

Church History III (HSTH 313; Zwaanstra in Spring 2000)

- Snap-shot:**
- I. The Reformation in England (1509-1689)
 - II. Roman Catholic response to the Reformation (world-wide)
 - III. The Reformation in France
 - IV. The Modern Period (Rise of Modernity - 20th Century)(see **Chad's summ.**)

I. The Reformation in England

- a) Difference: not a thorough reform of the Church, rather a royal revolt (crown set the course, not reformers within the Church)
 - b) Difference: produced no great reformers & no original thinkers (doctrine not focus)
 - c) Difference: liturgical matters and polity were focuses
 - d) Difference: resulted in middle ground betw. RCC and Continent & Scotland (not either/or)
- A) The Initial Break from RCC under Henry VIII (1509-47)
- 1) motivated by Henry's quest for a male heir (hence, the 6 wives)
 - 2) Act of Supremacy (1534) -- Parliament declared King to be "supreme head", on earth, of the Church of England (Anglican); King made administrative head only; no doctrine declaring power; no consecrating bishops power (HOWEVER, King "appt'd" them); so, doctrine and practice did NOT change from RCC days
 - 3) The 6 Articles (1539) -- Henry squelched opposition and affirmed RCC ways (e.g., anyone who denied transubstantiation burned at stake; clergy cannot marry)
- B) The **Protestant** Experiment under Edward VI (1547-53)
- 1) the "Boy King" (age 6 until died at age 15)
 - 2) one of his "Protectors" (counsellors) was Protestant-leaning (Duke of Somerset) -- so Protestantism took root; leaders such as Ridley, Hooper, Latimer, and Cranmer encouraged; Prot. refugees from persecution on European Continent came to England
 - 3) 2nd Protector (Duke of Northumberland) more devout Protestant and Prot. flourished
 - a) Book of Common Prayer (**key**: the most offensive RCC practices deleted)
 - b) Act of Uniformity (1549) -- imposed uniformity on worship throughout Anglican Ch.
 - c) 42 Articles of Faith -- the official confession of the Anglican Ch. (close to pattern of Reformation churches on the European continent)
- C) The **Roman Catholic** Reaction under Mary Tudor ("Bloody Mary") (1553-58)
- 1) not vigorous at start; step-by-step; accelerated when Mary married RC Philip II of Spain (this Philip II is the reviled oppressor of the Dutch !!)
 - 2) killed 300 Prot. leaders (including Ridley, Hooper, Latimer, and, later, Cranmer [Archbishop of Canterbury; had been Prot., recanted and became RC, then, at end, resisted Mary's persecution]) hence Mary named "bloody"; refugees + English Prots. fled to continent
- D) The Elizabethan Settlement (1558-1603) -- **Protestantism** Resurgent SOMEWHAT
- 1) Eliz.'s #1 priority -- to restore peace, unity, and prosperity to England; consequently she chose to breed unity by toning down divisiveness betw. Prots. and RC's
 - 2) Eliz.'s 3 Approaches (Prof. Z regards them as ingenious)
 - a) 1559: modified the Act of Supremacy -- to make monarch's headship over Church more palatable to RC's, she declared herself "supreme governess", on earth, of the Church of England (Anglican); Henry VIII had said "supreme head"; in effect: Pope still deprived of power

- b) 1563: 39 Articles of Faith -- to breed inclusiveness and unity, sharp confessional differences were smoothed over and doctrines left ambiguous; despite deletions and amendments, 39 Articles can still be regarded as a Prot. Confession
- c) modified Book of Common Prayer (+ new Act of Uniformity imposing it in 1559) -- to mollify RC's, BCP became even less Prot./Reformed (e.g., prayers repudiating the Pope removed; type of presence in Lord's Supper not specified)
HUGE SIGNIFICANCE: BCP, as modified, remains the foundation for all liturgies and ceremonies, promulgates Episcopal form of church govt./polity, and recognizes the civil monarch is supreme governor of Church
- 3) Eliz. intolerant and not for religious freedom
- 4) Despite Eliz.'s attempts, England could not be ½ RC and ½ Prot. therefore still dissension
- 5) 1588: Spanish Armada defeated = TURNING POINT in history
 - a) changed world balance of power (England ruled the seas until end 19th Century)
 - b) Roman Catholicism, which had followed Spanish Empire, no longer spread world-wide
- 6) Puritans arose to oppose Anglican (state) Church -- wanted to **purify** and purge Church of the remnants of Roman Catholicism
 - a) Non-Conformists/Separatists (leave Anglican Ch.)
 - b) Conformists/Non-Separatists (stay in Anglican Ch. and reform from within)
 - c) Congregationalists ideas arose in opposition to state control (had Non-Conf./Sep roots)
- 7) Marks of a True Church (per Prof. Z., one should not separate from a True Church)
 - 1) Pure Word (preaching the Word of God)
 - 2) Sacraments being administered
 - 3) Church Discipline being exercised
- 8) Separatists were persecuted by Eliz. and Anglican Church
- E) Protestantism in England from the Death of Elizabeth (1603) to the Act of Toleration (1689)
 - 1) Prior to Westminster Assembly
 - a) James VI of Scotland became James I of England (1603) (KJV, 1611, named for him)
 - b) previously, in Scotland had signed covenant to promote Reformed Presbyterianism
 - c) once in England, he decided that wanted stronger monarch than stronger church, so claimed "divine right of kings"
 - d) James tried to impose Anglican ways on Scotland (resistance arose)
 - e) 1625, James son, Charles I succeeds to throne
 - i) more friction at trying to force Scots to be Episcopal and adopt BCP
 - ii) Arminianism crept in (via Archbishop Laud)
 - f) Scots revolted and invaded England (WAR) -- Cromwell and English Puritans (Calvinistic) side with the Scots (English Civil War)
 - g) James called on Parliament (people elected overwhelmingly Calvinistic-Presby) for tax money -- in 1640, this "Long Parliament" called for a Westminster Assembly
 - 2) Westminster Assembly (1643-47)
 - a) purpose: to give advice to Parliament on how to reform Anglican Ch. along Puritan lines
 - b) met in Westminster, England (not Scotland)
 - c) END RESULT: was high watermark of Calvinistic influence in the Western world; produced Book of Church Govt., Directory of Worship (vs. BCP), 2 catechisms (Longer and Shorter, both 1647), and, in 1646, Westminster Confession of Faith
 - d) NOTE: are the confessional standards of Presbyterian Church (NOT the Ch. of England) in Scotland and America
 - 3) Cromwell & Puritans win war (The Protectorate, 1649-1660); many diverse Puritan groups arise, which prevented the widespread implementation of the Westminster changes

- 4) Monarchy restored (“The Restoration”) in 1660 with Charles II
 - a) overwhelmingly Anglican Parliament: BCP restored & new, more strict Act of Uniformity
 - b) Puritans forced out of Church of England; these become Congregationalists (explains why Presbyterians had, and have, little influence in England)
- 5) James II (Charles II’s son) succeeds to throne in 1685 -- hugely RC and autocratic
- 6) “Glorious Revolution” -- English people fear imposition of Roman Catholicism, so James II deposed (1688)
- 7) William and Mary of Orange enthroned in 1688 -- Protestants
- 8) 1689 Act of Toleration -- effectively ends Reformation in England
 - a) tolerated religious diversity (“ Congregationalists, Baptists, Independents, etc . . .organize and worship as you please”), but . . .
 - b) . . . state church remains and you must still financially support it
 - c) Anglican Church entrenched , w/ BCP, Episcopal form of govt., & 39 Articles (confession)
 - d) no freedom extended to RC’s

II. The **Roman Catholic Response** to the Protestant Reformation: “**The Counter Reformation**”

1. The Sources of the Counter-Reformation (in Spain & Italy; decided to stay RC and to oppose the Protestant Reformation)
2. The Agencies of the Counter-Reformation (5)
 - a) Papacy
 - b) The Inquisition (started Spain 1200’s, made it to the Netherlands)
 - c) The Index (of books, authors, & printers prohibited to RC’s)
 - d) Council of Trent (1545-1563) -- the party advocating don’t reform RC and fight Protestant Reformation prevailed over party seeking reformation and relations with the Prots.; also, “Curialists” (Pope is preeminent holder of authority) won over “Conciliarists” (councils of the Church should have authority over Pope and bishops); Trent Council self-consciously decided to counter Prot. Reform. doctrines HUGE (and tragic) decisions:
 - 1) Vulgate (Latin) is official version of Bible (people can’t read it)
 - 2) Tradition is a source of divine revelation
 - 3) rejected justification by faith alone (human merit has a part)
 - 4) 7 sacraments affirmed, not just 2
 - 5) Tridentine Creed (formalized RCC doctrine; defined RC orthodoxy vs. Prot. heresy) -- laid foundations for development of RC penchant for “dogma” (official, eternal, unchangeable truths)
 - e) Jesuit Order (glory to RCC, not God; radical supporters of Papacy; Jesuit “casuistry”[ends justify the means] led to political plots)
3. The Effects or Impact of the Catholic Reformation
 - a) GOOD: great outpouring of fervor for world missions
 - b) BAD: see items noted in Council of Trent above

III. The Reformation in France

- A. Overall = more political than theological (thus, we studied the kings and nobles involved -- the Henrys, Francis, and 1 Charles)
- B. Edict of Nantes (1598) by Henry IV allowed Prots. to worship, mostly in private (TOLERATION)
- C. 1685: Louis XIV revoked Edict of Nantes -- RC imposed on all France; Prots. persecuted
- D. End Result: France chose only one Church (RCC) (diff. than England, where tolerated Prot. & RC)

IV. Modernity and Modern Era

Chad did a great job (see Chad's summary)