

History of Reformation

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Es gibt kein größer Ding, als dass wir glauben können, dass Gott mit uns redet. Wenn wir das glaubten, dann wären wir selig. No greater thing than to believe that God is talking to us. If we believed this, we would already be saved. Martin Luther

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I. General

Luther's Reformation is one of the major events in ecclesiastic and political history of Germany, Europe and maybe of the world. Politically it became the separating line between protestant and catholic powers in Germany and Europe and in the world, wherever Europeans settled. Reformation divided peoples and powers and caused the cruelest civil wars in European history, especially in France. Geistesgeschichtlich (= impact on humankind) Reformation is also the separating line between what we call the middle ages and modern era. Reformation is the begin of the era of enlightenment and thus was probably the single most important reason for the ascendancy of Europe in almost all areas of science, technology. Protestantism became the religion of progress. Protestants have laid the foundations of the modern world – almost exclusively. Protestant parts of Germany, Netherlands, England contributed to the almost total exclusion of catholic Europeans, the vast majority of all technical and other inventions, on which our present life is built. The importance of reformation therefore reaches far beyond theological questions.

Metaphorically speaking reformation may be seen as a funnel: Thoughts and developments of the preceding European centuries in theology and humanities, in law and science were – so to speak - put into this funnel and were pressed through the mouthpiece of this funnel to be condensed and transformed to one single question: Can Pope and Church secure our salvation? The pope said: Yes, you just believe me! The answer of Luther and the reformers was: "No". We only believe in God's word, and there we read that we can be saved only by God's grace. From this everything else follows.

The following tries to line out, what reformation means and how it developed in the main European countries and with what impact.

II. Beginnings

The pope needed money to build St. Peter in Rome, as was officially being said, but in fact, or at least partly, for highly private purposes. For this reason he decided to sell, what the church had, or pretended to have, to sell: Salvation and/or remittance of punishment in the purgatory. In the catholic concept purgatory is a place between hell and heaven, where the dead are punished and purged, usually by being burnt and tortured, for unspecified periods, before they were allowed to enter paradise.¹ The pope's salesmen, i.e. clerics with special mandates, started roaming through Germany and sold indulgences, certificates of remission, in favour of the dead in the purgatory. The more money - the more years of remission! These certificates were also available for the living, and for the forgiveness of sins still to be committed. On 31. October 1517 an unknown Doctor of theology of the newly founded (1502) university of Wittenberg,

¹ Dante's *Commedia* describes in detail the sufferings of the souls in the hell and the purgatory.

Martin Luther (1483 - 1546), pinned 95 theses at the entrance door of the Schlosskirche in Wittenberg (Thesenanschlag). In these he invited scholars to discuss – among others his following statements:

6. The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission;

21. Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;

28. It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

The sale of indulgences in a place as far – off as Saxony, although a blatant abuse of the pope's powers and the authority of the church, was not a big thing in itself, neither was Luther's reaction. But somehow this was the last drop *der das Fass zum Überlaufen bringt*, which causes the bucket to spill over.

Disenchantment with popes and church was widespread. The reputation of clerics and the church as a whole were at their very lowest. Calls even cries for a General Council to reform the church had resounded through decades and centuries. This was not only caused by appalling, as they indeed often were, incidents and developments within the church, but also by changed public attitudes to religion, to church and authorities. As to these changes had been brought about by different factors. Not the least important of these was the encounter of European Christians with Islam. The crusades ultimately had resulted in a stall, or rather in defeat of Christian powers. How could that be? Did God not side with us? Was there something wrong with our being Christians? New ideas had been coming up in Italy during the renaissance. Unknown lands and peoples in Eastern Europe and in Asia emerged from beyond the horizons.² The hordes of Dschingis Khan had overrun Polish (Cracow) cities. The big plague in the 14th century had wiped out one third of the European population. Were not all these signs of God's wrath? There was a general shift in religious practice from mere formalities to more social responsibility and awareness, as can be seen in the so called *devotion moderna*, *modern way*, (15th century), which was just a step away from what Luther's reformation wanted to achieve.

But perhaps more important than all this was the invention of the printing machine by Johannes Gutenberg in Mainz about 1450, which sparked off a revolution comparably to the invention of the computer and the internet of today. New ideas could now be made public almost immediately in thousands of copies everywhere in the land. Reformation was successful not only because Luther struck the right tune, but, maybe even more so, by able to reaching out to the masses through Gutenberg's invention.

² cf. the travels of Marco Polo (1254 – 1324)

Thus, Reformation is inseparably interwoven with the political history of 15th and 16th century Germany and Europe, which presents itself as a highly demanding and often confusing mass of facts, ideas and political undercurrents. Origins of reformation go further back. One of Luther`s predecessors was the Italian monk Savonarola (1452- 98) in Florence, another one was Jan Hus (1369-1415) of Prague. Both were burnt alive for heresy. John Wicliff (1330-84) had about the same ideas as the afore mentioned. He came very near to the stake, but was spared this gruesome end. Criticism and theological misgivings about the state of the Roman Catholic Church and its teachings were wide and old and all could be seen as fore rays of reformation. Reformation and its theological offspring, the protestant churches, therefore cannot be understood without some knowledge of Geistesgeschichte.

III. Historical Background

1. Split of the Roman Empire

By the year 300 the Roman Empire was split into two halves by emperor Diocletian (284 -305).



The western half was by and large Latin speaking, in the eastern half Greek prevailed in much the same way as English does in India. The East developed into the Byzantine Empire reaching its apogee at around the year 1000, before it ultimately succumbed to the Turks in 1453. The East developed the orthodox type of Christendom, which then spread out to the Balkans and Russia. From the eastern provinces of the Roman Empire Christian Churches developed into

adjacent territories, from missionaries and laymen brought it further to Mesopotamia and further east to India, as well as South Arabia, Ethiopia etc.

Leaving theology apart: The most conspicuous difference between eastern and western church is, that the western catholic church developed the institution of papacy, while orthodox churches tended to remain under the secular ruler of the place. In the eastern church the secular ruler (Byzantine emperor, Russian zar etc.) was also the spiritual head of the church.

2. The Making of Modern Europe

Around the year 500 German tribes overran the former Roman provinces of what today is France, Spain and Portugal and the British Isles. They built new states; most of these rather short lived. The most stable of these was the Frankish Empire (comprising France and West-Germany), which came to its height at about 800 under Charles the Great, Karl der Große, became the basis of modern Europe. In the Frankish empire and later in all Europe Latin remained the *lingua franca* for all official purposes, even after regional languages (German, French, English etc.) had developed their own literature. This remained so until about the end of the 30 – Years`- War (1648). Up to then the majority of all official documents and scholarly books published in any European country was still written in Latin. E.G. Isaac Newton (1642- 1723) wrote most of his works in Latin, as did German and French scholars.

3. Language and Nations

Latin was not only (until today) the official language of the Holy See. Virtually all-theological writings were in this language. Therefore the main language of the reformers was also Latin. Luther`s 95 theses were originally written in Latin. The *Confessio Augustana* was written in Latin – and then was also brought into German. Calvin`s *Institutiones* were first written in Latin and only later translated by himself into French.

Secession very often starts with the submitted people speaking or writing their own language instead of the language imposed by some ruling nation or authority. Reformation therefore was not only about controversies of scholars on theological questions like (justification by faith, authority of the pope etc.), it became a revolution in so far, as reformers preferred the national language to the revered Latin. They emphasized the importance of the common man understanding the Bible in his native language. Reformation everywhere really begins with translation the New Testament into the language of the people. Thus Luther`s translation of the bible from the original Greek and Hebrew was the basis of modern German language. The same was true in France with Faber Stapulensis and in England with Wycliffe`s and Tyndale`s translations. The same is true with virtually all other European and many non-European

languages: Bible translation into the people's tongue is invariably the basis of the modern version of the respective language.

4. Kings and Popes

The most conspicuous difference between Greek and the western Latin Church is the papacy in the west. The antagonism between the secular ruler (Emperor in Germany, kings in England, France etc.) and the spiritual power of the papacy is one of the most important characteristics of European history. Papacy claimed superiority not only in matters spiritual but also in matters secular. Papacy proclaimed the theory that the pope was above secular princes. This reached its height under pope Innocence III (1161 – 1261), who put this double claim almost into practice. This theory has never been dropped by the church and was revived time and again whenever emperors and kings were weak enough to give in. There was a perennial strife between both powers. The secular power of the pope in Italy (Church State, Vatican) and elsewhere had always been questioned, not so the spiritual power of the pope. Reformation is marked by the fact, that reformers openly and vigorously the authority of the pope's authority as the self proclaimed Vicar of Christ.

5. Decline of Papal Power

Soon after Innocence III. The papacy fell into a period of decline. This led to the so called *Abendländische Schisma - Western Schism* (1378 - 1417). The popes moved from Rome to Avignon in what today is France. Papacy virtually became a feud of the French king. As of this time the nimbus of the papacy fell. It reached its bottom, when three popes at the same time claimed to be the only one lawful pope. Emperor Sigismund (1368 – 1437) convened an all-European council at Konstanz, Germany (1415). A new pope was created who resettled in Rome. The schism ended. But as of that time the spiritual guidance given by the papacy was faltering. Criticism of papacy was widespread and growing. New ideas had come up. Scholastic philosophy, which had dominated theological and other thinking for about two centuries, had come to a stall.

Just to name a few outstanding persons who made contributions to overcome medieval thinking. *Albertus Magnus* (1193/1206 – 1280), Albert the Great, of Cologne achieved fame for his comprehensive knowledge of and advocacy for the coexistence of science and religion. *Roger Bacon* (1220 – 92) from England, being one of the first to resort to empirical instead of purely theoretical exercises. *Nicolaus Cusanus* (1401 – 64) of the German town of Kues on the Mosella, a genius whose thinking is far ahead of his time in the field of science, especially mathematics. Copernicus, Galilei were all aware of the writings of Cusanus as was Kepler. Most important of all was *Gutenberg* (ca 1400 – 68), not as a scholar but through his invention of printing. This may have changed the world more than anything else.

IV. Luther`s Predecessors

1. John Wycliffe

Wicliff or Wycliffe (c. 1328 –1384) may have been the most important of all the reformers preceding Luther. Had printing existed in his lifetime, it is quite conceivable that Wycliff and not Luther would be regarded as the beginner of European reformations. It was he to put all the emphasis on the Holy Scripture instead on the teachings of the fathers. He said: *Even though there were a hundred popes and though every mendicant monk were a cardinal, they would be entitled to confidence only insofar as they accorded with the Bible.* This sounds almost like Luther`s: *.. und wenn die Welt voll Teufel wäre – and if the world were full of devils – we will stand up against them simply by the name of Jesus!* Wycliffe emphasized the main principle of the Reformation—the unique authority of the Bible for the spiritual life of the Christian. The Holy Scripture contains all truth and, being from God, is the only authority. He also preached the doctrine of the Reformation that of justification by faith alone, albeit not in the same straightforwardness as Luther did. But, in any case neither Wycliffe nor Luther “invented” this doctrine. Reformators always insisted, and rightly so, that this directly follows from St. Paul`s epistles and St. Augustine`s writings. On 18 November 1382, Wycliffe was summoned before a synod at Oxford to defend his teachings. Although handicapped by a stroke, he commanded the favour of the court and Parliament, to which he addressed a memorial. He was neither excommunicated then, nor deprived of his means of living. Shortly after his death, the great Hussite movement arose and spread through Europe. Now the Council of Constance declared Wycliffe a heretic and put him under the ban of the Church. It was decreed that his books be burned and his remains be exhumed. The exhumation was carried out in 1428 when his remains were dug up, burned, and the ashes cast into a river.

Main teachings of Wycliffe

- The Church is the totality of those who are predestined to blessedness. No pope may say that he is the head, for he cannot say that he is elect or even a member of the Church.
- Wycliffe's stand with respect to the ideal of poverty became continually firmer, as well as his position with regard to the temporal rule of the clergy.
- It is a sin to oppose the power of the king, which is derived immediately from God.
- The king has an "evangelical" control over the clergy. Those in the service of the Church must have regard for the laws of the State. The king is to protect his vassals against damage to their possessions.

- If the clergy relies on papal pronouncements, it must be subjected to obedience to the king.
- The pope and the Antichrist are practically equivalent
- Wycliffe aimed to do away with the existing hierarchy and replace it with the "poor priests" who lived in poverty, were bound by no vows.

2. Jan Hus

Jan Hus (1369- 1415) was ordained as a priest in 1400. He became rector of the Prague University in 1402. As of this time Hus must have become acquainted with Wicliff's writings and was heavily influenced by them. Hus was confessor to the Bohemian queen and popular with the people. The then Bohemian king Wenzel³ was a brother of Emperor Sigismund. Pope Alexander V issued a bull of 20 December 1409, against Wicliffism. All books of Wicliff were to be handed over to the authorities his doctrines were suppressed. Hus was excommunicated in 1410. Hus spoke out against indulgences, but he could not carry the majority of the people with him at the university. In 1412, a dispute took place, on which occasion Hus delivered his address *Quaestio magistri Johannis Hus de indulgentiis*. It was taken literally from Wicliff. *De Ecclesia* and other books published by Hus 1413 are inspired by Wicliff's works.

Hus was summoned to the general council at Konstanz under Emperor Sigismund's promise of safe passage. Sigismund wanted to let him return to Prague, *as it would be a great shame to break the safe conduct*. But the scholars convinced him, that it would not be right to give safe conduct to an heretic. ⁴ On 5th, 7th and 8th June 1415 Hus was tried. He declared himself willing to recant only, if he should be proven wrong by the Bible. At the last moment, the imperial marshal, asked him to recant and thus save his life, but Hus declined with the words : *God is my witness that the things charged against me I never preached. In the same truth of the Gospel which I have written, taught, and preached, drawing upon the sayings and positions of the holy doctors, I am ready to die today*. He was then burned at the stake.

3. Savonarola

Girolamo Savonarola (1452 – 1498) became a friar in 1475. Savonarola began to preach passionately in Florence about the Day of Judgment and gave testimony about his visions and prophetic announcements of direct communications with God and the Saints. Savonarola was a preacher, not a theologian. He wanted to correct the transgressions of worldly popes and secularized members of the

³ Son of emperor Charles IV, and German king himself from 1378 – 1400. In a unique process Wenzel had been deprived of the dignity as German king in 1400. He lived on as king of Bohemia, which then was part of the empire.

⁴ Ulrich von Riechenthal gives an authentic report on the council of Konstanz and on Hus' trial, which was written 20 years after the council.

priest and Bishops. When King Charles VIII of France invaded Florence in 1494 and the ruling Medici was overthrown, Savonarola emerged as the new leader of the city, combining in himself the role of political leader and priest. He set up in Florence a "Christian and religious Republic." There are some similarities to the role, which was later played by Calvin in Geneva. Florence soon became tired of Savonarola and his followers started to desert him. He was burnt as a heretic, but the real reason apparently was political. The French king wanted to remove Savonarola and the pope had no interest in keeping a voice alive, which so much reason spoke against him. Savonarola did not produce a theological doctrine on salvation. However, Savonarola's call to simplicity in the church and his rigorous moral stances have been compared to similar protestant views. Also the insistence on the immediate danger of Hell and the fewness of the elect can be considered to be a similarity.

V. Political Setting in Europe for Reformation



By 1500 the major players in European politics were

- Holy Roman Empire in the centre with the emperor at the top and the dignitaries of the empire (=Kurfürsten; prince electors): The Empire was on its gradual decline and eventually collapsed under Napoleon in 1806.
- Its parts, however, Austria (later Austria – Hungarian Empire) and Prussia, to a certain extent Saxony played their own roles as European powers.
- France was in his ascendancy, e.g. King Francis I
- Spain: who had just (1492) been united and liberated from the Arabs was entering the European stage only recently.

- England: at that time was not an important power.
- Scandinavia: The northern kingdoms of Denmark and Sweden were and remained under German political and cultural influence until ca 1800. Their kings were invariably German princes. They adopted Protestantism almost immediately
- Eastern Europe (Poland, let alone Russia) were a not yet in the focus

VI. Main Events of Reformation in Europe

The following tableau may serve as a general guideline on the complex process, on how Luther's reformation developed into *reformations* elsewhere in Europe. For details see below.

Date	Germany	Switzerland Zürich/ Geneva	France	England	Scotland
1517 - 21	31. Oct. 1517 Luther's 95 Theses 1519 Leipzig disputation. 1521: Diet of Worms	L's affairs and writings are immediately followed in German speaking parts of S.	Since 1519 Luther's writings in F. 1521. Univ. Sorbonne condemns these	Since 1520 Luther's writings in E. 1521: 1520 L's writings are anathematized by Wolsey	Since about 1520 Luther 's writings being read in S.
1522 - 30	1525: L Marries 1530: Confessio Augustana	Zwingli's reforms + marriage 1528: Zürich, Basel, Bern are reformed. Hence Farel, preparing for Calvin in Geneva	1533: Cop affair	<i>Little Germany</i> in Univ. of Cambridge 1525 Barnes' Christmas Eve sermon	Hamilton's Loci after Melanchton.
1531 - 45	1534: Complete Bible Translation	1534: Conversion 1541: Calvin in Geneva.		1534: Act of Supremacy	
1546 - 55	1546 Luther dies.	Geneva becomes center for mission in France			
1555 - 72	1555: Augsburger Religionsfriede		1572: Massacre of St Bartholomew's Day		1560: Parlia ment ends papal auth. auth.

VII. Germany

Date	Event	Remarks/ Date of Publications
31.12.1517	95 theses in Wittenberg.	
Until 30. May 1518	Silvester Mazzolini (1456 -1523) of the papal office of inquisition undertakes to refute Luther`s theses.	
30. 5.18	Luther retorts to M.`s refutation and sends it to Rome. On that basis an ecclesiastical court is set down to proceed against Luther on account of heresy.	
August 1518	7. 8.1518 Summons arrive at Wittenberg. Luther is to appear within 60 days in Rome in court. L. refuses.	Philipp Melanchthon professor for Greek language in Wittenberg
Summer 1518	Diet/Reichstag at Augsburg.	
3. 1. 1519	Luther meets with Miltitz in Altenburg. as had been ordered by his prince.	
28. 6. 1519	Karl V. is elected Emperor.	Karl is also king of Spain: Carlos I.
24. June – 4. July 1519	Disputation of Leipzig with Dr. Johannes Eck	
15. 6. 20	Bull of excommunication against L. <i>Exsurge domini.</i> T III	1520: Luther: <i>Von den guten Werken</i> <i>An den christlichen Adel deutscher Nation</i> <i>Von der Freiheit eines Christenmenschen</i>
3. 1. 1521	The final bull of excommunication <i>Decet Romanum Pontificem</i> Not been revoked until today	<i>Das Magnificat verdeutscht</i> Melanchton: <i>Loci communes rerum theologicarum cf. A III</i>
28.1.1521	Diet/Reichstag at Worms. Karl had been crowned in Aachen on 23.10. 1520 Aachen.	
February 1521	A letter of the pope urges the emperor to take action against Luther.	
18.4. 1521	After a day of meditation Luther refuses to recant: <i>Hier stehe ich, ich kann nicht anders. Gott helfe mir. Amen.</i> Luther had arrived in Worms triumphantly accompanied on his way by the masses two day before.	

April – May 1522	On his way back to Wittenberg Luther is “kidnapped” under the order of his prince Friedrich of Saxony and kept for almost a year in protective custody at the Wartburg/Thuringia. Luther starts to translate the New Testament from the original Greek into German.	<i>Translation of new Testament</i> Based on Greek text edited 1516 by Erasmus of Rotterdam A XI
7. May 1522	Luther returns to Wittenberg and quells riots of radicals and iconoclasts under Karlstadt.	
13. 6. 1525	Luther marries Katharina von Bora. Peasants` War (Bauernkrieg); Thomas Müntzer (1489-1525 : died in battle)	<i>Wider die räuberischen und mörderischen Rotten der anderen Bauern</i>
1529	Emperor, successful in wars against French king Francis causes the 2. Diet/ <i>Reichstag zu Speyer</i> to decide on the execution of the Edict of Worms , Lutheran <i>protest</i> (hence: <i>Protestants</i>) against this. <i>Marburger Religionsgespräch</i> between Luther and Zwingli. Agreement on all but one article: Christ`s presence in the mass.	<i>Großer Katechismus</i>
1530	Diet / <i>Reichstag zu Augsburg</i> . <i>Protestants</i> present to the emperor the <i>Confessio Augustana</i> , mainly the draftwork of Melanchton.	<i>Eine Predigt, dass man Kinder zur Schule halten sollte.</i> Cf. 1524: <i>An die Ratsherren, dass sie christliche Schulen aufrichten und halten sollen.</i>
1534	Luther`s German translation the whole bible from the original tongues	
1546 - 47	Luther`s death on 18.2.46 <i>Schmalkaldischer Krieg</i> : - Emperor tries to suppress protestantism. <i>Schmalkaldischer Bund</i> (protestant princes and free cities) defies the emperor. 1547: Big victory of Charles near Mühlberg. Fruits of this victory cannot be reaped as Moritz von Sachsen betrays the emperor. New wars with France. Religious question are deferred (<i>Passauer Vertrag</i> of 1552) to next <i>Reichstag</i> .	
1555	<i>Augsburger Religionsfriede</i> on the basis of the status quo. Protestants are allowed to freely practice their religion. – 1556: Abdication of Karl V-	

1. Thesenanschlag alerts Rome

Text known to archbishop of Mainz who also was Archbishop of Magdeburg. In both capacities he had big financial interests in the trade of indulgences. Text of the theses was sent to Rome. Pope Leo X (1513 – 21) being personally involved in this trade, had but little theological interest. Mazzolini refutes Luther's statements on the argument of infallibility of the pope. Whatever the pope does is right. In his *Dialogus de potestate papae – dialogue on the pope's powers* (1518) he writes: *He who says in regard to indulgences that the Roman Church cannot do what she has actually done is a heretic.*⁵ Luther's argument: God's grace, not the pope, let alone money, can save the sinner, is not seriously discussed. From the very first moment of the outbreak of Reformation it becomes therefore clear, that both sides are talking on different subjects: Luther about faith – Pope about papal power.

2. Reichstag - Diet of 1518

Emperor Maximilian I, was confronted with all kinds of reproaches and problems, many of them in connection with demands of the pope, which were increasingly felt by German princes as impertinent and having as main objective sucking money out of Germany. In this atmosphere it was possible for Luther's prince, Kurfürst –prince elector, Friedrich der Weise, a dignitary of the empire second only to the emperor, to intervene on Luther's behalf. Instead of sending him to Rome, where he would probably be burnt without ado, Friedrich causes Luther to meet with cardinal Cajetan (1469 – 1534), the pope's delegate at the Reichstag, in October 1518. Luther meets with the cardinal in order to discuss the subject matter, as Luther thinks. But Cajetan was not meant to discuss anything. He had orders for imprisonment of Luther in case he would not recant. *The cardinal told Luther three things: Repent and revoke his errors; Promise not to teach them again; Refrain from future disruptive activity* (Lindberg, S. 79). This Luther refused to do.

3. Miltitz

The elector prince now ordered Luther's ordered to meet with his confident Karl v. Miltitz (c. 1490 –1529). Both reached agreement: Luther would not recant, but he professed obedience to the pope. *Alles ließ sich friedlich an – everything was set for a peaceful end of the affair*(Ranke: S. 195).

⁵ Lindberg, S. 74

4. Election of Karl V as Emperor

Emperor Maximilian's grandson Karl, Charles, was his most likely successor. But this young man of 19 years was very powerful. As duke of Burgundy he owned the rich Netherlands. He also was King of Spain and in that capacity king of Sicily and Southern Italy and as Emperor he would be liege lord of Northern Italy. No bright prospects for the pope's, whose state would thus be encircled by the emperor. Too much power for the German liberties! Too dangerous for the pope! So his election was highly controversial.

Karl had not been present at his election. He was in Spain at that time. Luther's prince, Friedrich d. Weise, promoted Karl's election. This earned him the gratitude of the new emperor, now Charles V. who therefore would hesitate to get into an open conflict with this high dignitary on the relatively trifling "Luther case." So the whole affair was about to fizzle out.

5. Dr. Eck and the Leipzig Disputation

Dr. Johann Eck (1486 –1543) had won public disputations at different places. By these successes he found himself fairly launched as the recognized apologist of the established order in church and state. 1517 Eck had entered into quite friendly relations with Luther. But then Eck, probably out of personal vanity, attacked Luther's theses and accused him of promoting the "heresy of the Bohemians or Hussites". In December 1518, Eck published the twelve theses which were aimed at Luther, who declared himself ready to meet Eck in debate. Main topics were

- Pope and his authority in matters of faith
- Free will of man
- Indulgencies administered by the pope.

Eck defended the official standpoint of the church that the pope cannot err, let alone a general council of the church and that they had ultimate authority in matters of faith. Luther made clear that *not only the papacy but also church councils could err* (Lindberg, p. 83). He further maintained that not all of Jan Hus' teachings were heretic. At this disputation the fundamental differences between Catholicism und Protestantism became manifest (Ranke S. 195 ff). Luther had now openly denied the authority of both pope and general councils. This was now a very serious state of affairs for Luther. Hus had been burnt for less!

In January 1520 Eck went to Rome and presented his latest work *De primatu Petri adversus Ludderum – On the Primacy of the Pope against Luther* to Pope Leo X. In July he returned to Germany with the bull *Exsurge Domine* (cf. attachment) directed against Luther, to which Eck is said to have contributed.

Forty-one propositions of Luther were condemned as heretical or erroneous. Based on this Eck could now dare to call on the emperor to take measures against Luther.

6. Diet of 1521

Karl V. had been crowned in 1520. His first Reichstag was set to take place in Worms in April 1521. Aleander (1480 –1542), the pope`s envoy to the Diet, urged Karl V. to issue a mandate against Luther straight away and to do away with Luther, just like as his imperial predecessor had done with Jan Hus. But Karl was bound by law first to hear the Reichsstände (= Lords and free cities). These insisted on Luther`s right to be heard; consequently he is summoned to Worms. Aleander evoked the fiercest denunciations of Luther, but also displeased more moderate men and especially Erasmus of Rotterdam (1466 – 1536).⁶

Luther refused to recant: *I will not and cannot recant, unless proven wrong by the bible or clear reason – so help me God.* This prompted the Emperor to promulgate the *Edict of Worms* against Luther (cf attachment).

7. Confessio Augustana

For years to come Charles was distracted from German affairs by never ending wars with the French king as well as by wars in Italy against the pope. He undertook an expedition to Tunis to secure waterways in the Mediterranean against the Turks, who had conquered Hungary (1521) and had made their appearance in Vienna (1529). Luther and the progress of Reformation therefore was not his only, maybe not even his first concern. So reformation took roots in the free, i.e. democratically organized, cities and in most parts of Northern Germany and Scandinavia.

But for the diet of Augsburg in 1530 religious questions were again on the agenda. On January 21, 1530, the Charles V. issued letters calling to settle the conflict between Lutheran and the church once and for all. Lutherans had prepared a document (confession), in which they stated their case. The 25th was fixed for the day of its presentation. The two Saxon chancellors Bruck and Beyer, the one with the Latin copy, the other with the German, stepped into the middle of the assembly, and against the wish of the emperor the German text of

⁶ Erasmus was a classical scholar. Using humanist techniques for working on texts, he prepared important new Latin and Greek editions of the New Testament. Erasmus lived through the Reformation period and he consistently criticized clerical abuses. Erasmus remained committed to reforming the Church from within. His middle road approach disappointed and even angered Luther. He died in Basel in 1536 and was buried in the formerly Catholic cathedral there, recently converted to a Reformed church.

the *Augsburger Bekenntnis – Confessio Augustana* was read. This is up to this day the fundamental document, on which Lutheran pastors are ordained.

VIII. Switzerland

1. General

Today's Switzerland was part of the German Empire since earliest times until officially 1648. (East-) Switzerland, e.g. Zürich, Basel, Luzern, is German speaking. (West-) Switzerland is (Geneva, Lausanne) is largely French speaking; exception Bern, which again is German in language. This caused different developments in political history and the way how reformation spread in this country. Although Switzerland was in theory still part of the German empire, in practice it was independent since 1499. Therefore reformation could develop independently from German or French interference. As a rule one can say:

- German speaking= Protestantism Zwingli type, esp. Zürich.
- French speaking: Protestantism Calvin type.

In between there are catholic "pockets", e.g. Luzern.

2. Zwingli in Zürich

Date	Event	Remarks/Publications
23. 3.1522	<i>Sausage affair</i> : meat being despite lent.	<i>Petition to the Bishop of Constance</i>
29 1. 1523.	Disputation on 23.October 1523. Z. prevails and is allowed to preach based solely on the Scripture.	<i>Ordinance for the reform of the Great Minster</i>
2. 4.24	Zwingli's marriage	
13 4. 1525	Zwingli celebrates communion under his new German language liturgy.	1525 <i>De Vera et Falsa Religione Commentarius.</i>
7. 2 1528	Reformation established in Bern	
1.- 3. 10 1529	Marburg Colloquy with Luther on the Last Supper	
11. 10. 1531	Zwingli dies as in the Battle of Kappel	

Reformation in Zürich and German speaking Switzerland by and large goes back to Zwingli (1484 – 1531), who was influenced by the general movement in

Germany for religious freedom initiated by Luther and his followers. In 1517 Zwingli became the pastor in Zürich. In his first public controversy in 1522, he attacked the custom of fasting during Lent. In his publications, he noted corruption in the ecclesiastical hierarchy, promoted clerical marriage, and attacked the use of images in places of worship. In 1525, Zwingli introduced a new communion liturgy to replace the mass. The Reformation spread to other parts of the Swiss Confederation, but several towns resisted, preferring to remain catholic. Zwingli formed an alliance of Reformed cantons which divided the Confederation along religious lines. In 1529, a war between the two sides was averted at the last moment. Meanwhile, Zwingli's ideas came to the attention of Luther. They met at the Marburg Colloquy and although they agreed on many points of doctrine, they could not reach an accord on the doctrine of the presence of Christ in the eucharist. In 1531 Zwingli's alliance applied an unsuccessful food blockade on the Catholic cantons. The cantons responded with an attack at a moment when Zurich was badly prepared. Zwingli was killed in battle at the age of 47.

Zwingli and Luther: The impact of Luther on Zwingli's theological development has long been a source of interest and discussion among Zwinglian scholars. Zwingli himself asserted vigorously his independence of Luther. Zwingli did, however, admire Luther greatly for the stand he took against the pope. This, more than Luther's theology, was a key influence on Zwingli's convictions as a reformer. His later writings continued to show characteristic differences from Luther such as the inclusion of non-Christians in heaven as described in *An Exposition of the Faith*.

3. French speaking Switzerland, esp. Geneva

Date	Event	Remarks/Publications
1509	Birth of Johannes Calvin B II	
1533	Sermon by N. Cop B III on justification by faith alone	
1534	Calvin on "the run": ia in Straßburg; Geneva	
1536	Calvin and Farel B IV expelled from Geneva	<i>Institutio Christianae religionis</i> B V
1539	Calvin meets with Melanchthon; lifelong friendship	
13.9. 1541	Return to Geneva. Until his death Calvin is the virtual ruler of Geneva, a city of God.	
1553	Michael Servetus is burnt alive for heresy.	
1558/59	<i>Institutio</i> enlarged , finally perfected	
27. 5 .1564	Calvin dies	

Reformation in Geneva is inseparably connected with John Calvin. Calvin (1509 -1564) originally trained as a lawyer, he broke from the Church around 1530. After religious tensions provoked a violent uprising against Protestants in France, Calvin fled to Basel, where he published the first edition of his work *Institutiones Religionis Christianae* (in Latin) in 1536. In that year, Calvin was

recruited by Farel to help reform the church in Geneva. But the city council then resisted the implementation of Calvin and Farel's ideas, and both men were expelled. Calvin proceeded to Straßburg, then a German free Imperial Town, where he preached to French religious refugees. He continued to support the reform movement in Geneva, and was eventually invited back to lead its church. Calvin introduced new forms of church government and liturgy.

During this period, Michael Servetus, was denounced by Calvin for heresy and executed by the city council on Calvin's behest. Calvin exchanged cordial and supportive letters with many reformers, including Melancton. He wrote commentaries on most books of the Bible, as well as theological treatises. The Reformed and Presbyterian churches look to Calvin as their founding father.

IX. France

	France	Europe
1400	1415: End of 100-years` war with England	1415 Germany: Council of Constance
1500	Ascendancy of France. King Francois I 1515 - 47 23. August 1572 : St. Bartholomew's Day massacre 1562 - 98: Wars against Huguenots 1598: Edict of Nantes giving protestants substantial rights	Germany: 1517 Luther; 1555: Religionsfriede England: Henry VIII 1509 - 47 1534: Act of Supremacy 1558 - 1603: Elizabeth I ; Anglican Church
1600	1664 - 1175 : Louis XIV 1685: Repeal of Edict of Nantes	England: 1603: King James I, House of Stuart.

1. Introduction⁷

While the power of the German Emperor had always been checked by regional princes, free towns etc. the French king, Francois I at that time, had wielded much more direct power in his realm. French bishops, other than their German colleagues, were dependent not so much on the Pope on the king. A change in the ecclesiastical situation in Germany was mainly a spiritual affair, and did not infringe the power of the emperor or the princes, because they had none or little anyway. In France, however, any such change would directly diminish the power of the king. The situation in England and Spain was very similar. Reformation therefore would have deprived the French king of his sway over the church. Thus, while Reformation in Germany primarily reached out to the souls, in France, England etc. it was a direct blow to the king's

⁷ The following is mainly based on L. v. Ranke, *Französische Geschichte*, I, Book 3; and on Carter Lindberg, *The European Reformations*, loc.cit. p. 260 ff

prerogatives. This explains to a great extent, why Reformation developed so differently in France and in Germany.

2. University of Sorbonne

Next to the Pope the Sorbonne was the foremost authority in matters of faith and theology. The university was widely recognized as the guardian of the catholic faith during the 15th and early 16th century, a staunch supporter of pope and papacy. Luther's writings became known in France by 1520. The Sorbonne almost immediately set down a committee to evaluate these, which duly came to the conclusion that these writings were heretic. Ranke says: *This committee...was not less vigorous in opposing the Reformation than the pope himself.* As reformation challenged the authority of the pope and even the church, it was clear that the Sorbonne could not concur.⁸

3. Begin of Reformation in France

Nevertheless Reformation began to penetrate France. There had been predecessors, most notably Jacques Lefèvre d'Étaples (or (latinized: Jacob Faber Stapulensis, c. 1455 – 1536), who had voiced doubts as to certain verities taught by the church, e.g. whether there was a purgatory. After studying St. Paul he had come very close to Luther's standpoint, i.e. salvation through God's grace alone. He was keen to learn more about Luther. On 20th April 1520 he writes to Guillaume Farel (1489- 1565) : *All the works you have sent me from Germany please me greatly.*⁹ As an old man of over 80 he started a translation of the Bible into French, which as Ranke says, became the reference for future French bible- translations.

Two examples show, how severe the conflict had become. Bishop Guillaume Briçonnet (c. 1472 - 1534) of Meaux had began a reform program of his own in order to improve the training of his clergy as well as restoring monastic discipline. He formed a group of humanists, the Circle of Meaux, of which Guillaume Farel, who later became together with Calvin the Swiss reformator, was a member. Briçonnet was accused of Lutheranism and had to face charges of heresy before the Paris Parliament. Although he was cleared permanent damage had been done to his reform efforts. The Circle of Meaux disbanded about 1525 and its members went various ways. Farel went to Germany (Straßburg) and then to Switzerland.

Nicolaus Cop (circa 1501 - 1540) had been elected rector of Sorbonne university (1533). On All Saints Day, November 1, 1533, Cop delivered his inaugural address in which he defended the doctrine of justification by faith alone. This provoked a strong reaction from the faculty, many of whom denounced it as heretic. Within just two days, on 3 November 1533, two Franciscans filed a

⁸ The Sorbonne university had done so before with the writings of Marsilius of Padua (1290-1342), who had argued for separation of church and state, John Hus and others

complaint against Cop for heresy. Cop appeared before the *parlement*⁹ and, upon failing to obtain the support of the king or the university, he was forced to flee. He fled to Basel.

4. Faith and Politics

King Francois was not a friend of the Sorbonne and even less of clerics. He is said to have spoken with sympathy of Dr. Luther and his teachings. His sister, Margaret Queen of Navarra¹⁰, who was described as one of the wisest persons in France, and who had great influence on her brother even professed ideas coming very near to Lutheranism. One of the king's favourite advisers was Louis de Berquin (1490 – 1529), whom Ranke describes as: *Among all then living men perhaps the one who was closest to the ideas of Erasmus and Luther.* Berquin translated Luther into French. Berquin was later burnt at the stake for Lutheran heresy.

The French king and emperor Charles V were engaged in constant wars over the possession of Northern Italy. In these Francois suffered a decisive defeat at the battle of Padua (1526). Ranke: *Who could guess, what the king would have done, if he had won the battle of Padua?* But now the king could not think of waging a spiritual war against the clerical establishment and the intellectually almighty Sorbonne. In addition – he badly needed an ally against Charles in his Italian wars, and this could only be the pope. It would have been politically imprudent to alienate him by allowing, let alone professing the Lutheran heresy.

5. Towards the Massacre of St. Bartholomew's Day

Reformation had spread rapidly throughout the whole kingdom. The Venetian Ambassador writes in 1561: *.. there is not a single province uncontaminated.. they read and preach according to the rights and usages in Geneva.. .. I foresee a.. division of the kingdom and civil war as a consequence.*¹¹ Francois' son and successor Henry II (1547 – 59) was married to an Italian princess, Catharine of Medici (1519 – 89), who was a grand niece of pope Leo X, during whose reign the reformation had started, and related to more popes. Henry was relentless in persecuting heretics. Suspected Lutheran were dismissed from their offices and the stakes started burning, while at the same time German protestants received financial subsidies from France to help them fighting the Emperor. After the sudden death of Henry his younger brother, succeeded to the throne as Charles IX. He was still a minor and his mother Catharine, held the regency. It was under her command and authority that 1572 the massacre of St. Bartholomew's day took place: 2000 Protestants are killed, 20.000 in all France. Civil war ensued of up to then unknown cruelty. This was the decapitation of French Protestantism.

⁹ Lindberg, Sources, p. 185

¹⁰ A petty kingdom in the Pyrenees between France and Spain.

¹¹ Lindberg, Sources, p. 193

6. Edict of Nantes and its Revocation

Charles IX was succeeded by Henry IV of Bourbon (1589 – 1610) a born Protestant from a royal sideline. He called to the throne under the condition to convert to Catholicism. This he did. *Paris is worth a mass* – is a saying ascribed to him. He stopped persecution of the protestants, (Edict of Nantes ,1598). This Edict of Nantes was revoked in 1685 and Protestantism was formally forbidden in France. An estimated 210,000 to 900,000 persons left France over for protestant countries: Germany/Prussia, Netherlands, England. In 1686, Louis XIV boasted himself that out of a protestant population of 800,000 to 900,000, only 1,000 to 1,500 had remained in France.

X. England

1300	1339 – 1453 100 years` war against France.	1309: Bishop of Bordeaux as Pope Clemens V takes seat in Avignon
1400	1413 – 22: War against Wycliff`s followers, Lollards 1429: Jean d`Arc: England driven from the continent. 1459 -1485: War of the Roses 1485: Battle of Bosworth;	Cf Jan Hus; against his followers.
1500	1485 -1509 King Henry VII Tudor 1509 – 1547 Henry VIII ∞ Catharine of Aragon 1531: divorce 1534: Act of Supremacy 1553 – 58: Queen Mary, daughter of Catharine, tries to restore Catholicism (Bloody Mary) 1558 -1603: Queen Elizabeth 1588: Defeat of the Spanish Armada	1571: Sea Battle of Lepanto pushes back the Turks

1. Reformation, Politics and King Henry VIII`s Marriages

The ground for reformation had been prepared by Luther`s writings which had come to England. But reformation in England was in o way a religious affair, was pure politics, even a typical example of politics in those days. King Henry VIII`s wanted his marriage with Catharine of Aragon to be annulled, what could only be done by the pope. Henry ascended the English throne in 1509 at the age of 17. After the death of his brother Artur he married his sister in law,

Catharine of Aragon, Artur's widow (1509). Catherine was a close relative to the Spanish royal family. The reason for this liaison had originally been to bring England closer to Spain, in order to check French power. Things had changed when the Spanish king Carlos I, who already owned the Netherlands, was elected Emperor in 1519. After Charles' victory over the French king Francois in the battle of Padua (1526) the overwhelming power of the Habsburg caused concern in France as well in England.¹² Now it was Hery's idea (chancellor Wolsey) idea to build an alliance with France, which was to be secured by a wedding between Henry VIII and the sister of the French king Francois or his daughter. To make this legal, his existing marriage with Catherine had to be annulled. Only the pope could do that. Pope Clemet, who had already made a military alliance with France against emperor Charles, in order to secure his church state was about to comply with Henry's wishes. But the political situation had changed. Charles V had become master of Italy. The pope felt it wise not to annoy the Emperor by annulling this marriage, by which the spouse Catharine, a close relative to the emperor, would be compromised. So the pope shelved the whole affair. In the meantime Henry had fallen in love with Anne Boleyn.

In the annulment matter no progress seemed possible: the Pope seemed more afraid of Emperor Charles V than of king Henry's wrath. An illegitimate child could never succeed to the throne! But under the law of the church there was no way without annulment, which was refused by the Pope. The Archbishop of Canterbury granted the annulment instead and consecrated marriage of the king with his girl friend. The daughter born soon afterwards, later queen Elizabeth, could be seen as was born within wedlock – but under the law of the church Maria Stuart was the only legitimate heir to the English throne !

2. Edward's Reformation, Catholic Restoration and Re-Reformation

When Henry died in 1547, his nine-year-old son, Edward VI inherited the throne. Edward had been brought up as a Protestant. The Reformation proceeded. His successor was Queen Mary *the catholic*. After 1555, the initial reconciling tone of the regime began to harden. The medieval heresy laws were restored. The 283 Protestants were burnt at the stake for heresy. This resulted in the Queen becoming known as "Bloody Mary".

There was a slow consolidation in Catholic strength in Mary's latter years. Mary's death in November 1558, childless and without having made provision for a Catholic to succeed her, would undo her consolidation. She was succeeded by her sister Elizabeth I. Elizabeth could not be Catholic, as that church considered her illegitimate and therefore unfit for the throne. 1559 parliament decreed the Reformation Bill and thereby created a new church. It allowed ministers to marry, banned images from churches, and confirmed Elizabeth as Supreme Head of the Church of England.

¹² This and the following is based on: L.v. Ranke, *Englische Geschichte* Book 2, 3rd chapter

Attachments

1. Farel Guillaume (1489 – 1565).

F. was founder of the Reformed Church in Neufchatel, Geneva and He is most often remembered for having in 1536persuaded Calvin to remain in Geneva, and for persuading him to return there in 1541, after their expulsion in 1538. They influenced the government of Geneva to the point that it became a theocratic state. Here Protestants took refuge and non-Protestants were persecuted. Together with Calvin, Farel worked to train missionary to France..

Farel had been a member of the *Cercle de Meaux* gathered together from 1519. While in Meaux, Farel came under the influence of Lutheran ideas and became an avid promoter of them. He was forced to flee to Switzerland because of his writings against the use of images in Christian worship. He spent time at Zürich with Zwingli, and at Strasbourg. He established himself in Geneva in 1532, where he remained as minister, drawing Calvin to the city, but breaking with him over the Eucharist. He was banished from Geneva in 1538, in part for his rigorous positions, and retired to Neuchâtel, where he died.

3. *Institutio Christianae religionis* - Institutes of the Christian Religion

Calvin's *opus magnum*. In the opening chapter Calvin presents the basic plan of the book. First, the knowledge of God is considered as knowledge of the Father, the creator, provider, and sustainer. Next, it is examined how the Son reveals the Father, since only God is able to reveal God. The third section of the *Institutes* describes the work of the Holy Spirit, who raised Christ from the dead, and who comes from the Father and the Son to affect a union in the Church through faith in Jesus Christ, with God, forever. And finally, the fourth section speaks of the Christian church, and how it is to live out the truths of God and Scriptures, particularly through the sacraments. This section also describes the functions and ministries of the church, how civil government relates to religious matters, and includes a lengthy discussion of the deficiencies of the papacy.

3. Ban on Luther *Exsurge domine*

Bull of Pope Leo X issued June 15, 1520

Arise, O Lord, and judge your own cause. Remember your reproaches to those who are filled with foolishness all through the day. Listen to our prayers, for foxes have arisen seeking to destroy the vineyard whose winepress you alone have trod. When you were about to ascend to your Father, you committed the care, rule, and administration of the vineyard, an image of the triumphant church, to Peter, as the head and your vicar and his successors. The wild boar from the forest seeks to destroy it and every wild beast feeds upon it.

Rise, Peter, and fulfill this pastoral office divinely entrusted to you as mentioned above. Give heed to the cause of the holy Roman Church, mother of all churches and teacher of the faith, whom you by the order of God, have consecrated by your blood. Against the Roman Church, you warned, lying teachers are rising, introducing ruinous sects, and drawing upon themselves speedy doom. Their tongues are fire, a restless evil, full of deadly poison. They have bitter zeal, contention in their hearts, and boast and lie against the truth.

We beseech you also, Paul, to arise. It was you that enlightened and illuminated the Church by your doctrine and by a martyrdom like Peter's. For now a new Porphyry rises who, as the old once wrongfully assailed the holy apostles, now assails the holy pontiffs, our predecessors.

Rebuking them, in violation of your teaching, instead of imploring them, he is not ashamed to assail them, to tear at them, and when he despairs of his cause, to stoop to insults. He is like the heretics "whose last defense," as Jerome says, "is to start spewing out a serpent's venom with their tongue when they see that their causes are about to be condemned, and spring to insults when they see they are vanquished."

Let all this holy Church of God, I say, arise, and with the blessed apostles intercede with almighty God to purge the errors of His sheep, to banish all heresies from the lands of the faithful, and be pleased to maintain the peace and unity of His holy Church.

For we can scarcely express, from distress and grief of mind, what has reached our ears for some time by the report of reliable men and general rumor; alas, we have even seen with our eyes and read the many diverse errors. Some of these have already been condemned by councils and the constitutions of our predecessors, and expressly contain even the heresy of the Greeks and Bohemians. Other errors are either heretical, false, scandalous, or offensive to pious ears, as seductive of simple minds, originating with false exponents of the faith who in their proud curiosity yearn for the world's glory, and contrary to the Apostle's teaching, wish to be wiser than they should be. Their talkativeness, unsupported by the authority of the Scriptures, as Jerome says, would not win credence unless they appeared to support their perverse doctrine even with divine testimonies however badly interpreted. From their sight fear of God has now passed.

These errors have, at the suggestion of the human race, been revived and recently propagated among the more frivolous and the illustrious German nation. We grieve the more that this happened there because we and our predecessors have always held this nation in the bosom of our affection. For after the empire had been transferred by the Roman Church from the Greeks to these same Germans, our predecessors and we always took the Church's advocates and defenders from among them. Indeed it is certain that these Germans, truly germane to the Catholic faith, have always been the bitterest

opponents of heresies, as witnessed by those commendable constitutions of the German emperors in behalf of the Church's independence, freedom, and the expulsion and extermination of all heretics from Germany. Those constitutions formerly issued, and then confirmed by our predecessors, were issued under the greatest penalties even of loss of lands and dominions against anyone sheltering or not expelling them. If they were observed today both we and they would obviously be free of this disturbance. Witness to this is the condemnation and punishment in the Council of Constance of the infidelity of the Hussites and Wyclifites as well as Jerome of Prague. Witness to this is the blood of Germans shed so often in wars against the Bohemians. A final witness is the refutation, rejection, and condemnation no less learned than true and holy of the above errors, or many of them, by the universities of Cologne and Louvain, most devoted and religious cultivators of the Lord's field. We could allege many other facts too, which we have decided to omit, lest we appear to be composing a history.

In virtue of our pastoral office committed to us by the divine favour we can under no circumstances tolerate or overlook any longer the pernicious poison of the above errors without disgrace to the Christian religion and injury to orthodox faith. Some of these errors we have decided to include in the present document; their substance is as follows:

25. The Roman Pontiff, the successor of Peter, is not the vicar of Christ over all the churches of the entire world, instituted by Christ Himself in blessed Peter.

27. It is certain that it is not in the power of the Church or the pope to decide upon the articles of faith, and much less concerning the laws for morals or for good works.

28. If the pope with a great part of the Church thought so and so, he would not err; still it is not a sin or heresy to think the contrary, especially in a matter not necessary for salvation, until one alternative is condemned and another approved by a general Council.

30. Some articles of John Hus, condemned in the Council of Constance, are most Christian, wholly true and evangelical; these the universal Church could not condemn.

33. That heretics be burned is against the will of the Spirit.

37. Purgatory cannot be proved from Sacred Scripture which is in the canon.

38. The souls in purgatory are not sure of their salvation, at least not all; nor is it proved by any arguments or by the Scriptures that they are beyond the state of meriting or of increasing in charity.

41. Ecclesiastical prelates and secular princes would not act badly if they destroyed all of the money bags of beggary.

.....

Moreover, because the preceding errors and many others are contained in the books or writings of Martin Luther, we likewise condemn, reprobate, and reject completely the books and all the writings and sermons of the said Martin, whether in Latin or any other language, ...

As far as Martin himself is concerned, O good God, what have we overlooked or not done? What fatherly charity have we omitted that we might call him back from such errors?But he always refused to listen and, despising the previous citation and each and every one of the above overtures, disdained to come. To the present day he has been contumacious. With a hardened spirit he has continued under censure over a year. What is worse, adding evil to evil, and on learning of the citation, he broke forth in a rash appeal to a future council. In vain does he implore the help of a council, since he openly admits that he does not believe in a council.

.....

Therefore let Martin himself Let him abstain from his pernicious errors that he may come back to us. If they really will obey, and certify to us by legal documents that they have obeyed, they will find in us the affection of a father's love, the opening of the font of the effects of paternal charity, and opening of the font of mercy and clemency.

We enjoy, however, on Martin that in the meantime he cease from all preaching or the office of preacher. ...

4. Edict of Worms

The Edict of Worms was a decree issued on 25 May 1521 by Emperor Charles V, declaring:

For this reason we forbid anyone from this time forward to dare, either by words or by deeds, to receive, defend, sustain, or favor the said Martin Luther. On the contrary, we want him to be apprehended and punished as a notorious heretic, as he deserves, to be brought personally before us, or to be securely guarded until those who have captured him inform us, whereupon we will order the appropriate manner of proceeding against the said Luther. Those who will help in his capture will be rewarded generously for their good work.

The Edict was never enforced, partly for constitutional reason as it had not been ratified by the diet and partly because Charles immediately after the diet became entangled with incessant wars with French king Francis. .

5. Confessio Augustana¹³

The chief articles of faith :

Article	Title	Description	Ref
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. The only 'cure' for sin is to be reborn through Baptism and the Holy Spirit.	
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 see to it 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 Christian 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 man who administers them.	
IX	Of Baptism	Lutherans believe that Baptism is necessary for salvation, and that through Baptism is offered the	

¹³ Copy from Wikipedia

		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.	
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 only allow those who are "rightly called" to administer the Sacraments.	

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Texts and informations taken from Wikipedia have, as far as reasonably possible, been crosschecked.

M.A. 1. October 2012