


Dates	New England America	England (and Scotland)	Germany	France – Spain Switzerland - Rome	New World East Expansion
1480 1490	<p>If you prefer, you can follow hyperlinks by just clicking them and not use the CTRL key. --Change the default for following hyperlinks By default, users follow — or open — hyperlinks by pressing CTRL while clicking the hyperlink.</p> <ol style="list-style-type: none"> 1. On the Tools menu, click Options, and then click the Edit tab. 2. Clear the Use CTRL+ Click to follow hyperlink check box. 	 <p>This <i>IS NOT</i> a working web tool bar. But you can get your very own tool bar. Right click on the tool bar above and choose “WEB” Then click the down arrow and remove all the junk that you don’t want. You can drag the tool bar into your word frame and use it to go back and forth in this document. Patrick.</p>			1492 – Columbus in America
1500					1500 -Padroado/Patronato (Portuguese padroado and Spanish patronato)
1510			<p>1517 - Luther 95 theses Luther insisted the pope had no authority over purgatory. The ethical and theological reform of the church: <i>Scripture alone is authoritative (sola scriptura)</i> and <i>justification is by faith (sola fide)</i>, not by works.</p>		<p>1514 - Bartolomé de Las Casas Dominican missionary in the Americas, who was the first to expose the oppression of the Indian by the European</p>
1520			<p>1521 – Diet of Worms (Worms, Germany) Meeting of the Diet (assembly) of the Holy Roman Empire. Pope Leo X had condemned 41 propositions of Luther's in June 1520, but he also had given Luther time to recant. <i>“Here I stand; I can do no other.”</i></p>	<p>1520 - Ulrich Zwingli (1484 - 1531), the most important reformer in the Swiss Protestant</p> <p>1527 – Anabaptist Baptists, Mennonites, and Quakers. The movement's most distinctive tenet was adult baptism</p>	<p>1521- 1535 Spiritual Exercises St. Ignatius of Loyola began writing (from Spain)</p>
1530		<p>1534 – Church of England King Henry VIII; Splits from Catholic church (uses info from Augsburg Confession)</p>	<p>1530 – (Diet of) Augsburg Confession they dissent in “no article of faith from the Catholic Church.” <i>The remaining seven articles discuss abuses that had crept into the church.</i> ... to the emperor Charles V</p> <p>1532 – (Diet of) Peace of Nuremberg In 1525, Nuremberg accepted the Reformation, and the religious Peace of Nuremberg, by which the Lutherans gained important concessions and formed the <i>League of Smalkald</i> Protestants remain in their faith, but no spreading to other territories. <i>Did not include Zwingli & Anabaptists.</i></p> <p>1536 - Schmalkaldic Articles <i>written by Martin Luther</i> The articles were prepared as the result of a bull issued by Pope Paul III calling for a general council of the Roman Catholic Church to deal with the Reformation movement. Christ and justification by faith <i>“On this article rests all that we teach and practice against the pope, the devil, and the world.”</i></p>	<p>1534 – Affair of the Placards French King Francis I</p> <p>1534 Calvin’s Conversion Between 1532 and 1534, a "sudden conversion".</p> <p>1535 – Calvin exiled from France → Switzerland</p> <p>1536 – Calvin’s Institutes of the Christian Religion (Geneva 1536- 1538)</p> <p>1539 – Reply to Sadolet (1538-1541 Strasburg)</p>	<p>1534 –Society of Jesus Ignatius founds, approved by Pope in</p> <p>1535 Completed Spiritual Exercises St. Ignatius of Loyola</p>
1540				<p>1540 Constitution of the Society of Jesus</p> <p>1541 –Ecclesiastical Ordinances Calvin’s Geneva church & social structure (1541-1564 Geneva)</p> <p>1542 – Roman Inquisition Licit Ab Initio Papal bull authorizes that you can act on suspicion. persecution of Protestants,</p> <p>1545 – Calvin’s Catechism of the Church of Geneva</p>	
		<p>1547 – Edward VI comes to power</p>	<p>1545 - Council of Trent (northern Italy). General council following the excommunication of the German Reformation leader Martin Luther. <i>Clement’s successor, Paul III, was convinced that Christian unity</i> and effective church reform could come only through a council. Rome disagreed with Luther on six main points.</p>		

<p>1550</p> <p>1560</p> <p>1570</p> <p>1580 1590</p>	<p>1549 – Book of Common Prayer Cranmer – Protestant Influence</p> <p>1553 – Mary Tudor Restore Catholicism to England, in 1554 – England returns to Pope (Knox flees to Switzerland)</p> <p>1558 – Elizabeth Mary Tudor dies and Elizabeth comes to the thrown. Elizabeth is Protestant and many protestant exiles return carrying with them Zwinglian and Calvinist ideas</p> <p>1559 – John Knox returns to Scotland from Geneva In Scotland system contains the most essential element of later Presbyterianism</p> <p>ELIZABETHEN PERIOD ...1558-1603</p> <p>1560 the Scots Confession, Book of Common Order. Book of Discipline</p> <p>1562 – 39 Articles are published in order to serve as doctrinal foundation for the Church of England.</p>	<p>1546 – Luther dies</p> <p>1547 – League of Schmalkad by Protestant princes and delegates of free cities. It was created in response to the threat (1530) by Holy Roman Emperor Charles V</p> <p>1555- Peace of Augsburg This treaty, signed by Charles V of the Holy Roman Empire and German princes, put an end to religious wars of 16th c. in Germany. It stipulated that princes or rulers, whether Protestant or Catholic, were free to determine the religion of their territories</p> <p>1563 – Council of Trent completes task</p> <p>1579 – Union of Utrecht unifying the northern provinces of the Netherlands</p>	<p>1559 –Roman Index of Prohibitive Books Pope Paul IV - 1559 - It contained more than a thousand interdictions</p> <p>FRENCH WARS OF RELIGEON..... 1572-1598</p> <p>1572 - The St. Bartholomew's Day massacre - Catholic mob violence against the Huguenots (French Calvinist Protestants), The massacres marked a turning-point in the French Wars of Religion by radicalizing the Huguenot faction.</p> <p>1598 –Edict of Nantes Henry IV limited religious freedom for protestants allegedly saying "<i>Paris is worth a Mass</i>".</p>	<p>1579 Francis Xavier and Alessandro Valignano Jesuits in the East: Valignano "What could be more absurd, indeed, than to transport France, Italy or some other European country to the Chinese?"</p> <p>1595 – Matteo Ricci in China first European to have residence in Beijing compatibility of Christian faith with "original" Confucianism</p>	<p>England</p> <p>Germany</p> <p>France – Spain Switzerland</p> <p>New England</p>
<p>1600</p> <p>1610</p> <p>1620</p> <p>1630</p>	<p>1605 – Thomas Sheppard Son in Law of Thomas Hooker, conversion was akin to awakening and it was renewable. Stoke the desire top be laid bare before God multiple times.</p> <p>1607 – Jamestown, Virginia -permanent founding of English settlement</p> <p>1611 –King James Version of the Bible published 1611 Jamestown Colony established</p>	<p>1618 – Begin Thirty Years War European-wide political struggles for dominance against the Hapsburg Holy Roman Emperors, and a German civil war. The center of conflict moved, from Germany to the Netherlands, to France, to Bohemia.</p> <p>THIRTY YEARS WAR1618-1648</p>	<p>1618 – Synod of Dort by the Dutch Reformed Church, in order to settle a serious controversy in the Dutch churches initiated by the rise of Arminianism. <i>Five disputed points of TULIP.</i></p>	<p>1600 Roberto de Nobili (1577–1656) Jesuit sought points of agreement between Hinduism and Christianity</p> <p>1614 – 1640 Japanese Persecution of Christians (as described in Silence)</p> <p>1620 – Mayflower sets sale, establishing the Plymouth Colony on Cape Cod (Puritan Separatists)</p> <p>1630- John Winthrop Model of Christian Charity & Christian Experience: before the Puritans landed, delivered on the ship Arabella</p> <p>1632 – Ferreira had apostatized</p> <p>1638 – Trial of Ann Hutchinson involved in Antinomian controversy</p>	

1640	<p>ENGLISH REVOLUTION..... 1640-1660</p> <p>1646 – Westminster Confession of Faith published – adopted by Scotland establishes it as public confession of Faith for Church of Scotland. This document dramatically influenced Puritan Reformed faith in English speaking world.</p>	<p>1648 - Peace of Westphalia (End of 30 years War) Negotiated without Papacy. Doctrine set; Lutherans, Calvinist, and Catholics officially recognized.</p>		
1650	<p>1653 - 1658 Puritan Oliver Cromwell rules over England as military dictator</p>			
1660	<p>1662 – Half Way Covenant Children of non-converted members could be baptized. They could participate in the sacraments. created by New England Puritans, in particular Solomon Stoddard, who felt that the people of their colonies were drifting away from their original religious purpose.</p> <p>1662 - Solomon Stoddard - American colonial minister who succeeded Rev. Eleazer Mather as pastor at Northampton after Mather's death. Stoddard significantly liberalized church policy while promoting more power for the clergy, decrying drinking and extravagance, and urging the preaching of hellfire and the Judgment.</p>		1659 – Hooker	
1670	<p>1670 – 1690 Jeremiads</p>	<p>1670 – Philipp Spener Colleges of Piety ► 1675- Pia Desidera by Philipp Spener, "Father of Pietism" became the fundamental charter for Pietism. Lutheran. Outlined a program for the development of Pietism</p>	1673 – Increase Mather's <i>Two Sermons</i>	
1680	<p>1687 – Newton's Principial – Universal TRUTHS!</p> <p>1688 – William and Mary; Glorious Revelation; no divine right; constitutional monarchy</p>	<p>1685 – Edict of Fontainebleau Louis XIV of France, best known as the Revocation of the Edict of Nantes of 1598, which had granted to the Huguenots the right to worship their religion without persecution from the state. Made it illegal to be a protestant in France. Exodus of French Protestants.</p>		
1690	<p>1695 – Deism arises from Enlightenment – Reasonable God, empiricism, and experience (natural law)</p>			
	England (and Scotland)	Germany	France – Spain Switzerland – (Rome)	New World East Expansion
1700	<p>1707 – Union of Parliament</p>			1707- Mission of Tranquebar in India by August Franke, Lutheran, follower of Spencer.
1710 1720	<p>1721-1794 Great Awakening - was a religious revitalization movement that swept the American colonies in the 1730s and 1740s, leaving a permanent impact on American religion. It resulted from powerful preaching that gave listeners a sense of personal guilt and of their need of salvation by Christ. Pulling away from ritual and ceremony. The revival began with Jonathan Edwards</p> <p>1721-1749 Hannah Heaton (The Diary of an Eighteenth-Century New England Farm Woman)</p> <p>1725 – Susanna Wesley ► Letters and Writings Writings focus on individualism – influences John Wesley. She hates Predestination.</p>	<p>1729 – F.A. Lampe (1683-17269) –avoided the technical language that was typical of orthodoxy, and had a wide following among the laity and bitter opposition from academic theologians.</p> <p>1727 - Zinzendorf and the Moravians (Spener's grandson, taught by Franke), Zinzendorf came to know John and Charles Wesley, who had been converted through their contact with the Moravians. The Wesley's later had a split with Zinzendorf, and founded the Methodist Church.</p>		

1730	<p>.....FIRST GREAT AWAKENING.....</p> <p>1734 – The First Great Awakening Jonathan Edwards changed his sermon style and indicated the individual's need for personal experience of conversion.</p> <p>1734 – Jonathan Edward – Conn. & Boston. This grace is independent of human effort and is "irresistible," ...Thus, <i>the predestination preacher could appeal to the emotions and wills of men</i> ▶ "A Divine and Super natural Light Immediately Imparted to the Soul By the Spirit of God, Shown to Be Both Scriptural, and Rational Doctrine, 1734" ▶ "The Excellency of Christ, 1738".</p> <p>1739-1740 George Whitefield ▶ The Method of Grace Travels New England, preaching. Preaches. Former member of Wesley's holy club. Known for his "outdoor" preaching in Georgia and Bristol, England.</p>	<p>1738 – John Wesley Eng. to Colonies - - Wesley's heart was strangely warmed. – drew up Rules of the Band Societies. "Methodists" because of their emphasis on methodical study and devotion. Many of Wesley's preachers had gone to the American colonies, (see: Wesleyan Arminianism). Wesley took it upon himself, in 1784, to ordain. In the same year he pointed out that his societies operated independently of any control by the Church of England. 1735 – John Wesley in US and meets Moravians 1765 – John Wesley preaches ▶ The Scripture Way of Salvation, The Marks of the New Birth, Free Grace ▶ Thoughts upon God's Sovereignty</p>
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1740 1750 1760		<p>1765 – John Wesley preaches ▶ The Scripture Way of Salvation, The Marks of the New Birth, Free Grace ▶ Thoughts upon God's Sovereignty</p>
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1770	1776 – Declaration of Independence	
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1780	<p>1781 – Kant ▶ Critique of Pure Reason</p> <p>1785- Second Great Awakening Begins in America.</p>	
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1790	<p>1799– Church Missionary Society is founded</p>	<p>1795 –London Missionary Society is founded</p>
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	England (and Scotland)	Germany	France – Spain Switzerland – (Rome)	New World East Expansion
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1800	<p>SECOND GREAT... AWAKENING</p> <p>1801 – Cane Ridge Revival - changes tone of Second Great Awakening. (see: Barton W. Stone) It becomes substantially more emotional, and adopts the "camp meeting" format. Evangelical revival Camp meeting Started by Presbyterian minister in KY Going to the new frontier.</p> <p>1807 – Hegel publishes ▶ Phenomenology of the Spirit</p>
1810	<p>1812 – Leonard Woods ▶ Ordination Sermon</p> <p>1817 - Jonathan Allen ▶ The Farewell Sermon to wives of Rev. Messieurs Judson and Newell "<i>It will be your business, my dear children, to teach these women, to whom your husbands can have but little, or no access...Teach them to realize, that they are not an inferior race of creatures; but stand upon a par with men.</i>"</p>

	<p>1814 – Jesuits are reorganized</p>	<p>1814 – Adoniram Judson - Missionary who goes to Burma and Samuel Newell</p> <p>1812 + 1819 Dana Robert – mission groups set out for Burma and Hawaii, later described by ▶ Evangelist or Homemaker? Mission Strategies of Early Nineteenth Century Missionary Wives in Burma and Hawaii</p>
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1789 – Beginning of the French Revolution
(see class notes)
The French Revolution was an anti-catholic war. Recognize the authority of the church but not the authoritarianism of the church

Serampore Trio
Theory of Churches
1. self supporting
2. self governing
3. self-propagating

1792 – William Carey
organizes the Particular Baptist Society for Propagating the Gospel amongst the Heathen mission in Calcutta, India. He elevated the great commission to higher position in missions. Luke 14:23, Mathew 28, & Mark. Believed missions should be by private donations.

1816 – Am. Bible Society
- is founded.

1820 [1822 – Schleiermacher](#)
publishes
▶ *Christian Faith*

1830
1840

[1840 – Alexander Duff](#)
▶ *India, and India Missions: including Sketches of the Gigantic System of Hinduism...*

[1841 – Niger River](#)
Rev. James Frederick Schon and [Samuel Crowther](#) journey up the Niger River, publishing
▶ *Journals*

1850 [1857 – Dred Scott Decision](#)
-African Negro cannot be a citizen of any state

1859 – Darwin Publishes
▶ *Origin of Species.*

1860 1861 – Horace Bushnell
▶ *Christian Nurture*

1861- 1865 - Civil War
American

1864 – Pragmatism;
maintains that there is no truth apart from human experience and that
“a theory is true if it “works”

1865 - Pope Pius IX –
▶ *Syllabus of Errors.*
– Holiness Movement
institutionalization of
perfectionism

[1869 – Vatican I begins](#)
Dogma of Papal Infallibility -
The pope’s primary purpose
was to obtain confirmation
of the position he had taken
in his **Syllabus of Errors**
▶ **Dei Filius**, On The
Catholic Faith ,which
defined, among other
things, the sense in which
Catholics believe the Bible
is inspired by God
▶ **Pastor Aeternus**,
dealing with the primacy
and infallibility of the bishop
of Rome when solemnly
defining dogma.

[1866 – Fidelia Fisk](#)
▶ *Recollections of Mary Lyon,*
with selections from her
instructions to the pupils in
Mt. Holyoke Female
Seminary

1870 **1870 – Albrecht Ritschl**
▶ *The Christian Doctrine of Justification of Reconciliation.*
Stated that the Bible is a
product of a community’s
consciousness

1878 – Heresy Trials
are conducted within many
Protestant denominations
and seminaries in reaction
to liberalism

1880 **THIRD GREAT AWAKENING**
1890 – 1900

1890 **1890 – Social Gospel Movement** – attempt to
apply biblical and
theological principles to the
changing urban
environment

1892 – Biblical Inerrancy
PC in the USA makes
Biblical inerrancy an official
doctrine of church

[1893 – Charles Briggs](#)
suspended from
Presbyterian ministry for
denying inerrancy.

1895 – “The Five Point of Fundamentalism”

- Verbal inerrancy scripture,
- Divinity of Jesus,
- Virgin Birth,
- Substitutionary Atonement
- Physical resurrection and bodily return of Jesus

Note: Liberal Christianity is a method of biblical hermeneutics, an individualistic method of interpreting the word of God in scripture, not a belief structure. Unlike conservative Christianity, it has no unified set of beliefs. The word *liberal* in liberal Christianity denotes a characteristic willingness to interpret scripture in a broad-minded, frank, and intellectually independent manner—with no preconceived notion of inerrancy of scripture when its passages are literally interpreted.

[1898 – Therese of Liseux](#)
The Autobiography of
▶ **Saint– The Story of a Soul**
also known as the “Little Flower;” one of the “most popular spiritual writers in the twentieth century;” she entered Carmel at 15; and died at age 24 in 1897.

1900 **England (and Scotland)** **Germany** **France – Spain Switzerland – (Rome)** **New World East Expansion**

1901 – Form Criticism
is a method of biblical criticism adopted as a means of analyzing the typical features of texts,
- to relate them to their sociological contexts.
- produced a number of layers, each with a particular meaning.

1907 – Pope Pious X
- condemns 65 modernist propositions and places several modernist, works on the index of forbidden books.

[1901 – Pentecostal Movement](#)
Form Criticism – offspring of the Holiness movement; focuses on Spirit - Baptism

a post-conversion work of the HS marked by glossolalia (speaking in tongues) Parham's Bethel Bible College in Topeka, Kansas. (Moved to Houston and taught Seymour)

1906 – William Seymour - the Azusa Street Revival -

- leads the Azusa Street Revival, one of the earliest instances of Pentecostal style worship.

- was an African American minister, and an initiator of the Pentecostal religious movement.

These events were recorded by

1906 - Grant Wacker

► *Heaven Below*

**THIRD GREAT AWAKENING
1890 - 1900**

1910 **1910 – Fundamentals**
► **The Fundamentals**
12 volume series of tracts; attack modern biblical criticism - Created by two lay people in San Francisco - circulated to pastors, evangelists, missionaries, theological students, professors, etc. Demonstrated the shared set of values that expressed the “center” or “consensus”

1918 – Billy Graham
is born

1919 – Prohibition
18th Amendment

1920 **1920 – Women Vote!**
19th Amendment

1923 – Separatism
– fundamentalist who avoid all doctrinal and moral impurity

1929 – Great Depression
Black Friday leading to

1930 **1930 – Neo-orthodoxy**
reaches its Zenith; Protestant theological movement that seeks a return from liberation to central themes of the Reformation (Barth, Brunner)

-----In the 20's and 30's liberal – fundamentalist dispute over doctrine and the teaching of evolution in the schools -----

1932 – Hocking Commission

- urged missions to cooperate with non-Christian groups in efforts aimed at social improvement.

1933 – Radical Catholicism

-society functions at its best when based on ordinary Christians living out Christ's command to love neighbor;

1933 - Prohibition Repealed

...Dorothy Day

1940 **1943 - Neo-evangelicalism**

It arises when some conservative Christians begin to question fundamentalism's separatism and anti-intellectualism. see Billy Graham

1943 - Relational Theology

relationalism introduced by Harry Emerson Fosdick

1945 – Process Theology

- builds theology on relationalism, radical empiricism, and an emphasis on history change

1945 - The Evangelical Foreign Missions Association is formed;

1945 - The United Pentecostal Church is formed

1914 – 1918 WWI
many Christian leaders aware of tension in Europe; took measures to try to avoid war; became instead an instrument of reconciliation; liberalism with optimistic view of human nature began to decline (costs \$211 billion and 8.5 million lives)

1920 - Gandhi emerges in India

1927 – Ernest Renan

-controversial assertions that the life of Jesus should be written like the life of any other man, and that the Bible could be subject to the same critical scrutiny as other historical documents

► ***The Life of Jesus***

1933 - Hitler comes to power and Dachau concentration camp is built; Holocaust Begins

1939 – WWII begins

1945 - US drops atomic bombs in Japan ending WWII

1945 - Dietrich Bonhoeffer

- is executed by Nazis.

1947 – Fuller Theological Seminary
- is founded

1947 - Dead Sea Scrolls
are discovered

1947 - Dorothy Sayers

► ***Letters to a Diminishing Church***
(Oxford, 13 June 1893 – Witham, 17 December 1957) was a renowned British author, translator, student of classical and modern languages, and Christian humanist.

1948 – World Council of Churches
is formed

1948 - The State of Israel
is proclaimed a Jewish republic

1949 – The Inerrancy controversy
begins within conservative Protestantism

1949 - Peoples Republic of China
is formed

-----The 50's + 70's see an emphasis on individual experiential Christianity. The renewal movement promotes personal spirituality; evangelist work for personal conversions; religious self-help books and personal study Bibles allow individuals to nurture their spiritual life at home-----
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1950 **1950 – Korean War** beings (-1953)

1950- The Billy Graham Evangelistic Center is formed

1951 – Paul Tillich – ► *Systematic Theology*.
States that philosophical analysis can give insights into the nature of human experience but only revelation can provide answers to human problems

1954 – Brown v/s Board of Education !
declares segregation unconstitutional

1955- Martin Luther King Jr. organizes a boycott of the Montgomery, Alabama, transit system to force desegregation of the buses

1955 - Derrick Sherwin Bailey – ► *Homosexuality and the Western Tradition*.
An Anglican priest argues against the traditional condemnation of homosexuality using Biblical passages and evidence from new behavioral studies.

1956 – Ordain Women!
Presbyterian Church begins to ordain women.

► ***Christianity Today*** is published uniting evangelicals into a national movement

1959 – Pope John XXIII

1950 - Pope Pius XII
–► ***A papal encyclical*** condemning existentialism and other Modern intellectual movements

1960

The Fourth Great Awakening or Conscientious Revolution 1960 -1970

1960 – Liberation Theology
-a movement with roots in ministry among Latin America poorest class, it maintains that theology cannot be done w/o reference to socio-economic context.

1960 - Pat Robertson founds the Christian Broadcasting network

Martin Luther King, Jr., (January 15, 1929 – April 4, 1968) was one of the main leaders of the American

1959 – Pope John XXIII

1962 – Vatican II

begins (-1965); symbol of the Roman Catholic Church's willingness to live actively in the modern world.

- 1962 increases lay participation in Mass
- 1963 approves vernacular liturgy
- 1964 Laity now can receive cup

civil rights movement, a political activist, a Baptist minister, and was one of America's greatest orators. In 1964, King became the youngest man to be awarded the Nobel Peace Prize (for his work as a peacemaker, promoting nonviolence and equal treatment for different races). On April 4, 1968, King was assassinated in Memphis, Tennessee.

1999 - Peter Berger
(born March 17, 1929) is an American sociologist and Lutheran theologian well known for his work
► *The Desecularization of the World*

2004 - Grant Wacker
► *Heaven Below*
- focuses on the years between 1900 and 1925. Wacker tries to step back into "early Pentecostals". These events were recorded by Wacker.

1906 - William Seymour - the Azusa Street Revival - leads the Azusa Street Revival, one of the earliest instances of Pentecostal style worship. - was an African American minister, and an initiator of the Pentecostal religious movement.

1970
1980
1990

	England (and Scotland)	Germany	France – Spain Switzerland – (Rome)	New World East Expansion
2000				

1607 – permanent founding of English settlement at Jamestown, Virginia

(FOLLOWING NOTES ARE FROM READINGS IN GONZALEZ)

1607 – permanent founding of English settlement at Jamestown, Virginia - The Virginia Company. At first C of E (Church of England) in Virginia was strongly influenced by Pietist sentiments found in C of E. But King James in England doesn't like Pietists, so he outlaws it in Virginia, Later Charles I creates Catholic colony in Maryland. Puritan influence wanes. Virginia grows a lot of tobacco which involves labor so in 1619 Virginia begins importing slaves from Africa to support its growing agricultural economy. Puritan revolutions in New England have little influence in Virginia. At American Revolution most Virginian, especially the upper classes, are members of the C of E but by this time Pietists have little influence. Lower classes become Quakers (Friends) or Methodist (although at this point they are still technically part of C of E) but some move to Maryland where there is greater religious freedom.

New England colonies – Plymouth Plantation – religious dissidents from England who moved in the Netherlands and then to New England. They come to an agreement with the Virginia Company and set sail for Virginia (on the Mayflower), but wind up much further north and so they organize themselves into a political community – the Mayflower Compact. They are the Pilgrims and are separatists. Second group of English Pietist organize the Massachusetts Bay Company organized around their religious principles. Not separatists but still Puritan who still belong to C of E but want to follow more closely their ideas of the New Testament. Hope to do this in New England. Measures against Puritans cause them to flee to New England, MBC, Connecticut and New Haven. Puritan colonies have controversy over baptism – at birth or not (see pages 222-223 for a further explanation.) Finally, all settle on a congregational rule form of church polity and revised Westminster Confession of Faith. Then they burn witches – but we did not discuss this in class. Then in 1646 John Eliot works to convert Indians (Mohicans), who he thinks are the 10 lost tribes of Israel.

1768-1834 - Friedrich Daniel Ernst Schleiermacher was a German theologian and philosopher.

- Schleiermacher was born in Breslau in Silesia, the son of a Prussian army chaplain in the Reformed church. He was educated in a Moravian school at Niesky in Upper Lusatia, and at Barby near Halle. However, pietistic Moravian theology failed to satisfy his increasing doubts, and his father reluctantly gave him permission to enter the University of Halle, which had already abandoned pietism and adopted the rationalist spirit of Friedrich August Wolf and Johann Salomo Semler. As a theology student Schleiermacher pursued an independent course of reading and neglected the study of the Old Testament and Oriental languages. However, he did attend the lectures of Semler, where he became acquainted with the techniques of historical criticism of the New Testament, and of Johann Augustus Eberhard, from whom he acquired a love of the philosophy of Plato and Aristotle. At the same time he studied the writings of Immanuel Kant and Friedrich Heinrich Jacobi. He developed his characteristic habit of forming his opinions by patiently examining and weighing various positions with which he reconstructed his own thought. Indeed, as a student he began to apply ideas from the Greek philosophers to a reconstruction of Kant's system.

Allan Anderson, An Introduction to Pentecostalism

unlike Wacker, Anderson repeatedly describes examples of the globalization of Pentecostalism and its adaptability into many different cultures across the globe

"All would emphasize the immediate presence of God in the service, all would expect some sign of miraculous intervention (often called 'gifts of the Spirit'), and would encourage congregational participation, especially in prayer and worship. There is usually a leading preacher, and a n appeal for a response." p.9

"The many and various revival movements at the turn of the twentieth century had the effect of creating an air of expectancy and longing for Pentecostal revival in many parts of the Protestant world. The signs that this revival had come would be based on the earlier reports: intense desire to pray, emotional confession of sins, manifestations of the coming of the Spirit, successful and accelerated evangelism, and spiritual gifts to confirm that the poser of the Spirit had come." p. 38

"Historians speak of a 'new history' written in deliberate reaction against traditional history and its paradigms. The 'new history' is concerned with the whole of human activity; 'history from below' rather than 'history from above,' history taken from the perspective of the poor and powerless rather than from that of the rich and powerful." p. 182

"Whatever our opinion or particular experience of Pentecostalism therefore, it is a movement of such magnitude that Christianity itself will never be the same. The mushrooming growth of Pentecostal and Charismatic churches and the 'Pentecostalization' of older churches both Protestant and Catholic, especially in the Majority World, is a fact of our time." p. 279

"Cox says that our age suffers from an 'ecstasy deficit' and that the restoration of the spiritual gifts enables people to become aware of 'deeper insights and exultant feelings.' However, if these experiences are merely for personal, 'spiritual' gratification then the emphasis on spiritual gifts is detrimental to a healthy and holistic Christian life and becomes merely a 'passionate expression of self-concern.' But if the spiritual gifts enhance an individual's sense of belonging to a community, meet felt needs and bring a greater awareness of and love for both God and one's neighbor, then the emphasis on the Spirit is to be welcomed. Pentecostals and Charismatics are realizing that the work of the Spirit extends beyond personal piety and private experience of charismatic gifts; the Spirit is the Creator Spirit who renews the earth and is concerned about all of this world's needs." p. 283-284

"The biblical concept of the Spirit makes an experience of divine involvement possible in real terms, which absorbs the whole Christian life and not just the 'spiritual' part of it. This often results in a release of emotion, a catharsis that has a purifying effect." p. 285

1999 Peter Berger (born March 17, 1929) is an American sociologist and Lutheran theologian well known for his work
The Desecularization of the World: Resurgent Religion and World Politics. editor, et. al. (1999) Wm. B. Eerdmans Publishing,

The Social Construction of Reality: A Treatise in the Sociology of Knowledge (New York, 1966), which he co-authored with Thomas Luckmann. Berger was born in Vienna, Austria and later emigrated to the United States shortly after World War II. In 1949 he graduated from Wagner College with a Bachelor of Arts. He continued his studies at the New School for Social Research in New York (M.A. in 1950, Ph. D. in 1952).

In 1955 and 1956 he worked at the Evangelische Akademie in Bad Boll, Germany. From 1956 to 1958 Berger was an assistant professor at the University of North Carolina; from 1958 to 1963 he was an associate professor at Hartford Theological Seminary. The next stations in his career were professorships at the New School for Social Research, Rutgers University, and Boston College. Since 1981 Berger has been University Professor of Sociology and Theology at Boston University, and since 1985 also director of the Institute for the Study of Economic Culture, which transformed, a few years ago, into the Institute on Culture, Religion and World Affairs.

Berger is perhaps best known for his view that social reality is a form of consciousness. Central to Berger's work is the relationship between society and the individual. In his book *The Social Construction of Reality* Berger develops a sociological theory: 'Society as Objective Reality and as Subjective Reality'. His analysis of society as subjective reality describes the process by which an individual's conception of reality is produced by his or her interaction with social structures. He writes about how new human concepts or inventions become a part of our reality (a process he calls reification)

His conception of social structure revolving around the importance of language: "the most important sign system of human society," is similar to Hegel's conception of Geist.

Like most other sociologists of religion of his day, he mistakenly predicted the all-encompassing secularization of the world. This he has quite humorously admitted on a number of occasions, concluding that the data in fact proves otherwise. By the late 1980s, Berger publicly recognized that religion (both old and new) was not only still about, but in many cases was more vibrantly practiced than in periods in the past. While recognizing that religion is still going strong, he points to the fact that pluralism and the globalized world fundamentally change how the individual experiences faith, with the taken-for-granted character of religion often being replaced by an individual's search for a personal religious preference.

Despite the rise of a "new paradigm" in the sociology of religion, which draws upon insights from Rational choice theory in explaining the behavior of religious firms (churches) and consumers (individuals), Berger's thought has also shaped many influential figures in the field of sociology of religion today, including his colleague at Boston University Robert Hefner, former students Michael Plekhon and Nancy Ammerman, and protege Christopher Marsh, director of the J.M. Dawson Institute of Church-State Studies at Baylor University.

University Professor Boston University School of Theology

Professor of Sociology and Theology, College of Arts and Sciences and School of Theology

Director, Institute on Culture, Religion and World Affairs.

B.A. Wagner College

M.A. New School for Social Research

Ph.D. New School for Social Research

Honorary degrees from Loyola University, Wagner College, University of Notre Dame, and University of Geneva (Switzerland), and University of Munich (Germany).

Professor Berger previously taught at the New School for Social Research, at Rutgers University, and at Boston College. He has written numerous books on sociological theory, the sociology of religion, and Third World development, which have been translated into dozens of foreign languages. Among his more recent books are *Redeeming Laughter: The Comic Dimension of Human Experience* (1997); *Modernity, Pluralism and the Crisis of Meaning* (with Thomas Luckmann, 1995); *The Capitalist Revolution: Fifty Propositions About Prosperity, Equality and Liberty* (1988); and *The War Over the Family: Capturing the Middle Ground* (with Brigitte Berger, 1983). In 1992, Professor Berger was awarded the Mannes Sperber Prize, presented by the Austrian government for significant contributions to culture. Since 1985, Professor Berger has been Director of the Institute on Culture, Religion and World Affairs. The institute is a research center committed to systematic study of relationships between economic development and sociocultural change in different parts of the world.

1870 - 1922 William Seymour - the Azusa Street Revival

- was an African American minister, and an initiator of the Pentecostal religious movement.

Born the son of freed slaves in Centerville, Louisiana, Seymour developed a belief in glossolalia ("speaking in tongues") as a confirmation of the gifts of the Holy Spirit. As a consequence of teaching this, he was removed from the Los Angeles parish where he had formerly ministered. Looking for a place to continue his work, he found a run-down building in downtown Los Angeles located on Azusa Street, and preached his doctrinal beliefs there.

The result was the Azusa Street Revival. Seymour not only rejected the existing racial barriers in favor of "unity in Christ", he also rejected the then almost-universal barriers to women in any form of church leadership. This revival meeting extended from 1906 until 1909, and became the subject of intense investigation by more mainstream Protestants. Some left feeling that Seymour's views were heresy, while others accepted his teachings and returned to their own congregations to expound them. The resulting movement became widely known as "Pentecostalism", likening it to the manifestations of the Holy Spirit recorded as occurring in the first two chapters of Acts as occurring from the day of the Feast of Pentecost onwards.

Most of the current charismatic groups can claim some lineage linking them to the Azusa Street Revival and William Seymour. While the movement was largely to fracture along racial lines within a decade, the splits were in some ways perhaps less deep than the vast divide that seems often to separate many white religious denominations from their black counterparts. Probably the deepest split in the Pentecostal movement today is not racial, but rather between Trinitarian and "Jesus Only" theologies.

While there had been similar manifestations in the past (the Cane Ridge, Kentucky revival a century before in the Second Great Awakening being one such example), the current worldwide Pentecostal and charismatic movements are generally agreed to have been in part outgrowths of Seymour's ministry and the Azusa Street Revival.

William Seymour died of a heart attack in 1922. A play commemorating him and the revival, *Miracle on Azusa Street*, is sometimes produced by Pentecostal churches both to teach their own members about their religious origins and as an outreach to those outside. A feature film on Seymour's life entitled *Azusa Street* began production in 2006, the centennial anniversary of the Azusa Street revival. The film is written and directed by Richard Rossi.

Grant Wacker- Heaven Below: Early Pentecostals and American Culture.

By Grant Wacker. Publisher: Harvard University Press, 2001

THE STORIES that Glenn Cook, a middle-aged newspaper reporter in Los Angeles, began hearing in the spring of 1906 seemed too strange to be true. According to rumor, hundreds of people had begun crowding into a chapel on Azusa Street--a makeshift building that looked more like a barn than a house of worship--to witness a second Pentecost, a blazing demonstration of Holy Ghost power. Converts not only fell to the floor in ecstasy and shouted out their praises to God, but most startling of all, spoke in tongues. "The night is made hideous ... by the howlings of the worshipers," wrote one shocked observer.

Cook attended several meetings until he, too, began to feel as if the Spirit was shooting through him like "electric needles." "Shaken violently by a great power," he finally lost control over his body. "I began to stutter and then out came a distinct language which I could hardly restrain," he testified. "I talked and laughed with joy far into the night." Overwhelmed by the Holy Spirit, he felt as if he had been utterly transformed, as if his life now belonged to God.

Grant Wacker, an American religious historian at Duke University, tells Cook's story, along with many others, in this wonderful book that focuses on the years between 1900 and 1925. Wacker tries to step back into "early Pentecostals' kitchens and parlors" to eavesdrop on their conversations about their faith. "How did believers interpret their religious experiences?" he asks. "Structure their worship? Choose their leaders? Regulate their leisure? Perceive other Christians? Function in the workplace? Relate to the nation?" In short, how did people like Cook see their world?

Drawing on rich sources, including memoirs and letters, Wacker takes us on a fascinating tour of Pentecostal attitudes toward prayer, healing, speaking in tongues, women, the Bible, race, the nation and World War I. He asks how Pentecostalism--a faith that initially seemed to be in danger of "consuming itself in a fury of charismatic fire" -- managed not only to survive, but to grow into a global religious phenomenon. Today, almost 525 million people around the world identify themselves as Pentecostals or charismatics.

Rejecting interpretations that attribute Pentecostalism's success to its otherworldliness, Wacker argues that the genius of the early movement was its mixture of primitivism and pragmatism. On the one hand, Pentecostals longed for absolute religious purity, but on the other, they were also willing to work "within the social and cultural expectations of their age." Hence they railed against covetousness, insisting that they depended on God alone for their needs, but still embraced a capitalist ethic of prosperity. They denounced the state, but gladly embraced the powers of law enforcement. They protested against the bloodshed of World War I, but eventually renounced their pacifism in favor of patriotism. And they extended rare freedom to both women and African-Americans to lead worship, but finally accommodated themselves to more restrictive sexual and racial mores. Like all successful Christian groups in history, they "found ways to weave heavenly aspirations with everyday realities."

Pentecostals have usually appeared in history books as poor, barely literate people who turned to Holy Ghost religion in order to escape the hardships of their lives. Until now, the most influential study of the early movement has been Robert Mapes Anderson's 1979 book, *Vision of the Disinherited: The Making of American Pentecostalism* (Oxford University Press), which paints a bleak picture of Pentecostals as "economically, socially, culturally, and even physically displaced and deprived."

In contrast, Wacker makes the persuasive case that Pentecostals were virtually indistinguishable from other Americans: they tended to be working-class laborers, shopkeepers and farmers who prized personal autonomy. What men and women found in Pentecostalism was not "compensation," but the opportunity to explore "new possibilities." Besides yearning for "the life beyond in all its fullness," they also savored "life at hand in all its richness." What they enjoyed, in Wacker's evocative words, was nothing less than "heaven below."

Although Wacker's aim sounds modest--he hopes "simply to register the sounds of the Pentecostal past as fully as possible in a single volume"-- he has succeeded in crafting an exceptionally rich and empathetic portrait of American popular piety. Raised as a Pentecostal (though now a Methodist), Wacker describes himself as a "pilgrim with one leg still stuck in the tent," and he seems to have an intuitive grasp of the Pentecostal worldview. (In a typically witty passage he confesses, "I embrace many of their values. I understand their jokes and, what is worse, I usually think

they are funny.") A master storyteller, he delights in telling us about zealous converts who felt as if the Holy Spirit had "literally filled their physical bodies."

Quotations from Pentecostalism readings -- pointers in telling the texts apart:

Wacker ~ calls Pentecostals "saints", only uses American & British examples, sarcastic and critical of movement

Anderson ~ objective non-biased, writing as observer, uses ex. from world, uses 'Majority World' & 'Spirit baptism' terms

Grant Wacker, Heaven Below: Early Pentecostals and American Culture

"With few exceptions pentecostals studiously disregard society's notions of aesthetic attractiveness. Contemporary descriptions of their buildings emphasized the bareness of the walls, the lack of windows, the absence of heat and flooring, the general messiness, even the determined obscurity of the location. Leaders boasted that their buildings ranked among the humblest in the land, and with good reason. ... In saints' minds a worship place needed to provide shelter and a modicum of heat, but not much else." p. 112

"The logo of her [Aimee McPherson's] periodical, Bridal Call, said it perfectly. "We endeavor to set forth in simple words ... the plain message of Salvation." Apostolic preachers prided themselves on the commonsense forthrightness of their sermons. "God wants men and women that will preach this Gospel square from the shoulder," declared a California zealot. No one wanted to be patronized, but the profundity of simplicity was another matter altogether." p. 116

British Anglican C. T. Studd, "What the age demanded, he insisted, was a 'red hot, unconventional, unfettered Holy Ghost religion,' one that would generate 'reckless sacrifice and heroism.' Studd called for a 'fiery baptism of the Holy Ghost' that would transform 'soft, sleek Christians into hot lively heroes for Christ, who will advance and fight and die.'" p. 122

"[Mainline churches] offered 'charity in small doses and society in large chunks.' H. W. Schermer challenged his readers to imagine Christ 'stuffing himself with ice cream, cake and punch, sitting at a card table gambling for a hat pin or cuff button, romping over the green with a half-naked girl, indulging in silly flirtations.'" p. 129

"Apostolics loved to recount stories showing how the Lord always provided--if one's faith was strong enough. The most common theme might be called the Return Fare Test. In these narratives, the Lord directed the partisan to go to a particular place, often far away, with only enough money to get there but no hint of how they would return." p. 131-132

"If some worried about materialism, others sought prosperity without a trace of guilt. For the latter, self-imposed penury betokened not humility but spiritual arrogance." p. 138

"They saw theological enemies everywhere they looked and--to steal a line from Martin E. Marty--they looked everywhere." p. 179

"Infringing on other people's civil rights constituted the third and by far most frequent form of trouble that Holy Ghost folk got themselves into. ... Pentecostals' willingness to disturb the peace of the neighborhood constituted by far the most frequent form of civil rights infringement." p. 186, 187

Advertisements p. 118-119:

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JULY 7th to 18th, OR LONGER . . .

We are expecting the following workers to be in the Meeting:

Harry E. Bowly, M. Allen Weed, J. S. Tally, C. Holt, Z. D. Simpson,

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HIS SERMONS ARE BIBLICAL

HIS STORIES ARE GRIPPING

HIS MANNER IS MAGNETIC.

(billing for ex-Congressman William D. Upshaw)

BOOK REVIEW BY CHRISTIANITY TODAY Elesha Coffman

"[H]ow does the scholar explain a behavior pattern that, quite literally, makes no sense in the halls of the mainline academy?" Historian Grant Wacker posed that question a few years ago, in an essay printed in the collection *Religious Advocacy and American History*. He tries to answer it in his rich new book on early Pentecostals, *Heaven Below* (Harvard), which argues that these "Holy Rollers" were neither as outlandish as they seemed nor as otherworldly as they wished to seem.

Wacker is in a strong position to make this argument. He was raised as a Pentecostal and still calls Pentecostals "my people," though he now identifies himself "simply as an evangelical Christian." He's also a Stanford- and Harvard-educated scholar who teaches American religious history at Duke. His ear is trained for the concerns that both his subjects and his peers might raise.

For example, his chapter on worship begins with the acknowledgement that early Pentecostals would have had little to say on the topic, because "in their minds worship was something one did, not something one theorized about. After all, had not the Holy Spirit delivered them from all that Romish nonsense?" Anticipating the complaints of his colleagues, Wacker often introduces items of evidence with the phrase "chosen virtually at random" to blunt accusations of proof-texting—letting his conclusions rule the data, rather than the other way around.

Wacker should not be accused of slighting his data. He follows the scholarly convention of throwing heaps of evidence (and footnotes) at his topic, but rather than clogging up the book, this source material is its beating heart. Details introduce figures from Pentecostalism's early days (1900-1925) in all their colorful passion—evangelist Burt McCafferty, who cut through 14 inches of ice to baptize a convert; Canadian speaker B.L. Fitzpatrick, who got into a fistfight over a question regarding the nature of God; preacher Aimee Semple McPherson, who told Commerce Secretary Herbert Hoover to "order your minions of Satan to leave my [radio] station alone."

Yet Wacker asserts that early Pentecostals occupied space within the fringes as well. In fact, in most respects the movement's makeup closely matched the demographic profile of the United States. Where earlier scholars (specifically Robert Mapes Anderson, author of the 1979 book *Vision of the Disinherited: The Making of American Pentecostalism*) found a sect composed overwhelmingly of the poor, illiterate victims of rapid modernization, Wacker finds laborers with average schooling and average upward mobility. Certainly early Pentecostals differed from the general public in a number of ways; they were less rigid about race and gender, less patriotic, and much more restrictive regarding social activities, for example. But they weren't the exotic species their critics lampooned.

Once Wacker had retrieved early Pentecostals's stories—largely through meticulous analysis of their many periodicals—he had to decide what to make of them, what interpretive framework to impose. In the essay mentioned above, Wacker likens such endeavors to the work of missionaries, "for [historians], like missionaries, remain convinced that their schemes are somehow more true, or more useful, or more likely to produce further insight, than the actors' own." The task was complicated in this study by the fact that the actors stridently denied having a scheme at all.

Because the Holy Ghost was really in charge, early Pentecostals professed to have no human leaders, no creeds, no business plans, no need for academic training, and no history except the book of Acts. Wacker identifies this aspect of Pentecostal identity as primitivism, "a downward or even backward quest for the infinitely pure and powerful fount of being itself."

Primitivism explains a lot of Pentecostal attitudes and behaviors, but it leaves several key questions unanswered, starting with the question of how a solely backward-looking movement could survive, let alone explode. Wacker finds those answers in another aspect of Pentecostal character: pragmatism. People who claimed to have no leaders flocked to hear big-name evangelists—and touted those names on promotional posters. Believers with no creeds attacked believers who held different ideas about the Trinity or the necessity of speaking in tongues. Zealots with their eyes fixed on heaven managed to turn more than a few bucks on earth, and avowed anti-intellectuals founded Bible colleges. Cool heads clearly helped to keep revival fires burning.

One area of the Pentecostal experience that has remained largely in the grip of the primitivist impulse is the notion of history. In the 1997 revision of his 1971 book on Pentecostalism, Vinson Synan took time in the Preface to justify his addition of the word "tradition" to the title "despite the fact that most Pentecostals have disdained the word 'tradition' as belonging to the older and colder 'established' churches." "History" is not even a product category at Pentecostal Charisma House Books. Acknowledging their roots—which certainly extend through nineteenth-century holiness movements, back to early Methodists and John Wesley, further back to Pietists and Dissenters, and through many other stops on the way to the early church—is not something most Pentecostals have been eager to do. Their opinions on this book, if they publish any, should be interesting.

Quoting his colleague David Steinmetz, Wacker likes to say the historian's task is "to resurrect the dead and let them speak." Wacker accomplishes that goal in *Heaven Below*, for which both scholars and lay readers can be grateful. But Wacker goes beyond ventriloquism by reading between his subjects' lines to uncover traits the actors would not have recognized, and likely would have repudiated. The resulting sympathetic yet challenging account represents a crucial advance in Pentecostal scholarship.

1910-15 *The Fundamentals*

– Publication of articles Created by two lay people in San Francisco that were circulated to pastors, evangelists, missionaries, theological students/professors, etc. Demonstrated the shared set of values that expressed the "center" or "consensus" (Presbyterian, Methodist, Episcopalians – elite, educated, government officials, business leaders) Three million copies distributed.

The series of twelve volumes called *The Fundamentals* (1910-1915) provided a wide listing of things considered inimical to the Faith: Romanism (i.e., Catholicism), Socialism, modern philosophy, atheism, Eddyism (i.e., Mary Baker Eddy and her Christian Science), Mormonism, spiritualism (i.e., "channeling" and the like), but above all, "liberal theology", which rested on a naturalistic interpretation of the doctrines of the faith, German higher criticism, and Darwinism, all of which appeared to undermine the Bible's

authority. The writers of the articles were a broad group from North America and the United Kingdom and from many denominations. The doctrines they defined and defended covered the whole range of traditional Christian teachings.

Almost immediately, however, the list of inimical movements became narrower and the “fundamentals” less comprehensive. Some defenders of the fundamentals of Christianity began to organize outside the churches and within the denominations. The General Assembly of the Northern Presbyterian Church in 1910 affirmed five essential doctrines regarded as under attack in the church: the inerrancy of Scripture, the Virgin Birth, the Substitutionary Atonement of Christ, Christ’s bodily resurrection, and the historicity of the miracles. These were reaffirmed in 1916 and 1923. Another version put the Deity of Christ in place of the Virgin Birth.

1910 General Assembly of the Presbyterian Church – They declared 3 candidates unfit for ministry – established essential and necessary doctrine: 1- original errancy 2 – virgin birth 3 – cross as means to satisfy divine justice 4- bodily resurrection 5 – Reality of miracles

Edinburgh World Missionary Conference – attempt to evaluate the state of missionary enterprise, thinking about missions and colonial government issues of unity and cooperation – also an expression of the consensus (strongly Anglo-Saxon) – American participants came from a broad range of Protestants

Horace Bushnell: “Christian Nurture”

- Believes the home is the center of Christianity.
- Does not like the idea of revival conversion, but rather imperceptible graduations into the faith.
- Parents should provide the positive Christian example for their children, a positive example that the child can learn to mirror, beginning at birth or the age of impressions.
- He states that a child’s will should be shaped, not broken. Wills are broken when parents force the acceptance and adherence to beliefs before the child is ready. A child must make their own choices, but the choice should be easy because they have been surrounded by good examples in their parents.
- Bushnell is not a Calvinist, but rather the father of Christian Liberalism. He would be in a group with Emerson and Thoreau.
- Bushnell makes the assumptions that all families are Christian and that they are not dependent on agriculture as their source of wealth.
- Bushnell says that you cannot wait until the child recognizes their own Christianity, you must raise them in an environment so that they do not remember when they were not Christian.
- A child learns during this age of impressions to submit to the higher control of authority, to parents, learning about duty and religion.

“And this is the very idea of Christian education, that it begins with nurture or cultivation. The Christian life and spirit of the parents shall flow into the mind of the child to blend with his incipient and half-formed exercises.” Page 30

“More is done to affect, or fix the moral and religious character of children, before the age of language than after.” Page 236

“We can never come into the true mode of living that God has appointed for us, until we regard each generation as hovering over the next, acting itself into the next, and casting thus a type of character in the next, before it comes to act for itself.” Page 252

1919 - Karl Barth: most significant theological response of the times; was a liberal theologian following work of Kant and Schleiermacher; after WWI centered theology on a different basis; 1919 *Commentary on Romans*—salvation through being a member of the body of Christ; renounced liberal theology; “neo-orthodox theology”— God is never ours; God is over and against us; 1927 first volume of

- ☞ **Christian Dogmatics, 1932-1967: Church Dogmatics;** Object of theology not Christian faith but Word of God

1934 - Barmen Declaration:

Several professors of theology including Barth and Bultman signed a protest against the direction the church was taking in regards to the war; then gathered at Barmen for a “witnessing synod” and issued the Barmen Declaration – confessing that the church opposed Hitler and “rejected false messages besides the Word of God”

1906-1945 - Dietrich Bonhoeffer

pastor in London, called to Germany to help with confessing church;

- ☞ **1937, *The Cost of Discipleship, based on the sermon on the mount.***

He was forbidden to leave Berlin. In 1940 his seminary was closed, and in April 1943 he was arrested by the Gestapo. He served as chaplain while he was a prisoner in jail and in a concentration camp. Hanged on April 9, 1945, two days before the prison was liberated by soldiers.

Rudolph Bultman: *The New Testament and Mythology* – wrote an essay published during WW2; the NT message must be demythologized and brought into a modern understanding; without that faith is radically misunderstood.

1873-1897 - St. Therese of Lisieux (): The Story of a Soul; also known as the “Little Flower;” one of the “most popular spiritual writers in the twentieth century;” she entered Carmel at 15; and died at age 24 in 1897. She was canonized St. Therese of the child Jesus on May 17, 1925. She was asked to record her thoughts on faith by her older sister. Her work continues to have continued success and mass appeal because of the amazing faith, simple theology, and child-like wonder St. Therese presents.

- ☞ **“What I have written will do a lot of good, It will make the kindness of God better known” (xiii).**
- ☞ **“Those innocent souls were like soft wax on which any imprint could be stamped” (63)**
- ☞ ***The world of souls is like the garden of Jesus (2)***
- ☞ **“I always feel-not relying on my own merits, but I put my hope in Him, pledge my self to Mary with my whole heart” (41)**
- ☞ **“I have longed to give myself to God since I was three” (66)**
- ☞ **“I am resigned to seeing myself in a permanent state of imperfection and I even delight in it” (94)**
- ☞ **Meaning of charity (122) “love neighbor as thy self” “Jesus teaches me in secret” (65)**
- ☞ **“My little doctrine” (157)**

1868 - The First Vatican Council was summoned by Pope Pius IX by the bull *Aeterni Patris* of June 29, 1868. The first session was held in Saint Peter’s Basilica on December 8, 1869. It was the 20th ecumenical council of the Catholic church. Nearly 800 church leaders attended.

The pope’s primary purpose was to obtain confirmation of the position he had taken in his *Syllabus of Errors* (1864), condemning a wide range of positions associated with rationalism, liberalism, and materialism.

The purpose of the council was, besides the condemnation, to define the doctrine concerning the church. In the three sessions, there was discussion and approval of only two constitutions: ***Dei Filius, the Dogmatic Constitution On The Catholic Faith*** (which defined, among other things, the sense in which Catholics believe the Bible is inspired by God) and ***Pastor Aeternus, the First Dogmatic Constitution on the Church of Christ, dealing with the primacy and infallibility of the bishop of Rome*** when solemnly defining dogma.

The definition of papal infallibility was not on the original agenda of topics to be discussed (Pius IX felt it would be improper for him to introduce the topic) but was added soon after the council convened. It was controversial, not because many did not believe the pope to be infallible when defining dogma, but because many who did so believe did not think it prudent to define the doctrine formally. John Henry Newman, for instance, thought such a formal definition might push away potential converts. Some feared it might lead to renewed suspicion of Catholics as having a foreign allegiance. Such a view was taken by two-thirds of the bishops from the United States and many from France and Germany.

1963 -Vatican II Council

Pope John XXIII (1958-1963) – formally opened Second Vatican Council (1962), guides the vision of the council focusing on modernity, renewal, and unity seeking to update the church. He called for the church to address the concerns of the modern world.

Second Vatican Council (1962) – Issues arose of governance of church, ecumenical identity of RC church, relationships with non-Christian traditions, the pastoral character of the churches' ministry, and the relevance of the church in the modern world. The council resulted in new ways of thinking about the church and its mission, revealed truth. Liturgical practice and modernity – very different from church-state emphasis, church called to in solidarity with the world.

Pope Paul VI (1963-78) – continues council after John's death, the most tangible result of the second session authorized use of the vernacular languages in liturgical practice – Paul did not agree with the council on several issues (emphasizing the centrality of Christ, birth control) but the members were determined to see its work come to fruition producing documents on religious freedom and on the church in the modern world. Paul moved slowly and feared rapid changes would lead to schism, but the process set in motion by the council could not be stopped.

Vatican II: *Lumen, Gentium*: Dogmatic Constitution on the Church; Pope Paul IV Nov. 21, 1964 (postVatican II); This report was the first document of the Vatican II Council. It worked out the position of Vatican II, the structure says something theological:

1. The Mystery of the Church
2. The People of God
3. Structure/Hierarchy
4. Laity
5. Universal Call to Holiness
6. Religious Orders
7. Eschatology
8. Mary.

- ☞ ***“Christ is the Light of nations...the Sacred Synod gathers together in the Holy Spirit...to bring the light of Christ to all men...Since the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race, it desires now to unfold more fully to the faithful of the church, and to the whole world its own inner nature and universal mission” (1)***
 - ☞ ***This is the one Church of Christ...This Church constituted and organized within society, subsist in the Catholic Church, which is governed by the successor of Peter and the Bishops...although many elements of sanctification and of truth are found outside of its visible structure (5).***
 - ☞ ***“Whosoever therefore knowing that the Catholic Church was made necessary by Christ, would refuse to enter or to remain in it, could not be saved” (9)***
 - ☞ ***“The Church recognizes that in many ways she is linked with those who, being baptized are honored with the name of Christian” (10)***
 - ☞ ***“...the people whom the testament and the promises were given and from whom Christ was born ...the plan of salvation also includes those who acknowledge the Creator” (10)***
-

Ernest Renan: “The life of Jesus”

Renan was best known as the author of the hugely popular *Vie de Jésus* (Life of Jesus). The book's controversial assertions that the life of Jesus should be written like the life of any other man, and that the Bible could be subject to the same critical scrutiny as other historical documents sparked a flurry of debate, and enraged the Roman Catholic Church.

- His audience was the average French Catholic, who was very sophisticated and not very scholarly.
- His work is about revolution, the Christian experience, and historical criticism.
- His sources are the 4 canonical gospels and the actual landscape where Jesus lived and worked.

This work is about Jesus, he doesn't bog his work down with footnotes, but rather it is a biography that comes from the texts Renan used. You cannot rely on texts because the facts are never the same, so you must rely on the sense you get from them about Jesus. He does not accept the Bible as the outright truth.

- The sense is that Jesus was not a theologian but a gentle man of action and a reformer. He is a hero, not a deity.
- Renan's Jesus was not supernatural. He dismisses the improbable facts, and says that you cannot improve on the Sermon on the Mount. It was the ultimate expression of his work, not the Resurrection.
- He is not dismissing Jesus as unimportant. Was Jesus the first missionary? A nice guy who could speak well?
- If we accept parts of the Bible as not literal, we find ourselves on a slippery slope. What, if anything then, is true from the Bible?
- Renan's theology is low Christology. He says everyone has the potential to be the Son of God, and that Jesus reached that potential.
- This work is a history about Jesus, not a book about faith or religion.

Renan is making comments of 19th C society-are they stupid for accepting these “fables” as truth?

- ☞ ***“But one thing would certainly result with a great deal of truthfulness from these simple recitals, and that is the character of the hero, the impression which he made around him. In this sense such popular narratives would be worth more than a formal and official history. We may say as much about the Gospels.” Page 23***
 - ☞ ***“The legends about him were thus the fruit of a great, entirely spontaneous conspiracy, and developed around him during his lifetime. No great event in history has happened without giving rise to a cycle of fables; and Jesus could not have stayed these popular creations, even if he had wished.” Page 143 Gonzales Chapters 31 and 33***
-

Fidelia Fisk: “Recollections of Mary Lyon”

Was a student of Mary Lyon at Mt Holyoke Female Seminary. Lyon believed that women were the new religious leaders as the home was the new center of religious life. She wanted to teach women to appreciate their role as wife and mother, so she taught them how to run a responsible home and how to live in community.

Mt Holyoke was innovative because it was for women only and was not about domesticity.

Lyon ran a strict schedule with many expectations on the women she taught. She spent time preaching to them about their responsibilities and how to incorporate Christian ideals into the home.

The result was that these women came out of the school feeling empowered and they wanted to become missionaries. School became known for producing missionary wives. Lyon used this as a selling point to her perspective students.

- ☞ ***“We are taught to renounce self. We should first give ourselves to Christ, and then seek, like him, to do good to all about us.” Page 222***
 - ☞ ***“Our relations to persons and things are around us should keep us constantly alive to duty.” Page 224***
 - ☞ ***“The consistent life of the young Christian many be a more effectual means for the conversion of youth, than all others combined.” Page 229***
 - ☞ ***“We should be perfect in all we do, not merely for the present, but to help in the formation of a good character.” Page 238***
 - ☞ ***“We can not expect the blessing of God if we waste what he gives us.” Page 239***
-

1789- French Revolution-July 14, the people of Paris took over the Bastille, a prison for the king's enemies; the populace gained momentum through the events described below, leading to the King being tried for treason and executed and a new religion (the Cult of Reason later called the Cult of the Supreme Being) was formed because the revolution wished to having nothing more to do with the church.

The French Revolution (1789–1799)

was a period of political and social upheaval in the political history of France and Europe as a whole, during which the French governmental structure, previously an absolute monarchy with feudal privileges for the aristocracy and Catholic clergy, underwent radical change to forms based on Enlightenment principles of democracy, citizenship, and inalienable rights. These changes were accompanied by violent turmoil, including executions and repression during the Reign of Terror, and warfare involving every other major European power.

2nd Great Awakening (1780s – 1800s)

- Mission oriented
- Anti-slavery
- Very beginning of a feminist movement
- Ethnic background and religious denominational lines starting to blur (so did not have to be Scottish to be Presbyterian)
- Laity in clergy
- Circuit meetings
- Methodist split from Church of England
- Methodist and Baptist grow like crazy

The Great Awakening

- b. 18th century in North America – similar Pietistic currents as in Germany and England
 - i. Presbyterians –
 1. old side: strict adherence to Westminster confession
 2. new side: emphasis on experience of redeeming grace
- c. with Great Awakening, personal experience of conversion
 - i. 1734: Jonathan Edwards sermons the craze
 - ii. George Whitefield visits New England – preaching leads to many experiences of conversion and outward expression of joy and repentance
- d. Opponents suggested that it undermined the solemnity of worship and substituted emotion for study and devotion
 - i. pp. 229. “the goal of the movement was not worship services marked by continual shows of emotion, but rather a single experience that would lead each believer to greater devotion and more conscientious study of Scripture.”
 1. leaders were orthodox Calvinists – precisely the Calvinism in Whitefield that led him to break with Wesley.
 2. in the long run, however, Baptists and Methodists who benefited from Great Awakening.
 - a. If conversion is so important, why infant baptism?
 - b. Led Baptists and Methodists to Western frontiers

Identifications from Gonzalez, Chapters 26 and 27

- First Great Awakening

The First Great Awakening was a wave of religious enthusiasm among Protestants that swept the American colonies in the 1730s and 1740s, leaving a permanent impact on American religion. It resulted from powerful preaching that deeply affected listeners (already church members) with a deep sense of personal guilt and salvation by Christ. Pulling away from ritual and ceremony, the Great Awakening made religion intensely personal to the average person by creating a deep sense of spiritual guilt and redemption. Historian Sydney E. Ahlstrom sees it as part of a “great international Protestant upheaval” that also created Pietism in Germany, the Evangelical Revival and Methodism in England.^[1] It brought Christianity to the slaves and was an apocalyptic event in New England that challenged established authority. It incited rancor and division between the old traditionalists who insisted on ritual and doctrine and the new revivalists. It had a major impact in reshaping the Congregational, Presbyterian, Dutch Reformed, and German Reformed denominations, and strengthened the small Baptist and Methodist denominations. It had little impact on Anglicans and Quakers. Unlike the Second Great Awakening that began about 1800 and which reached out to the unchurched, the First Great Awakening focused on people who were already church members. It changed their rituals, their piety, and their self awareness. The new style of sermons and the way people practiced their faith breathed new life into religion in America. People became passionately and emotionally involved in their religion, rather than passively listening to intellectual discourse in a detached manner. Ministers who used this new style of preaching were generally called “new lights”, while the preachers of old were called “old lights”. People began to study the Bible at home, which effectively decentralized the means of informing the public on religious matters and was akin to the individualistic trends present in Europe during the Protestant Reformation.

1806-1878 Alexander Duff India and India Missions:

Duff was the first overseas missionary of the Church of Scotland to India. He took a very pragmatic view of mission. He did not think that white men preaching the gospel would save/ was saving people fast enough, and pointed to the last 40 years of missionary efforts as proof. Duff also recognized that simply teaching people in a pagan culture with many barriers to Christian belief and practice was not enough. Duff’s goal was to convert an entire nation, and so his focus was on developing self-sustaining and functioning native leadership for the Christian church in India. His view of mission was based on the idea that the missionaries **could spread the gospel fastest by training up natives to preach and teach members of their own society**—an idea that did not immediately resonate among his colleagues, but laid the foundation for most mission work in the latter half of the 19th century. He arrived in India around 1830 and proceeded to set up educational establishments that taught, not only scripture, but also science, philosophy, mathematics, and literature. In order to move students from their immersion on Hindu thought and pagan culture he taught in English rather than any of the native languages. This is part of the reason English has become the common language of hundreds of thousands of Indian students.

Duff was very pragmatic, realistic, focused on measuring results and also on setting realistic expectations. He wants to train the native teachers/preachers and send them out to evangelize:

□ “By such a change of system, the progress abroad would in the end be vastly accelerated; and tenfold more real work performed at tenfold less expenditure of British lives and British resources.” (337)

He says that preaching, teaching, and translation are allies with the goal of conversion. Still, he focused on teaching as a way of training others to teach and preach.

□ “preaching in its technical sense has special reference to adults; and teaching, to the young...but what essential difference is there?” (287)

Duff argued that general schools needed to be connected with seminaries, which trained some “natives” more deeply in the ideas of Christianity.

□ “We ought openly to avow the chief means to be, so far as regards education, not the elementary instruction of the youth at large, but the raising up and the qualifying of a body of special agents” (301).

□ “It would augur more for the real welfare of India, were ten privileged to receive the higher instruction, rather than a thousand admitted to the elementary schools.” (302)

He argued that the Churches of England and Scotland, the Wesleyans, and other Christian groups should establish training institutions in India just as they had already done in Britain “for the rearing of Indian native pastors and missionaries for the Indian field.”

Duff’s belief was that pastors who came from a local community—like Martin Luther and John Knox—“could instinctively ...touch a hundred secret chords in the hearts of his countrymen, with a thrilling power which no foreigner could ever emulate” (330).

He defended his emphasis on education by noting that the apostles cannot be compared to “modern” missionaries.

□ “The former were endowed with miraculous powers—the latter are not...in the absence of miraculous gifts and powers, our main substitute is an extensive and sanctified learning” (362).

□ He noted that during the Reformation, God had used “natural means” such as education, power, wealth, and rank for God’s purposes and called the missionary societies to do the same.

1807-1891 - Samuel Crowther—

a member of the Yoruba tribe, he was captured by slavers and released by the British navy. He converted to Christianity and joined a missionary expedition trying to spread commerce, teach agricultural techniques, spread Christianity, and help end the slave trade. Following the expedition, Crowther was recalled to England, where he was trained as a minister and ordained by the bishop of London. He returned to Africa in 1843. He began translating the Bible into the Yoruba language and compiling a Yoruba dictionary. In 1864, Crowther was ordained as the first African bishop of the Anglican Church.

- an African from Sierra Leone who was captured as a slave, but then captured by the British and freed, later joined the Church Missionary Society’s expedition up the Niger river in 1841.
- —this reading consists of excerpts from Crowther’s journal as he traveled up the river. It is organized by days and includes many references to “Captain,” “the Expedition,” and also various destinations in Africa.
- —describes the difficulties in interpreting the sermons of European ministers, also various levels of Western influence on things such as dress and buildings. also comments upon the lack of understanding among the natives who are seeking baptism by the missionaries.
- —one of the more interesting things to note is how Western Crowther sounds and thinks, despite the fact that he is also from Africa. The purpose of the mission is to make treaties with the native communities on behalf of Great Britain, and Crowther underscores on p. 314-315 the superior lifestyle of “White Men.”
- “I commence my message—That the Queen of the country called Great Britain has sent the King of the ship to all the Chiefs of Africa, to make treaties with them to give up war and the slave-trade—to encourage all their people to the cultivation of the soil—and to mind all that the White People say to them; as they wish to teach them many things, and particularly the Book which God gives, which will make all men happy.” (314).

(FOLLOWING NOTES ARE FROM READINGS IN GONZALEZ)

Samuel Adjai Crowther,

Bishop, Niger Territory, Oct. 19 1888 Bishop Samuel Adjai (Ajayi) Crowther (c. 1807 - December 31, 1891) was a linguist and the first African Anglican bishop in Nigeria. Rev. Dr. Samuel Ajayi Crowther was a member of the Yoruba ethnic group. Ajayi was captured by Fulani slave raiders in 1821 and sold to Portuguese slave traders. Before leaving port, his ship was boarded by the British Navy, and Crowther was taken to Freetown, Sierra Leone and released. While there, Crowther was cared for by the Anglican Church Missionary Society, who taught him English. He converted to Christianity, and took the name Samuel Crowther in 1825. While in Freetown, Crowther became interested in languages. In 1841 Crowther was selected to accompany the missionary J.F.Schön on an expedition along the Niger River. Together with Schön, he was expected to learn Hausa for use on the expedition. The goal of the expedition was to spread commerce, teach agricultural techniques, spread Christianity, and help end the slave trade. Following the expedition, Crowther was recalled to England, where he was trained as a minister and ordained by the bishop of London. He returned to Africa in 1843 and with

Henry Townsend, opened a mission in Abeokuta, in today's Ogun State, Nigeria. Rev. Dr. Crowther began translating the Bible into the Yoruba language and compiling a Yoruba dictionary. In 1843, a grammar book which he started working on during the Niger expedition was published; and a Yoruba version of the Anglican *Book of Common Prayer* followed later. He also began codifying other languages. Following the British Niger Expeditions of 1854 and 1857, Crowther produced a primer for the Igbo language in 1857, another for the Nupe language in 1860, and a full grammar and vocabulary of Nupe in 1864. In 1864, Crowther was ordained as the first African bishop of the Anglican Church. That same year he also received a Doctor of Divinity from Oxford University. Bishop Dr. Crowther's attention was directed more and more to languages other than Yoruba, but he continued to supervise the translation of the Yoruba Bible (*Bibeli Mimọ*), which was completed in the mid-1880's, a few years before his death. In 1891, Crowther suffered a stroke and died the last day of that year.

Adoniram Judson

(9 August 1788 - 12 April 1850) was an American Baptist missionary who labored for almost forty years in Burma (now known as Myanmar). At the age of 25, Adoniram Judson^[1] was the first Protestant missionary sent from North America^[2] to preach in Burma. His mission and work led to the formation of the first Baptist association in America, inspired many Americans to become or support missionaries, translated the Bible into Burmese, and established a number of Baptist churches in Burma. The Judsons arrived in Calcutta, India on June 17, 1812. Both the local and British authorities did not want Americans evangelizing Hindus in the area, so the group of missionaries separated and sought other mission fields. They were ordered out of India by the British East India Company, to whom American missionaries were even less welcome than British (They were baptized in September, already in June the United States had declared war on England). After his conversion of views regarding believer baptism, Judson offered to Baptists in the United States to serve as their missionary. Buddhist traditions and the Burmese world view at that time led many to disregard the pleadings of Adoniram and his wife to believe in one "living" and "all-powerful God". The nation was Burmese; its lost province was British; and the missionaries were American, but the "apostle" of that first numerically significant evangelistic breakthrough was neither British nor American nor Burman. He was a Karen, Ko Tha Byu,^[13] though credit is rightly due also to the three missionary pioneers to the Karen, George Boardman and his wife, Sarah, and Adoniram Judson.

1812-1819 Dana Robert –“Evangelist or Homemaker? Mission Strategies of Early Nineteenth-Century Missionary Wives in Burma and Hawaii.

- –refers to the Judsons in Burma, to whom the ordination sermons of Woods and Allen were addressed.
 - –Adoniram Judson's main goal was translation into Burmese. Ann Judson initially focused on teaching native children in school, but she then also did translation.
 -
 - –Because there were no other women around, Ann Judson was in many ways her husband's equal in terms of the doing mission work. She also saved her husband by providing him food in prison when he was arrested for being an English-speaker. She, however, later died from the efforts.
 -
 - –Another missionary couple George and Sarah Hall Boardman had similar experiences as Baptist missionaries in Burma. After he husband died, Sarah Boardman led worship, taught school, and raised her child until she married Ann Judson's husband. Then she focused on raising children.
 -
 - –Other prominent Baptist missionary wives included Eliza Grew Jones, Deborah Wade, and Calista Vinton.
 -
 - –American Board missionaries such as Asa Thurston and Hiram Bingham were sent to the Sandwich Island (Hawaii). Because there were many more missionaries there, distinct gender roles were maintained. Missionary wives in Hawaii primarily viewed their mission as providing a domestic example. The wives often did not want their own children to associate with natives, and they often felt like their missionary life style took their focus away from raising their own children. Nonetheless, their efforts primarily revolved around promoting Western standards of childrearing, sanitation, and grooming.
 -
 - –Therefore, Robert concludes that **the role of missionary wives in the early 19th century differed significantly according to context.**
-

1817 - Jonathan Allen—The Farewell Sermon

A sermon, delivered at Haverhill, February 5, 1812 on the occasion of two young ladies being about to embark as the wives of Rev. Messieurs Judson and Newell, going missionaries to India

Delivered on February 5, 1812, in Haverhill Massachusetts, “on the occasion of the young ladies being about to embark as the wives of Judson and Newell, going Missionaries to India.”

- cites the Great Commission as the reason for mission.
 - argues that mission is still necessary because the successors to the apostles didn't have the same types of spiritual gifts as the original followers of Jesus did.
 - criticizes both the Catholic church and Islam (270) as attempts to corrupt the spreading of the gospel.
 - views the world as a battle between Christ and Satan.
 - lifts up the distribution of the Bible to the heathen as one of the most important parts of mission.
 - after charging the men, he then addresses the women. “It will be your business, my dear children, to teach these women, to whom your husbands can have but little, or no access... **Teach them to realize, that they are not an inferior race of creatures; but stand upon a par with men.**” (277).
-

1812 - Leonard Woods—The Ordination Sermon

Delivered on February 6, 1812, in Salem, Massachusetts, ordaining the first American missionaries including Samuel Newell and Adoniram Judson.

- –argues one should put himself in the place of heathens and imagine how hearing the good news would save one's soul and change one's life. “The souls of all these are as precious as your own.”
 -
 - **“Change places with them. Put yourselves in their condition, and them in yours. –You are then spending your life in a land of darkness, ignorant of God, slaves to the basest superstition and the most hateful vices. Moved by pity and love, they send a herald of the cross to preach salvation in your ears.”** (259).
 - –cites the Great Commission.
 -
 - –argues that God's grace is “exhaustless.” “He wills that all men should be saved..”
 -
 - –assumes missionaries will be abroad for the rest of their lives. He tells their family members, “Consider yourselves now looking on them for the last time, before you shall meet them at the tribunal of Christ” (268).
-

Philipp Jakob Spener (1635-1705): “the father of Pietism” – reared in Alsace in a family with deep Lutheran convictions; became pastor in Frankfurt where he founded bible study groups called “colleges of piety”. In 1675, published *Pia desideria*, the fundamental charter of Pietism. Leaders of Lutheran orthodoxy did not regard him well because he seemed to discount fine points of doctrine that orthodoxy clarified; he believed what was important was the grace of God, not the manner of life of believer. He was also apocalyptic.

Pia Desideria (1675): The fundamental charter of Pietism; in Lutheranism, priesthood of all believers means that there should be less emphasis of differences of laity and clergy and that all Christians have a responsibility for a more intense live of devotion and study. Small groups important. Pastors and theologians should be examine to ensure they are “true” Christians; emphasis on obedience of the Word of God; doctrine is not to serve as a substitute of personal faith.

(from Christianbooks.com)

This classic work, first published in 1675, inaugurated the movement in Germany called Pietism. In it a young pastor, born and raised during the devastating Thirty Years War, voiced a plea for reform of the church which made the author and his proposals famous. A lifelong friend of the philosopher Leibnitz, Spener was an important influence in the life of the next leader of German Pietism, August Herman Francke. He was also a sponsor at the baptism of Nicholas Zinzendorf, founder of the Moravian Church, whose members played a crucial role in the life of John Wesley. INTRODUCTION

(excerpt from book)

During the seventeenth and eighteenth centuries Christendom experienced a revival of moral and religious earnestness. The revival did not appear everywhere at the same time, nor did it always assume precisely the same form. Negatively it represented a protest against the formalism in doctrine, worship, and life into which churches and their members had fallen after the original impulses of the Reformation had dissipated. Positively it represented an at-tempt to cultivate a keener awareness of the present reality of God's judgment and grace and the bearing which these were be-lieved to have on personal and social life. We can observe evi-dences of all this not only in the English Puritanism of the late sixteenth and early seventeenth centuries and in the Pietism of the European continent during the late seventeenth and early eight-eenth centuries, but also in the contemporary Jansenist movement within Roman Catholicism and the Hasidist movement in Judaism. The English Puritan John Bunyan, the Dutch Reformed Willem Teelinck, the German Lutheran Philip Jacob Spener, the Moravian Nicholas Zinzendorf, the Methodist progenitor John Wesley, the American Presbyterian Gilbert Tennent, and the Roman Catholic Blaise Pascal—all of these were participants in a common histori-cal climate although they reacted differently in their concrete his-torical situations.

Both the common climate and a concrete situation are reflected in what Richard Baxter recorded in his Autobiography of the criticism he heard as a boy, in 1630, about his Anglican father:

When I heard them speak scornfully of others as Puritans whom I never knew, I was at first apt to believe all the Lies and Slanders wherewith they loaded them. But when I heard my own Father so reproached and perceived the Drunkards were the forwardest in the reproach, I perceived that it was mere Malice. For my Father never scrupled Common Prayer or Ceremonies, nor spake against Bishops, nor ever so much as prayed but by a Book or Form, being not ever acquainted then with any who did otherwise. But only for reading Scripture when the rest were Dancing on the Lord's Day, and for praying (by a Form out of the end of the Common Prayer Book) in his House, and for reproving Drunkards and Swearers, and for talking sometimes a few words of Scripture and the Life to come, he was reviled commonly by the name of Puritan, Precisian and Hypocrite: and so were the godly conformable Ministers that lived everywhere in the country near us, not only by our neighbors, but by the common talk of the Vulgar Rabble all around us.

Here was an attempt, within the framework of a particular religious tradition, to take the Christian life seriously in a way that evoked opposition and ridicule. Richard Baxter's father was in his own way a reformer in the Church of England. Philip Jacob Spener was a reformer in the Lutheran church in Germany.

1

In order to understand Spener's reform it is necessary to inquire what the situation was like when and where he lived and labored.' At the close of the Thirty Years' War in 1648 Germany was divided into more than three hundred territories or states, each of which was governed by a prince or other ruler. As was the case at the time in other European countries, these rulers claimed that their power was absolute because it was received directly from God and owed nothing to the consent of the people. A rather typical contemporaneous statement of the relation of the ruler and the people declared:

Even if a ruler is godless, tyrannical, and greedy, it is nevertheless not proper for his subjects to resist or oppose such godlessness, tyranny, and greed but rather to acknowledge these as the chastisements of the Almighty which the subjects have by their sins deserved. Accordingly it is not proper for subjects to demand new statutes, for it is the office of the ruler to make laws, and subjects are under obligation to render due obedience to their rulers.

The absolutist pretensions of the rulers inevitably affected the church. In the sixteenth century the Reformers had turned to the German princes, as "the chief members of the church," to take a hand in the reform of the church in their lands. This appeal for provisional assistance had led in time to a condition of permanent control. By the second half of the seventeenth century many of the rulers were members of the church only in a nominal sense, yet they held ecclesiastical legislation and appointments firmly in their grasp. Other rulers, who continued to be sincere in their christian profession and had good intentions, meddled in the inner life of the church to its serious detriment. Church and state were united in such a way that the state controlled the church, and the ministers of the church became officials of the state.

Generally a ruler exercised his control over the church through a consistory, which was a standing commission composed of clergymen and lawyers appointed by and responsible to the ruler. In the course of the seventeenth century such consistories came to be dominated by bureaucratic lawyers, and sometimes these men had interest in the church only as a legal institution. Subject to the direction of the consistories were superintendents, who had oversight over all the churches and the ministers in a district. In some respects they exercised episcopal functions—and, in fact, the title "superintendent" was from an old Latin variant of the Greek word for "bishop." In imperial free cities the pattern was as a rule similar to that in principalities or kingdoms. The town council or senate appointed a consistory or other board, and the body of clergymen (ministerium), presided over by a senior (senior minister), was permitted to do no more than make recommendations to the consistory or to the senate. Whether in free cities or in principalities, congregations had no independent powers beyond the right to object to a minister who was sent to serve them. As the territorial church was subject to the lordship of the ruler, transmitted through consistory and superintendent, the congregation was subject to the rule of its minister, who often acted more like a policeman than a pastor.

Although it was still customary in the seventeenth century for German princes to have court chaplains, the influence of such chaplains was on the wane. As a rule they became as obsequious toward their rulers as other courtiers, and they distinguished themselves more by their flattery than by their candor. As far as the princes themselves are concerned, some were able and upright, others were irresponsible, and still others managed to unite diligence in prayer with almost unbelievable wantonness. Class distinctions were rigidly observed, and so the princes and the rest of the nobility not only expected but actually received outward marks of respect and devotion from all the other people. Under the nobility were professional people, notably lawyers and clergymen, and rich burghers. At the bottom of the scale were the workers and peasants. Such class distinctions were manifest in the churches, where elevated and upholstered places were reserved for the upper classes and only the common people sat on hard seats in the nave. Besides, the upper classes often insisted on having their baptisms, weddings, funerals, and communions in private (whether in the church or at home), and so it was only for the common people that such acts continued to be performed in the church.

Ecclesiastical distinctions were as sharply drawn as class distinctions. Absolutist rulers saw political advantage in religious uniformity within their territories and were intolerant toward confessions other than their own. Protestant sentiment against Roman Catholicism was exceeded only by controversy within Protestantism. The expansion of the Reformed at the close of the sixteenth and beginning of the seventeenth centuries into territories (like Anhalt, Baden, Hessen, Brandenburg) which had previously been Lutheran evoked bitter resentment. This was expressed in sarcastic lampoons of each other's teachings and practice—all the more merciless because Lutherans and Reformed were actually the closest theological relatives.⁶ Attempts were made to achieve at least a measure of understanding in a series of colloquies between Lutheran and Roman Catholic and between Lutheran and Reformed theologians, but little came of them. Religious intolerance may be said to be the hallmark of the seventeenth century, but there were instances (especially in southwestern Germany) of Lutheran sponsors at Reformed baptisms and Reformed communicants at Lutheran altars.

Interconfessional polemics occupied a prominent place in the education of ministers. Latin was still the medium for theological instruction in the universities. Emphasis was placed on inculcating by rote the contents of an inherited theology, reduced to a compendium and expounded with reference to current controversies. The philosophy of Aristotle played a large part in the formulation of the church's teaching and in the public disputations by means of which students were trained to argue in defense of the theology they were taught. The treatment of ethics rested on Aristotle or, in its more relevant form, was casuistical. Independent exegesis of the Scriptures had little place in the curriculum at a time when it was assumed that the contents of the Scriptures were adequately expressed in the Confessions. The want of a historical understanding of the past, even of the Reformation, contributed to the tendency to look upon theological statements as timeless truths and to identify the Christian faith with intellectual propositions.

The dominant emphasis on an intellectually formulated and exclusively delimited "pure teaching" was accompanied by other, although for the time being more subdued, currents. The great systematic theologian John Gerhard (1582-1637) accommodated himself to the prevailing orthodoxism, complained privately in his correspondence about the need for reform, and cultivated a mystical religion which was borrowed from the late Middle Ages and was expressed in his Sacred Meditations.' Baithasar Meisner (1587-1626), professor in Wittenberg and an unrelenting contender against Calvinism, lectured about the shortcomings of the clergy and civil rulers in the society of his day and proposed improvements. The versatile John Valentine Andreae (1586-1643) criticized the contentiousness of theologians, the interference of princes in the affairs of the church, and the religious illiteracy of the people while he engaged actively in social reform. Theophilus Grossgebauer (1626-1661) deplored the supplanting of constructive pastoral work by preoccupation with theological polemics. For the most part these were voices crying in the wilderness.

Ministers who were trained in Latin must have experienced great difficulties in translating their theology into the language of the people, and contemporary complaints about the insertion in sermons of quotations in foreign tongues would seem to bear this out. Ministers whose training centered so largely in disputations and polemics must have encountered trouble in edifying their parishioners, and contemporary criticisms seem to support this. Ministers who lived in a time when society was sharply divided into classes must have run into many serious obstacles, and contemporary complaints that they were too servile and fawning before princes and noble men and that they lorded it over the common people are not surprising in the circumstances. Nor is it altogether surprising to discover that many ministers shared the current belief in witchcraft and succumbed to the current vices of the people, including excesses in food and drink.

Yet most of the people, even in the cities, were regular in their attendance of Sunday services. That they were not always attentive is suggested by regulations which prohibited walking to and fro and gossiping during prayers and hymns. Sleeping during sermons, which were not only long but often beyond the comprehension of the auditors, was so common that the distinguished theologian John Gerhard was expressly praised at his funeral for never having slept in church.' People attended church partly because they were required to do so by law, and attendance was sometimes thought of as a good work whose mere performance gave them credit in God's sight. Even more was participation in the Lord's Supper regarded as an act which had a mechanical effect on one's relation to God, and most people were regular communicants, whether once a year, once a quarter, or (occasionally) once a month. In spite of the outwardly flourishing condition of the church, there seemed to be little evidence of genuine Christian life. At least, this was the complaint that was widely heard long before Philip Jacob Spener was born.

Pietism: Pietism was a movement within Lutheranism, lasting from the late-17th century to the mid-18th century. It proved to be very influential throughout Protestantism and Anabaptism, inspiring not only Anglican priest John Wesley to begin the Methodist movement, but also Alexander Mack to begin the Brethren movement. The Pietist movement combined the Lutheran emphasis on Biblical doctrine with the Reformed, and especially Puritan, emphasis on individual piety, and a vigorous Christian life.

A response to the dogmatism of the theologians and the rationalism of the philosophers, both of which contrasted with the living faith that is at the heart of Christianity. Insist on the contrast between what society expects of its members and what God requires of faithful. A most important contribution was the birth of protestant missions.

August Hermann Francke: Follower of Spener without apocalyptic attitudes. Insisted on joy of Christian life (a song of praise of God) and advocated a living personal faith.

[A recurring tendency within Christian history....](#)

Zinzendorf, Count Nikolaus Ludwig von (d. 1760): became a Moravian (previously a Lutheran); known for supporting Moravian missionary movements around the world including the Caribbean, Africa, India, North and South America. Present at the founding of the Bethlehem, PA community in 1741. A devout pietist.

1727 - Zinzendorf and the Moravians - Nicholas Ludwig, Count Zinzendorf, was born in Dresden in 1700. He was very much a part of the Pietist movement in Germany, which emphasized personal piety and an emotional component to the religious life. This was in contrast to the state Lutheran Church of the day, which had grown to symbolize a largely intellectual faith centered on belief in specific doctrines. He believed in "heart religion," a personal salvation built on the individual's spiritual relationship with Christ.

Zinzendorf married Erdmuth Dorothea von Reuss, a cousin, and assumed his duties as a young noble in the court of King August the Strong. In 1722, he was approached by a group of Moravians to request permission to live on his lands. He granted their request, and a small band crossed the border from Moravia to settle in a town they called Herrnhut, or "the Lord's Watch." Zinzendorf was intrigued by the story of the Moravians, and began to read about the early Unity at the library in Dresden. His tenants went through a period of serious division, and it was then in 1727 that Zinzendorf left public life to spend all his time at his Berthelsdorf estate working with the troubled Moravians. Largely due to his leadership in daily Bible studies, the group came to formulate a unique document, known as the "**Brotherly Agreement**," which set forth basic tenets of Christian behavior. Residents of Herrnhut were required to sign a pledge to abide by these Biblical principals. There followed an intense and powerful experience of renewal, often described as the "Moravian Pentecost." During a communion service at Berthelsdorf, the entire congregation felt a powerful presence of the Holy Spirit, and felt their previous differences swept away. This experience began the Moravian renewal, and led to the beginning of the Protestant World Mission movement.

In 1731, while attending the coronation of Christian VI in Copenhagen, the young Count met a converted slave from the West Indies, Anthony Ulrich. Anthony's tale of his people's plight moved Zinzendorf, who brought him back to Herrnhut. As a result, two young men, Leonard Dober and David Nitchmann, were sent to St. Thomas to live among the slaves and preach the Gospel. This was the first organized Protestant mission work, and grew rapidly to Africa, America, Russia, and other parts of the world. By the end of Zinzendorf's life there were active missions from Greenland to South Africa, literally from one end of the earth to the other. Though the Baptist missionary Wliam Carey is often referred to as the "Father of Modern Missions," he himself would credit Zinzendorf with that role, for he often referred to the model of the earlier Moravians in his journal.

Zinzendorf himself visited St. Thomas, and later visited America. There he sought to unify the German Protestants of Pennsylvania, even proposing a sort of "council of churches" where all would preserve their unique denominational practices, but would work in cooperation rather than competition. He founded the town of Bethlehem, where his daughter Benigna organized the school which would become Moravian College. His overwhelming interest in the colonies involved evangelising the native Americans, and he travelled into the wilderness with Indian agent Conrad Weiser to meet with the chieftains of several tribes and clans. As far as we have been able to identify, he is the only European noble to have gone out to meet the native American leaders in this manner.

Zinzendorf's theology was extraordinarily Christ-centered and innovative. It focussed intensely on the personal experience of a relationship with Christ, and an emotional experience of salvation rather than simply an intellectual assent to certain principles. Dr David Schattschneider, Dean of Moravian Theological Seminary in Bethlehem, PA, says that it is probably the fact that Zinzendorf did not attend seminary that allowed his thinking could be so creative. Zinzendorf cast the Trinity and the believers in terms of a family, referring often to the Holy Spirit as "mother." He accorded women a much more substantial role in church life than was normal for the eighteenth century, and suffered great criticism as a result. He allowed women to preach, to hold office, and to be ordained. Anna Nitschmann, the leader of the Single Sisters and later Zinzendorf's second wife, seems to have functioned as a bishop among the women.

But all Zinzendorf's thinking also focused on missionary outreach and renewal. He envisioned the Moravians not as a separate denomination, but as a dynamic renewal society which would serve to revitalize existing denominations and help create new work in mission areas. There are numerous churches in Pennsylvania where Moravians would start a church and school for the settlers and native Americans, and then turn it over to the Lutheran Church, the Reformed Church, or whatever denomination they perceived to be the strongest in that area.

Zinzendorf came to know John and Charles Wesley, who had been converted through their contact with the Moravians. The Wesleys later had a split with Zinzendorf, and founded the Methodist Church; both retained warm affection for the Moravians throughout their lives. Zinzendorf died in 1760 at Herrnhut. <http://www.zinzendorf.com/countz.htm>

(FOLLOWING NOTES ARE FROM READINGS IN GONZALEZ)

Count Nikolaus Ludwig von Zinzendorf – Pietist, met Hussites (Moravians) joined them, influenced by Moravians, eventually becomes Moravian bishop, controversy between Lutherans and Moravians. Moravians influenced John Wesley. (this is a small part of chp 23)

1738 – John Wesley, Anglican clergyman, evangelist, and founder, with his brother Charles, of the Methodist movement in the Church of England. born June 17, 1703, Epworth, Lincolnshire, Eng. died March 2, 1791, London

John Wesley was the second **son of Samuel Wesley**, a former Nonconformist (dissenter from the Church of England) and rector at Epworth, and **Susanna Wesley**. After six years of education at the Charterhouse, London, he entered Christ Church, Oxford University, in 1720. Graduating in 1724, he resolved to become ordained a priest; in 1725 he was made a deacon by the Bishop of Oxford and the following year was elected a fellow of Lincoln College. After assisting his father at Epworth and Wroot, he was ordained a priest on Sept. 22, 1728.

Recalled to Oxford in October 1729 to fulfill the residential requirements of his fellowship, **John joined his brother Charles, Robert Kirkham, and William Morgan in a religious study group that was derisively called the "Methodists"** because of their emphasis on **methodical study and devotion**. Taking over the leadership of the group from Charles, John helped the group to grow in numbers. The "Methodists," also called the Holy Club, were known for their frequent communion services and for fasting two days a week. From 1730 on, the group added social services to their activities, visiting Oxford prisoners, teaching them to read, paying their debts, and attempting to find employment for them. The Methodists also extended their activities to workhouses and poor people, distributing food, clothes, medicine, and books and also running a school. When the Wesleys left the Holy Club in 1735, the group disintegrated.

Following his father's death in April 1735, John was persuaded by an Oxford friend, John Burton, and Col. James Oglethorpe, governor of the colony of Georgia in North America, to oversee the spiritual lives of the colonists and to missionize the Indians as an agent for the Society for the Propagation of the Gospel. Accompanied by Charles, who was ordained for this mission, John was introduced to some Moravian emigrants who appeared to him to possess the spiritual peace for which he had been searching. The mission to the Indians proved abortive, nor did Wesley succeed with most of his flock. He served them faithfully, but his stiff high churchmanship antagonized them. He had a naive attachment to Sophia Hopkey, niece of the chief magistrate of Savannah, who married another man, and Wesley unwisely courted criticism by repelling her from Holy Communion. In December 1737 he fled from Georgia; misunderstandings and persecution stemming from the Sophia Hopkey episode forced him to go back to England.

In London John met a Moravian, Peter Böhler, who convinced him that what he needed was simply faith, and he also discovered Martin Luther's commentary on the Letter of Paul to the Galatians, which emphasized the scriptural doctrine of justification by grace through faith alone. On May 24, 1738, in Aldersgate Street, London, during a meeting composed largely of Moravians under the auspices of the Church of England, Wesley's intellectual conviction was transformed into a personal experience while Luther's preface to the commentary to the Letter of Paul to the Romans was being read.

From this point onward, at the age of 35, Wesley viewed his mission in life as one of proclaiming the good news of salvation by faith, which he did whenever a pulpit was offered him. The congregations of the Church of England, however, soon closed their doors to him because of his enthusiasm. He then went to religious societies, trying to inject new spiritual vigour into them, particularly by introducing "bands" similar to those of the Moravians—i.e., small groups within each society that were confined to members of the same sex and marital status who were prepared to share intimate secrets with each other and to receive mutual rebukes. For such groups Wesley drew up Rules of the Band Societies in December 1738.

For a year he worked through existing church societies, but resistance to his methods increased. **In 1739 George Whitefield**, who later became a great preacher of the Evangelical revival in Great Britain and North America, persuaded Wesley to go to the unchurched masses. Wesley gathered converts into societies for continuing fellowship and spiritual growth, and he was asked by a London group to become their leader. Soon other such groups were formed in London, Bristol, and elsewhere. To avoid the scandal of unworthy members, Wesley published, in 1743, Rules for the Methodist societies. To promote new societies he became a widely travelled itinerant preacher. Because most ordained clergymen did not favour his approach, Wesley was compelled to seek the services of dedicated laymen, who also became itinerant preachers and helped administer the Methodist societies.

Many of Wesley's preachers had gone to the American colonies, but after the American Revolution most returned to England. Because the Bishop of London would not ordain some of his preachers to serve in the United States, Wesley took it upon himself, in 1784, to do so. In the same year he pointed out that his societies operated independently of any control by the Church of England. Toward the end of his life, Wesley became an honored figure in the British Isles.

(Additional source below)

John Wesley (d. 1791) and Methodism: At Oxford, joined a religious society founded by his brother (Charles) and some other friends—they made a covenant to live a holy and sober life, take communion at least once a week, visit prisons regularly and study the bible or other devotional books together each afternoon for 3 hours (mocked as methodists); preached in N. America and had doubts with his faith; upon return to England took on a spiritual advisor who suggested he continue preaching faith until he had it and then continue once he had it because he had it; 1738, while reading Luther's preface to the epistles had an experience that made him believe he was saved. An Anglican, not interested in founding a new denomination. Methodist meetings would serve to prepare for official worship services in Church of England. Purpose to awaken and cultivate the faith of the masses. Key organizational piece, small groups for reading scripture, discussing religious matters, etc. Because movement grew rapidly, lay leaders (including women) were crucial. Organized leaders into a "connection" with a circuit and superintendent. Annual Conference. In 1784, in N. America, he ordained two lay pastors and, in 1786, the Conference held that Methodist meeting could be held in conflict with Anglican meetings if priests were inept or Anglican churches had no room for population. Formation of separate church came in 1787 when Wesley instructed preachers to register church property (as required by law for non-Anglican worship services). Methodism filled needs of people who lost connection to church during the industrial revolution as well as westward movement of American settlers.

(Additional source below)

John Wesley—Part of the American Protestant evangelical movement and Great Awakening. Differs from Edwards and Whitefield in his opposition to predestination.

The sermon "Free Grace" focuses on refuting this doctrine and emphasizes that grace is given to all.

- **"First, it [grace] is free in all to whom it is given. It does not depend on any power or merit in man; no not in any degree, neither in the good works or righteousness of the receiver... Thus is his grace free in all, that is, no way depending on any power or merit in man but on God alone."**
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- **"But if this be so, then is all preaching in vain. It is needless to them that are elected. For they, whether with preaching or without, will be infallibly saved. And it is useless to them that are not elected. For they cannot possibly be saved."**

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- **The sermon “The Scripture Way of Salvation” (from A Burning and a Shining Light) focuses on salvation through faith and discusses doctrine of justification and sanctification. He also asserts that salvation begins now, not only in the future and that works are necessary to grow in grace and knowledge of Christ.**
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- **“The salvation which is here spoken of is not what is frequently understood by that word. It is not a blessing which lies on the other side of death or “in the other world. It is not something at a distance. It is a present thing, a blessing which through the free mercy of God you are know in possession of.”**
-
- **“Therefore, both repentance and fruits meet for repentance are, in some sense, necessary for justification. But they are not necessary in the same sense with faith, nor in the same degree. Those fruits are only necessary conditionally if there be time and opportunity for them.”**
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- In the sermon “The Marks of the New Birth” Wesley “lays down the marks of the new birth in the plainest manner, just as I find them laid down in scripture.” He identifies faith, hope, love and birth in the spirit as marks of new birth. Within each marks are qualifications:
 - 1. Faith1. not mere assent,
 - 2 active confidence in God,
 - 3. power over sin
 - 4. peace
 - Hope
 - assurance of belonging 2. comfort and joy
- Love
 - 1. Firstfruits: love for our neighbors
 - 2. obedience
- Born of the Spirit
 - 1. baptism
 - 2 regeneration
- This sermon is in outline form and filled with scripture quotes. Anything Wesley himself says is clearly related to one of these points.

(FOLLOWING NOTES ARE FROM READINGS IN GONZALEZ)

John Wesley

(June 17, 1703 – March 2, 1791) was an 18th-century Anglican clergyman and Christian theologian who was an early leader in the Methodist movement. Methodism had three rises, the first at Oxford University with the founding of the so-called “Holy Club”, the second while Wesley was parish priest in Savannah, Georgia, and the third in London after Wesley’s return to England. The movement took form from its third rise in the early 1740s with Wesley, along with others, itinerant field preaching and the subsequent founding of religious societies for the formation of believers. This was the first widely successful evangelical movement in the United Kingdom. Wesley’s Methodist connection included societies throughout England, Scotland, Wales, and Ireland before spreading to other parts of the English-speaking world and beyond. He divided his religious societies further into classes and bands for intensive accountability and religious instruction. Methodists, under Wesley’s direction, became leaders in many social justice issues of the day including prison reform and abolitionism movements. Wesley’s strength as a theologian lay in his ability to combine seemingly opposing theological stances. His greatest theological achievement was his promotion of what he termed “Christian perfection”, or holiness of heart and life. Wesley insisted that in this life, the Christian could come to a state where the love of God, or perfect love, reigned supreme in one’s heart. His evangelical theology, especially his understanding of Christian perfection, was firmly grounded in his sacramental theology. He continually insisted on the general use of the means of grace (prayer, Scripture meditation, and Holy Communion, etc.) as the means by which God transformed the believer. Throughout his life, Wesley remained within the Church of England and insisted that his movement was well within the bounds of the Anglican Church. His maverick use of church policy put him at odds with many within the Church of England, though toward the end of his life he was widely respected. The year of his return to Oxford (1729) marks the beginning of the rise of Methodism. The famous “holy club” was formed by John’s younger brother, Charles Wesley, and some fellow students, derisively called “Methodists” because of their methodical habits. John left for Savannah, Georgia in 1735, several months after the death of his father. While in Georgia, he began the first Sunday school. He had had an unhappy love affair and felt that his mission (to convert the Indians and deepen and regulate the religious life of the colonists) had been a failure. Some of the charges brought against him were on account of his unusual liturgical “experiments”. A journal entry in 1735 reports that he spent 3 hours “revising” the Book of Common Prayer. This indicates that Wesley’s intense reading of the Church Fathers and Eastern Orthodox Church writers influenced his approaches and baffled those who knew him. They only knew he did not fit into what they expected or wanted. He returned to England in 1738 – unsuccessful as a missionary in the US. On board the ship he took to Georgia, he met a group of Moravians. During a storm he was very impressed with their faith in God and their sense of calm during the storm (they prayed). Upon his return to England he study Pietism and comes under its influence. This caused Wesley to doubt his faith – he felt he did not have an emotional connection to his faith, did not ‘feel’ saved. However in 1738 he had what has come to be called his ‘Aldersgate experience.’ While listening to a sermon one evening at Aldersgate Church in London he suddenly felt personally convicted that Christ did indeed die for him. He says that he felt his ‘heart was strangely warmed’ and had assurance and trust that Christ had indeed taken away his sins. After returning from the US, Wesley does not have one specific church but preaches in the streets and in the fields to farm labors. He never leaves the Church of England but preaches throughout that country, converting many and setting up Methodist ‘classes’ which were small groups modeled on the Holy Club from Oxford. These focused on Bible study, devotion, piety and accountability. Wesley also becomes known for his intense work in social causes – poverty, hunger and other problems of the ‘lower classes’ in England. This focus on social action and justice have influenced the Methodist church down to today and still remains one of the hallmarks of Methodism. (And the book mentions that his classes for women, run by women, gave women a prominent place in Methodism.)

Jonathan Edwards - greatest theologian and philosopher of British American Puritanism, stimulator of the religious revival known as the “Great Awakening,” and one of the forerunners of the age of Protestant missionary expansion in the 19th century. Born Oct. 5, 1703, East Windsor, Conn. and died March 22, 1758, Princeton, N.J.

Early life and ministry

Edwards’ father, Timothy, was pastor of the church at East Windsor, Conn.; his mother, Esther, was a daughter of Solomon Stoddard, pastor of the church at Northampton, Mass. Jonathan was the fifth child and only son among 11 children; he grew up in an atmosphere of Puritan piety, affection, and learning. After a rigorous schooling at home, he entered Yale College in New Haven, Conn., at the age of 13. He was graduated in 1720 but remained at New Haven for two years, studying divinity. After a brief New York pastorate (1722–23), he received the M.A. degree in 1723; during most of 1724–26 he was a tutor at Yale. In 1727 he became his grandfather’s colleague at Northampton. In the same year, he married Sarah Pierrepont, who combined a deep, often ecstatic, piety with personal winsomeness and practical good sense. To them were born 11 children.

The manuscripts that survive from his student days exhibit Edwards’ remarkable powers of observation and analysis (especially displayed in “Of Insects”), the fascination that the English scientist Isaac Newton’s optical theories held for him (“Of the Rainbow”), and his ambition to publish scientific and philosophical works in confutation of materialism and atheism (“Natural Philosophy”). Throughout his life he habitually studied with pen in hand, recording his thoughts in numerous hand-sewn notebooks; one of these, his “Catalogue” of books, demonstrates the wide variety of his interests.

Edwards did not accept his theological inheritance passively. In his “Personal Narrative” he confesses that, from his **childhood on, his mind “had been full of objections” against the doctrine of predestination**—i.e., that God sovereignly chooses some to salvation but rejects others to everlasting torment; “it used to appear like a horrible doctrine to me.” Though he gradually worked through his intellectual objections, it was only with his conversion (early in 1721) that he came to a “delightful conviction” of divine sovereignty, to a “new sense” of God’s glory revealed in Scripture and in nature. This became the centre of Edwards’ piety: a direct, intuitive apprehension of God in all his glory, a sight and taste of Christ’s majesty and beauty far beyond all “notional” understanding, immediately imparted to the soul (**as a 1734 sermon title puts it) by “a divine and supernatural light.”** This alone confers worth on man, and in this consists his salvation. What such a God does must be right; hence, Edwards’ cosmic optimism. The acceptance and affirmation of God as he is and does and the love of God simply because he is God became central motifs in all of Edwards’ preaching.

Under the influence of Puritan and other Reformed divines, the Cambridge Platonists, and British philosopher-scientists such as Newton and Locke, Edwards began to sketch in his manuscripts the outlines of a “Rational Account” of the doctrines of Christianity in terms of contemporary philosophy. In the essay “Of Being,” he argued from the inconceivability of absolute Nothing to the existence of God as the eternal omnipresent Being. It was also inconceivable to him that anything should exist (even universal Being) apart from consciousness; hence, material things exist only as ideas in perceiving minds; the universe depends for its being every moment on the knowledge and creative will of God; and “spirits only are properly substance.” Further, if all knowledge is ultimately from sensation (Locke) and if a sense perception is merely God’s method of communicating ideas to the mind, then all knowledge is directly dependent on the divine will to reveal; and a saving knowledge of God and spiritual things is possible only to those who have received the gift of the “new sense.” This grace is independent of human effort and is “irresistible,” for the perception of God’s beauty and goodness that it confers is in its very nature a glad “consent.” Nevertheless, God decrees conversion and a holy life as well as ultimate felicity; and he has so constituted things that “means of grace” (e.g., sermons, sacraments, even the fear of hell) are employed by the Spirit in conversion, though not as “proper causes.” Thus, **the predestination preacher could appeal to the emotions and wills of men.**

At Stoddard’s death in 1729, Edwards became sole occupant of the Northampton pulpit, the most important in Massachusetts outside of Boston. In his first published sermon, preached in 1731 to the Boston clergy and significantly entitled God Glorified in the Work of Redemption, by the Greatness of Man’s Dependence upon Him, in the Whole of It, Edwards blamed New England’s moral ills on its assumption of religious and moral self-sufficiency. Because God is the saints’ whole good, faith, which abases man and exalts God, must be insisted on as the only means of salvation. The **English colonists’ enterprising spirit made them susceptible to a version of Arminianism** (deriving from the Dutch theologian Jacobus Arminius), which was popular in the Anglican Church and spreading among dissenters; it **minimized the disabling effects of original sin, stressed free will, and tended to make morality the essence of religion.**

Against these ideas Edwards also delivered a series of sermons on “Justification by Faith Alone” in November 1734. The result was a great revival in Northampton and along the Connecticut River Valley in the winter and spring of 1734–35, during which period more than 300 of Edwards’ people made professions of faith. His subsequent report, A Faithful Narrative of the Surprising Work of God (1737), made a profound impression in America and Europe, particularly through his description of the types and stages of conversion experience.

In 1740–42 came the Great Awakening throughout the colonies. **George Whitefield, a highly successful evangelist in the English Methodist movement, and Gilbert Tennent, a Presbyterian minister from New Jersey, drew huge crowds;** their “pathetical” (i.e., emotional) sermons resulted in violent emotional response and mass conversions. Edwards himself, though he held his own congregation relatively calm, employed the “preaching of terror” on several occasions, as in the Enfield sermon, **“Sinners in the Hands of an Angry God”** (1741).

The Awakening produced not only conversions and changed lives but also excesses, disorders, and ecclesiastical and civil disruptions. Though increasingly critical of attitudes and practices associated with the revival, to the extent of personally rebuking Whitefield, Edwards maintained that it was a genuine work of God, which needed to be furthered and purified. In defense and criticism of the Awakening he wrote *The Distinguishing Marks of a Work of the Spirit of God* (1741), *Some Thoughts Concerning the Present Revival of Religion in New England* (1742), and *A Treatise Concerning Religious Affections* (1746).

In the *Affections*, Edwards insisted, against the revival critics' ideal of sober, "reasonable" religion, that "the essence of all true religion lies in holy love," a love that proves its genuineness by its inner quality and practical results. In 1749 he edited, with "Reflections," the memoirs of David Brainerd, a young New Light revivalist who became a Presbyterian missionary to the Indians and died in 1747. The volume became a highly influential missionary biography. Edwards' *Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer* (1747), written in support of a proposed international "concert of prayer" for "the Revival of Religion and the Advancement of Christ's Kingdom on Earth," helped to remove a major ideological barrier to missionary activity by arguing that the worst of the "great tribulations" (prophesied in the book of Revelation to John as preceding the millennium) were already past and that the church could thus look forward to an increasing success of the gospel among men.

By 1757 Edwards had finished his *Great Christian Doctrine of Original Sin Defended* (1758), which was mainly a **reply to the English divine John Taylor of Norwich, whose works attacking Calvinism** (based on the thought of the 16th-century Protestant Reformer John Calvin) had "made a mighty noise in America." Edwards defended the doctrine not only by citing biblical statements about the corruption of man's heart but also by arguing that the empirical evidence of men's universal commission of sinful acts points to a sinful predisposition in every man. In **answering Arminian objections to the notion that God "imputed" Adam's guilt to his posterity**, Edwards proposed a novel theory of identity by divine "constitution" to account for men's unity with Adam and suggested that their innate corruption is not a judicial punishment for Adam's guilt but is really their own because of their participation (being one with him) in the sinful inclination that preceded Adam's sinful act. Edwards' was the first major contribution to the long debate about human nature in American theology and helped set the terms of that debate.

Edwards also projected books on other subjects, notably *A History of the Work of Redemption* (he had preached a series of sermons—posthumously published—on that subject in 1739), which was to be a complete theology combining biblical, historical, and systematic materials "in an entire new method." Late in 1757, however, he accepted the presidency of the College of New Jersey (later Princeton University) and arrived there in January. He had hardly assumed his duties when he contracted smallpox and died.

(Additional source below)

Jonathon Edwards 18th c. preacher, a key figure in the Great Awakening. Typifies "evangelical Calvinism." His theology includes election, but he also stresses a need for conversion and repentance. Edwards' sermons are addressed to two main groups: the rationalists and other Christians. For the post-Enlightenment crowd, he tries to show how scripture is reasonable. For other Christians, he encourages a vital faith that shows God's work of regeneration.

A Divine and Supernatural Light...Shown to Be Both a Scriptural and Rational Doctrine—Examines the means through which we know God—revelation, which is different from natural knowledge, but does not contradict reason. Although basic truths about the Gospel of attainable through study, they are also available to non-scholars. Knowledge is not necessarily saving grace.

* **"God is the author of such knowledge; but not yet so but that flesh and blood reveals it."**

* **"There is a twofold understanding or knowledge of good...the first, which is merely spectative or notional...and the other which consists in a sense of the heart as when there is a sense of beauty, amiableness, or sweetness of a thing..."**

* "Thus there is a difference between having an opinion that God is holy and gracious and having a sense of the loveliness and beauty of that holiness and grace. **There is a difference between having a rational judgment that honey is sweet, and having a sense of its sweetness."**

* **Anything about "spiritual light,"** which is what Edwards is describing in the above quotes. **A way of knowing that is not simply reason, but is not contradictory to reason either.** (Defending the faith from the rationalists and uninspired Christians.)

Excellency of Christ—Discussion of the varying attributes of the person of Christ. **Christ as lion/lamb, God/man, merciful/just, sovereignty/resignation, king/servant.** A key point in this sermon is that Christ is the source of grace and sufficient to humanity. Christ bridges the gap between humanity and God.

"What are you afraid of, that you dare not venture your soul upon Christ? Are **you afraid that he can't save you, that he is not strong enough to conquer the enemies of your soul?...Are you afraid he won't be willing to stoop so low, as to take gracious notice of you?"

**"Let what has been said, be improved to induce you to love the Lord Jesus Christ, and choose him for your friend and portion. As there is such an admirable meeting of diverse excellencies in Christ, so there is everything in him to render him worthy of your love and choice, and to win and engage it."

(Additional source below)

Key Figure: J. Edwards (1734)

- "Divine and Supernatural Light"
- Trying to appeal to rationalist, pietist
- Very orderly in structure
- Appealed to experience
- **Attached experiential conversion to Calvinism (Predestination): often called evangelical Calvinism**
- Repentance of the elect
- "taste the doctrine"
- **When God is knocking at the door of your heart:**
 - a. Puritans say – there is no knocking...you either have it or you don't
 - b. Edwards says – only knocks on elect and then you decide to open
 - c. Wesley says – knock on everyone's heart and everyone can open
 - d.

(FOLLOWING NOTES ARE FROM READINGS IN GONZALEZ)

Jonathan Edwards

(October 5, 1703 – March 22, 1758) was a colonial American Congregational preacher, theologian, and missionary to Native Americans. He is known as one of the greatest and most profound of American theologians and revivalists. His work is very broad in scope, but he is often associated with his defense of Calvinist theology and the Puritan heritage. His **fire-and-brimstone** sermons, such as "**Sinners in the hands of an angry God**," emphasized the unworthiness of man in God's eyes, and the swooning and other behaviors in his audience caught him up in a controversy over "bodily effects" of the Holy Spirit's presence. Edwards was fascinated by the discoveries of **Isaac Newton** and other **scientists** of his age. Before he undertook full-time ministry work in Northampton, he wrote on various topics in natural philosophy, including "flying" **spiders**, **light**, and **optics**. While he was worried about the **materialism** and faith in reason alone of some of his contemporaries, he saw the laws of nature as derived from God and demonstrating his wisdom and care. Hence, scientific discoveries did not threaten his faith, and for him, there was no inherent conflict between the spiritual and material. He also wrote sermons and theological treatises that emphasized the beauty of God and the role of **aesthetics** in the spiritual life, in which he anticipates a **twentieth-century** current of theological aesthetics. Edwards' writings and beliefs continue to influence individuals and groups to this day. Early **American Board of Commissioners for Foreign Missions** missionaries were influenced by Edwards' writings, as is evidenced in reports in the ABCFM's journal "The Missionary Herald."

Georgia. Returning home in the following year, he resumed his evangelistic activities, with open-air homilies when other denominations' churches refused to admit him. He parted company with Wesley over the doctrine of predestination; Whitefield was a follower of Calvin in this respect. In 1738 Whitefield preached a series of revivals in Georgia. Here he established the Bethesda Orphanage, which still exists to this day. In Georgia there was originally a prohibition on slavery. However in 1749 there was a movement to introduce it there, which Whitefield supported. He owned slaves who worked at the orphanage, and these were bequeathed to the Countess of Huntingdon when he died. When he returned to America in 1740 he preached nearly every day for months to large crowds of sometimes several thousand people as he travelled throughout the colonies, especially New England. Like his contemporary and acquaintance, Jonathan Edwards, Whitefield preached with a Calvinist theology. He was known for his powerful voice and his ability to appeal to the emotions of a crowd, and unlike most preachers of his time spoke extemporaneously, rather than reading his sermon from notes. He first took to preaching in the open air with remarkable results on Hanham Mount, Kingswood, south east Bristol, which at that time was a center of vice in all its worst forms, and he was the first to provide spiritual privileges for the colliers who lived like heathens near that city. 20,000 of these poor workers crowded to hear him, and the white gutters caused by the tears which ran down their black cheeks showed how visibly they were affected, strong men being moved to hysterical convulsions by his wondrous power. John Wesley joining him there was not a little perplexed at these 'bodily symptoms'; he saw them as evident 'signs of grace', notwithstanding that Whitefield considered them to be 'doubtful indications'. Whitefield's more democratic speaking style was greatly appealing to the American audience. Benjamin Franklin once attended a revival meeting in Philadelphia and was greatly impressed with his ability to deliver a message to such a large audience. Franklin had dismissed reports of Whitefield preaching to crowds of the order of tens of thousands in England as exaggeration. When listening to Whitefield preaching from the Philadelphia court house Franklin walked away towards his shop in Market Street until he could no longer hear Whitefield distinctly. He then estimated his distance from Whitefield and calculated the area of a semi-circle centred on Whitefield. Allowing two square feet per person he realized that Whitefield really could be heard by tens of thousands of people in the open air. He then became Whitefield's publisher and friend, though he never shared Whitefield's beliefs. Whitefield was also known to be able to use the newspaper media for beneficial publicity. His revolutionary preaching style shaped the way in which sermons were delivered. Whitefield's legacy is still felt in America, where he is remembered as one of the first to preach to the enslaved. Phillis Wheatley wrote a poem in his memory after he died. The First Presbyterian Church of Newburyport, Massachusetts was built for the evangelist's use, and before dying Whitefield requested to be buried under the pulpit of this church, where his tomb remains to this day.

Hannah Heaton—18 c. farm woman whose diary gives us a real-life look at what it was like to be part of the Great Awakening. She talks about hearing George Whitefield preach. She tells about her conversion experience(s) and so embodies the belief that ***a conversion was necessary—one could not simply be born Christian***. Much anguish and drama, perhaps typical of the GA movement with its emotional highs and lows.

➡ ***Watch for first-person speech about conversion, repentance, peace.***

Susanna Wesley—Mother of John and Charles Wesley. Born into an English Puritan household but later decided that the Church of England was the true church. Spiritual leader of her family. Was trained in Biblical languages and so taught her children. Her writings are very systematic, she discusses the nature of Christ and also provides a commentary on the Apostles Creed. The letters we read were addressed to John and so demonstrate her influence on the developing Methodist church.

Providence—she denies that God decrees for anyone to be miserable. (John Wesley will later tackle providence in his sermon “Free Grace.” Note the similarities => Susanna’s influence.)

- ***“I positively aver that he is extremely in the wrong in that impious, not to say blasphemous, assertion that God by an irresistible decree hath determined any man to be miserable, even in this life. His intentions are holy, good and just; and all the miseries incident to men here or hereafter spring from themselves.”***
- ***“As the happiness of man consists in a due subordination of the inferior to the superior powers, so the inversion of this order is the true source of human misery.”***
- ***“I have often wondered that men should be so vain to amuse themselves by searching into the decrees of God, which no human wit can fathom; and do not rather employ their time and powers in working out their salvation, and making their calling and election sure.”***

Commentary on the creed so that it may be said

➡ ***“seriously, as in the presence of the almighty God, who observes whether heart join with tongue and whether your mind do truly assent to what you profess when you say...”***

Talks about Christ as

“prophet, priest and king” also discusses “condescension”

1662 - Reverend Solomon Stoddard (September 27, 1643 – February 11, 1729) was the American colonial minister who succeeded Rev. Eleazer Mather as pastor at Northampton after Mather's death.

- ➡ Stoddard significantly liberalized church policy while promoting more power for the clergy,
- ➡ decrying drinking and extravagance, and
- ➡ urging the preaching of hellfire and the Judgment.

Sherlock Holmes.

A gifted public communicator, Dorothy L. Sayers believed that those who slept through church had no idea what dynamite the gospel really was. Through her plays and essays, she tried to get people to see, as she said, that "***The Dogma Is the Drama***." And she succeeded brilliantly—opening up the power and truth of orthodox Christianity for many who had abandoned the lukewarm cultural faith of England's religious establishment.

Quotations from Letters to a Diminished Church by Dorothy Sayers:

"It is worse then useless for Christians to talk about the importance of Christian morality unless they are prepared to take their stand upon the fundamentals of Christian theology. ***It is a lie to say that dogma does not matter; it matters enormously.*** It is fatal to let people suppose that Christianity is only a mode of feeling; it is vitally necessary to insist that it is first and foremost a rational explanation of the universe. It is hopeless to offer Christianity as a vaguely idealistic aspiration of a simple and consoling kind; it is, on the contrary, a hard, tough, exacting, and complex doctrine, steeped in a drastic and uncompromising realism. And it is fatal to imagine that everybody knows quite well what Christianity is and needs only a little encouragement to practice it. ***The brutal fact is that in this Christian country not one person in a hundred has the faintest notion what the Church teaches about God or man or society or the person of Jesus Christ***" (Sayers 49).

"***Theologically, this country is at present in a state of utter chaos***, established in the name of religious toleration, and rapidly degenerating into the flight from reason and the death of hope. We are not happy in this condition, and there are ***signs of a very great eagerness, especially among the younger people, to find a creed to which they can give wholehearted adherence***" (Sayers 50).

"May I now mention some of the dogmas concerning which I find there are most ignorance and misunderstanding and about which I believe the modern world most urgently needs to be told? Out of a very considerable number I ***have selected seven as being what I may call key positions, namely, God, man, sin, judgment, matter, work, and society***" (Sayers 59).

1539 – **Reply to Sadolet** Calvin makes the same distinction as the Lutherans made between the visible and the invisible Church. 1 The one comprises all the elect. The other includes the multitude of professed believers, who receive the two sacraments, the word of the Lord, and the ministry who are appointed of Christ to preach it. He did not deny that the Christian societies acknowledging the Pope are "churches of Christ." His warfare, he asserted in his letter to Sadolet, was with the Pontiff and his pseudo-bishops, by whom the truth was perverted and the kingdom of Christ brought almost to destruction. If the Pope could prove his succession from Peter, obedience would not be due to him unless he maintains his fidelity to Christ. His contest was like that of the prophets and apostles with the churches of their time. He indignantly denies that he has withdrawn from the Church. 2 The prelates of the day cannot prove their vocation by any laws, human or divine. The characteristics of a well-ordered church are the preaching of sound doctrine and the pious administration of the sacraments. Sadoletto had a remarkable talent for affairs and approved himself a faithful servant of the papacy in many difficult negotiations under successive popes, especially as a peacemaker; but he was no bigoted advocate of papal authority, and the great aim of his life was to win back the Protestants by peaceful persuasion (he would never countenance persecution) and by putting Catholic doctrine in a conciliatory form.

John Calvin - **John Calvin** (July 10, 1509 – May 27, 1564) was a French Protestant theologian during the Protestant Reformation and was a central developer of the system of Christian theology called Calvinism or Reformed theology. In Geneva, he rejected Papal authority, established a new scheme of civic and ecclesiastical governance, and created a central hub from which Reformed theology was propagated. He is renowned for his teachings and writings and infamous for his role in the execution of Michael Servetus. He is commemorated as a renewer of the church by the Lutheran Church on May 27.

The **Institutes**, In 1536 with a preface addressed to King Francis I of France, written on behalf of the French Protestants (Huguenots) who were being persecuted. The **Institutes** are a primary historical reference for the system of doctrine adopted by the Reformed churches, usually called Calvinism. The opening chapter of the Institutes is perhaps the best known, in which Calvin presents the basic plan of the book. There are two general subjects to be examined: the creator, and his creatures. Above all, the book concerns the knowledge of God the Creator; but "as it is in the creation of man that the divine perfections are best displayed", there also is an examination of what can be known about humankind. After all, it is mankind's knowledge of God and of what he requires of his creatures, that is overall the issue of concern for a book of theology. In the first chapter, these two issues are considered together, to show what God has to do with mankind (and other creatures), and especially, how knowing God is connected with human knowledge.

To pursue that explanation of the relationship between God and man, Calvin adopts a traditional structure of Christian instruction used in Western Christianity, by arranging the material according to the plan of the Apostles' Creed. First the knowledge of God is considered as knowledge of the Father, the creator, provider and sustainer. Then it is examined how the Son reveals the Father, as only God is able to reveal God. And finally, 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.

Ecclesiastical Ordinances Calvin's dread of returning to Geneva was more than justified by the long ordeal that followed. He was, to be sure, more mature, and both more cautious and more determined to have his way. He proposed to reduce Geneva to order. "It is only when we live in accordance with the rule of God that our life is set in order," he declared a decade later; "apart from this ordering, there is nothing in human life but confusion." But now, having been invited back by the town council, he could, up to a point, dictate his own terms. His first concern was to set the Genevan church to rights in accordance with the principle that "the church cannot stand firm unless a government is constituted as prescribed to us by the Word of God and observed in the early church." 90 The council complied with this demand and in November enacted Calvin **Ecclesiastical Ordinances**, which spelled out what he believed necessary for a well-ordered church. These regulations vested the administration of the church in four groups of officers: ***pastors, teachers, elders, and deacons***, generally specifying the duties of each.

2. M. What reason have you for saying so?

S. Because he created us and placed us in this world to be glorified in us. And it is indeed right that our life, of which himself is the beginning, should be devoted to his glory.

3. M. What is the highest good of man?

S. The very same thing.

Calvin's 1545 preface to the Genevan catechism begins with an acknowledgement that the several traditions and cultures which were joined in the Reformed movement, would produce their own form of instruction in each place. While no effort should be expended on preventing this, Calvin argues, he adds:

We are all directed to one Christ, in whose truth being united together, we may grow up into one body and one spirit, and with the same mouth also proclaim whatever belongs to the sum of faith. Catechists not intent on this end, besides fatally injuring the Church, by sowing the materials of dissension in religion, also introduce an impious profanation of baptism. For where can any longer be the utility of baptism unless this remain as its foundation — that we all agree in one faith?

Wherefore, those who publish Catechisms ought to be the more carefully on their guard, by producing anything rashly, they may not for the present only, but in regard to posterity also, do grievous harm to piety, and inflict a deadly wound on the Church.

The ***Thirty Years' War*** was fought between 1618 and 1648, principally on the territory of today's Germany, and involved most of the major European continental powers. Although it was from the outset a religious conflict between Protestants and Catholics, the rivalry between the Habsburg dynasty and other powers was also a central motive, as shown by the fact that Catholic France even supported the Protestant side, increasing France-Habsburg rivalry.

The impact of the Thirty Years' War and related episodes of famine and disease was devastating. The war may have lasted for 30 years, but the conflicts that triggered it continued unresolved for a much longer time. The war ended with the Treaty of Westphalia.

The ***Peace of Westphalia*** refers to the pair of treaties (the Treaty of Münster and the Treaty of Osnabrück) signed in October and May 1648 which ended both the Thirty Years' War and the Eighty Years' War. The treaties were signed on October 24 and May 15, 1648 and ***involved the Holy Roman Emperor Ferdinand III, the other German princes, Spain, France, Sweden and representatives from the Dutch republic.*** The ***Peace of Westphalia*** is crucially important to modern international relations theory, with the Peace often being defined as the beginning of the international system with which the discipline deals.

International relations theorists have identified the Peace of Westphalia as having several key principles, which explain the Peace's significance and its impact on the world today:

- The principle of the sovereignty of states and the fundamental right of political self determination
- The principle of (legal) equality between states
- The principle of non-intervention of one state in the internal affairs of another state

These principles are common to the way the dominant international relations paradigm views the international system today, which explains why the system of states is referred to as "The Westphalian System". The Peace continues to be of importance today, with many academics asserting that the international system which exists today began at Westphalia.

The English Civil War consisted of a series of armed conflicts and political machinations that took place between Parliamentarians and Royalists between 1642 and 1651.

The Civil War led to the trial and execution of Charles I, the exile of his son Charles II, and the replacement of the English monarchy with first the Commonwealth of England, under the personal rule of Oliver Cromwell. The monopoly of the Church of England on Christian worship in England came to an end, and the victors consolidated the already-established Protestant Ascendancy in Ireland. Constitutionally, the wars established a precedent that British monarchs could not govern without the consent of Parliament, although this would not be cemented until the Glorious Revolution later in the century.

The ***French Wars of Religion*** was a series of conflicts fought between Catholics and Huguenots (Protestants) from the middle of the sixteenth century to the Edict of Nantes in 1598, including civil infighting as well as military operations. In addition to the religious elements, they involved a struggle of influence over the ruling of the country between the powerful House of Guise (Lorraine) and the Catholic League, on the one hand, and the House of Bourbon on the other hand.

Lutheranism was introduced in France after about 1520. Initially, King Francis I was tolerant of religious reformers, but after the Affair of the Placards in 1534, he began to view Protestants as a threat and persecuted them severely. One French Protestant, **John Calvin, found refuge in Geneva**, where he came to hold great influence on the reform movement. During the reign of Henry II (1547 - 1559), Calvinism gained numerous converts in France.

In 1559, delegates from 66 Protestant churches in France met at Paris in a national synod which drew up a confession of faith and a book of discipline. Thus was organized the first national Protestant church of France. Its members were thereafter commonly known as Huguenots, probably a corruption of Eidgenossen, the name of the Confederates of Switzerland and Geneva from whom the French drew so much of their religious thought and organization.....

.....The League fought on, but enough moderate Catholics were won over by the King's conversion to make their party ultimately one of extremists only. The Spanish withdrew from France under the terms of the Peace of Vervins. Henry was faced with the task of reuniting France under a single authority. The essential first step in this was the negotiation of the Edict of Nantes, which, rather than being a kind of genuine toleration, was in fact a kind of permanent truce between the religions, with guarantees for both sides. The Edict can be said to mark the end of these civil wars.

expanded authority claimed by the bishops.

On such topics as justification the confession used vague, rather than precise, language. ***The Augsburg Confession (1530)*** was the first of these statements, and still remains the most authoritative standard in Lutheran churches. It (as well as the Apology of the Augsburg Confession of 1531) was written by **Philipp Melanchthon** and **approved by Martin Luther**, and presents an irenic statement aiming to show that the pope and his allies, not the Reformers, had departed from Scripture and the tradition of the early Fathers.

The ***Augsburg Confession*** is the primary confession of faith of the Lutheran Church and one of the most important documents of the Lutheran reformation. It was written in both German and Latin, and was presented by a number of German rulers and free-cities at the Diet of Augsburg on June 25, 1530. The Holy Roman Emperor Charles V had called on the Princes and Free Territories in Germany to explain their religious convictions in an attempt to restore religious and political unity in the Holy Roman Empire, and rally support against the Turkish invasion. It is the fourth document contained in the Lutheran Book of Concord. A plea for Christian unity, and a promise that the Lutherans "are neglecting nothing that may serve the cause of Christian unity."

The Diet of Nuremberg. After the Diet of Augsburg, 1529, when most of the Protestant estates of the empire formed the League of Smalkald, Nuremberg did not join. In 1532 The Diet of Nuremberg, gave religious freedom at least for a time: Protestants were allowed to continue the innovations already introduced by them and all processes begun against them in the Imperial Chamber, on account of these innovations, were suspended, pending the settlement of the whole religious question by a great council to be called within the year. The aid against the Turks which the emperor and king desired was granted. By consent of the Lutherans the followers of Zwingli were exempted from the provisions of this peace. During this period Nuremberg remained as neutral as possible, so as not to quarrel with the emperor and yet to retain its whole creed of the Gospel; it therefore accepted the interim regulation.

Diet of Worms. Meeting of the Diet (assembly) of the Holy Roman Empire held at Worms, Germany, in 1521 that was made famous by Martin Luther's appearance before it to respond to charges of heresy. Because of the confused political and religious situation of the time, Luther was called before the political authorities rather than before the pope or a council of the Roman Catholic church.

Pope Leo X had condemned 41 propositions of Luther's in June 1520, but he also had given Luther time to recant. Because Luther refused to recant, he was excommunicated on January 3, 1521. While the emperor should then have arrested and executed Luther, the intervention of Luther's ruler, Elector Frederick III the Wise, brought the decision that he would appear for a hearing at the Diet under the emperor's safe-conduct.

On April 17, 1521, Luther went before the Diet for the first time. In response to questioning, he admitted that the books displayed before the court were his, but, when asked to repudiate them, he asked for time to consider the question. The next day, again before the assembled Diet, Luther refused to repudiate his works unless convinced of error by Scripture or by reason. Otherwise, he stated, his conscience was bound by the Word of God. According to tradition, he said, **"Here I stand; I can do no other."** Disorder broke out at the conclusion of Luther's refusal to recant, and the emperor dismissed the Diet for the day.

A hero to the Germans but a heretic to others, Luther soon left Worms but spent the next nine months in hiding in the Wartburg, near Eisenach. When it came to the question of what to do with Luther, the Diet remained divided. In May, after most of the rulers had left, a rump Diet passed the Edict of Worms, which declared Luther an outlaw who should be captured and turned over to the emperor and whose writings were forbidden. The edict, never enforced, nevertheless inhibited Luther's travels throughout his lifetime and made him dependent on his prince for protection.

Martin Luther claimed that what distinguished him from previous reformers was that while they attacked corruption in the life of the church, he went to the theological root of the problem—the perversion of the church's doctrine of redemption and grace. Luther, a pastor and professor at the University of Wittenberg, deplored the entanglement of God's free gift of grace in a complex system of indulgences and good works. In his Ninety-five Theses, he attacked the indulgence system, insisting that the pope had no authority over purgatory and that the doctrine of the merits of the saints had no foundation in the gospel. Here lay the key to Luther's concerns for the ethical and theological reform of the church: Scripture alone is authoritative (*sola sciptura*) and justification is by faith (*sola fide*), not by works. While he did not intend to break with the Catholic church, a confrontation with the papacy was not long in coming. In 1521 Luther was excommunicated; what began as an internal reform movement had become a fracture in western Christendom.

The Council of Trent. 1

The council was called because the issues posed with Protestantism were of such magnitude and the church was in such need of reformation that it needed to discuss every item of theology that the Protestant reformation had questioned, issue decrees, and regulate the life and worship of the church.

Results:

- ***Seven sacraments***
- ***Laity receive bread***, not wine
- Defined obligations of clergy
- ***The Vulgate*** (Latin translation of the Bible) is authoritative
- Justification is based on ***good works*** done through the collaboration between grace and the believer
- Ordered founding of seminaries for training of the ministry
- Regulated ***use of relics and indulgences***
- Doctrine of ***transubstantiation***
- Council of Trent marked the birth of the modern Catholic Church as:
- Emotive, world affirming of the goodness of creation, confident of God's provision of grace
- Cultic – Blessed Virgin Mary, Sacred Hearts of Jesus and Mary
- Baroque art as a cultural expression of Catholic religious piety

9th ecumenical council of the Roman Catholic church (1545–63), highly important for its sweeping decrees on self-reform and for its dogmatic definitions that clarified virtually every doctrine contested by the Protestants. Despite internal strife, external dangers, and two lengthy interruptions, the council played a vital role in revitalizing the Roman Catholic church in many parts of Europe.

Bartolomé de Las Casas , an early Spanish historian and Dominican missionary in the Americas, who was the first to expose the oppression of the Indian by the European and to call for the abolition of Indian slavery. His several works include Historia de las Indias (first printed in 1875). A prolific writer and in his later years an influential figure of the Spanish court, Las Casas nonetheless failed to stay the progressive enslavement of the indigenous races of Latin America.

The son of a small merchant, Las Casas is believed to have gone to Granada as a soldier in 1497 and to have enrolled to study Latin in the academy at the cathedral in Sevilla (Seville). In 1502 he left for Hispaniola, in the West Indies, with the governor, Nicolás de Ovando. As a reward for his participation in various expeditions, he was given an encomienda (a royal land grant including Indian inhabitants), and he soon began to evangelize the Indians, serving as doctrinero, or lay teacher of catechism. Perhaps the first person in America to receive holy orders, he was ordained priest in either 1512 or 1513. In 1513 he took part in the bloody conquest of Cuba and, as priest-encomendero (land grantee), received an allotment of Indian serfs.

Although during his first 12 years in America Las Casas was a willing participant in the conquest of the Caribbean, he did not indefinitely remain indifferent to the fate of the natives. In a famous sermon on August 15, 1514, he announced that he was returning his Indian serfs to the governor. Realizing that it was useless to attempt to defend the Indians at long distance in America, he returned to Spain in 1515 to plead for their better treatment.

Xavier and Alessadro. 1579 Francis Xavier and Alessandro Valignano Jesuits in the East: Valignano Presentation "What could be more absurd, indeed, than to transport France, Italy or some other European country to the Chinese?"

Matteo Ricci 1601 - Italian Jesuit missionary who introduced Christian teaching to the Chinese empire in the 16th century. He lived there for nearly 30 years and was a pioneer in the attempt at mutual comprehension between China and the West. By adopting the language and culture of the country, he gained entrance to the interior of China, which was normally closed to foreigners.

Roberto de Nobili The noted Jesuit (1577–1656) sought points of agreement between Hinduism and Christianity as a means of evangelization, but this caused difficulty with the church. The missionaries also worked among India's existing Christian communities

- It is remarkable to note that, in spite of the general trend of the period, certain western missionaries developed an appreciative response to Indian culture. Fr. Thomas Stephen (1549-1619), an English Jesuit was perhaps the first of such missionaries. He not only quickly learned Konkani, but also mastered it to such an extent that he composed a grammar and a manual of Christian doctrine in Konkani. Besides, he mastered Sanskrit and Marathi, and became a pioneer in the creation of Christian literature in Marathi. His Krista Purana, in the words of K. R. Srinivasa Iyengar, "is more than a tour de force. It is a high poetic achievement that opens new vistas on the landscape of the spirit and demonstrates the singular flexibility of the modern evolved Indian languages to meet the impact of new themes and inspirations.
 - A greater luminary in the field of appreciative adaptation of Indian Culture was an Italian Jesuit, Robert de Nobili (1577-1656). He pointed out to his superiors that the "religious" faith should not be confused with "civil" customs. To be Christian does not imply to eat beef, to drink wine, to wear sandals made of leather, and as such become outcasts in Indian society. So he decided to live separately. He adopted the saffron dress and wooden clogs; abstained from meat, fish, eggs and wine; ate only vegetarian food; marked his brow with sandal paste and wore the sacred thread across the breast as the Brahmins did.
 - He also allowed his converts to retain their cultural mode of living such as marking brows with tilakam, growing a tuft of hair (kudumi), having the ceremonial ablutions. His appreciation of the Hindu style of life was so sincere that he took the trouble of learning Sanskrit, the Vedas and the Vedanta from a notable Pandit of Madurai, Sivadarma. Later, he wrote many treatises on the Christian faith in the Indian philosophical moulds and terms. He even held that there was no sacredness about the Christian names of the western terminology. He translated the Christian names and created Tamil versions of those names.
 - As a member of the Italian nobility, de Nobili declared himself a member of the raja caste (kshatriya). He was determined to penetrate into the ancient Aryanised Tamil culture of Madurai, the proud citadel of Hinduism in South India, not as a Parangi, but as a Brahmin sanyasi. Nobili set to work studying Tamil, Telugu and Sanskrit, India's cultural languages. Only then was he able to steep himself in the ancient wisdom of the land and to begin explaining, perhaps reformulating, Christianity in terms and thought-patterns more in accordance with the genius of the country.
 - From the very beginning de Nobili's work met with stiff opposition, both from the Hindus of Madurai and even more so, from the missionaries and many ecclesiastical authorities. But he was supported by his own religious superiors (Jesuits in Rome) and his bishop (Roz of Cranganore). Finally, Pope Gregory XV gave his approval to the movement. So it flourished and brought to Christianity thousands of high caste as well as low caste Hindus. The movement was later led by such great Tamil scholars as Constant Beschi, James de Rossi and others.
 - But the Church in India was not prepared to accept such bold steps. Most of the missionaries - a few enlightened Jesuits and one or two others were exceptions - were short-sighted and narrow-minded and so the movement was doomed to fail. In the 18th century the opposition hardened. Pressure was brought to bear on the Holy See and its representative to suppress the movement. Step by step Rome succumbed to the pressure, and from time to time the Popes or their representatives issued decrees against the various practices de Nobili had introduced. The death blow was administered by Pope Benedict XIV in 1744 by the bull, Omnium Sollicitudinum..
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Ulrich Zwingli (1484 - 1531), the most important reformer in the Swiss Protestant Reformation and the only major reformer of the 16th century whose movement did not evolve into a church. Like Martin Luther, he accepted the supreme authority of the Scriptures, but he applied it more rigorously and comprehensively to all doctrines and practices.

He was the seventh of eight sons. His father Ulrich was the chief magistrate in town, and his uncle Bartolomeus the vicar. Zwingli's Reformation was supported by the magistrate and population of Zürich, and led to significant changes in civil life, and state matters in Zürich. In particular, this movement was known for mercilessly persecuting Anabaptists and other followers of Christ who maintained a nonresistant stance. The reformation was spread from Zürich to five other cantons of Switzerland. while the remaining five sternly held on to the Roman Catholic view of the faith.

Anabaptists settled in Münster, Westphalia. Hofmann's disciples were attracted to the city by dramatic changes that occurred there in the early 1530s. Under the influence of the Reformer Bernhard Rothman, Anabaptist sentiment was strong enough there to elect an Anabaptist majority to the city council in 1533. This was followed, under the direction of Mathijs and John of Leiden, by the expulsion and persecution of all non-Anabaptists and the creation of a messianic kingdom under John of Leiden. The city was surrounded in 1534 by an army of Catholics and Protestants, which perhaps encouraged further reforms, including the common ownership of goods and polygamy, both with the declaration of biblical precedent. The city was captured in 1535, and the Anabaptist leaders were tortured and killed and their bodies hung in steel cages from the steeple of St. Lambert's church.

Historians regard the episode at Münster as an aberration of the Anabaptist movement. In the years following it, however, Protestants and Catholics increased their persecution of Anabaptists throughout Europe without discriminating between the belligerent minority and the pacifist majority. The pacifist Anabaptists in the Netherlands and northern Germany rallied under the **leadership of the former priest Menno Simons** and his associate Dirk Philips. Their followers survived and were eventually **accepted as the Mennonite church**.

1549 - Publication of **Book of Common Prayer** for Church of England – mainly authored by Thomas Cranmer, the archbishop of Church of England. The liturgy was offered in English.

1553 – **Mary Tudor** (1553-1558) comes to power. She is Catholic and attempts to restore Catholicism to England, in 1554 – England returns obedience to Pope (Knox flees to Switzerland)

1558 - Mary Tudor dies and **Elizabeth** comes to the throne. Elizabeth is Protestant and many protestant exiles return carrying with them Zwinglian and Calvinist ideas

1572 - **The St. Bartholomew's Day massacre** (Massacre de la Saint-Barthélemy in French) was a wave of Catholic mob violence against the Huguenots (French Calvinist Protestants), traditionally believed to have been instigated by Catherine de' Medici, the mother of Charles IX. Starting on August 24, 1572, with the murder of a prominent Huguenot, Admiral Gaspard de Coligny, the massacres spread throughout Paris, and later to other cities and the countryside, lasting for several months. The exact number of fatalities will never be known, but several thousand, possibly tens of thousands, of Huguenots died in the violence. Though by no means unique, "it was the worst of the century's religious massacres." [1] The massacres marked a turning-point in the French Wars of Religion by radicalising the Huguenot faction.

1618 - The Thirty Years' War

Summary

The Thirty Years' War began as a German conflict but became a European conflict that lasted for thirty years. It was a series of related conflicts involving religion, European-wide political struggles for dominance against the Hapsburg Holy Roman Emperors, and a German civil war. End result: a Europe that officially recognized Lutheran and Reformed churches as well as catholic ones, and recognized the ability of each person to choose their own faith. War was one way Catholics resisted the spread of the Reformation. The center of conflict moved, from Germany to the Netherlands, to France, to Bohemia. Poland and Bohemia start out Protestant, end up Catholic.

Dates

1555 Peace of Augsburg

1608 Protestants (but not all of them) band together in so-called Evangelical Union

1609 Catholics band together in Catholic League (bigger, more powerful than EU)

1618 Defenestration of Prague (May 23) begins Thirty Years' War

1625 England, the Netherlands, Denmark join in Protestant League

1630 Gustavus Adolphus (Sweden) invades Germany

1648 Peace of Westphalia/ Treaty of Westphalia ends Thirty Years' War

1638 – Trial of Ann Hutchinson – Hutchinson disagreed with any preaching of works, began criticizing the ministers and was tried as a heretic and banished. - **the Antinomian controversy**—roughly 1636-1638 in Boston. Basically another argument about grace versus works, but no one was claiming that works were a means of salvation. The Puritans, being Calvinist, believed that salvation was by grace and was predestined. Works, the outward manifestation of grace, were preached in two ways. First, it was an aspect of sanctification and so good works were one way that people could be assured that they were of the elect. Second, there was an understanding that governments were under a covenant of works. This was not about individual salvation; it was about societies serving God and was based on the relationship between Israel and God in the O.T.

1536 - Schmalkaldic Articles

one of the confessions of faith of Lutheranism, written by Martin Luther in 1536. The articles were prepared as the result of a bull issued by Pope Paul III calling for a general council of the Roman Catholic Church to deal with the Reformation movement. (The council was actually postponed several times until it met in Trent in 1545.) John Frederick I, Lutheran elector of Saxony, wished to determine what issues could be negotiated with the Roman Catholics and what could not

- Jesus' atonement was potentially for all people
- God allows his grace to be resisted by those unwilling to believe
- Salvation can be lost, as continued salvation is conditional upon continued faith

Arminianism is most accurately used to define those who affirm the original beliefs of Jacobus Arminius himself, but the term can also be understood as an umbrella for a larger grouping of ideas including those of Hugo Grotius, John Wesley, Clark Pinnock, and others. There are two primary perspectives on how the system is applied in detail: Classical Arminianism, which sees Arminius as its figurehead, and Wesleyan Arminianism, which (as the name suggests) sees John Wesley as its figurehead. Wesleyan Arminianism is sometimes synonymous with Methodism.

Within the broad scope of church history, Arminianism is closely related to Calvinism (or Reformed theology), and the two systems share both history and many doctrines in common. Nonetheless, they are often viewed as archrivals within Evangelicalism because of their ***disagreement over the doctrines of predestination and salvation***.

The Remonstrants' church in Amsterdam

The opening sessions dealt with a new Dutch translation of the Bible, a catechism, and the censorship of books. The synod then called upon representatives of the Remonstrants to express their beliefs. The Remonstrants refused to accept the rules established by the synod and eventually were expelled.

...assembly of the Reformed Church of the Netherlands that met at Dort (in full Dordrecht) from Nov. 13, 1618, to May 9, 1619. The synod tried to settle disputes concerning Arminianism (q.v.). In 1610 the Dutch followers of Jacobus Arminius presented to the States General a Remonstrance in five articles that contained their theological views; thus, Dutch Arminians were also called Remonstrants. They rejected the strict Calvinist doctrine of predestination, the doctrine that God elects or chooses those who will be saved. Those who opposed the Remonstrants were the Gomarists, the followers of Franciscus Gomarus, a Dutch theologian who upheld a rigid Calvinism and had carried on a theological controversy with Arminius.

The synod then studied the theology of the Remonstrants and declared that it was contrary to Scripture. The canons of Dort were produced; they discussed in detail in five sections the errors of the Remonstrants that were rejected as well as the doctrines that were affirmed. The doctrines affirmed were that predestination is not conditional on belief; that Christ did not die for all; the total depravity of man; the irresistible grace of God; and the impossibility of falling from grace. These canons of Dort, along with the Belgic Confession and the Heidelberg Catechism, remain the theological basis of the Reformed Churches in The Netherlands and of the Christian Reformed Church in North America.

The Edict of Fontainebleau

The Edict of Fontainebleau

The ***Edict of Fontainebleau*** (October 1685) was an edict issued by Louis XIV of France, best known as the Revocation of the Edict of Nantes of 1598, which had granted to the Huguenots the right to worship their religion without persecution from the state.

By this edict, the "Sun King" revoked the Edict of Nantes (1598) and ordered the destruction of Huguenot churches, as well as the closing of Protestant schools. This policy officialized the persecution already enforced since the dragonnades created in 1681 by the king in order to intimidate Huguenots into converting to Catholicism. As a result of the persecution by the dragons soldiers and the subsequent Edict of Fontainebleau, a large number of Protestants — estimates range from 200,000 to 500,000 — left France over the next two decades, seeking asylum in England, the United Provinces, Denmark, the Habsburg's Holy Roman Empire and North America.[1] On January 17th 1686, Louis XIV himself claimed that out of a Huguenot population of 800,000 to 900,000, only 1,000 to 1,500 had remained in France.

As a result, Louis XIV's pious second wife Mme de Maintenon was a strong advocate of Protestant persecution and urged Louis to revoke Henri IV's edict; her confessor and spiritual advisor, François de la Chaise must be held largely responsible.

The revocation of the Edict of Nantes created a state of affairs in France similar to that of virtually every other European country of the period, where only the majority state religion was tolerated. The experiment of religious toleration in Europe was effectively ended for the time being. In practice, the revocation caused France to suffer a kind of early brain drain, as it lost a large number of skilled craftsmen,

The Edict of Fontainebleau

The Edict of Fontainebleau

Padroado Jurisdiction

- Pope Alexander VI in 1493 divided the newly discovered world and entrusted the western region to Spain and the eastern region to Portugal for missionary activities. By a papal decree of 1497 the whole East was placed under the diocese of Lisbon. A new era dawned on the religious horizon in India, by the discovery in 1498 of a new sea-route by the Portuguese Admiral Vasco de Gama. De Gama was followed by missionary priests, both secular and Franciscan. In 1500 they set up an Oratory in Calicut and began evangelisation. A fortress was built in Cochin in 1505, and it became the seat of the Portuguese Viceroy from 1505 to 1530 when it was shifted to Goa. In 1534 Goa became a suffragan see of the Funchal Archdiocese in the Madeira Island under the jurisdiction of Padroado.

The Edict of Fontainebleau

The Edict of Fontainebleau

The Edict of Fontainebleau

1559 - John Knox - foremost leader of the Scottish Reformation, who set the austere moral tone of the Church of Scotland and shaped the democratic form of government it adopted. He was influenced by George Wishart, who was burned for heresy in 1546, and the following year Knox became the spokesman for the Reformation in Scotland. After a period of intermittent imprisonment and exile in England and on the European continent, in 1559 he returned to Scotland, where he supervised the preparation of the constitution and liturgy of the Reformed Church. His most important literary work was his History of the Reformation in Scotland.

In three respects Knox left his mark on the Church of England: he took part in the shaping of its articles; he secured the insertion into The Book of Common Prayer of the so-called black rubric, which denies the corporal presence of Christ in the consecrated bread and wine used in Holy Communion and explains that kneeling at communion implies no adoration of the elements; and he was one of the chief foster fathers of English Puritanism, a reform movement started within the state church with a view to the more rigorous application of Reformation principles in doctrine and worship.

Knox was one of the last of the Protestant leaders to flee the country. He escaped to the Continent disturbed by the realization that the fate of “true religion” in England had turned on the religious opinions of one woman. He could see no security for the Reformation anywhere if the personal whim of a sovereign was permitted to settle the religion of a nation. Might it not be legitimate for Protestant subjects, in such circumstances, to resist—if necessary by force—the subversion of their religion by a Roman Catholic ruler? Knox formulated his fateful conclusion. later to be applied in Scotland. that ***God-fearing magistrates and nobility***

1707- Francke - Mission of Tranquebar in India by August Franke, Lutheran, follower of Spencer. The King of Denmark, an admirere of piettists, sent missionaries to the colonies of India. Franke sent tow of his disciples from th University of alle, Bartholomaeus Ziegenbalg and Heinrich Plutschau.

1662 - the Halfway Covenant

- was created by New England Puritans, in particular Solomon Stoddard, who felt that the people of their colonies were drifting away from their original religious purpose. First-generation settlers were beginning to die out, while their children and grandchildren often expressed less religious piety, and more desire for material wealth. Because the second and third generations did not have to deal with the stress of leaving their home country to follow what they believed was the true faith, as their forefathers had done, they didn't have the same conversion experiences. Accounts of conversion experiences were required of members to attain full membership.

In response, the Halfway Covenant provided a partial church membership for the children and grandchildren of church members. Those who accepted the Covenant, as in accepting to follow the creed and rules of the church, could become church members, but they did not have to entirely devote themselves to the strict principles of the church. As a cost, these members could not vote on any issues within the church. Specifically, it made baptism alone the condition to the civil privileges of church membership, but not of participation in the sacrament of the Supper.

Despite the growing influence of materialism, preachers hoped that this plan would maintain some of the church's influence in society. It was hoped that these 'half-way members' would see the benefits of full membership and eventually take the full oath of allegiance. Many more religious members of Puritan society rejected this plan as they felt it did not fully adhere to the church's guidelines. Many of the target members opted to wait for a true conversion experience instead of taking what they viewed as a short cut.

Overall, religious piety began to decrease and secular values began to become more prevalent in colonial society.

Some would say that it was out of a response to the Halfway Covenant that brought the Great Awakening. Pastor Jonathan Edwards is generally credited as starting the Great Awakening. Along with Calvinist George Whitefield they preached that God is "in the now", and there must be a "urgent call for lanquid will", in response to the half will that the Halfway Covenant allows.

Serampore trio

In the early 19th century in India, worked just north of Calcutta. Their fundamental approach included translating the Scriptures, establishing a college to educate an Indian ministry, printing Christian literature, promoting social reform, and recruiting missionaries for new areas as soon as translations into that area's language were ready. The "Serampore Trio" was the name given to :

- Joshua Marshman
- William Carey &
- William Ward

These three were pioneering missionaries to India in the 18th century and set up amongst other things Serampore College.

William Carey

English Baptist missionary to India. Born in England in 1761. Pastor before going to the mission field, he spent an active forty-one years serving the Lord in India, including translating the Scriptures. It was in 1793 that Carey went to India. When he died at 73 (1834), he had seen the Scriptures translated and printed into forty languages, he had been a college professor, and had founded a college at Serampore. He had seen India open its doors to missionaries, he had seen the edict passed prohibiting *sati* (burning widows on the funeral pyres of their dead husbands), and he had seen converts for Christ.

1901 - Cane Ridge Revival, Kentucky, USA was the site, in 1801, of a large camp meeting which drew thousands of people and had a lasting influence as one of the landmark events of the [Second Great Awakening](#). While Methodists, Baptists and Presbyterians all participated, and many of the "spiritual exercises" such as [glossolalia](#) were exhibited that later became more associated with the Pentecostal movement, perhaps the most lasting legacy of the Cane Ridge experience was a formalization of what became known in the future as the Restoration Movement, the origin of the Disciples of Christ, the Church of Christ, and several other, smaller groups.

Cane Ridge is located in Bourbon County, Kentucky near Paris. The ridge was named by Daniel Boone when he went through the area, and noticed a form of bamboo growing in the area. A Disciples congregation met on the site for many years subsequently, for a time Barton W. Stone was its minister; the place was so dear to him that several years after his death his remains were disinterred and reburied there. The log building used as the Disciples meeting house was many times modernized until it was unrecognizable; when the congregation ceased to meet there regularly in the 1920s the building fell into disuse.

Protestant clergyman and a founder of the Disciples of Christ, a major U.S. religious denomination.

Barton W. Stone was ordained a Presbyterian minister in 1798, though he was more Arminian than Calvinist in his views and stressed primitive Christian thought and practice. He was preacher at Cane Ridge Church, near Paris, Ky., when it became the centre of the Great Revival (1801–03) and an immense camp meeting. In 1803 Stone and five colleagues left the Synod of Kentucky and formed the Springfield Presbytery. In 1804, after biblical study, they

between enlightened people of different religions seeking the moral and social betterment of humankind and those trapped by superstition in oppressive social structures. Therefore the report also urged missions to cooperate with non-Christian groups in efforts aimed at social improvement. Though the mission boards of the PCUSA, the United Presbyterian Church of North America, and the Presbyterian Church in the United States rejected most of the Hocking Commission report and reiterated their commitment to evangelism, over the course of the next few decades U.S. Presbyterian mission policy in Latin America and elsewhere placed more and more emphasis on efforts aimed at improving social conditions.

1948 - The World Council of Churches

- (WCC) is an international Christian ecumenical organization. Based in Geneva, Switzerland, it has a membership of over 340 churches and denominations and those churches and denominations claim about 550 million Christian members throughout more than 120 countries. Archbishop Anastasios of Tirana and All Albania was unanimously elected World Council of Churches President in the 9th general assembly meeting held at the Pontifical Catholic University of Porto Alegre in Brazil in February of 2006. The council has been involved in several activities that have caused controversy and criticism, including the funding of groups engaged in violent struggle during the 1970s. The church has been criticised for its focus on anti-Israel activities while not giving other world-wide humanitarian crisis such strong emphasis as it gives to Israel.

Deism is a religious philosophy and movement that became prominent in England, France, and the United States in the 17th and 18th centuries. Deists typically reject supernatural events (prophecy, miracles) and divine revelation prominent in organized religion, along with holy books and revealed religions that assert the existence of such things. Instead, deists hold that religious beliefs must be founded on human reason and observed features of the natural world, and that these sources reveal the existence of one God or supreme being.

The Age of Enlightenment (French: Siècle des Lumières, German: Aufklärung) refers to the eighteenth century in European and American philosophy, or the longer period including the Age of Reason. It can more narrowly refer to the historical intellectual movement The Enlightenment, which advocated Reason as the primary basis of authority. As a movement it occurred solely in Germany, France, Britain, and Spain, but its influence spread beyond. Many of the Founding Fathers of the United States were also heavily influenced by Enlightenment-era ideas, particularly in the religious sphere (Deism) and, in parallel to the French Declaration of the Rights of Man and the Citizen, in the governmental sphere with the United States Bill of Rights. The era is generally agreed to have ended around the year 1800 to the beginning of the Napoleonic Wars.

The Enlightenment is often closely linked with the Scientific Revolution, for both movements emphasized reason, science, and rationality, while the former also sought their application in comprehension of divine or natural law. Inspired by the revolution of knowledge commenced by Galileo and Newton, and in a climate of increasing disaffection with repressive rule, Enlightenment thinkers believed that systematic thinking might be applied to all areas of human activity, carried into the governmental sphere in their explorations of the individual, society and the state. Its leaders believed they could lead their states to progress after a long period of tradition, irrationality, superstition, and tyranny which they imputed to the Middle Ages. The movement helped create the intellectual framework for the American and French Revolutions, Poland's Constitution of May 3, 1791, the Latin American independence movement, the Greek national independence movement and other Balkan independence movements against the Ottoman Empire; and led to the rise of classical liberalism, democracy, and capitalism.

The Enlightenment is matched with the high baroque and classical eras in music, and the neo-classical period in the arts; it receives modern attention as being one of the central models for many movements in the modern period.

"Fundamentalism"

originally referred to a movement in North American Protestantism that arose in the early part of the 20th century in reaction to modernism stressing that the Bible is literally inerrant, not only in matters of faith and morals but also as a literal historical record. This original "fundamentalism" holds as essential to Christian faith five fundamental doctrines:

1. the inerrancy of the Bible,
2. the Virgin birth,
3. physical resurrection,
4. atonement by the sacrificial death of Christ, and
5. the Second Coming.

The term is now used much more widely, indeed often simply as just an emotive, pejorative term. One of the crucial questions is, to what extent is "fundamentalist" a subjective judgment?

In its broadest usage in general terms, it denotes strict adherence to any set of basic ideas or principles; or, in the words of the American Heritage Dictionary: "a usually religious movement or point of view characterized by a return to fundamental principles, by rigid adherence to those principles, and often by intolerance of other views and opposition to secularism."

The particular movement or view is modern, i.e. emerging since the early twentieth century.

- Some or all of the beliefs or practices adhered to as "fundamental", though traditional, are commonly evaluated by modern scholars as not actually original historically in the teachings of the particular religion's founder or early phase(s) of the religious tradition.
- From this conflict between tradition and historical analysis, fundamentalism typically becomes anti-historical, opposed in principle and in general to the application of historical or textual criticism to religion.
- The adherence to traditional views or practices as "fundamental", deprived of rational credibility by modern scholarship, is therefore based primarily on traditional authority.
- Fundamentalism is often, but not always, associated with Biblical literalism, the view that the traditional religious scripture in question is absolutely inerrant,

"Pentecostal", such as in 1867 when the movement established The National Camp Meeting Association for the Promotion of Christian Holiness with a notice that said: [We are summoning,] irrespective of denominational tie...those who feel themselves comparatively isolated in their profession of holiness...that all would realize together a Pentecostal baptism of the Holy Ghost....

➤ Although the 1896 Shearer Schoolhouse Revival in Cherokee County, North Carolina may rightfully be regarded as the literal beginning of the modern Pentecostal movement, the remoteness of this region very likely played a role in this event remaining localized for so long. Around 1901, however, Pentecostalism was to stand on a larger stage, as that was when Agnes Ozman received the gift of tongues (glossolalia) during a prayer meeting at Charles Fox Parham's Bethel Bible College in Topeka, Kansas in 1901. Parham, a minister of Methodist background, formulated the doctrine that tongues was the "Bible evidence" of the Baptism of the Holy Ghost. Further, Pentecostals point to the "upper room" experience of the gathered disciples of Jesus as described in Acts 2:1 and Peter's instructions in Acts 2:38 as justification for their practices.

- Parham left Topeka and began a revival meeting ministry. The most significant and controversial is his link to the
- Azusa Street Revival conducted by his student, the
- African-American, **William J. Seymour**. Parham taught W.J. Seymour in his school in Houston, Texas. Since W.J.
- Seymour was African-American, he was only allowed to sit outside the room to listen to Parham.

➤ This racial separation was deeply influenced by the social, national and political structures of the time. The Supreme Court, in the landmark decision, Plessy vs Ferguson in **1896, legalized racial segregation** throughout the United States and ended Reconstruction. This national political influence resulted in an "achilles heel" for the early Pentecostal movement in the U.S. and long-term impact concerning racial unity, equality and doctrinal nuances.

- For example, many African-American Pentecostal leaders maintained affinities, close ties, cordial relationships and even fellowship with their African-American Holiness leaders. In fact, the Trinitarian-Oneness division within the Assemblies of God had little or no impact to many African-American trinitarian Pentecostal churches who maintained cordial relationships with newly organized African-American Oneness organizations.

➤ ***The Azusa Street Revival led by William J. Seymour is the watershed of the Pentecostal movement in the U.S.*** and worldwide. It began on April 9, 1906, in Los Angeles, California, at the home of Edward Lee, who claimed the infilling of the Holy Spirit. William J. Seymour claimed that he was overcome with the Holy Ghost on April 12, 1906. On April 18, 1906, the Los Angeles Times ran a front page story on the revival, "Weird Babel of Tongues, New Sect of fanatics is breaking loose, Wild scene last night on Azusa Street, gurgle of wordless talk by a sister". By the third week in April, 1906, the small but growing congregation rented an abandoned African Methodist Episcopal Church at 312 Azusa Street and subsequently became organized as the Apostolic Faith Mission. Almost all mainline Pentecostal denominations today trace their historical roots to the Azusa Street Revival.

- Pentecostalism, like any other major movement, has given birth to a large number of organizations, denominations, churches,sects, para-churches, separatists and even cults with political, social or theological differences. The movement's inception was counter-cultural to the social and political norms of society. Record numbers of African-American men and women, both Black and white were initial leaders. As the Azusa Revival began to wane, doctrinal differences began to surface as well as the pressure from social, cultural and political events of the time. As a result, major divisions, separation, isolationism, sectarianism and even the increase of extremism were apparent. Not wishing to affiliate with the Assemblies of God, formed in 1914, a group of ministers from predominantly white churches formed the Pentecostal Church of God in Chicago, Illinois in 1919. George Went Hensley, a preacher who had left the Church of God, Cleveland Tennessee (the oldest Pentecostal denomination in America) when it finally stopped embracing snake handling, is credited with creating the first church dedicated to this extreme practice in the 1920s. This became widely practiced in poor, rural areas of the Appalachians. In urban African-American communities of the 1940s, there were Father Divine with his Peace Mission and Daddy Grace, both claiming divinity, encouraging their followers to practice the estaticism of Pentecostalism.

- In the last part of the 20th Century the Word of Faith movement, the Toronto Blessing and the Brownsville movement are some of the better know splinter groups who have appropriated the mantle of Pentecostalism to lend credence to extreme practices and dogma which are rejected by the mainstream movement. These include the practice of divine laughter, Dominionism, ecstatic barking, Creative Visualization, Fetishism, and making Seed Money donations in order to coerce divine reward. Dominionism, Creative Visualization, Fetishism, and Seed Money doctrines were never a part of the Toronto or Brownsville revivals, nor are they embraced or endorsed by any major Pentecostal denomination today.

➤ ***The role of African-Americans and women cannot be underestimated in the early Pentecostal*** movement. The first decade of Pentecostalism was marked by interracial assemblies, "...Whites and blacks mix in a religious frenzy,..." according to a local newspaper account at a time when the Supreme Court of the United States declared in its landmark case, Plessy vs Ferguson of 1896 that government facilities were to remain racially separate, but equal. The decision ushered the JIM CROW practices of apartheid in the United States with racially separate and unequal facilities in the U.S. The forward interracial, gender equality and enthusiasm of the Azusa Revival lasted until 1924, when divisions occurred along racial (see Apostolic Faith Mission), gender and doctrinal lines. Interracial services continued for many years, even in parts of the segregated Southern United States, although after the waning years of the Azusa Revival, the practice of interracial services were nearly non-existent in many white Pentecostal churches. The Church of God, Cleveland, Tennessee, prior to the split in 1923, made significant inroads across racial divides, with missionary ministry to the Bahamas and elsewhere. After the 1923 divide, the bulk of the black membership followed Overseer A.J. Tomlinson into the Church of God of Prophecy.

Form criticism is a method of biblical criticism adopted as a means of analyzing the typical features of texts, especially their conventional forms or structures, in order to relate them to their sociological contexts.

Since biblical text is derived from an oral tradition, the creative process has produced a number of layers, each with a particular meaning. Firstly, there is the original 'historical material', a saying or an event that no doubt occurred in some manner and was witnessed. In telling and retelling, a number of details were added. These inevitably reflect the purpose of the narrator; the original material was used to reinforce a particular message. Of course, each retelling might bring further accretions, until there are several meanings attached. Finally, the tradition is incorporated into a written account. However, the author will inevitably have their own agenda, and the assembly of traditional material will be crafted into a narrative that seeks to underline a particular theological point of view.

The neo-orthodox theologians made use of ***existentialism***^v and in particular Christian existentialism. Barth was strongly influenced by the writings of the 19th century Danish philosopher Søren Kierkegaard. Kierkegaard was a critic of the liberal Christian modernist effort to rationalise Christianity. Instead, under pseudonymous names such as Johannes Climacus, he maintained that Christianity is absurd (transcends human understanding) and presents the individual with paradoxical choices. The decision to become a Christian is not a rational decision but a leap of faith. This was the foundation of Barth's theology of crisis.

Sin

There was a stress on the sinful nature of humanity. The neo-orthodox believed that the First World War had discredited any notion of inevitable progress; i.e., the idea that good people and good societies would ultimately evolve. Although pessimistic about human nature, many in the movement were involved in political activism. Barth was expelled from Germany by Hitler because of his anti-Nazi stance.

Relation to Other Theologies

Neo-orthodoxy is distinct from both liberal Protestantism and fundamentalism. This can be seen in Barth's understanding of the Bible. He rejected the fundamentalist claim that the Christian scriptures are inerrant. He rejected the modernist liberal Christian claim of that time, that God could be known through human scholarship. He believed that the Bible was the key place where the Word of God can be revealed to human beings, and that an existential leap of faith is required by the individual to hear what God has to say.

The essence of **relational theology** is that God and man are intrically involved. Human beings were created with an essential connection to God which is severed by self-serving actions, namely sin.

Based on this, our objective is to more or less examine everything about God, people and the Bible in terms of relationship rather than in the light of theological schemes or interpretive structures.

What it boils down to is that severed and/or dysfunctional relationships are the disruptive forces in everything. It is an exploration, hopefully with some community involvement, to rediscover the nature of God's relationship to man and reconnect.

Process theology (also known as Neoclassical theology)

A modern theological movement based on the view of reality in which process, change and evolution are as fundamental as substance, permanence, and stability. God is undergoing a process of growth and development. He is not omnipotent or omniscient.

A view of God which is based on the writings of Alfred North Whitehead. The traditional view of a immutable, omnipresent, omniscient and omnipotent deity is replaced by a God is who is in process. He is constantly changing, learning, and evolving along with humanity. God affects history indirectly through gentle persuasion and not directly by coercion. He does not intrude directly in human activities; he does not violate the laws of nature by creating a miracle. Rather, ***"God gently persuades all entities towards this perfection by providing each of them with a glimpse of the divine vision of a better future. And yet all entities retain the freedom to depart from that vision."***

Patrick Lanaghan, April 25th, 2007

<http://www.britannica.com/> <http://www.questia.com>

ⁱ Revelation is an uncovering or disclosure via communication from the divine of something that has been partially or wholly hidden or unknown, "which could not be known apart from the unveiling" (Goswiler 1987 p. 3). In monotheistic religions, revelation is the process, or act of making divine information known. Revelation in a religious sense is that which God, a god, or other supernatural being such as an angel makes known about divine will, principles, laws and doctrines.

ⁱⁱ Natural theology is the attempt to find evidence of a God or intelligent designer without recourse to any special or supposedly supernatural revelation. Natural theology (or natural religion) is theology based on reason and ordinary experience. Thus it is distinguished from revealed theology (or revealed religion) which is based on scripture and religious experiences of various kinds; and also from transcendental theology, theology from a priori reasoning

ⁱⁱⁱ In religion, transcendence is a condition or state of being that surpasses, and is independent of, physical existence. Transcendence can be attributed to the divine not only in its being, but also in its knowabilty. Thus, one might not only affirm that God transcends the universe (exists beyond and independently of it), but also that He transcends knowledge (is beyond the grasp of the human mind).

^{iv} One of the major premises of Christian existentialism entails calling the masses back to a more genuine form of Christianity, often identified with some notion of "early Christianity," or the type of Christianity that existed during the first three centuries after the crucifixion of Christ in approximately 36 AD. With the Edict of Milan, which was issued by Roman Emperor Constantine in 313 AD, Christianity enjoyed a level of popularity among Romans and later among other Europeans. And yet, by the 19th century,