for negotiation between Catholic and Lutherans.
- The peasant revolt was a big blow to Luther and the Reformation.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss the negative impact of the Peasant Revolution on the Reformation.

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UNIT 2 HULDRYCH ZWINGLI AND THE REFORMATION IN GENEVA

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- 3.0 Main Content
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 - 3.2 Switzerland and Germany: A Comparison
 - 3.3 Zwingli's Ministry and Break with the Catholic Church
 - 3.4 Disputations
 - 3.5 Zwingli's Variance with Luther
 - 3.6 Zwingli's Writings
 - 3.7 The Death of Zwingli
 - 3.8 Zwinglianism after Zwingli's Death
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- 5.0 Summary
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1.0 INTRODUCTION

In your last unit, you studied the evolution of Lutheranism and the interplay of religion and politics in Protestant Germany. In the present unit, the pendulum of Protestantism shifts to Switzerland. Here, the reform movement which started in Zürich was led by Huldreich Zwingli (Huldrych also called: Ulrich Zwingli). Zwingli built a Christian theocracy in Zürich in which church and state joined for the service of God. Zürich was a city state and one of the famous cantons in Switzerland. The Reformation in Switzerland arose independently of that in Germany, although it was contemporaneous with it. Zwingli professed that before he became aware of Luther's teachings he had come to comparable deductions about Roman Catholicism through his study of the Bible. Zwingli's reformation was therefore not a direct consequence of Luther's protest but a parallel movement that was established with evangelical beliefs which are in some respects worlds apart from Luther's. Zwingli became apparently the only major reformer of the 16th century whose movement did not evolve into a church.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- discuss the development of Protestantism outside Germany
- identify some reasons why the Protestantism in Germany differed from Switzerland's
- discuss the events leading to Zwingli's break with the Catholic Church
- discuss Zwingli's disputations with the Roman Catholic authority of Switzerland
- write briefly on Zwingli's major writings and theological leanings
- discuss the death of Zwingli in a Catholic and Protestant war
- discuss the development of Zwinglianism after the death of Zwingli

3.0 MAIN CONTENT

3.1 Zwingli's Early Life

Zwingli was born in a small Swiss village of Wildhaus (Toggenburg) on January 1, 1484 to a free peasant who was a village magistrate. His mother, Margaret Meili, was the sister of the abbot of Fischingen in Thurgau. He had his elementary education in a school at Wesen, where his master, Heinrich Wölflin, inspired in him an enthusiasm for the classics and a love of music. The Dominicans were interested in his musical gifts and almost enticed him to enter a convent. But his father and uncle dissuaded him. He then proceeded to the universities of Vienna (1498-1502) and Basle (1502-1506) He received the degree of master of the liberal arts and later became a priest.

3.2 Switzerland and Germany: A Comparison

As you will soon discover, Zwingli and Luther had intimate encounter with each other in Germany but their reform movements had distinctive roots, flourished in different political climates and each fed into the other in the vital decade of the 1520s. The differences partly stem from some basic differences between Switzerland and Germany.

Unlike the Reformation in Germany, the one in Zürich started progressively, relatively peacefully, and under civic authorities. Whereas Germany was the land of the Holy Roman Empire whose polity was dominated by an emperor and by princes, Switzerland was a confederation

of largely self-governing cantons, often dominated by a city whose magistrates were used to taking decisions independently from other cities or cantons. They had achieved their independence from the Empire in 1495. The confederation was a loose one that had to cope with a wide variety of languages (which was not the case in Germany). Northern and eastern Switzerland (where the majority of its population lived) spoke a Swiss-German dialect. The French-speaking part was confined to the west in the cantons of Fribourg and Bern. The Swiss Romansh language was spoken in the Grisons, and some Italian too in the southern cantons.

3.3 Zwingli's Ministry and Break with the Catholic Church

Zwingli was ordained to the priesthood and worked at Glarus (1506-1516). From 1516-1518 he served as chaplain with the Swiss Army in Einsiedeln. Swiss confederation had mercenary contingents and on two occasions he followed them on Italian campaigns. During this period he became irritated when he saw his parishioners looting the conquered regions and on another occasion he perceived desperate condition of those defeated. He concluded that mercenary service destroyed the moral fibre of a society. He preached openly against mercenary service and his stance provoked hostility against his ministry. While serving as chaplain he used his leisure time to read extensively the teachings of the Early Church Fathers and the biblical languages and became proficient in Greek. It was noticed that he was also sympathetic toward the Renaissance movement and valued his correspondence and personal encounter with Erasmus. Zwingli dated his evangelical understanding of the Scriptures from the period of transition to Einsiedeln. Henceforth, like Martin Luther, Zwingli accepted the supreme authority of the Scriptures, but he applied it more rigorously and comprehensively to all doctrines and practices.

Zwingli's own evangelical notions began to crystallise in 1518 when a colleague of Tetzl, Bernadin Samson, sold indulgences in Switzerland, Zwingli raised a protest, but apparently, he was not as bold as Luther, nor was Samson as boisterous as Tetzl, so there was not such a violent clash in Switzerland as there was in Germany. In fact, his witty castigation of the abuse was not disapproved by the Catholic authorities. Rather, and in spite of opposition from some quarters, papacy allowed him to take the position of eutpriester (stipendiary priest) at Great Minster (the Chief Church) in Zürich. The post gave him great scope for preaching and his work as a reformer began in earnest from here. He commenced a series of expositions of the New Testament enlivened by topical application. In 1520 he secured permission from the city's governing council to preach the "true divine scriptures". Henceforth, he began expressing his views more openly in

sermons opposing dogma, council and papacy. During Lent, specifically Ash Wednesday, 12 March, 1522 some of Zwingli's parishioners were discovered to be eating sausages. The suffragan bishop of Constance criticised this act which implicated Zwingli. Zwingli countered this action by preaching against fasting and clerical celibacy. He was rebuked and his views challenged by the Bishop of Constance. Zwingli flouted the dictates of the bishop by marrying a widow, Anna Reinhard, although this was not made public until April 2, 1524. His act of defiance and further critical sermons on church practices caused much anxiety in Zurich. For that reason, Zwingli persuaded the Council of Government to straighten out the issues at stake between him and the bishop by having them debated at a formal disputation.

3.4 Disputations

First Disputation with the Vicar General of Constance

The first Zurich Disputation was held on January 28, 1523. In preparation for a disputation with the vicar general of Constance, Zwingli published his challenging 67 Artikel (Theses or Conclusions). The debate was public and was heard by a crowded audience, including the Mayor and council of the city in the town hall of Zürich. The Vicar General who represented the bishop claimed that the antiquity of the custom of fasting during lent was in itself plain proof that it was inspired and required by the Holy Spirit. In his own presentation he stated that the Word of God should be the sole norm of faith and that God does not acclaim doctrines that do not originate from Him. Secondly, those human beings are justified only by faith. From these premises he proceeded to attack fasting, the vow of celibacy required of priests, the reverence to images and the adoration of saints in churches as ecclesiastically imposed obligation. He concluded that Christians owed obedience to their secular government unless it acted contrary to the word of God. After the presentations the city council declared itself firmly in favour of Zwingli's preaching and teaching. The council gave him the right to initiate the reforms and the influence in the city became phenomenal. Consequently, His main contentions were adopted by most priests in the district and, in consequence, the celibacy of clergy came to be flouted, liturgical reform was begun, and a plan for major reform was drafted. A key part of this program was the reconstitution of the cathedral school as both a grammar school and a theological seminary to train Reformed pastors.

The second disputation

The question of ornaments and images in churches provoked a second disputation in October. Once more, Zwingli and his most intimate friend and fellow Reformer Leo Jud carried the day. Accordingly, between 1524 and 1525 steps were taken to effect the reformation directed by Zwingli. Unlike Luther, Zwingli wished to preserve in the church service no more than the paraphernalia which were authorised by the Bible. The reformation therefore required the removal of pictures, statues, crucifixes, candles and the suppression of the use of organs. Because of the proposal for the replacement of the mass by a simple Communion service, simple tables were used instead of altars. Soon, the Mass was replaced with an evangelical communion service that Zwingli claimed was closer to the model of Christ's Last Supper. These were followed with the dissolution of religious houses by the city council. Zwingli fostered the movement not only by his preaching and influence on the council but also by his various writings, such as, *On Education*, *On Baptism*, *On the Lord's Supper*, and especially the comprehensive *Commentary on True and False Religion* (1525). The reorganisations, were followed up with the preparation of a native version of the Bible (the *Zürcher Bibel*) which appeared in 1529.

Disputation in Bern

In January 6, 1528, Zwingli attended and assisted his fellow Swiss Reformer Heinrich Bullinger in a disputation which took place at Bern (1528). That city in agreement with Zwingli formally introduced the principles of the Reformation along that of Zurich's.

3.5 Zwingli's Variance with Luther

There were two major areas where Zwingli's disagreements with Luther could not be resolved. The first was in their attitudes to the Bible. Zwingli stressed out the point that scripture is the blueprint for church life. Consequently, for him whatever is not explicitly permitted in the Bible is forbidden. Luther on the other hand retained whatever did not contradict the Bible. The two positions are markedly different. Zwingli's position is more radical. This explains why whereas, Luther condoned priests in robes and allowed some rituals in worship, Zwingli disallowed them. The same stance informed their views on music in worship. Whereas Luther composed beautiful hymns, gave music a pride of place in his theology and integrated it into the conception and praxis of Reformed worship, Zwingli condemned the use of organ as well as the violin, which he played expertly referring to them as human innovations which should be done away with.

The second and the more fundamental issue that drove Zwingli and Luther apart was their understanding of the Eucharist. In the Roman Catholic background from which both of them came it was an established belief that the elements of bread and wine in the Mass were miraculously changed into the very body and blood of Christ (the “real presence”) at the moment when the priest uttered the words of consecration. The medieval theologians refer to the process of change as *transubstantio* (“transubstantiation”). By this, they meant that the bread and the wine were transformed into the substance of the body and blood of Christ, though the superficial properties—what you could see, touch, or taste were unchanged. Luther rejected transubstantiation as a means to explain the process of change but he was prepared to accept the notion of a “real presence.” Zwingli, however, went much further than Luther. He refused to accept that the body and blood of Christ could in any way be connected with the material objects of the bread and the wine. For him, any such suggestion of ‘real presence’ was superstitious and idolatrous. The rejection of the “real presence” led to supporters of Zwingli being often described by their contemporaries as “sacramentarian”. The two views made the Philip of Hesse, in his efforts to unite the Protestants, to bring Luther and Zwingli to meet face to face at the famous colloquy of Marburg in October 1529. There, they agreed about much, but they failed to agree over the key theological question of the Eucharist.

3.6 Zwingli’s Writings

Most of the latter and theological writings of Zwingli were apologetic (a defence of his opinion) because as a reformer Calvin had to contend with three-pronged opponents. First, he had to confute the Catholics’ understanding of ecclesiastical authority and their religious praxis (established practices). Second, he had to challenge the Anabaptists’ observance and insistence on adult baptism and their understanding of the relationship between church and state. Third, to a less degree, he had to state why he and Luther disagree on observance of the Lord’s Supper. His most dogmatic and outstanding writings include: *Auslegen und Grunde der Schlussreden* (1523) in which he sets out and justifies the 67 theses he had composed for the First Zurich Disputation and *De vera et falsa religione commentaries* (1525) which presents the foundations of his theology.

3.7 The Death of Zwingli

Within Switzerland, the tensions created by Zürich’s reformation threatened the Swiss confederation. As opposition intensified against the reformation, in 1529 the Protestant cantons of Basle, Bern and, Zürich formed the

Christliche Burgrecht (“Christian Civic Union” or League). The Catholic cantons responded with a confederation of their own which was backed by Duke Ferdinand of Austria. The two camps raised forces and in the ensuing battle, Zwingli, who was only 47 years of age then, died in the skirmish at Kappel (October 31, 1531) In that battle his Zürich canton was defeated. A couple of months later, a peace agreement were reached at Kappel. It was agreed that each canton should make its own choice in matters of religion. Thenceforth, the Inner Swiss cantons (Luzern, and the forest cantons of Zug, Schwyz, Uri, and Unterwalden) rejected the reformation. The outer cantons, Zurich and important centres like Basle and Bern declared to pursue their Protestantism without causing the collapse of the confederation.

3.8 Zwinglianism after Zwingli’s

The concept of Zwinglianism was coined by opponents. For example Luther applied the term Zwinglians in 1528 to those who tended take a symbolic view of the Lords Supper. During Zwingli’s life time Zwinglianism spread rapidly through the northern Swiss cities and cantons and to the Southern Germany. Unlike Luther Zwingli had no ruler to support him and so he used political and diplomatic means to spread and secure his evangelical doctrines. After his death there was a serious setback to the reformation in Zurich The movement remained basically limited to the four municipal states of Zurich, Berne, Basle and Schffhausen.

4.0 CONCLUSION

Evidently, Zwingli never achieved the same impact as Luther and Calvin (the great reformer to whom we will turn later). There are obvious reasons for this. First, he died rather too early for his plans to come to fruition. But more importantly, Zwingli lacked the creativity of Luther and the systematic approach of Calvin. Finally, radical reformation clashed with Zwinglianism within the same organisation. Zwingli was shocked to see some of his followers taking his own ideas furthest away than he could contain. Who are the dissenters within Zwinglianism and why did they disagree with Zwingli and other reformers? The next unit will attempt to provide answers to these questions.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The differences in German and Switzerland reformations were due to the basic socio-political difference between Germany and Switzerland.
- Zwingli was sympathetic to the Renaissance.
- Zwingli's reformation started with the sales of indulgences by Bernadin Samson.
- Zwingli's elevation to the position of eutpriester gave him the opportunity of preaching and teaching.

- He called for disputations with the representative of the Catholic Church on various issues.
- The first disputation with the Vicar General of Constance was held in January 28, 1523.
- In this disputation, he attacked fasting, celibacy, reverence to images and adoration of saints.
- After this the debate the City Council declared in support of Zwingli and gave him the permission to initiate reforms.
- The questions of ornaments and images led to the second disputation in October 1523.
- The third disputation took place in Bern in January 6, 1528.
- In terms of attitude, Zwingli was more radical in his approach to the reforms and the Bible.
- Thus, Zwingli rejected anything not taught in the Bible and differs in the understanding of the Eucharist.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss the differences in the reformation as initiated by Luther and Zwingli.

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UNIT 3 THE RADICAL REFORMERS: THE ANABAPTISTS

CONTENTS

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1.0 INTRODUCTION

A few years after Luther set off the reformation, Protestantism began to take diverse forms. As we observed in previous chapters, Luther desired to cleanse Christianity from all that were opposed to the Scriptures. Zwingli went further by advocating that anything which did not have scriptural foundation must not be believed or practiced. Now, from the group surrounding Zwingli emerged those more radical than himself. Zwingli was horrified to see his followers taking his reform far off. This Radical Reformers became the so-called left wing of the Reformation. They insisted that the principles of scriptural authority have not been applied fully without compromise by the classical Protestantism. The radical reformers said of Zwingli that he professed positive response to the application of sola *scriptura* yet he held on to a number of practices including infant baptism, close link between church and state and participation of Christians in warfare - which were not approved by Scripture. They claimed therefore that they had the divine mandate to restore the practices of the church of the Apostles. They refused to accept what they considered violation of biblical teachings on baptism and the unwarranted compromise between church and state in magisterial Protestantism where Council of Government had the last word even on religious matters. Their dissent with Zwingli over the issue of infant baptism earned them the nickname “Anabaptists” on the grounds that they rebaptised adults who had been baptised as children. The Anabaptists, of course, denied that they were rebaptisers, for they repudiated their own infant Baptism as a blasphemous formality. They considered the public confession of sin and faith, sealed by adult Baptism,

as the only proper Baptism. The group soon grew into religious sects that arose in many parts of Europe, particularly in Switzerland, Germany and the Netherlands during the Reformation. Zwingli, Luther, and their followers often used the name “Anabaptist” as a scornful designation for any radical or unorthodox Protestant sect. Heinrich Bullinger described radical reformation as a many headed monster reared up against the true reformation whose principle was demonic.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- discuss the evolution of Anabaptism in Europe
- identify the variance between the radical and classical reformation
- identify and discuss the basic principles of Anabaptism
- write briefly on some leaders and the major Anabaptist groups
- write on the relationship between Anabaptists and the Baptist Denomination

3.0 MAIN CONTENT

3.1 The Evolution of Anabaptism

Anabaptism is the most prominent movement of the radical Protestant Reformation. The Anabaptist movement originated in Zurich. It was led by a group of young intellectuals who rebelled against Zwingli's apparent subservience to the magistrates. They were disappointed that the ‘magisterial reformation,’ as they called it, could not proceed swiftly with a complete reform of the church. The German and Swiss reformers are referred to as ‘magisterial’ because they carried out their reforms in cooperation with the magistrates. On January 21, 1525 George Blaurock, a former priest asked one of the leaders of the group called “the brethren” Konrad Grebel to baptise him. Many adult baptisms continued at Zollikon, outside Zürich, and soon a mass movement was in progress. In the early 1520s, apart from the Zurich-born Konrad Grebel, there were several religious leaders in Switzerland, Germany, and Austria. Among them were the Bavarian Hans Denck, and the German Balthasar Hubmaier. Somewhat younger than Zwingli and Luther, they supported the peasants uprising. Because they rejected the hierarchy of the Church and the authority of civil bodies in religious matters, they were accused of sedition and heresy, persecuted, and often martyred.

3.2 Leaders and Anabaptist Groups

Anabaptist congregations were radically decentralised. It is claimed that there were over twenty groups within the first two decades of the Reformation. Thereafter, more groups appeared in Europe under different names. Anabaptism was therefore a heterogeneous society with diverse emphases as dictated by the circumstances of the leaders. A brief history of some of the leaders illustrates the situation:

Bodenstein (1486-1541)

He was one of the fathers of Anabaptism because he embodied radical attitudes advocating for more religious and social changes than that traditionally supported by Luther's revolution. He, like Luther, taught at the University of Wittenberg. He turned an egalitarian intellectual; cast aside his doctoral degrees, wore plain clothing, tried to become a peasant and preferred to be called "brother". In 1521 when Lutheranism was beginning, Bodenstein celebrated the first publicly Protestant Communion on Christmas 1521 in a distinct way: (1) without vestment, (2) without fixed prayer of Eucharistic consecration, (3) without elevation of the elements, (4) service was conducted not in Latin but in German vernacular, (5) Lay communicants took bread in their hands and shared in the wine. In his reformation that followed, he encouraged participation in common worship, introduced congregational singing of the Psalms in the vernacular and restored foot washing after communion. He did not resort to rebaptism but abolished infant baptism. He encouraged a total break with sacramentalism. He provided the biblical and theological groundings for many features of sixteenth century radicalism in the Reformation.

Thomas Müntzer (1490 - 1525)

He was a leading German radical Reformer during the Protestant Reformation. He was among those (sometimes called "spirituals") who emphasised that the Anabaptists were living at the end of all ages. Although he began his religious revolt by following Luther's theological doctrines, he soon went his own way. He believed that the common people, because of their lack of property and their unspoiled ignorance, would disclose the will of God and rule the world. He became the leader of the abortive Peasants' Revolt in Thuringia in 1524–25. Marxists in the 20th century viewed him as a precursor in the struggle for a classless society. He was executed after leading the revolt of 1525.

Balthasar Hubmaier (1485 -1528)

Balthasar Hubmaier was one of the foremost leaders of the Anabaptists, who advocated adult baptism in Nicholsburg, Moravia. He was a scholar and a cathedral preacher at Regensburg in 1516. From 1521 when he arrived in Switzerland, he became a leader of the fledgling Anabaptists. Hubmaier was especially influential through his writings and represented the more moderate strain of the movement, in contrast to the millenarian gang of Thomas Müntzer. He stressed the community of goods modelled on the primitive church in Jerusalem. Constantly hunted by imperial authorities, Hubmaier was ultimately captured and burned at the stake as a heretic at Vienna. Under the leadership of Jakob Hutter, the growing communistic colonies assumed his name. The Hutterite survived and are now primarily located in the western United States and Canada.

Melchior Hofmann

Melchior Hofmann was the Anabaptist apostle in the Netherlands, where he developed a very large following. He taught that the world would soon end and that the new age would begin in Strasbourg, where he was imprisoned in 1533 and died around 1543. He rebaptised a Dutchman Jan Mathijs who succeeded him. Some of Hofmann's followers came under the influence of the Jan Mathijs and of John of Leiden who attracted many refugees to settle in 1534 in Münster, Westphalia, where they gained control of the city and established a communistic theocracy.

Jan Mathijs

He was more radical than his mentor Hofmann. Unlike other Anabaptist leaders who supported pacificism, in 1534, he overthrew the government of German city of Munster and forced out the Bishop of Munster. He proclaimed the “kingdom of a thousand years” and forced the whole population to undergo baptism. He opened up the city to thousands of Anabaptists who flocked there from across Europe. They held goods in common ownership and burnt all books except the Bible. The community introduced death penalty for adultery but allowed polygamy. Mathijs led the way with 15 wives. He was killed when the city was sieged with troops raised by German princes with the support of the Bishop of Munster. Jan Beukels (later called King John of Leiden) succeeded Mathijs and crowned himself the ruler of ‘New Zion’ in Munster. In 1535 Münster was captured, and in 1536, the Anabaptists' “king” was executed with two of his accomplices. After Munster, Menno Simons emerged as the leader of original pacifist Anabaptist.

Menno Simonsz (Simons) (1496-1561)

He was a Dutch and ordained Roman Catholic priest in 1524. Doubts about transubstantiation, infant baptism, and other Church dogmas led him to leave the Roman Catholic Church. Although he opposed the revolutionary Anabaptists who led an unsuccessful uprising at Münster in 1535, his efforts to help some of those who were escaping put him in danger of arrest, and he went into hiding for awhile. In his view, military service and killing were unlawful and he frowned at political office holders who claimed that they were Christians. Late in 1536 or early 1537, he received believer's baptism, and was called to leadership by the peaceful wing of Dutch Anabaptism. In 1537 he became an Anabaptist preacher and a missionary, carrying the new faith to other parts of South Holland, and Germany. Menno adhered fundamentally to orthodox beliefs but rejected those that were not mentioned in the New Testament. He baptised only those who asserted their faith in Christ and also taught that prayer should be said in silence. He found time for extensive writing and established a printing press to circulate Anabaptist writings. His followers formed the Protestant sect called Mennonites. The Mennonites were among the first to espouse the principle of separation of church and state and to condemn slavery. They have traditionally obeyed the civil laws, but many refuse to bear arms or to support violence in any form. The more conservative Mennonite groups are distinguished by plain living and simplicity of dress.

Joris David

He was a painter and a member of the Anabaptist movement who founded the Davidists, or Jorists movement. He settled in Delft (now in The Netherlands) in 1524 where he was soon swept into controversies of the Reformation and engaged in outspoken attacks against the Roman Catholic Church. Joris later presented himself as a prophet, basing his claim on mystical visions that he was the "third David." after David the king and Christ the son of David. In 1543 Joris, accompanied by some of his followers, fled to Basel, where he took the name Jan van Brugge (John of Bruges). After his death controversy arose in his sect between those who wished to dissolve the movement in the wake of his abdication and those who persisted in their belief that he was the third David. In 1559, three years after his death he was tried and condemned posthumously as a heretic. His body was then exhumed and burned at the stake. Repeated heresy trials of his followers caused the sect to die out by the end of the century.

3.3 Anabaptist Distinctiveness

The Anabaptists shared with classical Pentecostalism basic tenets like justification by faith, the authority of the Scriptures, and the priesthood of the believers. Like Lutherans and Calvinists, the Anabaptists believed in the paramount importance of personal faith in God, as opposed to ritualism, and to the right of independent personal judgment. In addition to these, they have other distinctive beliefs and practices, including:

Believers' baptism

The Anabaptists insist on baptism of believers by immersion only and a rejection of infant baptism. They hold that the act should be carried out when the individual is of sufficient age to make a conscious profession of faith and commitment to God.

Opposition to state churches

They held that the church, which should be the community of the redeemed, must be separated from the state. They countered the magisterial Protestant society where there was little disengagement of the two realms. Besides, most of the early leaders of the group were opposed to the use of the sword by Christians in the maintenance of social order and even in the conduct of a just war.

The authentic church

They maintained that the true Church is composed only of regenerated or converted individuals, that is, people who have had a personal experience of the Christian religion. Individuals join voluntarily following repentance for sin and affirmation of faith in Jesus Christ as Saviour and Lord. This is in contrast to a state Church, in which all who are born within a given geographical territory and receive the sacraments including infants automatically become members.

The religion of the commoners

Anabaptism appealed most strongly to the poor and to uneducated peasants and artisans. It has been described as the religion of the commoners. Only about two percent were of aristocratic birth or had higher education. The majority were peasants.

Missionary movement

The vehemence and intransigence of the Anabaptist leaders and the revolutionary implications of their teaching led to their expulsion from one city after another. This simply increased the momentum of an essentially missionary movement.

Stress on egalitarianism

Some Anabaptists wished to establish communal and egalitarian Christian communities and opposed participation in civil government. This is one of the reasons why the Anabaptists in Europe were widely persecuted by the aristocracy and the magisterial Reformers.

Fundamentalism

In sharp contrast to the classical Pentecostalism they disparaged humanists learning and cleaved to primitive and scriptural eschatology.

Creeds

Confessional documents had little significance for most of the radical groups. They were opposed to formal creeds and confessions for fear of stifling the workings of the Holy Spirit or compromising their position on the sole authority of the Bible or, in theologically liberal circles, endangering freedom of thought and conscience.

3.4 Baptists and Anabaptists

One of the interesting points of significance to curious minds concerns the relationship between Anabaptist and the Baptist denomination. Doctrinally; the Baptists uphold some of the religious convictions of the Anabaptists. Organisationally, there is no established connection between the two groups. Historically, Baptist as a denomination originated in the early 17th century in Holland and England, with John Smyth and Thomas Helwys, English separatists from the Anglican Church, as leaders. Smyth and Helwys, founded the first Baptist church, on Dutch soil, at Amsterdam in 1609. Smyth eventually joined the Mennonites while Helwys returned to England, where, in 1611/12, he led a small group of Christians to establish the first Baptist church on English soil, at Spitalsfield, near London.

Doctrinal connections

Like the Anabaptists, the Baptists emphasise believer's baptism (practised by immersion rather than by sprinkling or affusion) which implies sufficient maturity to make a religious decision. Baptists also believe in the autonomy of the local church, which is the key unit in Baptist polity. The local church ordains and calls its own clergy and theoretically may dismiss its own clergy. No power-ecclesiastical or secular may dictate to a local Baptist congregation. Voluntarily, however, most Baptist churches unite with other Baptist churches in associations, state conventions, national denominations, and the Baptist World Alliance for the purposes of fellowship, mutual assistance, and the support of common educational, evangelistic, and missionary goals. They also emphasise the separation of church and society and religious liberty. Early in the 17th century, as advocates of such religious liberty, the Baptists led in the founding (in what is now Rhode Island) of the first civil government in the world to be based on a separation of church and state. Unlike the Anabaptists, although Baptists have opposed an official tie between the state and any religious organisation, nevertheless they feel a responsibility to exert moral and spiritual influence on the state.

Baptist denomination today

From its establishment at Spitalfields, near London early in the seventeenth century, the Baptist denomination grew tremendously in membership to number more than 1 million members in Europe. It was in America, however, that Baptists experienced their greatest growth. Roger Williams, an English Puritan clergyman, founded the first Baptist church in America at Providence, Rhode Island, in 1639. The denomination at first grew slowly, but Baptist growth accelerated in the 18th century largely as a result of the movement known as the Great Awakening. In the midst of their growth, the Baptists had a strong appeal for members of the black community. Today, majority of the Baptists are located in the United States, where they make up between one-third and one-half of the Protestant population. Other countries of Baptist strength in ascending order of total membership are: Nigeria, Romania, Canada, United Kingdom, Democratic Republic of the Congo, Myanmar (Burma), Brazil, Ghana and India among others.

4.0 CONCLUSION

One of the reasons why Zwingli never achieved the same impact as Luther was because radical reformation clashed with Zwinglianism within the same organisation. On the other hand, because the Anabaptists refused generally to participate in secular government, they were fiercely

persecuted as a danger to Church and Society. By the twentieth century, perhaps only the Mennonites are the identifiable Anabaptist group in the society. Another form of Protestantism which came on the heels of Anabaptism is Calvinism. This new movement dissociated themselves from Anabaptists and had a form of reformation which was well defined from earlier reform movements. To this group we will turn in the next unit

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Anabaptism is the most prominent movement of the radical Protestant Reformation.
- It originated in Zurich.
- It was led by young men who opposed Zwingli's subservience to the magistrates.
- They rejected church hierarchy and the authority of civil bodies in religious matters and were often persecuted.
- It was a heterogeneous society with diverse emphases.
- Bodenstein celebrated the first public Protestant communion in Christmas 1521.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss the distinctiveness of the Anabaptist movement.

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UNIT 4 CALVIN AND THE REFORMATION IN GENEVA

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 - 3.9 Importance of Calvin and Geneva
 - 3.10 Death of John Calvin
- 4.0 Conclusion
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1.0 INTRODUCTION

Another form of Protestantism is Calvinism which is named after John Calvin, a Reformer of French origin, who settled in a Swiss city called Geneva. Calvin was the leading figure of the second period of the Reformation after Luther and Zwingli. Calvin intended to cut a clear path for a reformed church which perceptibly departs from Roman Catholicism, dissociated from Anabaptists and well defined from earlier reform movements. He has been described as an organising genius because of the way he made Geneva to become one of the most prominent centres of the Reformation. Unlike Luther, whose reforms were backed by rulers hoping to gain greater political independence, Calvin was supported by the new mercantile class, which needed political and administrative changes for the purposes of its own expansion. Calvin was aware of the works of Luther and Zwingli but he cut a clear path for a reformed church which rests largely upon his theology and quite unique to the situation in Geneva. He exercised so wide and enduring influence on Geneva and beyond that as an historical force; it has greatly affected European and North American culture in the social, political, scientific and artistic spheres.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- write briefly on Calvin's early life and ministry
- enumerate what led to Calvin's flight from France and why he found refuge in Basle
- discuss events leading to his settlement in Geneva
- write on the inauguration of the Reformation in Geneva
- discuss the opposition and setbacks to Calvin's reformation
- discuss the importance of Geneva in Church and world history
- discuss Calvinism after the demise of Calvin.

3.0 MAIN CONTENT

3.1 Early Life and Education

John Calvin was born on July 10, 1509, at Noyon in France. Calvin distinguished himself at school, and when he was twelve years of age his father, who wielded much influence with the ecclesiastical administration, secured for him an appointment as clerk to the chaplaincy in Noyon Cathedral. He received the Roman Catholic tonsure (shaving of the hair for priests and monks) and started preparing for the priesthood. This appointment gave him a rare opportunity to receive some benefices. He eventually gave up on the priesthood; it would seem, on the advice of his father. Consequently, the young Calvin went to the University of Paris but subsequently moved to the more humanist University of Orleans where he studied civil law. He devoted himself again to the study of religion and became a committed Catholic humanist.

3.2 Calvin's Ministry

Calvinists maintain that of all reformers none has conferred greater benefits upon the Church of God than John Calvin, for none of them dug so deeply into the Scriptures by prayerful study, or brought so much fine gold of truth from the mine of God's Word as he did. Be that as it may, Calvin had a conversion experience when he was in his mid-twenties which made him to be increasingly associated with Protestant movement. That 'radical change' which he said took place within him provoked him, around August 1533, to return to his native town, Noyon, where he surrendered his ecclesiastical benefices. This is because he regarded his enjoyment of them as incompatible with his severance with Rome. Calvin felt that reform

should start with conversion because as he expressed: “The whole life of man is a ruinous labyrinth of wanderings until he has been converted to Christ.” He maintained that only a complete reformation one that embraced both society and Church would eliminate the “pollution” that was corroding the pillars of the Christian religion. Apparently, his conversion to Protestantism and crusade for reforms forced him to flee France. He found refuge in Basle, where in 1536 he published his doctrinal synthesis, the *Institutes of the Christian Religion*, which in successive editions became the manual of Protestant theology.

3.3 Calvin’s Visit to Geneva

After spending a little more than a year in Basle, Calvin planned to visit the French Protestants exiled in Strasbourg. But the town was practically inaccessible because of the Franco-German war. He had to make a stretched detour to the south and intended to spend a night in Geneva. When Calvin’s fellow country-man, William Farel, got wind of Calvin’s stopover he invited Calvin to stay and help reform that city which had turned Protestant. Calvin remained there for the rest of his life except for the years 1538-41 when he escaped from Geneva, and retreated to Strasbourg where he served as pastor to the French refugee congregation.

3.4 Inauguration of Reformation in Geneva

In 1536 Calvin had a concrete opportunity to realise his vision which was unrealisable in France. Geneva became the city-state where Calvin attempted to put his thorough reformation into practice. The city of Geneva, at that point in time, was going through a revolution. The city had overthrown its traditional political overlord, the Duke of the neighbouring Savoy and the ecclesiastical authorities under the bishop of Geneva, The Protestant city of Bern, Geneva's ally in the struggle for independence, was the source of Protestant preachers who evangelised Geneva. One of such spiritual leaders was Farel, a reformer, who unable himself to contain the violence he had helped to unleash, laid hold of Calvin. The city was threatened by civil war between the supporters of the new Protestant ally and protector, Bern, and those of its old political and religious overlords. Calvin began his career as a reformer with the status of a Reader in Holy Scriptures to the church in Geneva. He was soon commissioned to preach and take part in ecclesiastical organisation. By January 1537 the series of Articles he submitted were accepted as the foundation for the new ecclesiastical organisation. Calvin stamped his authority on Geneva and upon the wider Protestant movement as well. Within two years of his arrival some powerful factions in the City Council Government opposed to

Calvin's rigorous reformation forced him to leave the city. Farel also left Geneva with his friend.

3.5 Retreat in Strasbourg

While in exile at Strasbourg, Calvin became the pastor to a French speaking congregation. He developed a close friendship and benefited much in his association with Martin Bucer. His pastorate in Strasbourg became a definite stage in his life. He saw this opportunity as God-given one to return to academics. In addition to his pastoral activities he participated in great conferences which sharpened his thinking on the relation between Church and State. While in Strasbourg he married a widow, Idelette de Bure and was prepared to settle down with a family. Within two years he was better equipped for the task waiting for him on his return to Geneva. By 1540, the City Council Government noticed that Geneva had not fared well in the absence of Calvin. In October an official delegation was set on the road to Strasbourg to solicit the return of Calvin. He returned to the city with great reluctance. He made one of the implied conditions of his return the institution of the authority of the Church in the city independent of (but coterminous with) the magistrates. Henceforth, Calvin directed the church and the life of the city to become what John Knox considered "the most godly since the days of the Apostles.

3.6 Continuation of Reforms in Geneva

When Calvin returned to Geneva from Strasbourg, the City Council accepted his constitution for the Genevan Church called Ecclesiastical Ordinances of November of 1541. The Genevan pattern of Church government provided for four orders: Pastors who had overall care of congregations (there were no bishops and so each pastor shared equal authority) ; elders supervised and administered discipline; deacons were in charge of charity; while teachers gave instructions in church and in schools.

Arrangement for Appointment of Ministers

He laid down the arrangements for the appointment of the ministers insisting that the clergy must be appointed by the clergy. He refused to concede the annexation of the church to the magistracy. He insisted that the Church and State are autonomous bodies. The church must explain revelation and exercise spiritual influence. The state on the other hand must deal with secular matters and the protection of the church.

Consistory

At the heart of the administration of the Genevan Church was the *consistoire* (French, “consistory”) Calvin gradually surrounded himself with like-thinking pastors and shaped the consistory around elders who shared his uncompromising views. The consistory court at Geneva had the duty to investigate, to admonish and, if necessary, to exclude temporarily from communion or to excommunicate. Alehouses and theatre halls were closed. Various “immoralities” such as dancing sexual offences, gambling, blasphemy, and swearing, were banned.

3.7 His Teachings

Calvin agreed with Luther on justification by faith and taught that the Bible was the sole authority in religious matters. In developing his theology and applying it to conditions in Geneva, Calvin introduced new emphasis.

Central to his theological system was his conception of absolute authority of God as eternal lawgiver and judge and man as helpless and worthless because of sin.

The doctrine of predestination is derived from the above premises. Calvin has been misunderstood to have suggested that the leading principle of his teaching is predestination. His emphasis on predestination was to buttress the absolute authority of God and that the salvation of human beings from the foundation to the closing stages is the work of God’s unearned grace. The doctrine did not however lead to fatalism. Calvinists who believed in Christ’s redemptive work also believed that God had elected them and this must be demonstrated in their lives and work.

On the sacrament of the Lord's Supper, Like Lutherans, Calvin believed in the real presence of Christ in the Lord’s Supper, but taught however that the presence must be understood as spiritual. That means, such presence is not merely symbolic as Zwingli taught. This ‘spiritual’ emphasis enabled him and Heinrich Bullinger, Zwingli’s successor to formulate a doctrinal statement on the Lord’s Supper that both could accept and that ultimately led to the union of Calvinists and Zwinglians after 1580.

Calvin likewise took a middle view on music and art. We have the Reformation to thank for the recovery of everyday language for the worship of God, worship in which the whole congregation could join. For many centuries previously, hymns and Psalms were sung only in Latin by the clergy and specialist choirs. Both Luther and Calvin encouraged congregation singing in the vernacular, but Calvin held to the narrow view

that the inspired words of Holy Scriptures alone was suitable for the worship of God, and cannot be bettered. As a result the “Geneva Psalter” came into being, a collection of versified psalms (known as “metrical psalms”) set to tune, some of which are still widely used and loved well beyond the boundaries of Switzerland. Calvin intended the psalms to be the people’s main contribution to worship, especially of adoration, thanksgiving and praises. Calvin unlike Luther was neither a composer nor a poet but he was fortunate to have the assistance of others who did have those talents.

Calvin rejected the images of saints and the crucifix (that is, the body of Christ upon the cross) but allowed a plain cross.

Calvin taught that “the Church reformed is the kingdom of God and service to the Kingdom did not require a particular vocation. Any worthy occupation is a divine calling demanding unremitting zeal. The emphasis on the citizens as the elect with eschatological aspirations helped to transform Geneva into a disciplined community of the elect.

3.8 Opposition and Setbacks

Most times, Calvin worked and survived in hostile conditions. In spite of this a number of criticisms have been raised against his system of administration. Most historians, even those favourable to Calvin have bitterly reproached him for his dictatorial and unforgiving spirit. He has been criticised for his unconsidered action in submitting to the barbarous elimination of his enemy Michael Servetus. Servetus was accused of denying the Trinity and condemning infant baptism. He was burnt for heresy in Geneva. In January 1546 when a member of the Little Council, Ameaux insulted Calvin, he was not forgiven until the man was humiliated beyond words. Also, a pastor who dared criticise Calvin was immediately unfrocked and was refused readmission. He expelled and excommunicated Sebastian Castello for interpreting the Song of Solomon as a poem of erotic love.

Calvin’s consistory engaged in excesses in its moralising activities. For, example there was an attack on personal names that were most common in Germany, under the pretext that they were not biblical. The policy was so unpopular it had to be postponed within a short time of implementation. The inquisitorial methods and the use of ecclesiastical police were most times rather too intimidating. The lives of the mass of the citizens were regulated at every point. There were many of laws regulating their eating and drinking, their buying and selling, their dresses and their morals.

3.9 Importance of Calvin and Geneva

Calvin never held any political office and was always answerable to the City Council (who frequently opposed him) Nevertheless, his ideas had an enormous impact on the political life of Geneva and contributed immensely to the vast improvement of the city's educational facilities and public welfare.

By the middle of the 16th century, John Calvin was the dominant figure of the Protestant Reformation. After Luther's death in 1546, many looked to Calvin for guidance and instruction. There is no doubt that, in Calvin's time and for many years afterwards, Geneva produced scores, if not hundreds, of highly educated men, who were influenced by him. Calvinism is still one of the most potent and significant intellectual movements in human history.

Calvin turned Geneva into a centre of an international movement which came to bear his name. The geographical position of Geneva and the growth of the reformed movement in most parts of Europe caused the city and its leaders to be regarded as the rallying point.

Calvin's church became a magnet for immigrants and religious refugees. Young men often went to Geneva to get prepared for the work of the ministry of the gospel in Central and Western Europe. It became an incubating centre where scholars and reformers were hatched and sent to other states. This was especially the case with those who fled from persecution. It was said that Geneva became a haven of refuge to Protestants whose lives were endangered. Its gates were ever open to provide fugitives with security. Interestingly, one of such person was John Knox of Scotland.

In Basle, Calvin brought out the first edition of his *Institutes of the Christian Religion* in 1536. This became the first extensive, systematic, theological treatise of the new reform movement. Calvin was able to experiment with his idea of a disciplined community of the elect. Under Calvin's forceful leadership, church and state were united. The Geneva Bible and Psalter became powerful symbols of the Calvinist creed elsewhere in Europe.

He succeeded in grouping the Reformed communities into a confederacy of coherent churches unified under the same doctrine and the same discipline. Calvin maintained a workable relationship with Zwingli's successor in Zürich, Heinrich Bullinger, and united the non-Lutheran Protestant movement.

It was in Geneva that several of the English and Scottish refugees set about the task of preparing a new translation of the whole Bible into English. The first edition was printed in 1560 and it soon became the favourite version of Protestants in England and Scotland.

Calvin was influential outside Geneva too. He did not forget his Protestant brethren in France. He welcomed those who, were hunted and persecuted in Paris. Calvin openly took side with them and even trained some ministers and activists in Geneva. With time a number of underground Protestants met in a nationwide synod and drew up a Calvinists confession: *Confessio Gullicana* and a guide for ecclesiastical discipline. So well organised were these French Calvinists or *Huguenots*, as they were called that they were able to initiate a successful revolution in France.

Calvin made significant contributions in the area of universal education under church control (the cost to be in large part borne by the community). By “universal” it meant some form of instruction was to be given to everyone (so that everyone might in some measure be able to read the Scriptures) Documents of the period show the steps taken to achieve the aim of universal education and several Calvinist societies.

3.10 The Death of John Calvin

Calvin was a man of frail physique and poor health. He injured his body further by intense study, constant fasting and sleepless nights. Two or three years before he died Calvin became even more pale than usual. When his friends advised him to cut back his arduous toil, he retorted: ‘Do you want the Lord to find me idle’? Even when he saw the end approaching and appointed Theodore Beza, as his successor, he was carried to meetings which he wished to attend. In March 1564, two months before his death, he was taken to the city hall to attend a meeting of the council where he thanked them and bid farewell to all. Calvin died soon after the visit of his friend Farel. He died on May 27, 1564. At his wish his funeral was simple, and he was buried in the common cemetery of the city without a tombstone.

4.0 CONCLUSION

Calvin’s theological influence was felt in several parts of Europe where a number of churches appeared in the Netherlands, Scotland, Hungary and so on that followed the teaching of the Genevan reformer and are now known as Reformed or Calvinistic. The consolidation of the Reformed Church is generally thought to begin with the stabilisation of the Zurich Reform under

Zwingli's successor, Heinrich Bullinger. There was a gradual shift in power within the Reformed Church initially from Zurich to Berne and subsequently from Berne to Geneva.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Calvin maintained that only a complete reformation would eliminate the pollution corroding the pillars of Christian religion.
- Calvin's conversion to Protestantism forced him to flee to France.
- Calvin was invited to Geneva where he practically spent the rest of his life reforming the city.
- His hardliner reforms led to his exile to Strasbourg.
- He later returned to Geneva and the City Council accepted his constitution for the Geneva Church.

6.0 TUTOR-MARKED ASSIGNMENT

What are the characteristics of the Calvin reformation?

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UNIT 5 THE PROTESTANT REFORMATION IN GREAT BRITAIN: ENGLAND

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1.0 INTRODUCTION

The Protestant reformation in Great Britain is divided into two: the reformation in England and the reformation in Scotland. In this unit we will discuss the reformation in England which was unique in several respects. First, unlike in other places studied so far, the revolution in England was initiated by a lay person, a monarch in England. Second, it was not a reform based on doctrine but over the king's matrimonial problem. Third, the strategy adopted was not anticipated to culminate in a religious reformation but rather a political revolution. Fourth, the king's revolution was a reformation of ecclesiasticism rather than a religious reformation. Fifth, in this reformation, the reformer usurped the position of the pope and proclaimed himself "supreme head" of the Church of England. Finally, it may be concluded that what happened in England, at least initially, was a schism and not a reformation of the Roman Catholic Church. The king in question is Henry Tudor the VIII (1509-1547). He initiated what may be described as a reformation 'from above' as distinct from the previous reformations 'from below'. In this unit we will discuss why the reformation in England was in a class apart and why, of all the Protestant movements, the Anglican Church is the closest to Roman Catholicism.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- narrate Henry's personal problem that led to the reformation in England
- argue if Henrician reformation is protestant in any respect?
- identify what informed Henry's nationalist Catholicism and Queen Mary's papist Catholicism
- explain why the Church of England remained rather "too Catholic" till today
- discuss the evolution of Puritanism.

3.0 MAIN CONTENT

3.1 Great Britain during the Reformation Years

Before and during the reformation years Great Britain was divided between the house of Tudor in England and the Stuart Kingdom of Scotland. The two regal institutions were on bad terms. They were divided in their external politics especially in their support of the 'super powers' in the Empire. England was an ally of Spain while Scotland was a supporter of France. King Henry VII, the father of Henry the Eight, had prearranged the marriage of his son and heir, Arthur, to Catherine of Aragon who was a Spanish princess, in order to cement the bond between England and Spain. The wedding went well but the marriage ended with the death of King Arthur within four months. Henry VIII became the king and it was the wish of all the stake holders that Henry will marry Catherine. Since Canon Law proscribed a man from marrying his brother's widow, a special dispensation was granted by Pope Julius II for them to marry. They wedded and were crowned together at Westminster Abbey on June 24, 1509. However, sixteen years after the marriage, there was no male heir to the throne because Catherine had several still births and early deaths of her children. The only surviving girl was Mary (born in 1516) and no one appreciated the thought of a female succession then.

3.2 King Henry's Dilemma

The king was engrossed in a dilemma but he was a devoted Catholic and had hoped to remain committed to the Roman Church. Indeed, as his reign unfolded, his interest had turned increasingly towards theology. In 1521, he wrote, largely unaided but with advice from a panel of theologians, a book

entitled *Assertio Septem Sacramentorum*, (*Assertion of the Seven Sacraments*) which attacked Martin Luther's *Babylonish Captivity*. In the book, Henry defended the seven sacraments of the Catholic Church against only 'two' suggested by Luther. Henry's book was a best-seller and Pope Leo X in appreciation of this, granted Henry the title "Defender of the Faith" as a reward (since then succeeding monarchs have inscribed on British coins 'FD'). From the spring of 1527, Henry began to express his doubts about the validity of his marriage to Catherine of Aragón. He convinced himself that his marriage had been against divine law and that the deaths of the children proved God's judgment on the union. He noticed that Leviticus 20:21 said:

And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless

But Henry was not 'childless' at any rate. In his curiosity, Henry summoned a scholar and Reader in Hebrew at Oxford University who advised that 'childless' meant 'male childless' according to the Hebrew text. With the case of scriptures apparently settled, Henry had the justification to put away his wife but only the Pope could cancel the marriage which was granted by papal dispensation under Julius II. Henry appealed to the new Pope Clement VII. The Pontiff vacillated, because he knew that was a very hypersensitive matter. At least, for three reasons, Clement had to delay action on Henry's request. First, Catherine was the aunt of the Emperor Charles V and the monarch would not allow the Pope to disgrace her. Second, at this particular point in time, the Pope Clement (from 1527-28) was practically under the control of the Emperor. Third, granting a dispensation to cancel Pope Julius dispensation will raise the question of the infallibility of the previous Pope. He was being asked to declare illegal an earlier exercise of papal power. Would this not suggest that Luther was right when he said the Pope could be wrong?

3.3 Henry's Divorce Strategy

Meanwhile, Henry had formed an attachment to Anne Boleyn, a young lady in the Queen's service. Cardinal Thomas Wolsey, the Lord Chancellor of England, Archbishop of York and Papal Legate in England could not secure a prompt annulment of Henry's marriage to Catherine so that the king could marry Anne. In order to force the hand of the Pope to respond positively or facilitate his breach with Rome, Henry assumed personal command of his divorce plan and never relinquished control. Henry removed Cardinal Wolsey and then followed the procedure suggested by Thomas Cranmer, a

clergyman with Lutheran leaning. Cranmer was appointed the Archbishop of Canterbury without the Pope's approval. Later, Cranmer presided over the convocation which accepted Henry's claim that he had never been married to Catherine according to the law of God.

3.4 The Breach with Rome and the Anti-Clerical Acts

With Wolsey and his papal authority gone, Henry turned to the authority of the state to obtain his annulment. He summoned what he called the 'Reformation' Parliament which assembled in November, 1529 and within 7 years the Parliament enacted 137 statutes.

The first step was to intimidate the clergy and so in 1531 the entire English clergy in Convocation was forced under threat of *praemunire* (a statute prohibiting the operation of the legal and financial jurisdiction of the pope without royal consent) to grant the sovereign a gift of £119,000 and to acknowledge the king of England as the supreme head of the church "as far as the law of Christ allows."

In 1522, the Act of Submission of the Clergy decreed that no new ecclesiastical laws must be passed without the consent of the king. The Act also decreed that all clergy including the representatives of the Pope must recognise the king of England as the chief protector and Supreme Head of the church.

The Annates Statute of 1532 empowered Henry, as he saw fit, to cut off revenues and abolish payment to Rome the first year's income of all newly installed bishops.

The Act of Restraint of Appeals of April 1533 decreed that "this realm of England is an empire." consequently, it outlawed appeals to be made to Rome. Because Henry VIII was head of the English Church, he was lawfully empowered to commission Convocation or a panel of bishops to investigate his suit for annulment of his marriage and report their decision to him. The decision in question could then be enforced by proclamation of Act of Parliament. (A month later an obliging Archbishop heard the case and adjudged the king's marriage to Catherine 'null and void'. On June 1, Anne was crowned rightful queen of England, and three months and a week later, on September. 7, 1533, a royal child was born and named Elizabeth.

By the Act of Succession of March 1534 subjects were ordered to accept the king's marriage to Anne as "undoubted, true, sincere and perfect."

A second Annate's Statute severed most of the financial ties with Rome, and in November the constitutional revolution was solemnised in the Act of Supremacy. This act affirmed that Henry was and always had been "Supreme Head of the Church of England." The Act also declared the king to be "the only supreme head on earth of the Church of England", which title was enforced by a Treason Act that made it high treason to deny the royal supremacy even by words.

The Act in Conditional Restraint of Annates was reaffirmed when in July, Clement VII threatened to excommunicate Henry. The king responded by recalling his envoys from Rome and appealed to a General Council of the Church against the Pope's decision.

The Act on Dissolution of The Monasteries: There was at first no plan to dissolve all the monasteries. The process was piecemeal and had three stages: the smaller houses were dissolved in 1536, the larger houses were suppressed between 1537 and 1540, and the Irish monasteries were attacked in 1540. Eventually, the monasteries were sold and the monks pensioned.

On June 8, 1536, Parliament passed the Act Extinguishing the Authority of the Bishop of Rome, which cut off all residual papal authority in England.

The Second Act of Succession then declared the issue of both Henry's former wives illegitimate, and settled the Crown upon his issue by Jane Seymour (who on October 12, 1537 gave birth to Edward, Henry's only legitimate son). The act also empowered Henry, in default of such issue, to settle the succession to the throne by his will.

3.5 Was Henrician Reformation Protestant?

As king of England from 1509 to 1547, Henry VIII presided over the beginnings of the English Reformation but Henrician Reformation was not intended to lead to Protestantism. With the exception of the papal primacy, Henry never gave up what he considered to be the main tenets of the Roman Catholic faith. Under Henry the English Church was antipapal but Episcopal. In essence, Henry would seem to have held largely orthodox views on basic beliefs and practices. Consequently, Protestantism was not a significant force in England before the Edwardian legislation of 1549.

Would it be incorrect to describe Henry's religion as "Catholicism without the Pope" Not quite! Henry it would seem, unconsciously, paved the path to Protestantism. First, like the reformers, Henry placed a unique emphasis on

the Bible as the Word of God, which he saw as an "efficacious Word" and a sacrament that should be communicated and understood by the ordinary people without the mediation of the clergy. It was therefore with Henry's decision to consent that Cranmer should see to it that the Holy Bible be translated into English and in addition, a big English Bible must be conspicuously displayed for verification and edification in every church in England. Secondly, Henry tolerated developments in the direction of a vernacular liturgy. Thirdly, Henry allowed the adoption of Cranmer's Service Book, the *Book of Common Prayer* which was clearly inspired by distinguished Reformers like Martin Bucer. Fourthly, his suppression of the monasteries and confiscation of the properties and the retirement of the monks seemed to have given the humanists and the advocates of the reformation some support throughout the kingdom. In spite of all these, when the Protestants attempted to go beyond Henry's limits he used The Act of Six Articles (called the Bloody Act of 1539) which was doctrinally Catholic to suppress and kill the agitating reformers. It claimed the lives of many including Thomas Cromwell.

In some respects, it can be concluded that although Henry retained the essentials of Catholic doctrine, he changed his mind on some details and arrived at an amalgam of his own Anglo-Catholicism in which there was aversion to transubstantiation, clerical celibacy, cults of the saints, intercessions to saints, display of images and pilgrimages for the public. Henry's last book, *A Necessary Doctrine* (1543) took an intermediary track between Catholic and Protestant doctrine.

3.6 Edward VI and Protestantism (1547-1553)

Henry was succeeded by his frail and sickly son, Edward who was born to Jane Seymour in 1547. Edward was only nine years of age when he began to rule. Henry had in a sense paved the way for Protestantism by consenting to the education and socialization of Edward by tutors and counsellors who were convinced by Protestants. Edward came to throne filled with religious zeal. During the six years of his reign, Thomas Cranmer, supported by the kings regents introduced many Protestant changes.

First, the Act of Six Articles was repealed. The Privy Council then proceeded to prescribe homilies and ordered a greater use of English in parish worship

Second, in 1549 there was a replacement of the *Roman Catholic Missal* (Service Book) with a revised edition of the *Book of Common Prayer* which was full-fledged English liturgy.

Third, just as the worshippers were becoming accustomed to the new vernacular forms there was the introduction of the revised *Book of Common Prayer* in 1552. The book incorporated Cranmer's 42 Articles of Faith (later reduced to 39) which affirmed Protestant doctrines such *sola fide*, *sola scriptura*; gave approval to only two sacraments: baptism and the Lord's Supper and affirmed the denial of transubstantiation.

Ordination was permitted to married men, and the clergy were instructed to administer the cup to the laity in communion

Many reformers from the Continent were welcome in England and Reformation in the Kingdom and Wales made very rapid progress. It was at this time that the English Church overtly opened its doors to Calvinism. The presence of the reformers influenced the removal of images from the church, the destruction of the altars and the removal of side-chapels in the cathedrals.

3.7 Queen Mary and the Martyrs (1553-1558)

After the death of Edward VI and Mary Tudor, the daughter of Catherine of Aragon became queen. Mary was wide awake to the Catholic and Protestant politics. Cognisant of the fact that she was the daughter of a supposedly Catholic mother she determined to re-establish Roman Catholicism in England. In order to maintain a strong link with his Catholic uncle and Emperor Charles V she was betrothed to Philip of Spain, the son of the Emperor. In 1555, the pope sent Pole to reconcile England to the papacy.

She convoked a Counter-Reformation Parliament to repeal the Protestant Legislations of Henry and Edward. She appointed 10 Catholic Bishops to replace the Protestant Bishops.

The chantries could not easily be restored but she withdrew protestant liturgy. The prayer Book and the vernacular Bibles disappeared from public view again.

The clergy were again required to be celibate. A set of royal article followed which revived canonical discipline on clergy and laity alike.

The heresy laws were restored and the trials for heresy began. When she realised that Protestantism remained too strong to accept her changes she resorted to ruthless persecution of Protestants in which hundreds of

Protestant leaders were killed. Cranmer, Latimer, Ridley, Hooper and other notable church men were killed as heretics. This earned her the name: 'Bloody Mary'.

Unlike her father's 'nationalist Catholicism' she led England back into 'papist Catholicism'. Unfortunately for Mary, Pope Paul IV (1555-59) who was pro-French and anti-Spanish disliked her. He stipulated that the queen should, first of all, restore all Church lands and properties appropriated by Henry.

Many leading churchmen fled the kingdom to escape her wrath; some found refuge in Germany, others in Geneva. They all lived as "Marian exiles." Some of these reformers were able to incite more people against Mary.

Her marriage failed, she lost Calais in a war she should not have engaged in. This was a serious blow which damaged Mary's remaining prestige. From that time her health began to fail and she died a very frustrated queen.

3.8 Queen Elizabeth I (1558-1603)

Under the relatively long and peaceful reign of Elizabeth, the daughter of Anne Boleyn, Protestantism was reinstated and enduringly established in England. At the outset, she had to grapple with the storms of militant Calvinists who trooped into England with other Protestants from exile. They wanted a more rapid and vigorous reformation. Internally, she faced the threat of civil war and doubts expressed by some nobles about her own claim to the throne. Externally, there was the theological and political threat from the Catholic Church which had been invigorated by the Counter Reformation.

She launched out on a political course by making the Parliament pass the Act of Supremacy, of 1559 which designated her the only 'Supreme Governor' in England in all spiritual or ecumenical things. She launched out also on the religious course. She gradually replaced the Catholic Church leaders with Protestants. She however, refused to allow the persecution of Catholics bishops under Mary. She kept them under arrest despite demand for their deaths. She had to treat Catholics carefully for pragmatic political reasons, they were too numerous and powerful.

She subsequently made the Parliament to pass The Act of Uniformity which made compelling a revised form of Cranmer's *Book of Common*

Prayer of 1552. Convocation also accepted a ‘moderate’ revision of 39 Articles with a tilt more toward classical Protestantism.

Elizabeth, for obvious reasons allowed only moderate revisions. At virtually every moment she declined to make severe changes. She preferred to keep England, *via media* (on a middle way). Many Protestants were disturbed when she instituted some changes which leaned towards Catholicism. She ordered a Latin translation of the *Book of Common Prayer* for use in colleges. She ordered a reform of the Church Calendar which led to the restoration of the observation of many saints’ days. She also insisted on keeping the cross and candlesticks on the communion table. Catholics like John Martial dedicated books to her because she kept a cross in her chapel. It was after Pope Pius V excommunicated her in 1570 that she identified English papal adherents as potential traitors and turned against them.

Her moderation all the same encouraged the Catholics but frustrated the enthusiastic reformers, particularly the religious refugees who were returning from Switzerland. When the radical reformers began to agitate for a purer religion, creating the Puritan movement, Elizabeth assented to the Conventicle Act which ordered death for anyone who attended a separatist meeting. Elizabeth’s reluctance to allow innovation in her church stimulated the growth of Puritanism and Presbyterianism. But she refused to understand either their theology or their loyalty to their faith. Many were killed, some fled but Puritanism continued to gain adherents.

Ironically, foreign Protestants saw Elizabeth as the supporter of their faith. She sent troops and money to aid Protestant rebels in Scotland and Spanish Netherlands. She also organised assistance to the Huguenots during the Wars of Religion in France.

Besides, Queen Elizabeth attempted to unite Protestant rulers in the Protestant League to oppose the Pope. In 1577 she presided over a counsel which drew up an outline for the proposed Protestant League. It was entitled “Heads of the Treaty between the Queen of England and the Protestant Princes of Germany”. She softened her stand on this later on the advice of her counsellors who cautioned that ‘leagues often betrayed’.

4.0 CONCLUSION

Protestantism passed through many phases in England. Here, more than in any other place, the reformation was initiated from above. In all, Elizabeth’s long reign, her royal prerogatives, and political acumen which

earned her distinguishing period “Elizabethan”, is marked as the most religious age in English history. Elizabeth’s moderation or rather conservative taste profoundly influenced the development of Anglicanism. But for that, there might have been a civil war and there might never have been Puritanism. This English Protestantism with a strong anti-Roman Catholic outlook was eventually absorbed into the religious life of the English people after the restoration of the Stuarts in 1660. We will learn more about the Stuarts and the reformation in Scotland in the next unit.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Henry VIII married Catherine, his late brother's wife, and they were both crowned together in June 24, 1509.
- After sixteen years, due to still births and early deaths, the marriage produced no male survivor.
- As a result, Henry decided to divorce Catherine which the Catholic Church will not grant.
- He thus removed Cardinal Wolsey and appointed Thomas Cranmer as Archbishop of Canterbury without the Pope's approval.
- Thomas Cranmer approved Charles VIII's divorce.
- When Mary Tudor, the daughter of Catherine, became queen, she determined to re-establish Roman Catholicism in England.
- Her killing of Protestant leaders earned her the title, "Bloody Mary".
- She led England back to "papal Catholicism" unlike her father's "nationalist Catholicism".
- It was at the time of Queen Elizabeth that Protestantism was revived though without official support.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss the events that led to Protestantism in England.

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MODULE 3

Unit 1	Reformation in Great Britain: Scotland
Unit 2	The Huguenots and the Reformation in France
Unit 3	The Counter-Reformation
Unit 4	The Church in Africa: Nigerian Experience

**UNIT 1 REFORMATION IN GREAT BRITAIN:
SCOTLAND****CONTENTS**

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1.0 INTRODUCTION

In Scotland, the Reformation is associated with the name of John Knox who was an ordained priest of the Roman Catholic Church. He was converted to Protestantism in Scotland, became a preacher and later the chaplain to King Edward of England. By virtue of this position he became deeply involved in the great advance for the cause of the reformation, particularly in the revision of the Prayer Book in England. As you will soon discover, circumstances forced him to go back to his homeland, where he became the foremost leader of the Scottish Reformation. In this unit we will complete the second part of the reformation in Great Britain as we discuss the evolution of the reformation in Scotland.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- defend the statement that ‘John Knox is the foremost reformer in Scotland’
- discuss the roles played by the conflict between England and France in the reformation in Scotland
- identify the reformers and martyrs who preceded John Knox in Scotland
- discuss the genesis of the relationship between English Puritanism and Presbyterianism in Scotland.

3.0 MAIN CONTENT

3.1 Conflict between England and Scotland

Scotland occupies the northern part of Great Britain. Today, it is governed as an integral part of the United Kingdom. The crowns of Scotland and England were united in 1603, and the governments of the two countries in 1707. However, before this time, particularly during the reformation years, the two kingdoms were unfriendly opponents. As it happened in Britain, the political factors which governed the relationships of France, Spain and England influenced the reformation in Scotland.

The king of Scotland, James IV, died in 1513. In his will he had appointed his wife, Queen Margaret Tudor, who incidentally was the sister of Henry VIII of England, to become the regent until her son, James V, was old enough to rule. The Scottish Parliament set the wish of the king aside, and instead appointed the king’s cousin who was Duke of Albany. He was recalled from France where he had been living in exile and was in good relationship with the king of France. Henry VIII would naturally have preferred to have his sister to rule Scotland and he manoeuvred towards that. He also proposed that Margaret’s son (James) should marry Mary Tudor (his daughter with Catherine). The Scottish Parliament ruled against Henry’s proposals of cross cousin marriage and decided to sponsor a marriage between James and princess Mary of Guise from France. Probably out of frustration but certainly with unbelievable lack of wisdom, Henry VIII attacked and destroyed some southern Scottish towns. Scotland, under the Duke of Albany, had to throw its lot with Catholic France as a defence against repeated English invasions.

The Duke of Albany retired in 1523, and James V began to rule Scotland at the age of twelve with the assistance of his mother, Margaret. An experienced statesman, Sir Ralph Sadler persuaded James V to meet his uncle, Henry VIII, at York (a town in between the two kingdoms) to discuss how to foster a better relationship between the two kingdoms. James agreed to the proposal but did not keep the appointment with Henry, who was offended for waiting in vain, at York for six days. When the diplomatic mission failed, series of warfare between England and Scotland followed.

James died on 13 December 1542, at the age of thirty one and his only baby girl, Mary Stuart became queen of Scotland at the age of one week. The regency passed on to the Earl of Arran who was next heir to the throne but the Cardinal and archbishop of St. Andrews, David Beaton was the *de facto* governor of Scotland. Henry again tried to work a treaty which will ensure the marriage of the infant queen to his son and heir, Prince Edward. He began overtures to take custody of the baby queen. This plan was supported by some Scottish nobles who favoured alliance with England and Protestantism as against the Catholics and the pro-France nobles who wished to have Mary sent to France and married to a French Prince. The cardinal Beaton was able to prevail on the Parliament to send Mary Stuart to France. This infuriated Henry who resumed attacks on Scotland.

Meanwhile, on May 29, 1546 some Protestant conspirators besieged St Andrews castle and killed the Cardinal. Before long, many who cherished Protestant ideas and those who favoured the English alliance gathered and took over the castle. Among them was John Knox who was acknowledged to be a close associate of George Wishart. The Scotland Parliament and the monarchy torn by internal conflict could not dislodge the Protestants who were able to hold on to the castle and turned the place into a Protestant headquarters in Scotland. The great ability and success of Knox as a great teacher was recognised and he was appointed the chaplain of St. Andrews. He was soon celebrated as the great spokesman for the 'rebels'. This experience became the turning point of Knox's life; from this time forward, he became more conscious of his call to preach valiantly, as he was the more certain of the divine.

The regent Arran eventually succeeded in getting France to intervene. A strong French army captured the castle and the Protestants were forced to surrender on the last day of July 1547. Knox and some Protestant leaders were arrested and sent to the galleys. The French soldiers compelled Knox to work as a chained slave on board the French galleys for the next nineteen months. A number of questions beg for answers in the story so far. First,

where did the Protestants who took control of St. Andrews come from? Second, were there Protestants in Scotland before Knox came on the scene? Third, who was the revered George Wishart with whom Knox was associated? What happened to Knox after his enslavement in exile?

3.2 The Pre-Reformers and Martyrs in Scotland

Before Knox became the foremost leader of the Scottish Reformation, evangelical ideas were going on secretly in Scotland. The followers of John Wycliffe known as the Lollards had exercised much influence in the western part of Scotland from the fourteenth century. The first victim of the suppression of evangelical ideas in Scotland was Paul Craw. A physician from Bohemia, Craw was discovered to have been fond of propagating the teachings of Wycliffe. In 1433, he was prosecuted for denying transubstantiation, purgatory and advocating that the Bible be produced and read to the people in their own language. Just before he was martyred, a ball of brass was placed in his mouth to prevent him from defending his faith before the spectators.

In 1494, thirty Lollards were also arrested and arraigned before the king of Scotland. Fortunately but rather unexpectedly, they were granted royal pardon but warned to desist from spreading heresies. In a little while, after Luther's reformation, many Scottish students from various universities in Europe smuggled books and pamphlets written by the reformers into Scotland. In 1525 and 1527 parliament had to pass Acts to intimidate the smugglers of works of Luther and the humanists into Scotland. The passion for the Protestant's cause caught on speedily and produced more martyrs. Two foremost martyrs, who set the scene for the reformation, and the emergence of Knox, are: Patrick Hamilton and George Wishart.

Patrick Hamilton

A graduate of the University of Paris, he was influenced by the teaching of Erasmus. Later he was found to be diligent in circulating and expounding the New Testament. He published a little book titled *Patrick's Places* in which he preached the primacy of Christ and criticised the teachings of Roman Catholicism on penance, legalism and prayers to saints. He was arrested on February 27, 1528 and arraigned for heresy. He was burnt at stake carrying his Holy Bible in his hands. The twigs for firewood were wet and very slow to inflame. Hamilton was in much distress for about six hours, but he exercised calmness. The death of Hamilton provoked spontaneous and massive reactions. Many inside the Roman Catholic church, like Henry Forrest who was in minor orders, Alexander Alesius,

canon of the Augustinian Priory at St. Andrews, Gavin Logie, principal regent at St. Leonard's College and George Wishart were converted to the protestant faith. Besides, many noble Scots were said to have warned the cardinal against secret trials and what may perpetuate martyrdom. Some intellectuals, humanists and pro-reformers fled from Scotland waiting for the signal to return and reform the church in Scotland.

George Wishart

A graduate of Kings College, Aberdeen, he was also influenced by the teachings of Erasmus. He became an outstanding student in Greek. When he was found teaching evangelical ideas from the New Testament and giving lessons in New Testament Greek to his young students he was charged with heresy. He fled to Bristol where he became a powerful and zealous open air preacher. He returned to Scotland delivering lectures and giving exposition of the New Testament in several towns in Scotland. His successes in those places came to the notice of the authorities and his life was in danger. John Knox, then a Roman Catholic priest, was fascinated by Wishart's exposition and decided to become his companion. In December 1545, while he was on a preaching tour in the Lothians, Knox was much in his company. Knox was later discovered to be the one carrying a two-handed sword with which to defend Wishart. When Wishart was leaving Haddington, he held back Knox from following him signalling that he was ready to be offered as a sacrifice. That night, he was arrested and after a mock trial was found guilty of peddling heresy. In spite of the pleas from many noble Scots to the cardinal David Beaton, Wishart was burnt at stake on March 1, 1546. He was said to have prayed earnestly for his enemies and kissed his executioner before his badly burnt body was hanged. Knox's complete conversion to the Reformed faith dates from this contact with Wishart, whose memory he cherished ever afterward. Wishart's death provoked severe resentment against the cardinal and the Roman Catholic Church. Three months later, Wishart's execution was avenged by the murder of Cardinal Beaton at St. Andrews. Beaton was murdered by Protestant conspirators who fortified themselves in the castle.

3.3 The Release of Knox and Chaplaincy in England

As we have pointed out above, Knox was captured with other protesters and consigned to the galleys. Early in 1549, after spending 19 months in the French galleys, Knox was released from captivity through the intervention of England. The negotiation involved the release of Scots prisoners in England to the governor of Scotland in exchange for the Protestants captured in the castle of St. Andrews.

In England, the government of Edward VI with the assistance of the English Privy Council was embarking on a swift transformation of ‘semi-Roman Catholicism’ of Henry VIII to far-reaching Protestantism. The Privy Council therefore required preachers and propagandists like John Knox who had proved his mettle before he was arrested at St. Andrews. The English government promptly made Knox one of the select corps of licensed preachers to propagate the Reformation. He was posted first to Berwick-upon-Tweed, where he ministered to the turbulent garrison and citizens in the town. He brought order to the town and established a congregation on Puritan lines. Early in 1551, he was given a new assignment in Newcastle. Here, in a debate before the Bishop of Durham and dignitaries of the Roman Catholic Church, he raised issues on what he described as the idolatry of the mass. His fame as an eloquent preacher and able defender of the Reformation spread southwards. At the close of 1551, Knox was appointed to be one of the six royal chaplains whose duties included periodic residence at, and preaching in the King’s court, as well as, itinerant evangelism in areas where the regular clergy were lacking in Protestant zeal. The English Privy Council proposed to consecrate Knox a bishop. On the contrary, he refused to accept both the bishopric of Rochester and a London rectory. He however continued, under the patronage of the government, to exercise an itinerant ministry, mainly, but not exclusively, in Buckinghamshire, Kent, and London.

In three respects, Knox left his mark on the Church of England. First, he took part in the shaping of its Reformation articles. Second, his objections to the act of kneeling in receiving the elements in the Lord’s Supper, which he called a dangerous superstition, secured the insertion into *The Book of Common Prayer* of a rubric. High churchmen term this ‘black rubric.’ This is because while kneeling posture was retained in the sacrament, the rubric explains that the act implies no adoration of the elements. Third, he was one of the chief foster fathers of English Puritanism, a reform movement started within the state church with a view to having more rigorous application of Reformation principles in doctrine and worship.

3.4 Escape to the Continent

When Edward died he was succeeded by Mary Tudor, a Roman Catholic, who became in 1553, Mary I, queen of England, two options were opened to the Protestant leaders. They either had to prove the sincerity of their convictions in prison and be burnt at stake, or they had to leave England and remain in exile. Knox was persuaded to leave before it was too late. He passed through France and found refuge in Geneva. In November 1554, on the advice of John Calvin, Knox accepted appointment as joint pastor with

Whittingham to a congregation of English refugees, in Frankfurt am Main; but he remained there for only a few months failing to establish a purely Puritan congregation. He returned to Switzerland where he was able to spend more time with Calvin in Geneva and Bullinger, Zwingli's successor in Zurich. In September 1555 he accepted appointment as joint pastor to the growing congregation of English exiles in Geneva. The English congregation in Geneva started by puritan leaders, who afterwards refused to submit to Queen Elizabeth I, has been described as the first Puritan congregation. Here, we find the secret of the close affinity between English Puritanism and Scottish Presbyterianism which was shaped by John Knox. The appointment lasted until his final return to Scotland in 1559, but was interrupted at the outset by a visit (1555–56) to Berwick and a nine-month sojourn in Scotland.

From 1556-58, Knox engaged in some writings. The most controversial and source of regret to Knox was his *The First Blast of the Trumpet against the Monstrous Regiment of Women*. The pamphlet was aimed at the three women who reigned in Europe: Mary Tudor (of England), Mary of Guise, (the regent of Scotland) and Catherine de Medici, (the queen mother and regent of France), who were oppressing Protestantism. Unfortunately for Knox, the publication coincided with the death of Mary Tudor and the accession in England of the Protestant Elizabeth I. The new queen, who believed that the book was written against her, hated Knox and permanently debarred the rash author from her realm. Knox confessed to a friend later, with a touch of fun, that “the First Blast” had blown away all his friends in England and debarred him from the kingdom.

3.5 Knox Returns to Scotland

Meanwhile, the queen mother, Mary of Guise (the mother of Mary Stuart, who was then in France) assumed the regency in 1554, replacing the unpopular Earl of Arran. But within five years of her reign there was much unrest caused by the revolt of *Lords of the Congregation*, (the term refers to the nobles who sincerely accepted Evangelical Reformation). The united front of outstanding Protestant nobility and masses took exception to French rule and were able to hold out against the queen mother. They wrote to Geneva requesting Knox to return to Scotland. In 1558, they organised themselves into a church just before Knox's returned to Scotland. On his return in May 1559, Knox aided a Protestant revolt against the regency. His preaching at Perth and St Andrews and later in Edinburgh stimulated the development of a strong anti-government party. On May 4, a mob, inflamed by Knox's sermon, advanced to Perth, and ransacked the parish church and Catholic religious houses in the town. French troops were called in to

support the queen but open support from an English army sent by Elizabeth, and the unexpected death of Mary of Guise disheartened France but produced victory for the Congregation. The result was that by a treaty, French and English troops were withdrawn leaving Scotland to solve her internal problems. In August 1560, two months after the queen regent's death, the Congregation held, the so-called 'Reformation Parliament', which abolished the Catholic mass, proscribed the pope's authority, and adopted a Protestant Confession of Faith. Knox supervised the preparation of the constitution and liturgy of the Reformed Church. The Congregation adopted the Presbyterian system operating in Calvin's Geneva where local elders (presbyters) met for decision making in national synods. But the Reformation and independence were not yet secure. Serious discord over the utilisation of the wealth of the Church soon caused a split between the party of Knox and the Protestant nobility. While the lords sought possession of the wealth for investment and economic advancement, Knox wished to employ the resources for establishing universal education to lighten the burden of the poor and for the support of the church. When amicable solution proved difficult, the lords decided to invite Mary Stuart from France to claim the throne. Regrettably, Mary had lost her husband, King Francis II with whom she had no issue. In August 1561, Mary Stuart returned to Scotland as Queen of Scots.

Mary Stuart's Catholicism, her desperate desire to produce an heir, and the growing popularity of Knox complicated both her authority and the allegiance of her subjects to the Crown. Knox feared that Mary would do for Scotland what Mary Tudor had done for England. Therefore Knox defied her in person on matters of religion. Incidentally, by this time, The Reformed church had been given a Presbyterian structure, culminating in a General Assembly, which had great and perhaps a greater influence than the Parliament. That meant Mary was not in full control of Scotland.

In 1565, Mary married Henry Stuart (Lord Darnley), a kinsman from a mixed faith family, and had a son, later designated James VI. Lord Darnley wanted a peaceful settlement and was in consultations with Knox. The Queen and another man, the Earl of Bothwell, were suspected to have had hands in the mysterious murder of Lord Darnley in February 1567. Mary rushed into her third marriage, within a couple of months, with the Earl of Bothwell, who also divorced his wife. A spontaneous revolt by a coalition of Protestant and Catholic nobles aimed to separate the two suspects ended up with the imprisonment of Mary. She abdicated in favour of her infant son James. The deposed queen escaped from her island prison and sought asylum in England. Elizabeth kept her in a furnished castle, with thirty servants, but under house arrest for 19 years. In 1587, Mary, was implicated

in a Catholic plot, to remove Elizabeth. Mary was tried and the Parliament decreed her execution. James VI (Mary Stuart's son and cousin of Elizabeth I) had the right both to the throne of England and Scotland. He enjoyed the support of Scotland and the grace of Elizabeth. He succeeded his mother and Elizabeth I as James I of England. In 1603 both kingdoms were united under him. His ecumenical outlook did much to diffuse religious tension and led to 20 years of relative peace. He authorised a new translation of the Bible generally called the King James Version (KJV in 1611).

3.6 The Final Years of Knox

Knox was involved in the turmoil that removed Mary Stuart. About the same time, Knox suffered a paralytic stroke. When Edinburgh became a battleground between the factions in 1571, the leaders on both sides insisted on his removal to safety in St. Andrews. In 1572 Knox retired to St Andrews. There, he completed his last book, *An Answer to a Scottish Jesuit* (1572). When the news of the St. Bartholomew's Day Massacre of French Protestants (Huguenots) reached Scotland, Knox dragged himself to his pulpit in St. Giles's and drove home the lesson of that tragedy. He stood one last time in the pulpit of St. Giles's, to introduce his successor. He died November 24, 1572.

Knox was a controversial figure, and his influence will always be variously assessed by men of differing religious and political views. His single-mindedness, incalculable courage and incorruptible devotion to what he believed to be his duty must command respect. He is remembered to have said:

Give me Scotland or I die.

On the day he was buried in Edinburgh, the Regent of Scotland articulated over his grave the long remembered words:

Here lies one who never feared the face of man.

Also, in Geneva, inscribed on the Reformation monument dedicated to Knox are the words:

One man with God is always in the majority.

4.0 CONCLUSION

What compelled Knox to leave his sick bed to rush to St. Guiles? It was St Bartholomew Days Massacre of the Huguenots. What is the massacre about and who are the Huguenots? To this special phase of the reformation in France we will now turn in the next unit.

5.0 SUMMARY

- The followers of John Wycliffe, known as the Lollards, formed the pre-Reformers in Scotland.
- Patrick Hamilton and George Wishat set the scene for the emergence of John Knox.
- John Knox was recognised as the leader of the protesters who besieged St. Andrew's Castle.
- They were captured by the French Army in July 1547 and Knox along with others were sent to the galleys.
- Knox was released in 1549 through the intervention of England.
- The England government made Knox a licensed preacher to propagate the reformation.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss the role of John Knox in the Reformation in both Scotland and England.

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UNIT 2 THE HUGUENOTS AND THE REFORMATION IN FRANCE

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1.0 INTRODUCTION

The Huguenots were Protestants based in France. It was not long after the Protestant Reformation started in Germany (from 1517), that it spread quickly into France. Initially, the movement received exceptional attraction in places that had suffered economic depression. Several tradesmen, workers in lower stratum of the society and lower middle class workforce became Protestants. From 1523, its principles were accepted by many members of the nobility, some intellectuals, scores of people in the upper middle class and those who had grievances against the established order of government. At first, the new religious group enjoyed royal protection, notably from Queen Margaret of Navarre and her brother, King Francis I of France. Their witnesses exposed the rottenness in the established Churches in France. Consequently, the Roman Catholic Church rose against them and before long, the French Protestants experienced intense persecution when Francis turned against them. The first French martyr, Jean Valliere, was burned at the stake in Paris in August 1523. In spite of the persecutions, however, the movement progressed. Measures against its spread were redoubled after what is called the "Affair of the Placards" in October 1534, when posters attacking the Catholic mass were found on

walls throughout Paris and even on the door of the bedroom of King Francis I. This forced the reformers to spread all over Europe as they escaped from their oppressors. Many went to Strasbourg, where Martin Bucer had organised a Reformed church. You may recall that one of the refugees was John Calvin. He helped in the organisation of the French community there.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- define the “Affair of the Placards of October 1534”
- explain how Huguenotism which was influenced by Lutheranism and biblical humanism became Calvinist’s Reformed Church
- describe the sordid event known as the massacre of St. Bartholomew’s Day
- identify Catherine de Medici, the third woman mentioned in Knox’s controversial book, *The First Blast of the Trumpet against the Monstrous Regiment of Women*
- describe the evolution of *Gallicanism*, the equivalent of Anglicanism in France
- discuss the terrible effects of religious wars on a nation.

3.0 MAIN CONTENT

3.1 The Huguenots Defined

The word Huguenots was first used in 1560 as a derogatory name for French Protestants, who were influenced by Lutheranism and biblical humanism, but later settled in Calvin’s Geneva. Two suggestions have been given for the derivations of the term. First, that its spelling may have been influenced by the personal name of Besancon Hugues (d. 1532) who was one of the early dominant leaders of the Geneva movement. Second, the word *aignos*, is derived from the German *eidgenossen* which means confederates bound together by oath. The first Huguenot community outside Strasbourg was established in 1546 at Meaux, on the model of the Strasbourg community. The Huguenot church in Paris was founded about 1555, and in spite of persecution the members of the congregation increased.

3.2 The Situation in France

The situation in France was not altogether unlike that in Germany. Although the decentralisation of government was not as pronounced as in Germany, some French provinces like Navarre and Midi which were in the south enjoyed considerable autonomy. During the reformation, in all probability, no other kingdom in Western Europe enjoyed as much state cohesion as France. The incursion of Lutheranism into some regions, coupled with intolerance and greed, changed the religious landscape and soon plunged the nation into a prolonged civil war.

3.3 Rulers and the Huguenots

3.3.1 The Huguenots under Francis I (1494-1547)

When Lutheranism began to gain access into France, the Catholic king Francis I, oscillated in his policy of toleration or repression of the movement, depending on external political climate. When he was in good moods with Germany, he tolerated German Lutherans, but when he desired a concordat with the pope, he turned against the reformers. Permanent suppression of the reformation movement was precipitated by a crisis in 1534 when placards were posted widely in Paris attacking Catholic mass. The king was stunned to find some of the intimidating posters in his palace and in front of his own bedroom. Severe repression followed as the leading reformers fled. Farel escaped to Geneva, Lefèvre to Strasbourg, and Calvin to Basel. Some found refuge in Protestant Nivonne. By 1547, when Francis I died, thousands had been killed or sent to the galleys, and many southern towns and villages had been destroyed.

3.3.2 The Huguenots under Henry II

Henry II succeeded his father Francis I. He married Catherine de Medici, an Italian princess and a dyed-in-the-wool Catholic. Sure enough, the repression of the Huguenots continued. In the face of the cruelty, young men of courage, trained in Geneva, often returned to France at the risk of their lives to distribute evangelical books and tracts. The King Francis II tried to fight off the pranks of the dissidents by forbidding peddlers to sell evangelical books and Bibles. All packages entering France from Germany and Switzerland were scrutinised. Printing houses and industries were searched periodically by government agents. Public discussion of religious concern was outlawed. Lay persons were not allowed to discuss religious matters at home, at work or among neighbours. The subjugation of the Huguenots would have been intensified with the establishment of a special

committee of the French parliament called *La Chambre Ardente* (the Burning Chamber) when Francis II died unexpectedly in a tournament. He was succeeded by his son, Francis III.

3.3.3 The Huguenots under Francis III and Charles IX

Francis III was only a youth of sixteen when he began to reign. He married Mary Stuart, (later Queen of Scots) who had been kept back in France for that purpose. Before long, Francis III, died of a disease of the ear, and was replaced by his brother Charles IX, a boy of ten. As a result, Catherine de Medici assumed power as the regent. Her efforts were frustrated by the Catholic dominated House of the Guise. By this time, in spite of the repression under Francis II then, more than two thousand Huguenots' churches had sprung up in the nation. Catherine, in order to win the support of the Huguenots, released some Huguenots from prisons and issued the Edict of St. Germaine, in 1562. By this edict, the Huguenots were granted the right to gather for worship as long as their devotion did not take place within the city and in the night. Before long, some armed noblemen from the House Guise flaunted their contempt for the edict by attacking some Huguenots who were worshipping in a stable at the village of Vassy killing scores of the worshippers. This cruelty against the Huguenots sparked off a progression of religious wars that wrecked havoc on France. The Huguenots fought under the leadership of Admiral Gaspard de Coligny while the Catholics were led by the Duke of Guise. Even though the Catholics had the upper hand in the battle the Duke was killed before the two sides agreed to a ceasefire which affirmed the limited tolerance granted the Huguenots.

3.4 The Massacre of St. Bartholomew's Day

One of the agreements for the truce was to have Huguenots representation in government. Gaspard de Coligny, the Huguenot leader was invited to the court, where he enjoyed great influence. At a time, the Huguenot leader supported a war in the Low Countries against Spain as a means to prevent a resumption of civil war. The house of Guise opposed it. Charles IX, who had begun to rule was persuaded to follow the advice of Coligny and was determined to approve the war in the summer of 1572. Catherine de Medici, exercised fear of the Admiral Coligny's growing influence over her son. She, for that reason, either hatched or endorsed a plot by the house of Guise to assassinate Coligny. The occasion approved for the assassination was during the wedding ceremony of Catherine's own daughter, Margaret of France. She was married to a Huguenot prince, Henry of Navarre (who later became Henry IV of France) on August 18, 1572. As expected, a large

part of the Huguenot nobility came to Paris for the wedding. Four days after the wedding, an attempt made on Coligny's failed even though he was wounded in the attack.

The Huguenots registered their resentment and suspicion. To calm down the angry Huguenots, the king agreed to investigate the assassination attempt. Fearing discovery of her complicity, Catherine prepared a document to provide evidence before the king and a group of nobles at the *Tuileries* Palace that the Huguenots had planned to abduct the king and kill the Catholic aristocrats. She then sought the king's consent to exterminate the Huguenot leaders, who were still in Paris for the wedding festivities. On the orders of Catherine, shortly before dawn on August 24, the bell of *Saint-Germain-l'Auxerrois* began to toll and the massacre began. The assassin's first victims were Coligny whose head was cut off and carried to Catherine and Charles. With the exception of Henry of Navarre, the bridegroom on the occasion, whose life was to be spared, all Huguenots found in Paris were executed. Bloodshed spread to the French provinces, even after a royal order of August 25 to stop the killing. In a little while, the villages, homes, and shops of Huguenots were plundered and their occupants viciously murdered. Estimates of the number that perished in the mass murder, which lasted to the beginning of October, have varied. Some Roman Catholic authors claim that less than 2,000 were killed while the Huguenots contend that nearly 70,000 people were victims of the massacre.

3.5 Reactions to the Massacre of the St. Bartholomew's Day

The news of the massacre spread all over Europe. Protestant nations were horrified. In England, Elizabeth was seen in sombre mood dressed in a mourning gown. William of Orange, who later married one of Coligny's daughters, suspended his support for France. Knox who was on his sick bed, dragged himself to his pulpit in St. Giles's to drive home the lesson of that tragedy. Emperor Maximilian I, who was an avowed Catholic, also denounced the butchery. But in Madrid and the Vatican City, there were different reactions. Philip II of Spain, the son of the former Emperor jubilated. The Pope Gregory XIII was said to have asked all church bells to ring, and a grand *Te Deum* to be sung. For three nights, Rome was illuminated while the Pontiff had a medal struck in honour of the victory of the Church. It included an angel carrying a sword and a cross. Charles boldly assumed responsibility for the carnage but ostensibly showed evidence of the Huguenot's plot against the government.

3.6 The Deaths of Charles IX and Catherine de Medici

The Protestant survivors resolved upon a desperate resistance, and a Huguenot political party was formed at Milhaud, near Nîmes, in 1573. Consequently, instead of crippling the Huguenot party as Catherine had hoped it would do, the bloodbath revived hatred between Roman Catholics and Huguenots. The Huguenots made reprisals upon the Roman Catholics and another civil war broke out.

The turbulence in the nation coupled with the horrors of terrible nights tortured Charles' stressed thoughts. He died in 1574 at the age of 24, a victim of sorrow and sporadic insanity. The mother on the other hand remained callous and unrepentant until she died in 1589, reviled and isolated both by the Protestants and Catholics as well.

Charles was succeeded by his brother Henry III. Throughout his reign the civil war continued. In 1576, he tried to end the war with the Peace of Monsieur which guaranteed the Huguenots freedom of worship outside Paris. The Catholics reacted with renewed fighting which broke out in 1577. They defied the royal authority of Henry III. The Huguenots were defeated and forced by the Peace of Bergerac in 1577 to accept further limitations upon their freedom. The unrest and the attempts on the king's life forced him to seek refuge and form an alliance with the Huguenot's Henry of Navarre. A Dominican priest who was disenchanted about the new association entered the Huguenot's camp and assassinated the king.

Henry of Navarre and the edict of Nantes

Henry III had no heir to succeed him and that signalled the end of the reign of the house of Valois. Henry of Navarre, from the house of Bourbon was the son of Jeanne of Navarre, a noblewoman who played a leading role in the development of the Reformed faith. Henry was also a prince with legitimate rights to the throne and so he marched with his troops towards Paris to claim the mandate. Henry of Navarre appropriated the title Henry IV of France but he was prevented from getting into Paris. The house of Guise supported by the Catholic Spanish army fortified the city against him. The Pope also rejected the claim of Henry IV to the crown but because he had the support of the Huguenots, the civil war continued for four years. Henry IV thought it wise to make his submission to Rome. He gave away his faith in Protestantism and gave in to Roman Catholicism. He is remembered to have said: 'Paris is worth a mass.' Just a year after his conversion, he made a triumphal entry into Paris. He sanctioned the re-establishment of Catholic worship and imposed Roman Catholicism as the

religion of the king. The Huguenots were disappointed but Henry IV pacified them by promulgating the Edict of Nantes of 1598.

Principal provisions of edict of Nantes

We ordain that the Catholic Apostolic and Roman religion shall be restored and re-established in all places and localities of this our kingdom and countries subject to our sway.

We have permitted, and herewith permit, those of the said religion called Reformed to live and abide in all the cities and places of this our kingdom and countries of our sway, without being annoyed, molested, or compelled to do anything in the matter of religion contrary to their consciences.

We also permit those of the said religion to make and continue the exercise of the same in all villages and places of our dominion where it was established by them and publicly enjoyed several and diverse times in the year 1597, up to the end of the month of August, notwithstanding all decrees and judgments to the contrary.

We very expressly forbid to all those of the said religion its exercise, either in respect to ministry, regulation, discipline, or the public instruction of children, or otherwise, in this our kingdom and lands of our dominion, otherwise than in the places permitted and granted by the present edict.

It is forbidden as well to perform any function of the said religion in our court or retinue, or in our lands and territories beyond the mountains, or in our city of Paris.

We also forbid all our subjects, of whatever quality and condition, from carrying off by force or persuasion, against the will of their parents, the children of the said religion, in order to cause them to be baptised or confirmed in the Catholic Apostolic and Roman Church; and the same is forbidden to those of the said religion called Reformed, upon penalty of being punished with especial severity

Books concerning the said religion called Reformed may not be printed and publicly sold, except in cities and places where the public exercise of the said religion is permitted.

We ordain that there shall be no difference or distinction made in respect to the said religion, in receiving pupils to be instructed in universities,

colleges, and schools; nor in receiving the sick and poor into hospitals, retreats, and public charities.

In essentials, the edict bequeathed to Huguenots the liberty of worship in limited areas but beyond that they were granted full rights of participation in public life. Besides, Henry IV assured their wellbeing and security by conceding to them *places de surete*, (fortified Huguenot communities with the politico-military installations) they held at that time. Even though Francis has been criticised for putting politics before religion, his policies helped to establish religious coexistence, brought relative peace and prosperity to France. Francis IV was able to sustain the confidence reposed in him and to peter out the constant attempts at hostilities. Regrettably, in 1610, an uncompromising Catholic (a Jesuit monk) who alleged that the king was still a Huguenot reprobate killed him.

3.7 Louis XIII and the Attempt to Revoke the Edict of Nantes

Under Henry IV, the Huguenots became stronger in France. The next two kings raised objections to the concessions which facilitated the growth and developments of several powerful Huguenots' strongholds, which were arranged in an arc around Poitou and Dauphine regions. Cardinal Richelieu, a seasoned statesman and the most trusted adviser to **Louis XIII** protested that the Huguenots were virtually 'a cyst within the state'. On the counsel of Cardinal Richelieu, Louis XIII waged war against the Huguenots. After a long siege of their principal stronghold, *La Rochelle*, the Huguenots were defeated in 1629. They were compelled to accept the Peace of Alias which confirmed them in their liberty of worship and their civil rights, but took from them all other rights. Richelieu died in 1642 which was followed by that of the king the following year.

Louis XIV, Gallicanism and the revocation of the edict of Nantes

Louis XIV was only five when he became the king. His adviser and regent was another Cardinal Jules Mazarin, a close associate of Richelieu. Consequently, they continued the policies of their predecessors. When Mazarin died, Louis XIV who was 23 years old then, refused to appoint another adviser. He took the appellation, 'The Sun King' and for want of absolute power, proclaimed an: autonomous national church: Gallicanism, (from Gaul-the ancient name for France). This was intended to be a nationalistic ecclesiastical movement with Gallican Articles. The third article stated that: 'the historic rights and usages of the French church cannot be countermanded even by Rome'. After dealing with Rome, the king now employed measures to stamp out Huguenotism. He tried to bribe

the leaders by offering money to those who accepted “to reunite” with the French Catholic Church. When this failed, in October 18, 1685, he revoked the Edict of Nantes and replaced it with the Edict of Fontainebleau. With that, there was no more Huguenotism in France. The Huguenots’ places of worship were destroyed and it became illegal to meet for worship. He then used the army to force people to say “I reunite.”

Thousands who the government claimed were converted were neither transformed in their hearts nor in their worship. They met secretly in the night, usually, in cleared forests and woods, in the wilderness and in the desert. Pastors who were caught were executed instantly; men arrested were sent to the galleys; women apprehended were given life sentences with hard labour; children picked up were taken away and reared in Catholic foster homes. In spite of all these, thousands refused to say “I reunite”. After awhile the king’s agents admitted that it is impossible to stamp out the “Christians of the deserts”

Some of the “Christians of the deserts” settled in the mountainous Cévennes region of France and became known as Camisards. The attempt of the government to wipe them out resulted in the Camisard War which started in 1702. The resistance continued until the last Camisard leader was killed in 1710.

Thousands of Huguenots who found life in France intolerable under the ensuing persecutions fled to Switzerland, Germany, England, and some English colonies in North America. Wherever they went they became famed for their frugality, manual skill, and high standard of morality. They have been described as the thriftiest, most hard-working, and most intelligent of the king’s subjects.

Louis XV & XVI and the abolition of absolute monarchy in France

Louis XV continued the clampdown on the few Huguenots remaining by issuing an edict in 1752 declaring marriages and baptisms by Protestant clergymen null and void. French government had undergone periodic economic crises, resulting from the long wars waged during the reign of Louis XIV, royal mismanagement of national affairs continued under Louis XV. With time, French public opinion began to turn against the persecutions which they saw as unnecessary distractions. They began to express aversion to absolute monarchy. The advocates of fiscal, social, and governmental reform became increasingly vocal during the reign of Louis XVI. (1774-1793) The revolutionary movement began in 1787 and reached its first climax there in 1789. There was an assault on the king’s *Palais des*

Tuileries on August 10, 1792, during which the palace was captured by the people of Paris. Louis XVI plotted with the country's enemies to oppose the revolution. Documents discovered which implicated him led to his trial. On January 21, 1793, Louis XVI went to the guillotine after his conviction for treason.

One direct result of the French Revolution was the abolition of absolute monarchy in France. Second, the principles of freedom of religion and the press, as enunciated in the Declaration of the Rights of Man, resulted ultimately in freedom of conscience and in civil status for Protestants and Jews. Third, the Revolution paved the way for separation of Church and state.

4.0 CONCLUSION

Probably, more than any other unit, the experience of the Huguenots in France is incredible and humbling. Many questions beg for answers. We can only ask a few. Was Henry of Navarre's pragmatism in politics and religion exemplary? Was Louis IV, proclamation of Gallicanism stupid? Evidently, 'those who make tolerable concessions impossible make painful revolution inevitable. As Protestant reformers were facing persecutions the advancement of the reformation continued. Then, some faithful Roman Catholic members thought it necessary to ask for reformation within the Catholic Church. The response came in what is known as the Counter Reformation. To this we shall turn in the unit.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The word Huguenots was first used in 1560 as a derogatory term for the French Protestants.
- The Huguenots were repressed under Francis I.
- The repression continued under Francis II.
- Catherine, who became the regent after the death of Francis III, released some Huguenots from prison in order to seek the support of the Huguenots.
- The edict of St. Germaine was promulgated giving the Huguenots the rights of worship as long as they worship in the daytime and outside the city.

- Some French nobles who were against the edict flouted the edict and this led to series of religious wars.
- On the massacre of St. Bartholomew's Day, the Huguenots contend that 70,000 people were killed but the Roman Catholics insist on 2000 people.
- Henry of Navarre (Henry IV) promulgated the edict of Nantes in 1598.
- The series of bloodshed led eventually to a resentment of absolute monarchy and this led to the French Revolution.

6.0 TUTOR-MARKED ASSIGNMENT

7.0

8.0 Discuss the lot of the Huguenots under the various kings of the French empire.

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UNIT 3 THE COUNTER REFORMATION

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1.0 INTRODUCTION

As Protestantism was spreading, there were many in the Roman Catholic Church, who even though were worried about the situation in the Roman Catholic Church, did not want to leave the Church. Noticeably, this large number of devout Catholics wanted the church to shift from its defensive position of merely brand naming the Protestants as heretics to the positive position of reviving spirituality, putting an end to the secularisation of the papacy and doing away with the abuses in the church. Indeed, the need for a papacy to reform the Church was widely recognised during the late 15th and early 16th centuries more than ever before. These challenges contributed to the Catholic's reaction to the Protestant's movement. The Catholics refer to their response as the Catholic reformation.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- define the Counter Reformation

- identify the measures taken by the Catholic Church to curtail Protestantism
- discuss the decisions of the Council of Trent.

3.0 MAIN CONTENT

3.1 Counter-Reformation or Catholic Reformation?

Counter-Reformation is the movement, which Protestants claim, was organised essentially to counteract the effects of Protestantism and recover the lands lost to the Catholics during the 16th and 17th centuries. The Roman Catholic historians object to the use of the term ‘Counter-Reformation’ as implying only the negative elements in the movement. They have a preference for designations such as: Catholic Reformation, Restoration, Renewal or Revival. The Catholic historians stress that the renewal was in deed, partly to respond to the issues of the Protestant reformers but it was more to deal with the internal life and discipline of the Roman Catholic Church. They insist that the high spirituality that animated many leaders of the movement showed that above all, the movement’s aim was to revitalise the church toward internal renewal. The Catholic scholars contend that the renewal was activated at some stage before or just about the same period as the Protestant Reformation.

3.2 Pope Paul III and the Catholic Reformation (1534–49)

As early as 1520, Luther had called for a council to reform the Church and to settle the controversies that the reformation had provoked. Although many leaders on the reformer’s side and those on the side of the Roman Catholic Church echoed this appeal, the Popes at that time which include Leo X (1513-21) Adrian VI (1522-23) and Clement VII (1523-34) feared that such a gathering might encourage the view that councils, rather than the pope, have supreme authority in the Church. Besides, the bitter experiences which some popes had had with the conciliarism of the 15th century made the Popes of the 16th century distrustful of any so-called reform council which would seem to tower over the pope.

Paul III is considered to be the Pope who was most favourably disposed to Catholic Reformation. He provided the needed leadership to orchestrate the impulses towards the revival. He took some decisive steps which led to the inauguration of the movement:

First, he nominated sincere and accomplished theologians such as Gasparo Contarini, Diego Lainez, Melchor Cano, Domingo de Solo and Reginald Pole to the College of Cardinals. In 1536 these proficient cardinals were commissioned to plan for an enduring religious reform. In the following year, in their report, the cardinals pointed out some blunders of the past, indicted some previous leaders for the predicaments of the church and made laudable recommendations.

Second, he gave encouragement to some new religious orders such as the Theatines, Capuchins, Ursulines, and especially the Jesuits. These orders, as you will soon discover, were dedicated to a defence of the church, renewal of piety through preaching, catechetical instruction, education, social services and the restoration of unity in the church.

Third, perhaps, Pope Paul's most dramatic action was the convocation of the Council of Trent in 1545 to deal with the doctrinal and disciplinary questions raised by the Protestants.

3.3 The Council of Trent and its Decisions

The most important single event which aided Catholic Reformation was almost certainly the Council of Trent, which met intermittently in 25 sessions between 1545 and 1563. After some unsuccessful attempts to meet at Mantua in 1537 and at Vicenza in 1538, the council was finally summoned, and opened in northern Italy, on December 13, 1545. The legislation of the Council of Trent enacted the formal (and apparently final) Roman Catholic reply to the doctrinal challenges of the Protestant Reformation. Profession of the *Tridentine Faith* (from *Tridentum*, the ancient Roman name for Trent), summarised the doctrinal decrees of the council. The council also defined its essential dogmas. The decrees of the council were confirmed by Pope Pius IV on January 26, 1564, and they set the standard of faith and practice for the Church until the mid-20th century.

3.1.1 Doctrinal challenges

The decisions on doctrinal challenges drew boundary lines vis-à-vis the Protestant confessions:

On acriture alone: In an implicit rejection of the Protestant principle of *sola scriptura* (Scripture alone) the Council affirmed that the canonical Scripture plus the *deutero-canonical* books (the Apocrypha) in the Vulgate edition of Jerome and the tradition of the church constituted the final authority for the faithful. The Roman Catholic Church emphasises tradition

because it considers itself heir to all the teachings and writings of the apostolic, patristic, medieval, and modern periods. This helps to vindicate the Church's claim to "catholicity" (universality), even in doctrinal matters. In apparent criticism of Luther's translation of the Bible – the *Vulgate* was decreed as the only authentic version to be read.

On justification by faith alone: In apparent reaction against the Lutheran emphasis on *sola fide* (justification by faith alone), the Council of Trent maintained that *good works* were necessary part of justification.

On sacraments: First, against the Protestant's declaration that there are only two sacraments, the Council affirmed that there are seven sacraments. Second, against the Protestant's doctrine of *consubstantiation*-the Council re-affirmed the doctrine of *transubstantiation* and the withholding of the cup from the laity. Third, against Luther's emphasis on the priest-hood of all believers, the Council that affirmed sacraments can only have their true efficacy only if performed by ordained priests.

On Papal's authority: Against the Protestant's questioning of the Pope's authority, the Council strengthened the *papal's authority*. The Council declared that all clergy must swear: "I acknowledge the Holy Catholic Apostolic Roman Church for the mother and mistress of all churches and I promise and swear true obedience to the bishop of Rome the successor to St. Peter, Prince of the Apostles and Vicar of Jesus Christ." The Council of Trent's decisions were confirmed by a papal bull, issued in 1564. That certainly marked the final defeat of conciliarism and the triumph of papal absolutism. Henceforth, Council's decisions must be ratified by the pope.

3.3.2 Internal Life and Discipline of the Church

The Council formulated far-reaching reform decrees which improved discipline throughout the Church by doing the following:

Episcopal residency: The Council enjoined Bishops to reside in their dioceses and priests in their parishes. This was seen by many as the key to implementing reforms in the church.

Plurality of offices: The Council denounced plurality of offices and made preaching a solemn obligation of ordained priests.

Proper education for the clergy: An attempt to regulate the training of candidates for the priesthood was made. Two of the Council's most far-reaching provisions were the requirement that every diocese should provide

for the proper education of its future clergy and also that a seminary should be sited in every diocese.

The financial abuses: The flagrant financial exploitation in the church at all levels was brought under control. Measures were taken against luxurious living on the part of the clergy. The conditions under which indulgences might be granted were restricted and the appointment of relatives to church office was denounced.

Liturgical chaos: In place of the liturgical chaos that had prevailed, the council laid down specific prescriptions about the form of the mass and liturgical music. Prescriptions were given about pastoral care and the administration of the sacraments.

Sexual immorality: The Council prohibited marriage for priests, concubinage was outlawed and clandestine marriage even for the laity was proscribed.

3.3.3 The Reformation of Old Orders and the Creation New Monastic Orders

A major emphasis of the Catholic Reformation was an enduring missionary enterprise in several parts of the world that had been colonised by predominantly Roman Catholic countries. What makes it more remarkable is the fact that Catholic mission in the so called 'heathen lands' began centuries earlier than Protestant missions, and greatly increased the authority and community of the Catholic Church. The formation of many missionary-oriented orders during the reformation era made sixteenth century to become the 'great century' of Roman Catholic missions. The 'great century' of the Protestant missions had to wait for another three hundred years or so. Missions were targeted at the evangelisation of the newly explored territories in the Far East, in the North and South America down to Mexico. Some of the Religious Orders which were founded for missions include the following:

Oratory of divine love: This was an informal society of about fifty spiritually minded churchmen and laymen which was founded in 1517. Apart from its efforts to stop the advancement of the spread of Protestantism, it had the principal aim of reforming the church through love and moral improvement. Consequently it supported works of charity and reforms. This group of spiritually minded churchmen sponsored any movement that would contribute to a return of personal conviction in their

beloved church. Most of the members who became bishops initiated the ideals of Roman oratory in their respective dioceses.

The Theatines: This movement was founded in 1524. Both in leadership and membership, the Theatines were aristocratic. It was established with the objective of reforming the members who were expected to live ascetic lives, devote themselves to preaching and administering the sacraments. When Bishop Gian Pietro Caraffa later became Pope Paul IV, he brought Theatine ideals and methods with him to *Roman Curia*. As a result the correction of abuses in the church assumed primary importance in the *Curia*.

Capuchin Order: This order was established by Matteo da Bascio in 1550, as an offshoot of the Franciscan order (founded by Francis Assisi in 1210). Like the Franciscan Order which was dedicated to absolute poverty and the renunciation of worldly pleasures, Capuchin order was particularly active in preaching and missionary work especially among the poor. By their missions both within and beyond the historical boundaries of Christendom Capuchin Friars furthered the revival of Roman Catholicism making appeals to the peasants, the sick and the needy.

Ursuline Order: This first order for women was founded by Angela Merici in 1537. The Catholics thus reserved the privilege of founding the oldest order for women religious. Pope Paul III gave his blessings and approval to the operation of the order in 1544. Members took vows which included devoting themselves to nursing the sick, teaching young girls and sanctifying their own lives. Girls from 12 years old who joined the company of Ursula expressed the firm resolution of living chastely in the society.

Society of Jesus: This is also known as the Order of the Jesuits was founded in 1534 by Ignatius of Loyola. It was given official recognition by Paul III in 1540. The Jesuits were specifically dedicated to the task of reconstructing church life and teaching in the aftermath of the Protestant Reformation. In pursuit of that mission they became especially active in scholarship and education. These new techniques, as well as the Jesuits' efficient training of teachers, had good results. Their colleges increased rapidly and prospered where some had failed. They soon became the leading force in the Christianisation of newly discovered lands in the Western Hemisphere, Asia, and the Islands of the sea. At the beginning of the 17th century, for example, they established in Paraguay a virtually autonomous Jesuit colony. For almost 200, years the Jesuits governed a communal nation of Native Americans, founding 32 villages with a total

population of about 160,000; they taught the Native Americans agriculture, mechanical arts, and commerce, and trained a small army for defence of the settlements.

Old Orders: Some old orders, such as the Dominicans, the Franciscans, Augustinians and others were also used extensively by the papacy for missions, preaching, diplomatic mission and visitations.

Individual missionaries: Some missionaries were outstanding in this enterprise. One of such is St. Francis Xavier, (1506-1552). He was Spanish and a Catholic priest who was apparently attracted to early Protestantism when he was studying at the University of France. He was won over by Ignatius Loyola and soon became one of the original members of the Jesuit society. He later had a commission from the pope which extended to the whole of Asia. He established the Roman Catholic faith in India, in the Island of Ceylon, in Japan, and in other lands of the Far East. His work is remarkable for many reasons. First, the extent of his journey covered several countries in Asia. Second, his broad-minded, generous spirit as well as the deep respect he exhibited for the culture of the target people endeared the people to him. Third, he had large number of his converts (The Jesuits attribute to him more than 700,000 conversions). He was beginning a work in China, when he died suddenly at the age of 46 years. His body was taken to Goa where it lies magnificently enshrined. He has been called the Apostle of the Indies and of Japan and the founder of foreign missions.

3.4 Instruments Used to Counter Protestant Reformation

The Roman Catholic Church used some other instrument to carry out her mission. These include:

The Inquisition

The rejuvenation and re-organisation of the Roman inquisition represented the dark side of the Counter-Reformation. The agency was reorganised by a papal bull of Paul III on July 21, 1542. The pontificate of Paul IV gave it much currency. It was basically established to combat heresy wherever Roman Catholicism held sway, until it was abolished in 1854. Those indicted were always held to be at fault until their innocence was established. Usually, the power of the established inquisition was invoked to torture those prosecuted to extract a confession. Rarely, were suspects found blameless and acquitted. The Inquisition led to the banning of books, the stifling of academic research, and even torture and execution. Penalties were carried out by inquisitors who were supported overtly by the secular

authorities. In Spain, the Inquisition became an instrument of the Crown, used effectively by King Philip II to ensure the orthodoxy of his subjects and to suppress both political and religious dissent.

Index of Forbidden Books

Another repressive measure of the Counter Reformation was the index of Forbidden Books. This policy was intended to draw a strict confessional demarcation between the Protestants and the Roman Catholic Church. From 1542 the Council issued an Index of Forbidden Books. The literature of humanists and reformers such as that of Erasmus, Luther and Zwingli appeared on the list. The Protestant editions of the Bible with their vernacular was also included in the inventory. In 1571, a commission was charged with the task of keeping the directory of outlawed literature up to date. The Index debarred the faithful Roman Catholics from reading Protestant literature, and the inquisition intimidated many to renounce Protestant views.

Wars of religion

Warfare was encouraged in several places. Warfare was particularly aimed at stabilising places which were predisposed to Lutheranism and Calvinism. In Spain, Bohemia the Low Countries and France, torture, persecutions and wars were promoted to put an end to the reforming surge. Wars of religion were also waged to force re-conversion of certain areas of Europe from the Protestants to the Roman Catholic Church. Examples of England, Scotland and France will suffice.

Catholic Apologetics

Writings such as *La città del sole* (“The City of the Sun”), by Tommaso Campanella, and *Repubblica immaginaria* (“The Imaginary Republic”), by Lodovico Agostini, are examples of the new vision of the church and of the duties of Christians especially the Jesuit Robert Bellarmine — attacked the doctrinal positions of the Reformers Roman Catholics tended to emphasise the beliefs and devotional subjects that were under direct attack by the Protestants — e.g., the Real Presence of Christ in the Eucharist, the Virgin Mary, and St. Peter. However, there was no one to rival the theological and moral engagement evident in the writings of Luther or the eloquence and passion characteristic of the works of John Calvin. Cardinal Caesar Baronius (1538-1607) for example took upon himself the research for and writing of his twelve volume *Ecclesiastical Annals* (1538-1607) to refute the *Magdeburg Centuries*, thirteen volumes under the editorship of Matthias

Flacius (Illyricus). The latter set pictured the papacy as Antichrist, but Baronius argued that the Roman Catholic Church had always been one and the same and true to the apostolic teaching. Melchior Cano developed a new moral and dogmatic theology that aided Catholics in countering Protestant doctrines. It was especially influential in the formulation of doctrinal decrees of the Council of Trent.

Education

This was foremost in the minds of the leaders of the Counter-Reformation. The faithful were to be educated. For this, capable priests were needed, and, thus, seminaries multiplied to prepare the clergy for a more austere life in the service of the church. The Ursuline nuns devoted themselves to the care and educational activities of girls and women.

The Jesuits established schools and colleges throughout Europe. For 150 years they were leaders in European education; by 1640 they had more than 500 colleges throughout Europe; by about a century later the number of colleges had increased to more than 650.

3.5 Effects of the Counter Reformation

Each of these features helped the Roman Catholics to revitalise the church so that by 1650, it stood at the threshold of a new era of expansion and spiritual vigour. In spite of the reformers attack on monasticism and its ideals, a reformed monasticism carried out the programme of the Roman Catholic Reformation.

Two of its most far-reaching provisions were the requirement that every diocese provide for the proper education of its future clergy in seminaries under church auspices THEOLOGICAL TRAINING and the requirement that the clergy and especially the bishops should give more attention to the task of preaching.

- The establishment of seminaries in many dioceses guaranteed a literate and morally upright clergy. In Rome, St Philip Neri had religious texts set to music and performed in informal gatherings, a practice that soon developed into the oratorio.
- German priests trained in Rome returned home better instructed and more eager to proselytise than their predecessors had been. St Peter Canisius produced a catechism that was a useful, if inferior, counterpart of Luther's.

Although they were by no means the only religious order in the foreign missions of the church, their responsibility for regaining outside of Europe the power and territory that the church had lost in Europe as a consequence of the Protestant Reformation made them outstanding.

The financial abuses that had been so flagrant in the church at all levels were brought under control, and stricter rules were set requiring the residency of bishops in their dioceses.

In place of the liturgical chaos that had prevailed, the council laid down specific prescriptions about the form of the mass and liturgical music.

What emerged from the Council of Trent, therefore, was a chastened but consolidated church and papacy, the Roman Catholicism of modern history.

Since the Second Vatican Council, participation in the ecumenical movement has made Catholics appreciate the doctrinal viewpoint even of the Protestant reformers who broke with the Church in the 16th century therefore, was a chastened but consolidated church and papacy, the Roman Catholicism of modern history.

Protestant Reformation and thus represents the official adjudication of many questions about which there had been continuing ambiguity throughout the early church and the Middle Ages.

3.6 Europe Divided

The conclusion of the war in the Peace of Westphalia of 1648 meant for Roman Catholicism the de facto acceptance of the religious pluralism that had come out of the Reformation: Protestantism, both Lutheran and Calvinist, obtained a legal standing alongside Roman Catholicism in what had previously been regarded as “Catholic Europe”.

4.0 CONCLUSION

Since the Second Vatican Council, participation in the ecumenical movement has made Catholics appreciate the doctrinal viewpoint even of the Protestant reformers who broke with the Church in the 16th century. The Roman Catholics has remained fundamentally stable and flourishing in many parts of the world. In a symbolic gesture during the church’s observance of the Great Jubilee, the holy year 2000, Pope John Paul II

issued a remarkable sweeping apology for the sins of the church over the past 2,000 years.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Counter-Reformation according to the Protestants was organised by Catholics to counter the effects of Protestants.
- Paul III was the Pope most favourably disposed to the Catholic Reformation and provided the needed leadership.
- The Council of Trent which met intermittently for 25 sessions between 1545 and 1563 aided the Catholic Reformation.
- The Council took far reaching reforms covering doctrine, internal life and discipline in the Church.
- An enduring missionary enterprise was a major emphasis of the Catholic Reformation.
- The missionary enterprise was pursued through the reformation of the old orders and the establishment of new ones.
- Instruments used by the Roman Catholics to counter Protestant Reformation include the inquisition, index of forbidden books, religious wars, use of Catholic apologetics and education.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss the effects of the Counter-Reformation on the Catholic Church.

7.0 REFERENCES/FURTHER READING

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UNIT 4 THE CHURCH IN AFRICA: NIGERIAN EXPERIENCE

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1.0 INTRODUCTION

As if in reaction to the missionary enterprises of the Catholics in the fifteenth and sixteenth centuries the two subsequent centuries became the great centuries of the Protestant Mission. Scholars specifically refer to '1792-1910' as the 'Great Century of Protestant Mission'. What effects did this ostensibly competitive spirit in mission have on the planting of Christianity in Africa and Nigeria in particular? In Nigeria today, there are so many varieties of Christianity that using the plural; "Christianities" may perhaps better capture the Christian landscape. We will discuss the reasons for this experience in this unit.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- discuss the significance of the formation of Protestant Mission on Nigeria
- explain the Roman Catholic Church re-appearance in Nigeria
- identify the roles of Sierra Leone and Liberia in the formation of Nigerian Christianity
- explain why it is often said that “Sierra Leone is the nursery and mother of the church in West Africa”
- discuss the meaning and context of Ethiopianism
- identify the responses to the establishment of Mission Churches in Nigeria.

3.0 MAIN CONTENT

3.1 Plurality of Christian Denominations in Africa: Nigerian Experience

At least, six reasons may account for this phenomenon in Africa:

- a) The Evangelical Revival and formation of Protestant missionary movements.
- b) The Founding of Liberated Colonies in Sierra Leone and Liberia.
- c) The Colonisation and expansion of colonial interest in Africa.
- d) The Establishment of Protestant Churches in Nigeria.
- e) The re emergence of Catholic Mission in Africa.
- f) The three responses of Africans (in Nigeria) to Mission Churches.

3.2 The Evangelical Revival and Formation of Modern Missionary Movement

There were Protestant Revival Movements in Europe and America toward the close of the seventeenth century through to the eighteenth century. These movements were popularly known as *Pietism* in Germany, *Evangelical Movement* in Britain and the *Great Awakening* in the United States. The revivals gave rise to a strong and active desire to spread the gospel to non-Christian people of Asia and Africa. The result was the formation of a number of missionary societies in Europe and America. These societies sent out missionaries to West Africa and other parts of the World. Some of the established missionary societies included: The Society

for the Propagation of the Gospel in New England (1649) established for the purpose of propagating the gospel among the Indians of North America. The Society for Promoting Christian Knowledge (1698) was an independent mission within the Anglican Church. The Society for the Propagation of the Gospel in Foreign Parts (SPG) was formed by Royal Charter in 1701 as a specific missionary agency of the Anglican Church. The Baptist Missionary Society, which turned out to be the first Protestant denomination to be on the field after the abolition of slave trade, sent out William Carey to India. This is held by Protestants to be the onset of the era of modern missions. The London Missionary Society, an ecumenical group of English Congregationalists, Anglicans, Methodists and Scottish Presbyterians organised its Society in 1795. Taking a cue from Carey's success in India, it sent out Robert Morrison – the Pioneer missionary to China; Robert and Mary Moffat – the African missionaries; and David Livingstone – the renown missionary to South Africa. The Church Missionary Society: which was formed by some members of the Evangelical wing of the Anglican Church as a Missionary Society for Africa and the East was sanctioned by the Archbishop of Canterbury in 1800 with Sierra-Leone as its field of operation. The Wesleyan Methodist Missionary Society which was born and directed by the Wesleyan Methodist Conference in 1813 began its work in West Africa in the Gambia, the Gold Coast and sent some Missionaries to Badagry (Nigeria) early in the nineteenth century. The Germany Missionary Society was founded in Bremen (1819); this was followed in 1822 with the establishment of another society in Hamburg. These in addition with others which were founded later merged to form the Northern Germany Missionary Society in 1834. This body began its work in West Africa at Peki in Ghana in the year 1847. Unlike the previous Catholic efforts, virtually all these societies used educational institutions, charitable organisations, medical/health care delivery and artisans workshops which made possible the fashioning of a viable environment to lay the foundation for the permanent establishment of the Christian Faith in West Africa. It is important to mention also that the Great Awakening in the United States informed the first organised challenge at evangelising the African Americans. That led to a widespread conversion of the slaves who were incorporated into the church. It was in America that the first African Independent Church: The African American Episcopal Church (AME) took off in 1814. Later many African American missionaries who cherished the slogan “Africans to win Africa for Christ” carried out evangelism primarily in Sierra Leone, Liberia and South Africa. Some of the above named societies established their missions in Nigeria from the 1840s.

3.3 The Founding of Liberated Colonies in Sierra Leone and Liberia

One of the influences of the religious awakening was the fusion of religious dedication and humanitarian commitments to put pressure on governments to abolish slave trade and slavery. Like the movements associated with the Evangelical Revival, there was a stress not only on the salvation of the individual but also the welfare of the oppressed. A strong interaction of philanthropists and religious groups became the driving force. In Britain, the Clapham Society chose Sierra Leone as a haven for liberated slaves in 1787 and by 1850 more than 50,000 former slaves had settled there. Liberia was a creation of the early abolitionist movement in the United States. The American Colonisation Society (ACS) was founded in 1816 and it recruited enough blacks to settle some years later in Liberia. The uniqueness of Sierra Leone becomes obvious from the fact that it served the purpose of being the 'nursery and the mother of the church' in West Africa. From the 1840s Sierra Leone provided the mainstream and bulk of missionaries operating in West Africa. Most of the native agents (some were trained at the Fourah Bay College) served variously as educators, interpreters, preachers, traders and counsellors to indigenous communities, in many West African countries. In Liberia too, African Americans became a significant factor in the missionary enterprise in Africa. Besides, by the 1860s, as it happened in the US, some Africans put up a case for African rights to ecclesiastical independence. Before the close of the nineteenth century and early twentieth century some African or Ethiopian churches which were independent of mission churches had taken off from the main line churches in West Africa. The Ethiopian movement started in Sierra Leone where the blacks exhibited an aversion to colonial domination and European control of churches. This agitation was heightened by people like Blyden from Liberia. By networking through Sierra Leone, Liberia, Gold Coast and Nigeria, Ethiopian churches sprang up in these West African countries.

3.4 The Colonisation and Expansion of Colonial Interest in Africa

European conquest of African land had been under way for some years before the Berlin Conference (Nov. 1884-Feb. 1885). However, the Conference served as the first open signal that European countries were all set to take over the continent. The Berlin Conference's demand that European countries should validate their declarations of territorial claims by physical occupation had some influence on Africa and Christianity. The representatives from 14 European participants and United States (without a

single African present and held in Germany) stated conceited aims for their African territories, which included ending the slave trade and extending civilisation, commerce, and Christianity to the African people. This attitude represented Europeans' unquestioned attitude of superiority, an attitude that underlay the Scramble and the early periods of colonial rule. By 1914 the only independent states remaining in the whole of Africa were Ethiopia and Liberia. The physical occupation and some of the benefits that became obvious to the colonisers stirred up some mission's interest also in Europe and the United States. In general, Catholic Missions were mostly successful in Catholic colonies while Protestants gained more adherents in British and German colonies. In several regions competition resulted in rivalry and open confrontations among the missionaries.

3.5 Protestant Mission Churches in Nigeria

All the above factors helped to establish permanent Christian missions in several African countries. Indeed, it must be pointed out that in most cases, the missionaries came first before the colonisers came to the scene. The under listed missions came to Nigeria between 1792-1910 which Kenneth Latourette called the 'Great Century of Protestant Mission'.

The Wesleyan Methodist Missionary Society

This society was the first to accept the challenge to establish the Church in Nigeria. This followed a request for spiritual nurture by the *Akus* (Some Yoruba slaves from Sierra Leone) who had settled in Abeokuta. In response to their letter, the Methodist pioneer minister, Thomas Birch Freeman who was in the Cape Coast (Gold Coast) arrived in Badagry on September 23rd 1842. Freeman assisted by a Fante couple, Mr. and Mrs. De Graft opened the first Mission station and school at Badagry.

The Church Missionary Society

The appeal for spiritual assistance was heeded also by the Church Missionary Society in London. As a result, the Anglican Mission, which was sponsored by the Church Missionary Society (CMS) sent out Henry Townsend who travelled in the company of Yoruba emigrants from Freetown to Badagry in December 1842. He later proceeded to Abeokuta where he opened a station in 1844. Abeokuta soon became the prime centre for missions. The CMS proceeded to open stations at Oyo (1858), Badagry (1845), and Lagos (1852). The Mission ventured outside Yorubaland to establish missions in Bonny (1866), Kano (1902) and Zaria (1905).

United Presbyterian Mission

The Church of Scotland became the third mission when it dispatched the Rev. Hope Masterdon Waddell, to pioneer the United Presbyterian Mission in Old Calabar in 1846. He arrived in April 10, 1846 and promptly established a primary school followed by one of the oldest post -primary institutions, in Nigeria, the Hope Waddell Training Institute. As time went on, these missionaries were followed by many others. Among them was the energetic Mary Slessor who made a significant mark by helping to eradicate some obnoxious practices like the killings of twins in Calabar and the environs. Due to the work of these early faithful Christians, the church grew with many congregations throughout the former Eastern Region. Gradually, work extended to Kano, Kaduna, Zaria and then to Lagos.

Southern Baptist Convention

Captain Thomas J. Bowen, the pioneer missionary of the Southern Baptist Mission represented the fourth missionary society. He came through Liberia and arrived in Badagry in 1850. He was held up in Abeokuta for about one and half years because of the internecine war in the town. He later moved to Ijaye and had wanted to settle in Ilorin. When he was refused residency by the Emir he subsequently moved to Ogbomoso, which since 1853 became the centre of Baptist activity in Nigeria.

Qua Iboe Mission

It came as the sixth mission (following the Catholic mission which will be discussed later) in 1887. The mission in Qua Iboe (from two words: Akwa which means “river” and Ibuno, which means “big”), was founded in response to a letter sent to Duke town. A Scottish missionary Samuel Bill arrived in the neighbourhood of the Qua Iboe River and Etinam and started a church which flourished in Akwa Ibom, Abia and Kogi States.

Sudan Interior Mission

In 1893 the Sudan Interior Mission (SIM) sent three ministers: Walter Gowans, Thomas Kent and Rowland Bingham to the northern region of Nigeria. The initial attempts by the SIM to establish churches in this region failed. However, a third attempt made in 1901 resulted in the establishment of some churches in Pategi, Wushishi, and a number of towns in Kogi State. Since the 1950s, the SIM-related churches were designated: Evangelical Churches of West Africa (E.C.W.A.). The SIM became famous for its wide coverage an example is the ECWA radio station at Igbaja.

Sudan United Mission

In 1904 the Sudan United Mission (S.U.M.) was founded to complement the challenges of the SIM to get through to more tribes in northern Nigeria. The labours of the SUM gave birth to cooperating churches in the north: The six churches are: Christian Reformed Church in Nigeria, Church of Christ in Nigeria, Lutheran Church of Christ, *Ekklesiyar Kristi a Nijeria Mada Hitle*, *Ekklesiyar Kristi a Nijeriya*. *Nango U Kristi Ken Sulam Pen. Tiv.*

In addition to the above missions which came to Nigeria during the ‘Great Century of Protestant Mission’ may be added two more churches namely: **The Seventh-Day Adventist Mission (SDA) and The Salvation Army.** The **Seventh-Day Adventist Mission** was planted in Nigeria by Elder David C. Babcock in 1914. It has become famous for her hospitals at Jengre and Ile-Ife as well as the Babcock University at Ilishan. **The Salvation Army** began its activities in Nigeria in 1920, under the leadership of Lieut. Colonel and Mrs. George Souter.

All the above Protestant as well as the Roman Catholic Churches are called historic Churches. They are also referred to as “mainstream” “established” or mainline churches because they have already had long historical traditions of their own prior to their establishment in Nigeria. It is precisely in this sense that they are also sometimes called “mission churches. We have discussed elsewhere why it is wrong to call them ‘orthodox’ churches.

3.6 Catholic Missionary Enterprise

The first attempt

The Roman Catholic Church made an attempt to evangelise Africa, including Nigeria during the 15th century. The Catholic Portuguese made that initial contact with Nigeria and attempted to plant an enduring Christian faith in the Benin Kingdom around 1472. Later, apparently, some converts were made because in August 1516, some sub chiefs were baptised. Regrettably, a few years later, Christianity gradually died away. Subsequent efforts made by the Franciscan priests in 1538, and the Capuchin monks in 1551 failed to re-establish the Catholic faith in Benin. At Warri, the Augustinian monks succeeded in baptising the son of the *Olu*, the King of Warri. The king allowed his son to adopt the name Sebastin and he was sent to Lisbon for training as a priest. Of course, he came back with a Portuguese wife and renounced the offer to become a priest. In spite of that for the next one and a half centuries (1570-1733) Warri rulers were

commonly proclaimed as professing Christians. They dressed like catholic priests. However, this royal household faith did not seem to have had much effect on the common people. Consequently, by the middle of the 18th century, virtually all vestige of Catholicism were wiped out of the kingdom. The attempts made in Borno (1680s) and Katsina early in the first decade of the eighteenth century were also not productive.

The second attempt

The second wave of Roman Catholic mission in Africa was apparently motivated by the Protestant Evangelical spirit, dedication and successes in foreign lands. The Catholics formed new Missionary Societies in France and other parts of Europe. This time, Catholic France practically replaced Portugal in the evangelisation of Africa. Among the societies established were: The Holy Ghost Fathers which emerged as an Evangelical or Missionary Movement in 1841. This was followed in 1858 with the formation of the Society for African Missions (SMA). This society started its work in Sierra-Leone in 1859, went to Benin (Dahomey) in 1860; came to Nigeria in 1867 and the Gold Coast in 1880. Then followed the Missionaries of Africa (affectionately, called the White Fathers) which was founded by Cardinal Lavignerie in 1868.

3.6.1 The Catholic Mission in Nigeria

The beginning of what is today known as the Catholic Church in Nigeria therefore came with the second wave of Catholic Mission expedition through the activities of the *Societe de Mission Africaines* (SMA). The versatile pioneer missionary of the SMA, Fr. Francesco Xavier Borghero accompanied by Fr. Fernandez arrived in Lagos via Porto Novo in September 1863. The missionaries were delighted on arrival in Lagos to meet a small Catholic community made up of Africans who had been repatriated from Brazil. He negotiated for a piece of land where a residential station in Lagos was established. In 1866 the SMA sent off Father Pierre Bouche to serve as the first resident priest in Lagos. With the arrival in Onitsha of the Holy Ghost Fathers in December 1885 the religious landscape in the East changed. Under the direction of Fr. Joseph Lutz, the Catholic Church made successful incursion into the hinterland of the Eastern States of Nigeria and got the better part of that region.

Most of these Protestant and Catholic Missionary Societies literally made the efforts to produce offspring of their churches abroad in African countries. The replica of each mission could be distinguished by their mode of organisation, polity and even worship. With time, there were

inter-denominational rivalries among the missionaries in most regions. The rivalries sometimes aggravated ethnic divisions among some local populace. Within a couple of decades some Africans became critical of the missionary efforts of this phase. We shall limit ourselves to the reactions in Nigeria.

3.7 The Three Responses to Mission Churches in Nigeria

Collectively, the Church in Nigeria has made three responses to the establishment of mission Churches in the country.

3.7.1 Ethiopian or African Churches

From the 1880s a number of radical Africans began to look forward to the establishment of an African Church which would be controlled and financed entirely by Africans. They interpreted Psalm 68:31 to mean that Ethiopians (*aithops*, which means black) or Africans should have an authentic black church which would be controlled, financed, and proliferated through the ingenuity of Africans. Some of militants include: Wilmot Blyden (Liberia), Reverends James Johnson (Sierra Leone and later in Nigeria) Joe Casely Hayford and Attoh Ahuma (Gold Coast) as well as Mojola Agbebi and Essien Ukpabio (Nigeria). With the exception of a few clergy like James Johnson and Pastor Moses Ladejo Stone, most of the advocates for African leadership and selfhood in the church and the society were laity. They asked for disengagement from the Mission Churches specifically due to sheer disinterestedness in Mission leadership. The first of a long list of Ethiopian churches in Nigeria which broke out of the historic churches was the Native Baptist Church (later, Ebenezer Baptist Church, Broad Street, Lagos) which severed her relationship with the Southern (American) Baptist Church (First Church, Broad Street, Lagos) in March 1888. This was followed by the founding of United Native Church (The UNA) as a multi-denominational congregation. Because of the inflexibility and narrow-mindedness of Bishop Tugwell about six hundred parishioners left St. Paul's Breadfruit (Anglican Communion) on the morning of Sunday, October 13th 1901 to establish "The African Church". Probably, as a means of preserving African cultural heritage, polygamists were accepted into baptism and full membership of the church. In the Methodist church, sixty-five polygamists who were excommunicated formed the nucleus of United African Methodist Church *Eleja* (UAMC). The Church resolved and established a separate organisation which will not be governed or controlled by the missionaries. Within a month after their expulsion the dissidents found refuge in a spot close to the fish market. This location earned them the appellation *Eleja*.

It is important to note that these Ethiopian or African Churches seceded as revolts against some missionaries' high handedness, insistence on monogamy and discrimination against Africans. They had no problems with the mode of worship nor were they even motivated to fully indigenise Christianity. Consequently, they took over the structure and pattern of worship, which they inherited without modification from their parent Mission Churches. Those who see classification of churches in Africa in terms of reactions to white's cultural domination and power in the church refer to Ethiopianism as the first response."

3.7.2 African Indigenous Churches (AICs)

The second response is the establishment of the *Aladura*. This was the most dynamic phenomenon and far-reaching response to Mission Christianity in the twentieth century. This African Christianity popularly called Prophetic, Healing and Spiritual Churches grew as Movements of the Holy Spirit during the second decade of the twentieth century. In contrast to the Ethiopian Churches, the *Aladura* differ from Mission Churches not only in respect of leadership but also on account of doctrine and practice because of their origin and faith. In East Africa these churches are *roho* (spirit) churches while they are referred to as Zion Churches in South Africa. Collectively, they are referred to as: African Indigenous Churches or African Initiatives in Christianity and most recently, as African Initiated Christianity (AICs). In this category are Christ Apostolic Church, Cherubim and Seraphim Movement, The Church of the Lord: (*Aladura*), Celestial Church of Christ, and the splinter groups that have broken away from the four primary assemblages to set up their own places of worship. They all have fervent desire to contextualise Christianity in African culture.

3.7.3 Pentecostalism in Nigeria

The third response in the twentieth century was the emergence of the indigenous Pentecostals. These, in a sense are a reaction to classical Pentecostalism (the institutionalised foreign Pentecostal organisations.) The Classical Pentecostal Churches made their in-roads into Nigeria from Europe and America before Nigeria's Independence in 1960. They include Faith Tabernacle of Philadelphia which stamped her influence through contact with the leaders of *Okuta Iyebiye* (the Diamond Society) in 1923. The second is the Apostolic Church, from Bradford (Great Britain) which came in 1931. The third is the Assemblies of God. The fourth in this group is the Apostolic Faith with her headquarters in Portland, Oregon. The fifth, which is less known as the previous congregations, was initially known as African-American Gospel Church with her base in Lagos. The

sixth is the International Church of the Foursquare Gospel. The final organisation is the less known Pentecostal Holiness Movement which started late in 1955. To these are the following responses from Nigeria:

The home-grown or indigenous Pentecostal groups

These groups dating from the 1950s and 1960s' must be distinguished from the Classical Pentecostals by virtue of the fact that they were not set up under the auspices of foreign Pentecostal Missions. The first in this group is the Egbe *Ogo Oluwa* Fellowship, which blossomed into the Redeemed Christian Church of God in 1952. The Church was founded by Rev. Josiah Olufemi Akindayomi who parted ways with the Cherubim and Seraphim Society when he refused to discontinue with the separate *Egbe Ogo Oluwa* Bible and prayer fellowship. The *Baba Alakoso*, (General Superintendent) as Akindayomi was called, said he was warned in a vision not to join affinity with any foreign church. Others in this group include: The Victory Gospel Church in Lagos which was founded in 1958 by Pastor J.O. Olatunji; The Gospel Pentecostal Assembly which was also established in 1958 in Lagos by Pastor Badejo. The Evangel Faith Mission in 1962; The Salem Gospel Mission in Ile Ife; The Gospel Faith Mission which was a merger of Apostolic Faith Mission and the Gospel Mission in 1962. The list may not have been exhausted in the course of this study.

Charismatic Pentecostal church

The immediate background of charismatic movement in Nigeria was the evangelical awakening which erupted in the country's higher institutions in the 1970s. This was as a result of intense incursion of charismatic Pentecostal ideas into the campus fellowships. These ideas later made inroads into the historic church bodies. The penetration was facilitated by the sporadic contacts which Pentecostal ministers and leaders had with campus fellowships. With more mobility, greater prosperity and increase circulation of Pentecostal literature, notably from Europe and America, greater interest and acceptance of Pentecostal indoctrination became apparent in several organised students Christian bodies. Before the end of 1970s, several multi-denominational Evangelical Movements, Charismatic Organisations as well as Bible Study and Prayer Fellowships had sprouted all over the Nigeria. The attempts by some of these fellowships to initiate radical changes in the liturgy, Bible study and prayer meetings in the historic churches were violently rebuffed. Consequently, a few charismatic renewal movements left the historic churches. Probably the first in this group is the *Ole-Ezi* (Prayer for the Spirit) a Charismatic Movement which became independent of the Anglican Church in the middle of 1970s. During the 1980s a

noticeable trend in charismatic advancement was the re-modelling of a number of multi-denominational fellowship into denominational charismatic churches. Some of the most prestigious in this group are: Pastor W.F. Kumuyi's Deeper Life Bible Church which was inaugurated at Gbagada Lagos in 1982; Bishop David Oyedepo's Living Faith World Outreach (Winner's Chapel) at Ilorin in 1983; Rev. George Adegboye's Rhema Chapel International Ministries at Ilorin in 1988, Bishop Francis Wale Oke's Christ Life Church, which was inaugurated in Ibadan in February 1989. Others include Rev. Kayode Olukoya's Mountain of Fire and Miracle Ministries at Yaba, in 1989; Bishop Mike Okonkwo's Redeemed Evangelical Mission, etc. Another interesting phenomenon during this period, which led to the rapid proliferation of Pentecostal Charismatic Churches, was the rapidity with which schisms took place within the movement. The notable ones include, Rev. Paul Jinadu's, New Covenant Church which was a schismatic group from the International Church of Foursquare Gospel Church. Pastor Ayo Oritsejafor's Word of Life Bible Church broke away from Archbishop Idahosa's Church of God (Mission) and Dr. Tunde Bakare's Latter Rain Assembly broke away in 1989 from the Redeemed Christian Church of God.

Neo-Pentecostal movements

The social setting of the 1980's gave birth to a plethora of Pentecostal groups, ministries, churches and para-churches competing for church membership. This proliferation came to a peak in the 1990s which was marked by increased economic hardship, political crisis, social upheavals, moral chaos and value confusion.

In this group, there is a conglomeration of a wide variety of assemblies' with equally astonishing flurry of doctrines and practices. These churches have blossomed into so much complex varieties that they defy classification. Some signs, wonders and prosperity movements and quite a number are: Security movements with emphases on healing and deliverance ministration. A few which came out of the old-line Pentecostal congregations have holiness accent. A number of these ministries are so recent that they lack institutionalised structures and management. Quite a number of the founders or leaders of these movements base their claims to authority on charismatic qualities. Most of these are "notoriously schismatic, owing partly to the struggle for clients in a competitive religious market".

Of all the groups outlined above, it seems that this group is the most difficult one to characterise. First, because of their large number; second

because of their multi-faceted nature, and thirdly, because of their very newness and lack of tradition they are susceptible to change within relatively short period of time. Most of them yearn to have their organisations linked to international networks and Independent charismatic preachers abroad. That explains why quite a number have the word “international” in parenthesis in front of their names.

4.0 CONCLUSION

Without doubts you would have had some sober reflections and probably humbled as you came to grips with some wanton destructions of life and property in the name of religion. It is obvious from the last unit that differences in church traditions have historical roots. It is because there cannot but be differences even in the church that Saint Paul enjoined Christians “there should be no divisions among you” (I Cor.1:10, Eph. 4:15-16). We can have differences but they need not lead to acrimonious divisions. These words are probably more crucial and relevant to the Church in Nigeria than they were to those who were originally addressed. Enough blood has been spilled in the past. It is necessary to rediscover and foster unity in the Body of Christ.

5.0 SUMMARY

The following are the major points you have learnt in this lesson:

- The Revival Movements of the 17th/18th Centuries gave birth to the desire to spread the gospel to Asia and Africa.
- William Carey was the first missionary to sail out and he went to India.
- The religious awakening of these two centuries led to the abolishment of slave trade and the establishment of free colonies like Liberia and Sierra Leone.
- The first attempt of Catholicism in Nigeria was by Catholic Portuguese who wanted to plant Christianity in Benin kingdom around 1472.
- The coming of Protestant evangelicals spurred the second Catholic attempt.
- It was the activities of the *Societe de Missions Africaines* that led to the establishment of Catholic Mission in Nigeria.

- The Ethiopian churches are churches controlled and financed by Africans.
- These churches were established as revolt against missionary high-handedness, insistence on monogamy and discrimination against Africans.
- African indigenous churches departed radically from the mission oriented churches to establish their own doctrine and practice.

6.0 TUTOR-MARKED ASSIGNMENT

Trace the development of African indigenous churches in its three successive stages.

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