

7 Reformations on the Continent

Germany

- Philipp Melanchthon (1497-1560): systematic theologian of Lutheran movement
- 1521 - Diet of Worms: edict outlawed Luther and followers
- 1526 - Diet of Speyer suspended the edict of Worms
- 1529 - Diet of Speyer re-enacted the edict of Worms
- 1530 - Diet of Augsburg
 - o Lutherans presented Augsburg Confession (written by Melanchthon)
 - o Johann Eck prepared a confutation against the Augsburg Confession
 - o Charles demanded Lutherans sign this refutation
- 1531 - Schmalkaldic League
 - o 1532 - Emperor called a truce at Nuremberg that lasted a decade
 - o 1546-7 - First Schmalkaldic War
 - o 1552 - Second Schmalkaldic War
- 1555 - Peace of Augsburg
 - o *Cuius regio, eius religio*: whose region, his religion

Scandinavia (Norway, Sweden, Denmark)

- All of Scandinavia ultimately became Lutheran during the 16th c.
- Monarchs converted to the faith
- 1527 - Gustav Vasa (1496-1560), king of Sweden split with Rome
 - o King took possession of all church property
 - o Subjected clergy to civil law
 - o Declared all churches to preach “the pure Word of God”

Netherlands

- Anabaptist movement was popular
- Spanish government (Philip II) harshly persecuted Protestants in the Netherlands
- 1560s - Dutch Reformed Church dominated

France

- French Protestants were called Huguenots
- Francis I (r. 1515-1547) initially was tolerant, owing to humanist tendencies until 1534
- 1534: Affair of the Placards stirred Catholics against Protestants
- 1562-1698: French Wars of Religion were civil wars
 - o “The parish pulpits of Paris taught hatred of heretics and suspicion of those—including the magistracy and monarchy—who allowed their continuing existence. Catholic preachers goaded people into a frenzy of fear and hatred of the religious and moral depravity of the ‘Deformed’ that would undermine royal efforts for toleration and produce deadly fruit. ...For over the next 30 years Huguenots and Catholics murdered and assassinated each other with increasing barbarity.”²¹
- 1572: St. Bartholomew’s Day massacre
 - o Marriage between Marguerite of Valois and Henry of Navarre brought many prominent people into Paris

²¹ Carter Lindberg, *The European Reformations* (Malden, MA: Blackwell Publishing, 2006), p. 290.

- August 24th King Charles IX (1550-1574) had gates of Paris locked
 - “The streets were covered with dead bodies, the rivers stained, the doors and gates of the palace bespattered with blood. Wagon loads of corpses, men, women, girls, even infants, were thrown into the Seine, while streams of blood ran in many quarters of the city...One little girl was bathed in the blood of her butchered father and mother, and threatened with the same fate if she ever became a Huguenot”²²
- They slaughtered about 6,000 people in Paris and 20,000 total throughout France
- Henry IV (1553-1610), himself a Huguenot, became king with the words “Paris is worth a mass”
 - 1598 - Edict of Nantes allowed for religious toleration
- 1685 - Edict of Fontainebleau issued by Louis XIV (1638-1715)
 - revoked Edict of Nantes (toleration) and outlawed Protestantism
- 1789 - Edict of Versailles signed by Louis XVI (1754-1793)
 - An edict of tolerance for Calvinists (Huguenots), Lutherans, and Jews
 - Paved the way for the Declaration of the Rights of Man and of the Citizen in 1789

The Thirty Years’ War (1618-1648)

- 1617 - Emperor Matthias had his cousin, the Jesuit trained Ferdinand of Styria, elected king
- 1618 - Four Catholic lords came to Prague and were thrown out a 3rd story window
- 1619 - Bohemia rejected Ferdinand and declared their own king
- 1630 - Gustavus Adolphus of Sweden (r. 1611-1632) entered war to expand Swedish possessions around the Baltic
- Johann Georg of Saxony (r. 1611-1656) switched sides from emperor to Gustavus Adolphus, and by 1632 they pushed the emperor back.
- By 1635, they were ready to negotiate for peace, but then the French entered the war causing the war to drag on for 13 more years.
 - *Raison d’etat* (reasons of state): The state's survival is an end in itself.
- Effects of war
 - Famine, plague, deforestation, devastation, between 1/3 and 1/2 of population died
 - Some people stopped practicing religion at this time
- Peace of Westphalia (1648): Ended the 30 years war and had a lasting peace
 - Innocent X called the treaty “null, void, invalid, iniquitous, unjust, damnable, reprobate, inane, empty of meaning and effect for all times.”
 - States now act in their own interests, not in that of the pope or any other church.
 - Legal recognition of Calvinism alongside Lutheranism and Roman Catholicism
 - Everyone recognized peace of Augsburg of 1555
 - Each prince determines religion of his own state (RC, Lutheran, Calvinist)
 - Granted toleration for those who wanted to practice their faith in a principality of another faith during allotted hours in private

²² Lindberg, p. 292.

Appendix: The Augsburg Confession

The Augsburg Confession consists of 28 articles presented by Lutheran princes and representatives of "free cities" at the Diet of Augsburg that set forward what the Lutherans believed, taught, and confessed in positive (theses) and negative (antitheses) statements. The theses are 21 Chief Articles of Faith describing the normative principles of Christian faith held by the Lutherans; the antitheses are seven statements describing what they viewed as abuses of the Christian faith present in the Roman church.²³

Article	Title	Description
I	God	Lutherans believe in the Triune God and reject other interpretations regarding the nature of God.
II	Original Sin	Lutherans believe that the nature of man is sinful, described as being without fear of God, without trust of God, and with concupiscence. Sin is redeemed through Baptism the resurrection of Jesus Christ.
III	The Son of God	Lutherans believe in the incarnation, that is the union of the fully human with the fully divine in the person of Jesus. Jesus Christ alone brings about the reconciliation of humanity with God.
IV	Justification By Faith	Man cannot be justified before God through our own abilities; we are wholly reliant on Jesus Christ for reconciliation with God. (This is often described as the one article by which the "Lutheran church stands or falls".)
V	The Office of Preaching	Lutherans believe that to ensure that the gospel of Jesus Christ is proclaimed throughout the world, Christ has established His office of the holy ministry.
VI	Of The New Obedience	Lutherans believe that good deeds of Christians are the fruits of faith and salvation, not a price paid for them.
VII	Of The Church	Lutherans believe that there is one holy catholic church, and it is found wherever the gospel is preached in its truth and purity and the sacraments are administered according to the gospel.
VIII	What The Church Is	Despite what hypocrisy may exist in the church (and among men), the Word and the Sacraments are always valid because they are instituted by Christ, no matter what the sins may be of the one who administers them.
IX	Of Baptism	Lutherans believe that Baptism is necessary, and that through Baptism is offered the grace of God. Children are baptized as an offering to them of God's grace.
X	Of the Lord's Supper	Lutherans believe that Christ's body and blood is truly present in, with, and under the bread and wine of the sacrament and reject those that teach otherwise.

²³ Summary chart taken from Wikipedia on 2/25/2014 (http://en.wikipedia.org/wiki/Augsburg_Confession)

XI	Of Confession	Lutherans believe that private absolution should remain in the church, though a believer does not need to enumerate all of his sins as it is impossible for a man to enumerate all of the sins for which he should be forgiven.
XII	Of Repentance	Repentance comes in two parts: in contrition for sins committed according to the Law and through faith offered through the Gospel. A believer can never be free from sin nor live outside of the grace of God.
XIII	Of the Use of the Sacraments	The Sacraments (Baptism and the Eucharist) are physical manifestations of God's Word and His commitment to us. The Sacraments are never just physical elements but have God's word and promises bound to them.
XIV	Of Ecclesiastical Order	Lutherans allow only those who are "rightly called" to administer the Sacraments.
XV	Of Ecclesiastical Usages	Lutherans believe that church holidays, calendars, and festivals are useful for religious observance, but that observance and ritual are not necessary for salvation. Human traditions (such as observances, fasts, distinctions in eating meats) that are taught as a way to "merit" grace work in opposition to the Gospel.
XVI	Of Civil Affairs	Secular governments and vocations are considered to be part of God's natural orders; Christians are free to serve in government and the military and to engage in the business and vocations of the world. Laws are to be followed unless they are commandments to sin.
XVII	Of Christ's Return to Judgment	Lutherans believe that Christ will return to raise the dead and judge the world; the godly will be given everlasting joy, and the ungodly will be "tormented without end." This article rejects notions of a millennial kingdom before the resurrection of the dead.
XVIII	Of Free Will	Lutherans believe that we have free will in the realm of "civil righteousness" (or "things subject to reason"), but that we do not have free will in "spiritual righteousness." In other words, we are free to choose and act in every regard <i>except</i> for the choice of salvation. Faith is not the work of men, but of the Holy Spirit.
XIX	Of the Cause of Sin	Lutherans believe that sin is caused not by God but by "the will of the wicked," turning away from God.
XX	Of Good Works	The Lutheran notion of justification by faith does not somehow condemn good works; faith causes them to do good works as a sign of our justification (or salvation), not a requirement for salvation.
XXI	Of the Worship of the Saints	Lutherans keep the saints, not as saviors or intercessors to God, but rather as examples and inspirations to our own faith and life.

Abuses corrected

Article	Title	Description
XXII	Of Both Kinds In The Sacrament (Eucharist)	It is proper to offer communicants the consecrated bread <i>and</i> wine, not just the bread.
XXIII	Of the Marriage of Priests	Lutherans permit their clergy to enter the institution of marriage, for the reasons that the early Church bishops were married, that God blesses marriage as an order of creation, and because marriage and procreation is the natural outlet for human sexual desire.
XXIV	Of the Mass	Lutherans retain the practice of the Mass, but only as a public gathering for the purposes of community worship and the receiving of the Eucharist. Lutherans reject the practice of using the Mass as a "work" for both salvation and worldly (monetary) gain.
XXV	Of Confession	Lutherans uphold the need for confession and absolution, but reject the notion that Confession should induce guilt or anxiety to the Christian. Absolution is offered for all sin, not just sins that can be recounted in a confession, as it is impossible for a man to know all of his transgressions.
XXVI	Of the Distinction of Meats	Human traditions that hold fasting and special observances with dietary restrictions as a means of gaining the favor of God are contrary to the gospel. While fasting and other practices are useful spiritual practices, they do not justify man nor offer salvation.
XXVII	Of Monastic Vows	Man cannot achieve purity in community or isolation from the rest of the world, and perfection cannot be attained by any vow taken or actions of man alone.
XXVIII	Of Ecclesiastical Power	The only power given to priests or bishops is the power offered through Scripture to preach, teach, and administer the Sacraments. The powers given to the clergy in issues of government or the military are granted and respected only through civil means; they are not civil rulers of governments and the military by divine right.