

Church History



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- *Introduction to Church History*
- *The Ancient Church* AD 1st-3rd centuries
- *The Rise of Christendom* AD 4th-5th centuries
- *The Early Middle Ages* AD 6th-10th centuries
- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
- *The Age of Revolution* AD 19th century
- *The Modern Age* AD 20th century
- *The Postmodern Age* AD 21st century



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- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
 - *Martin Luther*
 - *Conquests of Various Kinds*
 - *The New Martyrdom of the Church*
 - *Die Warhet Ist Untödllich*
 - *Calvinists and Mennonites*
 - *The Counter-Reformation (part 3)*



The Reformation

- The Catholic Church was still in business
1549 Religion finally came to the Church of England
(and you can thank Carlos V and the Schmalkaldic League for it)



The Reformation

- Funky little teaching moment—
 - If you'll remember, several German Lutheran princes had met in the town of Schmalkalden in 1531 to unite their territories to protect one another from the Catholic forces of Carlos V's Holy Roman Empire
 - Suddenly, Protestantism wasn't just a reform movement—or even a bunch of princes protecting the reform movement—but rather a socio-political movement of its own
 - So from 1546-47, Carlos fought the princes in what became known as the Schmalkaldic War (basically, Spanish troops invading German lands on the orders of the Catholic Holy Roman Empire—which had no connection with the Holy Roman Catholic Church any more)



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 - So from 1546-47, Carlos fought the princes in what became known as the Schmalkaldic War
 - The forces of Don Fernando Álvarez de Toledo ultimately defeated the defenders of Johann Friedrich I of Saxony
 - To avoid a death sentence, Johann Friedrich signed the Capitulation of Wittenberg, admitting total defeat



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 - To avoid a death sentence, Johann Friedrich signed the Capitulation of Wittenberg
 - Carlos then decreed the Augsburg Interim, including concessions that allowed some Protestant doctrines to be preached—designed to help integrate the Protestants back into Catholicism gradually



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 - Ironically, the Augsburg Interim really changed the *Catholic* Church more than the Protestant churches because it opened the door for at least *some* formal acceptance for their doctrines (Protestant priests were allowed to marry, Protestant laity were allowed to take both the bread and the wine in Communion, etc.)



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 - But it was still quite stifling for Protestant churches, since they were forced to repudiate many of their beliefs, accept the official Catholic sacraments, and promise obedience to Rome and her church hierarchy



The Reformation

- **Funky little teaching moment—**
 - If you'll remember, several German Lutheran princes had met in the town of Schmalkalden in 1531 to unite their territories to protect one another from the Catholic forces of Carlos V's Holy Roman Empire
 - **In the wake of the loss of the Schmalkaldic War, several Protestant ministers either left Germany on their own, or were forced into exile by Rome**
 - One of those ministers was Martin Butzer, who had worked so hard to mediate between Luther and Zwingli, back at the beginning of the Reformation and had argued so passionately for dialogue with the Catholic Church, hoping that the Pope would listen to fellow Reformers such as Erasmus and happily join the Reform movement
 - Saddened by a lack of support in his war-weakened city of Straßburg, (who were so sick of fighting that they withdrew their support for all Protestant ministers)



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 - Saddened by a lack of support in his war-weakened city of Straßburg, he left Germany at the invitation of Thomas Cranmer to come to England and help build a foundation for reform in the Church of England



The Reformation

- The Catholic Church was still in business
- 1549
 - Religion finally came to the Church of England
 - So in 1549, Butzer came to England and was introduced to new, young King Edward VI as a great man of the faith
 - Butzer took a teaching position as Professor of Divinity at Cambridge, and continued to preach his German Reform theology in England
 - He also continued to duck controversy as much as possible, even when his theology conflicted with the Church of England's, arguing:
“We must aspire with the utmost zeal to edify as many people as we possibly can in faith and in the love of Christ—and to offend no one.”



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 - In short, he did all that he could to infuse the Church of England—born more out of a king's corruption than out of a spirit of reformation—with a moral center



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 - In 1549, Cranmer published the *Book of Common Prayer*, hoping to gently move the Church of England even farther from the Catholic Church
 - It included morning and evening prayers to read, liturgies for the ecclesiastical year, services for baptisms, marriages, funerals, etc., and specific weekly Bible readings



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 - **He immediately asked Butzer to read and critique it**
 - Cranmer's 1552 edition incorporated Butzer's ideas, eliminating loaded Catholic terms (like "Mass" and "altar")
 - (NOTE: "Mass" comes from the Latin word "*missa*," from which we get English words like "missive" or "dismissal"—referring to when the priest sends the people away at the end of the service—but it came to mean a specific service where the priest re-sacrifices Christ on the altar for the congregation)
 - (Do you see why Butzer didn't want to use either of those words?)



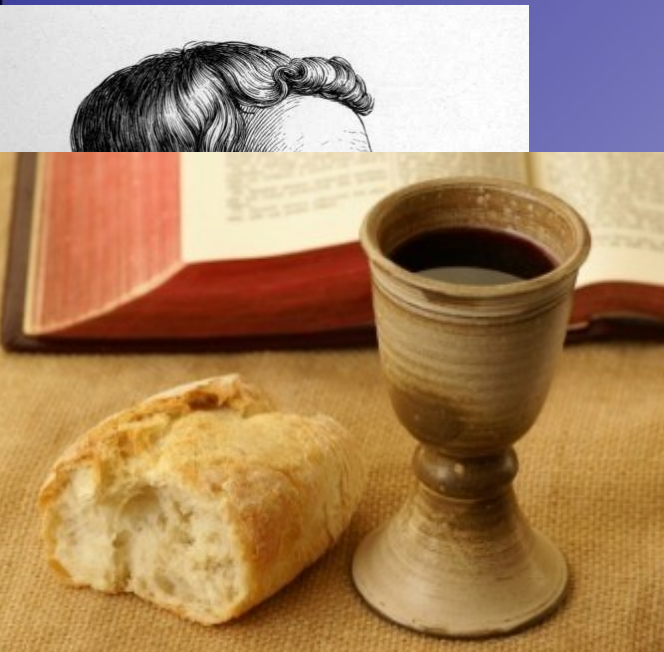
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(which—when you think about it—look far more medieval than they do 16th century)
(remember: the Catholic Church has recently officially declared *all* innovation as inherently bad—so even innovation in *clerical fashion* is going to stop here, for the most part)



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 - Cranmer's 1552 edition incorporated Butzer's ideas, eliminating loaded Catholic terms, removing the requirement for clergy to wear the full, priestly vestments, and focusing on the *memorial* aspects of Communion, rather than on transubstantiation and the need to regularly re-sacrifice Christ all over again in order to remain saved



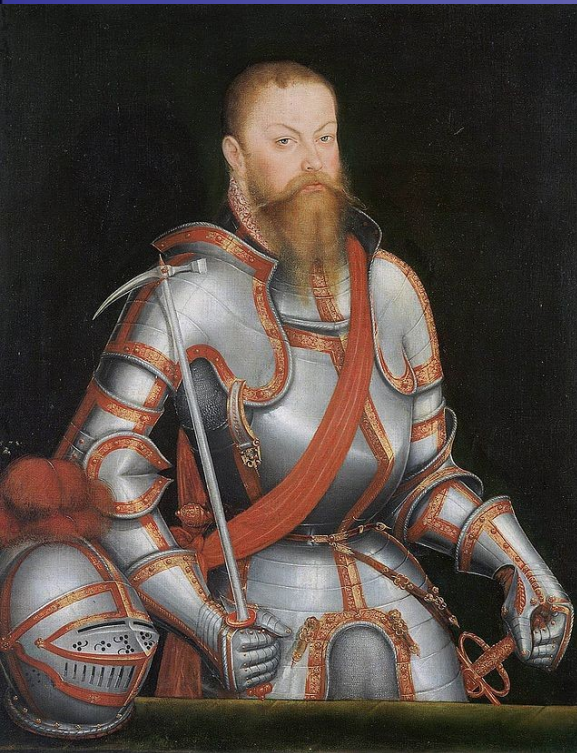
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 - In general, the whole service was subtly shifted from a focus on a priest doing actions on behalf of a congregation, to a priest *leading* the congregation in *participating* in Christ's actions on their behalf —which is kinda huge, when you think about the repercussions...



The Reformation

- **The Catholic Church was still in business**
 - 1549 Religion finally came to the Church of England
 - 1552 **Moritz of Saxony defeated Carlos V...**
 - **And Germany finally won its religious independence from the Catholic Church...**



The Reformation

- Funky little teaching moment—
 - If you'll remember, King Francis I of France was the sworn archenemy of Emperor Carlos V hating him so much that Francis made alliances with the *Turks* against the Holy Roman Empire



The Reformation

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 - If you'll remember, King Francis I of France was the sworn archenemy of Emperor Carlos V hating him so much that Francis made alliances with the *Turks* against the Holy Roman Empire
 - His son, Henri II, did much the same thing
 - But it wasn't the Turks that Henri made alliances with—it was the German *Protestants*, under Moritz of Saxony, actively supporting their war against Carlos



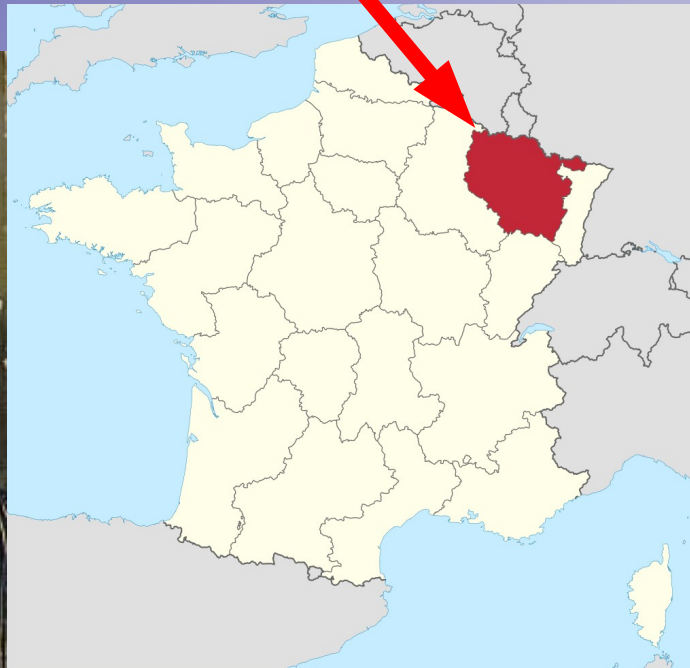
The Reformation

- Funky little teaching moment²—
 - This is particularly ironic, since at the same time that Henri was actively supporting the German Protestants, he was actively fighting the *French* Protestants
 - Back in 1542, Francis had slaughtered thousands of Waldensians in the city of Mérindol and dozens of surrounding villages
 - Since the 1530s, a movement known as the Huguenots had been growing in France, and by the mid-16th century, there were over 1,000 churches
 - By 1560, tensions between the Calvinist Huguenots and Henri's Catholic rule erupted into a full-fledged civil war
 - But that was in *France*—and it was politically expedient for Henri to *fight* the Protestants at home while *supporting* them abroad



The Reformation

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 - 1552 **Moritz of Saxony defeated Carlos V...**
 - With Henri's funds and troops, Moritz was able to force Carlos to retreat into Italy
 - (and Henri was able to acquire several towns in the Germanic Lorraine region—which is today usually considered a *French* region)



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 - With Henri's funds and troops, Moritz was able to force Carlos to retreat into Italy
 - **Carlos was forced to rescind the Augsburg Interim and decree the Peace of Passau**
(which guaranteed full religious freedom for the Lutherans in Germany, and released Johann Friedrich from custody)



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- With Henri's funds and troops, Moritz was able to force Carlos to retreat into Italy
- Carlos was forced to rescind the Augsburg Interim and decree the Peace of Passau—and later, in 1555, the Peace of Augsburg
 - This Peace established a precedent that changed Europe for all time—“*Cuius regio, eius religio*” (meaning “Whose realm, his religion”)
 - Whatever religion a king is, that's the official state religion for his kingdom
 - If the king *changes* religion, then the whole country and everyone *in* it converts to that religion as well
 - (NOTE: Provisions were made that citizens could move out of the kingdom and that knights needn't convert, so long as they re-swore fealty to the king and to his church)



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 - This Peace established a precedent that changed Europe for all time—“*Cuius regio, eius religio*” (meaning “Whose realm, his religion”)
 - Whatever religion a king is, that's the official state religion for his kingdom
 - (NOTE: This was originally a declaration regarding *Lutherans only*—other Protestants such as Calvinists or Anabaptists were still technically heretics, and were not covered by the Peace of Augsburg)



The Reformation

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 - 1549 Religion finally came to the Church of England
 - 1552 Moritz of Saxony defeated Carlos V...
 - 1553 **Michael Servetus was executed**
 - Servetus was originally trained as a physician, and was quite an accomplished surgeon
 - But his passion was Scripture, and his study had led him to believe that the concept of a “Trinity” was not found in the Bible, but was rather the later addition of writers who were unduly influenced by classical Greek philosophy
 - (NOTE: He was not the last person to argue this doctrine—religions such as the Jehovah’s Witnesses and Mormons are quick to note that the doctrine is never explicitly spelled out in the Bible, nor is the word “Trinity” ever used)
 - (NOTE²: The first Christian to use that term to describe God’s three-part nature was actually Tertullian, back in the 3rd century)



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 - Instead, Servetus argued, the Divine *Logos* (λόγος) infused the infant Jesus with its essence, and that *Logos* thus became the Son of God at the moment of miraculous conception
 - (NOTE: Thus, he dismissed centuries of debate about whether or not the Son was pre-existing with the Father, or co-equal with the Father, etc., by simply arguing that Jesus was merely the fleshly avatar of God's eternal *Logos* basically agreeing with Sabellius from the 3rd century that God presents Himself in different modes at different times—AKA “modalism”)



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 - **So it is erroneous to think of God as a “Father” and a “Son” and a “Holy Spirit,” existing simultaneously**
 - Instead of a Trinitarian church, Servetus founded a Unitarian church—one God, instead of three



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- Interestingly, his writings were sent to Jean Calvin, who then sent 17 letters to the *Catholic Church*, building a case for Servetus' execution

- Servetus escaped prison, and bizarrely stopped by Geneva to hear a sermon by Calvin

- Calvin had him arrested by the local *Protestant* authorities there, and presided over his trial

- (NOTE: There's some disagreement about how intimately the aged Calvin was involved in the trial, but he did actively and publicly debate Servetus on several occasions—at which point Servetus called him "Simon Magus," and a tool of Satan)



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- (NOTE: Servetus himself was denied an attorney when he asked for one—the Geneva Council argued that there was “not one jot of apparent innocence which requires an attorney.”)



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 - **Servetus was tried and convicted by the Calvinists on two counts of heresy:**
 - 1) Unitarianism
 - 2) Anti-paedobaptism
 - *) (prosecutors also argued that his bachelor state suggested a possible homosexuality as well)



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 - He was sentenced to be burnt at the stake
 - (NOTE: Calvin thought that was needlessly cruel, and asked that he simply be beheaded instead, but he was overruled and his friend—Calvinist leader Guillaume Farel—chided him for being way too nice)



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- **Nonetheless, as Calvin wrote:**
“Whoever shall maintain that wrong is done to heretics and blasphemers in punishing them makes himself an accomplice in their crime and guilty as they are. There is no question here of man's authority; it is God who speaks, and clear it is what law he will have kept in the church...”



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 - **And, having been raised as a good Catholic by her mother, Queen Catherine (Catarina of Aragón) (the first wife of King Henry VIII and the aunt of Carlos V)**



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 - Queen Mary I of England came to power**
 - And, having been raised as a good Catholic by her mother, Queen Catherine (Catarina of Aragón), “Bloody Mary” immediately began persecuting the Protestants under her rule in England...

