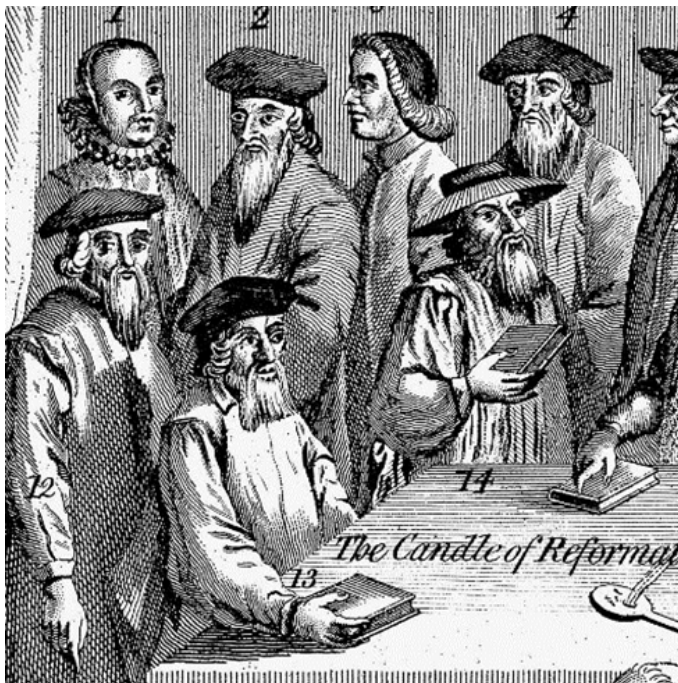


Table of Contents

	Page
I. What is Reading Between The Lines?	3
II. Reading Between The Lines of the European Reformation: An Introduction	5
III. Session Exploration: <i>Contributors To This Issue:</i> Jerry Drino and Melissa Thomas (for a complete list of our contributors please see the reverse side of this page)	
Session 1 ~ The Lead Up: Cracks in the Old Church	7
Session 2 ~ Reform: The Dawn of a New Era	15
Session 3 ~ The Swiss Connection: Zwingli & the Reformation in Zurich	23
Session 4 ~ The Genevan Reformation	31
IV. Further Exploration: Art and Music of the Reformation	39



You will find complete source information as footnotes for each session.

For additional sources of *Reading Between The Lines* issues and recommended reading, visit our website:

www.educationalcenter.org

FOR MORE INFO ON THE EDUCATIONAL CENTER PROGRAMS + PUBLICATIONS VISIT: WWW.EDUCATIONALCENTER.ORG

EDITOR: D. Andrew Kille earned an interdisciplinary Ph.D. in psychology and the Bible from The Graduate Theological Union. Ordained in the American Baptist tradition, Andy has been a pastor, teacher, facilitator, and spiritual director. He currently serves as Chair of the Silicon Valley Interreligious Council (SiVIC). Andy is author of *Psychological Biblical Criticism*, and co-editor of *Psychological Insight into the Bible* and *A Cry Instead of Justice*. He lives in San Jose, California.

CONTRIBUTORS: William Dols, founding Editor of RBTL, is an Episcopal priest who received his Ph.D. from The Graduate Theological Union. Bill served as Executive Director of The Educational Center and was minister of education at Myers Park Baptist Church in Charlotte, NC. He is the author of *Three Dimensional Man*, *Awakening the Fire Within: A Primer for Issue-Centered Education*, *Just Because It Didn't Happen: Sermons and Prayers as Story*, *Finding Jesus*, *Discovering Self: Passages to Healing and Wholeness*. Bill lives in Alexandria, Virginia.

Leah Grundset Davis is the communications specialist for the Alliance of Baptists. Before joining the Alliance staff, Leah was Associate Pastor for Congregational Life at partner congregation, Calvary Baptist Church in Washington, D.C. She loves to think and write creatively about the story of God. Leah is a graduate of Baylor University (B.A.), Truett Theological Seminary (M.Div.) and recently received a Doctor of Ministry degree at Candler School of Theology. She resides in Bristow, Virginia.

Jerry Drino is an Episcopal priest who served as Rector of St. Philip's Episcopal Church in San Jose and most recently as Founder and Director of Hope for Sudan, working with Sudanese refugees and supporters in the US and South Sudan. He was an Associate Leader at the Guild for Psychological Studies and is a consultant for spiritual formation for the Episcopal Church in Navajoland. Jerry lives in San Jose, California.

Beth Harrison taught philosophy and religion at Northern Virginia Community College for forty years before retiring in 2010. She established the Women's Center there, and is currently co-chair, with Dr. Jill Biden, of the Women's Mentoring Project. She has been involved with RBTL since its inception as group leader, trainer, writer, and associate editor. Beth lives in northern Virginia.

Al Ledford was born and raised in Charlotte, NC. He graduated from Wake Forest University majoring in religion and psychology. Al also holds a M.Div. from Southern Baptist Theological Seminary in Louisville, KY. After some denominational work and various church staff positions, Al entered the business sector. He currently works for Trader Joe's and resides in Versailles, Kentucky.

Bill Lindeman is a longtime leader of and contributor to RBTL. He is a Transition Ministry Specialist in Presbyterian PC (USA) serving churches in NC, VA, AR, SC, GA, OH and TN. He earned his D. Min. from Union Theological Seminary (now Union Presbyterian Seminary) in Richmond, Virginia. Bill lives in the mountains of North Carolina.

Timothy Locke is a Pastoral Counselor with an interest in the teachings of Jesus, human potential and healthy relationships. This led to graduate study in theology and personality at Princeton Theological Seminary and Claremont School of Theology. Ordained in the Presbyterian Church, USA, Tim has been Executive Director of Four Springs Retreat Center for more than two decades. He lives in Napa, California.

Kenneth Meyers' academic background includes an M.A. from Southern Seminary in Louisville, KY, an M.Div. and D.Min from Wesley Theological Seminary in Washington, D.C., with special studies at Oxford University. Ken generated faith formation journeys for 36 years in 4 churches, and currently works as faith formation specialist with the Alliance of Baptists. Ken believes each Jesus follower must know her or his own faith/life story and discover its intersection with God's Story. Ken lives in northeast Florida.

Jennifer Woods Parker trained with Bill Dols in RBTL at Myers Park Baptist Church. She received her M.A. from The University of Chicago Divinity School, with a specialty in comparative religion and theology and later earned her M.S.W. from University of North Carolina. Jennifer has published two college teachers' manuals on World Religions for Prentice Hall, as well as articles and poetry in newspapers and journals. She currently works as Community Partnerships Coordinator for Charlotte-Mecklenburg Schools and lives in Charlotte, North Carolina.

THE EDUCATIONAL CENTER STAFF: Melissa Thomas, Managing Editor, joined the Center when it relocated to Charlotte in 2009. She earned her B.S. at the University of North Carolina Charlotte and has a wealth of experience working across many industries: legal, financial, insurance and non-profit. Melissa has served as an officer on several boards of directors in both the non-profit and for-profit sectors. She lives in Charlotte, North Carolina.

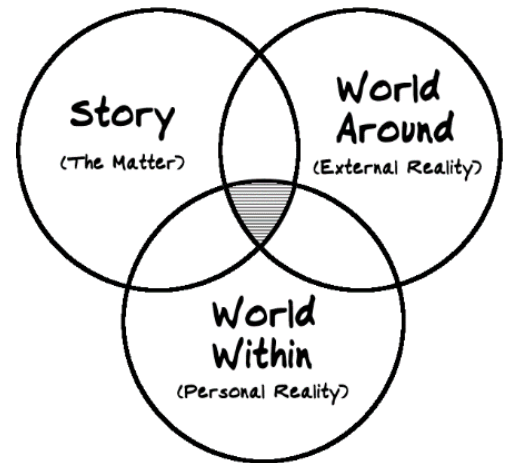
We believe in stories. Stories are how we make sense of our own experience and learn about the experiences of others. Stories are how we pass on perspectives, traditions, understandings and expectations. As we make our way through life each day, we are surrounded by stories—from conversations around the breakfast table to items in the newspaper or on TV to books, movies, songs, pictures and videos.

The Bible is full of stories, too. They speak to us of what is best and worst, hopeful and despairing, creative and destructive about human life and the experience of the sacred in its midst. From generation to generation, human beings have discovered themselves again and again in the Bible story.

Reading Between The Lines offers a different way to engage the Bible stories, to connect them with the world around us, and to explore the resonances those stories stir in our inmost depths. Some forms of Bible study treat the Bible as an objective teacher, a ground for doctrine, or a quaint historical record, others look to it as a book of rules for behavior.

Reading Between The Lines invites you to use your imagination as well as your intellect, your intuition and your reason.

Our assumption is that the biblical text and story is not *about* you, but it *is* you. Engaging at that level requires stepping through the looking glass as Alice did, into a world where assumptions and values are challenged and brought to awareness. An encounter of this kind with the text invites you not simply to analyze and understand the text, but to experience it as a reality within yourself, connecting the text, the world around you, and your inner world.



***Reading Between the Lines of the European Reformation* uses the same approach as the RBTL lectionary material, taking various text from leading European reformers, engaging with them to connect with the generations of the 16th Century, then connecting these themes with the world around us, and finally exploring the resonances these statements stir in our inner self.**

Below is a description of how *Reading Between The Lines* approaches biblical text. For *RBTL of the European Reformation* exchange “biblical text” for “reformation text.”

What’s in *Reading Between The Lines*? For each Sunday of the Church year, there are five components:

Lectionary Text: Each week, one of the readings designated by the Revised Common Lectionary is featured. The text is taken from the New Revised Standard Version of the Bible, and is formatted without verse numbers, to focus more clearly on the story. Line numbers in the margin can help in referring to specific sections.

Begin with the text. Try to read it as if you have never seen it before. *Don’t confuse the words with the Word.* Read between the lines, listen to and note your feelings, questions, wanderings, confusions, and surprises. Rather than trying to figure out, master, or understand the text, your initial task is to begin to see yourself in the text and to recognize the text within you.

Entering the Story: Some brief contextual notes to help you get started. It helps you to locate the story in the flow of the larger Bible story, and may include some historical background to help you understand the story better.

Exploring the Story: This series of open-ended questions helps to move systematically from encountering the text to connecting with the world around and to the inner world. Enter as fully as you can in response to questions and suggestions, and try the non-verbal exercises.

The questions can be used “as-is,” but be open to other ways of encountering the text that may come to mind. Particularly if you are working with a group, shape the questions to fit what you know of the members. Let the process be “God’s playground” where you can stretch and dig and build.

Between the Lines: These brief comments and questions may open up other avenues of approach to the text. They can be incorporated into the main questions, or substituted as seems appropriate.

Exploring Further: Readings are offered to stir up, console, challenge, upset, enrich, and tantalize you. There is no right answer hidden here. Sometimes readings will contradict each other or other material presented for the same text. They will, hopefully, be timely words from the world for your reflection.

Group Guidelines: Over years of practical experience, we have developed a set of guidelines for using *Reading Between The Lines* in a group setting:

- **Focus on the text.**

Reading Between The Lines is an invitation to enter into the story. It is not a group for exegesis, theology, discussion, or therapy. If the focus begins to wander, come back to the text.

- **“I statements” are encouraged.**

The goal is to explore how *you* respond to the text. This is not to discount tradition and the scholars; but to say that here it is how you hear, feel, think about, and react to the text that is of primary importance.

- **Pauses between responses are important.**

A subtle reminder that we are not in a discussion group. The aim is to engage the text rather than one another. What we hear others say can be crucial. Why they say what they do is a conversation that can take place over coffee later.

- **The goal is not consensus, agreement, or a right answer.**

The richness and value of the experience may depend upon the very opposite.

- **There is no expectation that you explain, justify, or defend anything you say.**

This may be hard to remember; even if you are working through *Reading Between The Lines* alone.

- **Silence is part of the process/ silence can be pregnant.**

Alone this may simply be about taking your time and allowing some in-between spaces. In the silence there is a chance not only to ponder what others have said, but to hear the echo of your own voice.

- **Allow space for others to speak**

The richness of the discussion depends on hearing different voices and different perspectives, not just one.

- **You can change your mind as often as you like.**

“How do I know what I think until I hear myself say it?” In this process, once you hear what you have said, feel free to change your mind not once, but over and over again.

- **Honestly try the nonverbal exercises.**

This is not an art or theater competition. Silence your inner critic and be prepared to be amazed and enlightened.

- **What is said in the *RBTL* group stays in the group.**

In the group, we touch sacred ground in ourselves and each other. Have the respect for the group and yourself to honor that confidentiality.

500 Years of Reform: A fervor for reformation had been stirring with ebbs and flows for centuries that would see the crumbling of the structures of the Medieval Church. Within the 16th Century all regions of Christian Western Europe were seized with this upheaval which was as much political as theological.

On All Hallows Eve, October 31, 1517, an Augustinian monk by the name of Martin Luther nailed on the door of the castle chapel in Wittenberg a list of 95 theses, or complaints, against the use of indulgences by the Latin Church. This was one of several pivotal moments in the reforming movements within the Church in Europe.

2017 has been set aside to mark the 500th anniversary of this Protestant Reformation.

Reading Between The Lines (RBTL) of the European Reformation was developed as a four session bible study utilizing the Maieutic (Midwife) method of The Educational Center. Each session can be explored in a 90 minute to two hour time frame:

- The Lead Up: Cracks in the Old Church
- Reform: The Dawn of a New Era
- The Swiss Connection
- The Genevan Reformation



RBTL of the European Reformation is an opportunity to look at some of the original documents of key leaders of the movement and to explore the events that propelled this period of dramatic realignment.

RBTL of the European Reformation is structured to invite participants to enter the story at the time each statement was made, and to consider the impact on ordinary people whose whole worldview was experiencing an earthquake-like shift. In addition to examining the historical implications of the reformation, each session's questions allow participants to consider where this story is unfolding in the world today, and to identify what the implications may be. Finally, the materials invite the participants to look within themselves to see where the story lives in their own lives.

Our Method ~ Maieutic Teaching

A leader/teacher in the maieutic learning circle is there to serve, in a Socratic sense, as a “midwife” for others on their journey. The process is called maieutic from the Greek, referring to one who assists and supports the birth of the new child. The Maieutic leader/teacher facilitates and aids the students and is a guide through the story, in a disciplined manner, through the posing of questions.

The leader resists the standard, accustomed discussion of the *meaning* of the story and is responsible for gearing down the story in order to see it in slow motion. An essential aspect of this is for the circle to become aware of what the story says and *what it does not say*. The slow movement enables each person to “know” the story in an objective way. It discourages using the text as a discussion starter.

An important aspect of the maieutic process is the use of “right brain work”. At some point during the work with the text it is important to look at the text out of the corner of our eye.

We arrive at what Clarrisa Pincola Estes calls a “deeply creative” part of ourselves through writing, painting, drawing, using clay, mime or dance. We relate to the story in deep new ways through these creative acts. It takes skill to present these activities. There is most often anxiety in both the leader and the group in this movement into the creative and imaginal.

As we work with the maieutic process, the effect can be to keep the circle a little off balance. We need to lovingly help each other move more deeply into our own truth. Our relationship with one another and the trust that is built is crucial to our ability to move towards wholeness through story.

Want to learn more? Would you like training for group leaders or to have a group session hosted by one of our leaders? Contact us!



The Educational Center
EducationalCenter.org
3200 Park Road
PO Box 11892
Charlotte, NC 28220
info@educationalcenter.org
704-375-1161

	Page
1. Setting the Stage	8
2. Entering the Story	9
3. Exploring the Story	9
4. Between the Lines	11
5. Exploring Further	11

John Wyclif “On Indulgences”: I confess that the indulgences of the pope, if they are what they are said to be, are a manifest blasphemy, inasmuch as he claims a power to save men almost without limit, and not only to mitigate the penalties of those who have sinned, by granting them the aid of absolution and indulgences, that they may never come to purgatory, but to give command to the holy angels, that when the soul is separated from the body, they may carry it without delay to its everlasting rest...

They suppose, in the first place, that there is an infinite number of supererogatory merits, belonging to the saints, laid up in heaven, an abode all the merits of our Lord Jesus Christ, which would be sufficient to save an infinite number of other worlds, and that, over all this treasure, Christ haht set the pope. Secondly, that it is his pleasure to distribute it, and, accordingly, he may distribute therefrom to an infinite extent, since the remainder will still be infinite. Against this rude blasphemy I have elsewhere inveighed.

John (Jan) Hus “The Treatise on the Church”: If he who is to be called Peter’s vicar follows in the paths of virtue, we believe that he is true vicar and chief pontiff of the church over which he rules. But, if he walks in the opposite paths, then he is the legate of antichrist at variance with Peter and Jesus Christ. No pope is the manifest and true successor of Peter, the prince of the apostles, if in morals he lives at variance with the principles of Peter; and if he is avaricious, then is he the vicar of Judas, who loved the reward of iniquity and sold Jesus Christ. At by the same kind of proof the cardinals are not the manifest and true successors of the college of Christ’s other apostles unless the cardinals live after the manner of the apostles and keep the commands and councils of the Lord Jesus Christ. It is clear that the pope may err, and the more grievously because, in a given case, he may sin more abundantly, intensely and irresistibly than others.

Pope Pius II “Execrabilis January 18, 1460”: An abuse, at once execrable and unheard of hitherto, has appeared in our day to the effect that certain persons, imbued with the spirit of rebellion, zealous not for wiser judgment but to escape from sin already committed, have presumed to appeal to a future Council from the Roman Pontiff;...How contrary this is to the sacred canons and how injurious to the Christian republic, anyone may understand who is acquainted with law. [...]

Anxious therefore to expel this pestilential poison far from the Church of Christ, we condemn such appeals and reprobate them as erroneous and damnable; voiding and annulling the same, if such appeals have hitherto been found to have been interposed; and we decree and declare that they are in vain, pestiferous and of no effect. ¹

[Ed. Note: **John Wyclif** (c.1330-1384) was an English scholastic philosopher, theologian, Biblical translator, reformer, and professor at Oxford. He was an influential dissident within the priesthood attacking the privileged status of the clergy, which was central to their powerful role in England. He then attacked the luxury and pomp of local parishes and their ceremonies. **John Huss** (c. 1372-1415) was a Czech priest, philosopher, and early Christian. After John Wycliffe, the theorist of ecclesiastical Reformation, Hus is considered the first Church reformer who preceded Luther, Calvin, and Zwingli. The Hussite movement would become the Moravian Church. **Pope Pius II**, born Enea Silvio Bartolomeo Piccolomini (Latin Aeneas Silvius Bartholomeus; 18 October 1405 – 14 August 1464) was Pope from 19 August 1458 to his death in 1464. His insistence that the doctrine holding the General Councils of the Church to be superior to the Pope was considered heretical.]

¹ Carter Lindberg, *The European Reformations Sourcebook*, 6th Reprint. Blackwell Publishing, 2004, p. 14, p. 15.

ENTERING THE STORY

October 31, 1517 is considered the beginning of the Protestant Reformation, the date on which Martin Luther nailed his Ninety Five Theses on the door of All Saints Church, Wittenberg, Germany. By the eve of the Reformation, European society had experienced the natural disaster of the plague (200 million died, 1346-1353) along with social challenges to authority and prevalent percepts of ecclesiastical corruption which prompted a widespread sense of moral crisis. The consequent social distress and crisis of values heightened apocalyptic fears and anxiety about eternal salvation. Popular religious agitation, often out of the control of the church, either turned in upon itself in penitential processions of flagellants or lashed out at those believed to be behind contemporary sufferings (pogroms against Jews). Social criticism depicted an upside-down world with the pope as Antichrist, and expressed yearnings for reform and rebirth. The invention of printing enabled widespread distribution of these concerns; it also spread biblical texts in vernacular translations and provided the laity with edifying literature. Popular moralists and Humanists exposed political and ecclesiastical corruption as well as human folly. Such preaching and literature, suffused with calls for reform, contained a potent mix of nationalism, anticlericalism, and Humanists' aspiration for renewal of church and society that foreshadowed the great German Peasants' War of 1525.²

EXPLORING THE STORY

1. The Mass and concerns about Purgatory and indulgences was central to the religious life of most Europeans in the 16th Century. Imagine living in the two centuries before 1517. What might it have been like to be a peasant who for generations never left the region of their village? What part did the Church play in the lives and the souls of the people? At this time where might you put your trust in the Church and State?

John Wyclif says:

I confess that the indulgences of the pope, if they are what they are said to be, are a manifest blasphemy, inasmuch as he claims a power to save men almost without limit.

Such statements are called *apocalyptic*. An apocalypse is a time of destruction and upheaval on a massive scale.

What might have been apocalyptic about the reforming movements that were stirring in Europe? What feelings might have been produced in society? As a peasant, what is your reaction?

What world view is John Wyclif attacking? What might the "nature of indulgences" be in this world view that we learn from the text of John Wyclif? What risks were Wyclif, Hus and other reformers taking? What might be at stake in their souls?

What position and authority did the Pope, the church, and the clergy have in this "world view?"

What do you hear Wyclif saying? What might the crack be which is appearing in the world view of Church and society in the 14th Century?

² Carter Lindberg, "Preface" from *European Reformations Sourcebook*

What do we know about the institution of the Church at this time? What projections and feelings might have been thrust on to the Church as the doctrines are attacked? How did the institutional leadership react?

What might have been at stake for ordinary people as the religious container of their institutions began to crack with reforming movements?

If you were a part of that society what might the struggle be for your soul as the religious upheavals progress? What social distress might you be experiencing as conflicts over religion spilled into your village?

How is this conflict expanded in the parallel text of John Hus and Pope II in the 15th Century? What might be the source of this subversion of the dominant world view?

What was being dismantled? At what point did they realize that they could not turn back? What was the promise the reformers were living into and what price did they pay?

2. As we look at our world, where is there apocalyptic upheaval? What might be happening to the “world view” of peoples in those societies? What is ending in those societies on their apocalyptic “threshold?”

Who holds the authority and power in these situations? How was it derived and perpetuated? Who is still holding on to the belief that the old world can be preserved or made new again? Where do we see the cracks in the old worldview?

Who are the reformers? What is their message? What do we know about how they are able to move beyond the container of their old world and call for the new? Who is on the side of the upheavals?

Is there fear and anxiety? What is the source?

What is the promise the reformers are living into today and what price are they paying?

3. What do you know of living within a “contained world view” only to have it shaken or begin to crumble?

When did you first experience a crack in that old world container?” What were the anxieties and fears that were released in you?

As you look at your life today, what might be the new fault lines that are appearing in your current world view? What isn’t holding any longer?

Where are the reformer voices that you listen to? What are they saying?

What might be the promise the reformers are offering to you? What price might you have to pay?

BETWEEN THE LINES

Luke 13:5-53/Matthew 10:34-36

Do you think that I have come to give peace on earth? No, I tell you, but rather divisions; for henceforth in one house there will be five divided, three against two and two against three, they will be divided, father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.

Luke 12:57

And why do you not judge for yourselves what is right?

Mark 2:22

And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins.

When I look at the Reformers over the centuries they were for most part clergy, biblical and theological teachers and scholars. They did not call themselves reformers, so much as, *evangelicals*, i.e., rooted in the Gospels (Greek = εὐαγγέλιον, *euangelion*). What effect might their dedication to studying the source materials of Christianity—the New Testament and other early Church documents—awaken in them to want to reform the Church? How might their studies give them the courage to go against the established world view? What might have been the fear and trembling they felt as they moved to reform and shake the foundations of the Church?

In your own transformational journey, where have you found strength once you went to the “source” in Scripture or other sacred traditions? Where have your discoveries challenged your inherited world view or the conventional understanding of what is the truth in faith or religion? Where have you known “fear and trembling” when you entertained an idea that was not orthodox?

—Jerry Drino, jdrino@educationalcenter.org

EXPLORING FURTHER

Indulgence: In the former teaching of the Latin Church an **indulgence** is “a way to reduce the amount of punishment one has to undergo for sins.”

The **Pseudo-Isidorian Decretals** (or **False Decretals**) are a set of extensive, influential medieval forgeries written by a scholar (or group of scholars) known as **Pseudo-Isidore**. The authors, using the pseudonym of Isidore Mercator, were probably a group of Frankish clerics writing in the second quarter of the 9th century. To defend the position of bishops against metropolitans and secular authorities, they created documents purportedly authored by early popes and council documents. Pope Nicholas I (800-867 CE) consolidated these forgeries and established the foundations of supremacy of the

papacy. By the 12th Century these and additional forgeries were considered to be authentic. The Bishop of Rome was the inheritor of the See (from Latin *sedum* - chair) of Peter. Referring to Matthew 16:18 (*And I tell you, you are Peter, and on **this rock** I will build my church, and the gates of Hades will not prevail against*) claiming to be the Vicar of Christ with power to release or bind sins on earth and in heaven.¹

Social Tensions: *The Reformation of the Emperor Sigismund* (c. 1438)

It is plain that the Holy Father, the pope, and all our princes have abandoned the task set them by God. It may be that God has appointed a man to see things right...One of the causes of ill will that has come between bishops and priests is the bishops' practice of taxing priests illegally and intimidating them with lawsuits if they fail to pay. They make it a special habit to threaten priests who live with concubines, because these men are afraid of being placed under the ban and usually pay up willingly to escape the bishop's wrath. Thus the bishop gets his money while he permits illicit practices to continue...Secular priests ought to be allowed to marry. In marriage they will live more piously and honorably, and the friction between them and the laity will disappear.²

Sebastian Brant (1457-1521) *The Ship of Fools*

Of the Antichrist

St. Peter's ship is swaying madly,
It may be wrecked or damaged badly,
The waves are striking 'gainst the side
And storm and trouble make betide.
But little truth is now asserted
And Holy Writ is quite perverted,
It's now defined some other way
From what the tongue of truth would say.
Forgive me, you whom I may hit.

In th' large ship Antichrist does sit,
He's sent a message out to man,
False things he spreads wh'er he can,
Creeds, dogmas false in every way
Now seem to grow from day to day.
The printers make the case more dire,
If some books went into the fire
Much wrong and error would be gone...
The Antichrist is very near...³

Holy Orders, the Superiority of the Clergy

No good Catholic Christian doubted that in spiritual things the clergy were the divinely appointed superiors of the laity that this power proceeded from the right of the priest to celebrate the sacraments, that the Pope was the real possessor of the power, and was far superior to any secular authority.⁴

"As rivers have their source in some far off fountain, so the human spirit has its source. To find his fountain of spirit is to learn the secret of heaven and earth."⁵ —*Lao-tzu* (6th Century BCE)

¹ Wikipedia

² Lindberg, 5

³ Lindberg, p. 7

⁴ Adolf Von Harnack, *The History of Dogma*, translated by Neil Buchanan, Little Press, 1901.

⁵ Philips, p. 175

The choice is always ours, Then, let me choose
The longest art, the hard Promethean way
Cherishingly to tend and feed and fan
That inward fire, whose small precarious flame,
Kindle or quenched, creates
The noble or the ignoble men we are,
The worlds we live in and the very fates,
Our bright or muddy star. —*Aldous Huxley*⁶

“Never to have seen the truth is better than to have seen it and not to have acted upon it”.⁷
—*Anonymous*

The Mass and Purgatory

The **Mass** (Eucharist) was the centerpiece around which all the complex devotional life of the Church revolved...The Eucharist became a drama linking Christ to his followers, pulling them back to his mysterious union with the physical world and his conquest of the decay and dissolution of the physical in death. It was such a sacred and powerful thing that by the twelfth century in the Western Church, the laity dared approach the Lord’s table only very infrequently, perhaps once a year at Easter, otherwise leaving their priest to take the bread and wine while they watched in reverence...this most powerful form of public liturgical prayer may be concentrated and directed to steer individuals through the perils of death to God’s blessing in the afterlife...

The development of a more sophisticated geography of the afterlife was presented (going beyond their biblical foundations of a stark choice: heaven or hell). Humanities general experience is that such finality ill-matches the grimy mixture of good and bad which makes up most of human life. It was natural therefore for creative Christian thinkers to speculate about some middle state, in which those whom God loved would have a chance to perfect the hard slog towards holiness that they had begun so imperfectly in their brief earthly life...This place of purging in wise fire, with its promise of an eventual entrance to heaven, was by the twelfth century given a name—Purgatory. [...]

If the prayer of the Mass was able to prompt the mercy of God, might not the degree of that mercy be calibrated in precise numbers of years deducting from Purgatory pain. And could this be linked to numbers of Masses performed? [...]

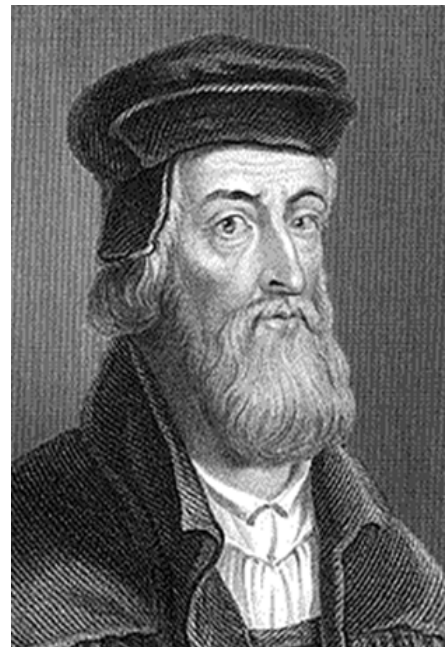
But while the Mass was at the center of this burgeoning industry of intercession, plenty of other commodities could be traded for years in Purgatory—literally traded in the case of indulgence grants. [...] The Church told them that there was a great deal of merit available, if only it was drawn on with reverence and using the means provided by the Church. Human beings could construct their own humble imitations of the mercy of God in good works. [...] Works such as these could then form part of a spiritual trade within the community of the living for another form of good works—prayer. [...] Every soul-prayer could bear on one’s time in Purgatory.⁸

Listen: Renaissance Melodies/music and images: <https://goo.gl/KM5nfX>

⁶ Phillips, (Dorothy Berkley, Elizabeth Howes and Lucille Nixon), *The Choice is Always Ours*, Theosophical Publishing House, 4th Republishing, 1975, p. 18.

⁷ Phillips, p 31.

⁸ Diarmaid MacCulloch, *The Reformation: A History*, Penguin Books, 2004, pp. 12-13.

**Pope Pius II****Jan Hus****John Wyclif**

Peter Bruegel (1525–1569) of Flanders is the great genre painter of his time, who worked for both Catholic and Protestant patrons. In most of his paintings, even when depicting religious scenes, most space is given to landscape or peasant life in 16th century Flanders. Bruegel's *Wedding Feast*, portrays a Flemish-peasant wedding dinner in a barn, which makes no reference to any religious, historical or classical events, and merely gives insight into the everyday life of the Flemish peasant. (Wikipedia)

	Page
1. Setting the Stage	16
2. Entering the Story	17
3. Exploring the Story	17
4. Between the Lines	19
5. Exploring Further	20

Jesus had said *Enter through the **narrow gate**; for the **gate** is wide and the road is easy that leads to destruction, and there are many who take it. For the **gate** is **narrow** and the road is hard that leads to life, and there are few who find it.* (Matthew 7:13-14)

Martin Luther: *The Ninety-Five Theses*, (Excerpts) October 31, 1517

1. When our Lord and Master Jesus Christ said, “Repent” (Matt 4.17), he willed the entire life of believers to be one of repentance.
2. This word cannot be understood as to the sacraments of penance, that is, confession and satisfaction as administered by the clergy.
5. The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.
6. The pope cannot remit any guilt, except by declaring and showing that it has been remitted by God; or, to be sure, by remitting guilt reserved to his judgment...
13. The dying are freed from all penalties, are already dead as far as the canon laws are concerned, and have a right to be released from them.
20. Therefore the pope, when he uses the words “plenary remission of all penalties,” does not actually mean “all penalties,” but only those imposed by himself.
22. Thus those indulgence preachers are in error who say that a man is absolved from very penalty and saved by papal indulgences.
37. Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.
43. Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.
52. It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.
95. And thus be confident of entering into heaven through many tribulations rather than through the false security of peace.¹

¹ Carter Lindberg, editor, *The European Reformation Sourcebook*, Blackwell Publishing, p. 32.

ENTERING THE STORY

In the Middle Ages and at the dawn of this new era, the ordinary person lived in the same village as his or her parents and grandparents had, on back for untold generations. However, in the larger world political upheavals kept the boundaries of kingdoms ever-changing. The rivalry of the election of two popes (1378-1414), and the Great Plague (1346-1353) threw the world into chaos. In Germany alone there were dozens of small principalities, sometimes as small as a hundred acres that were in constant conflict with each other.

The Renaissance began in the late 14th Century in Italy. At the heart of its intellectual creativity was the Humanists' movement ushered in by the rediscovery of classical Greek and Roman philosophy and literature. The Humanist motto "back to the sources" referred to both pagan and Christian literature, which were at this time increasingly available through the recovery and improvement of scholarship in languages and historical studies. The desire of the Humanists for a "rebirth" of classical culture was not antiquarian but a search for sources for the renewal of their contemporary cultural and religious life.

Martin Luther was an inheritor of the Renaissance and Humanist movement. He recollected later in life that he became a monk to save his soul. However, he remained uncertain about salvation for years. In response to this anxiety, his prior (the official head of the monastery), sent him to Wittenberg to study and teach. In the course of lecturing on the Bible, Luther had a "conversion" experience and began to develop the characteristic themes of his theology as well as critique scholastic theology that had been laid down by St. Thomas Aquinas (1225-1274).

Luther's conversion moved his struggle of salvation from a trust in outer structures and sacraments to the inner world of his soul. By 1517, he had reached a tipping point. Throughout Europe there was a general feeling that reform was needed. The catalyst was the immense industry of selling papal indulgences which guaranteed the salvation of a person's soul for eternity. At the heart of this industry was Johann Tetzel, a Dominican friar appointed by the pope who used the funds from sale of indulgences to build St. Peter's Basilica. At this point Luther had gone back to the source in Scripture and his soul. On October 31, 1517, on the door of All Saints Church, Wittenberg, he nailed a list of ninety-five academic propositions or disputations outlining the abusive practices he saw by preachers selling indulgences. This date is considered the most pivotal moment in the European Reformation. With the invention of the printing press by Guttenberg (1440's) every sermon and address of Luther's was immediately printed and distributed to the masses (much like the use of Twitter today).

EXPLORING THE STORY

1. *When our Lord and Master Jesus Christ said, "Repent" (Matt 4.17), he willed the entire life of believers to be one of repentance.*

Imagine what the people at this time were being willed to repent. What might Luther have meant by *"the entire life of believers to be one of repentance"*? Why might that have been important?

How might Luther's theses contrast with the common understanding of repentance at that time? Who was in charge of defining sin and of structuring repentance? What was entailed in "doing repentance?"

This word cannot be understood as to the sacraments of penance, that is, confession and satisfaction as administered by the clergy.

When does repentance become a sacrament (Penance) and not a way of life? What might have been so radical about Luther's redefining *repentance*? How did he develop such a concept?

Why were Luther's ideas so radical? What world view were they undermining?

Imagine reading and hearing propositions. How might this have been a way of defining the "reformation" that was going on?

Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.

What does it mean to *participate in all the blessings of Christ and the church*? What might have been the reaction of the laity and the clergy to this statement?

And thus be confident of entering into heaven through many tribulations rather than through the false security of peace.

What was this *false security of peace*?

Jesus had said *Enter through the **narrow gate**; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it.* (Matthew 7:13-14)

What may have been the broad way in Germany of 1517? The narrow way? What are the two outcomes? How might repentance, as Luther had restored the concept, help people find the narrow way that leads to life?

What was the *nature of the gate that was narrow and the hard way* for Luther and his followers and what did it cost them? (See Thesis #95)

What implications might such preaching have on the institution of the Church? What were the promises for Luther and his followers?

What are the conditions on *the road that is hard*? Where, according to Jesus is the outcome? Why is it that *few be they that find it*?"

2. Where in the world today do we hear the cry that is similar to "repent?" What are the conditions that need turning away from? What might a person or people turn towards?

Who is redefining "repentance" today? What are the implications for institutions and for individuals? What is the resistance?

Where do we find the "broad way" in today's society? What is the outcome that is being revealed?

Where do we see people leaving the broad way and trying to pass through the *gate that is narrow*? Why is it hard to find? What price do we pay to search and pass through the gate? When does the narrow gate become the broad way?

3. What do you hear Luther saying to you: *the entire life of believers (is) to be one of repentance*? What do you know about the process of repentance in your own life? How does our consciousness about where we have missed the mark help us as individuals to see the moment to turn in a new direction?

What do you know about living in the broad way and how have you maintained your existence there? Where do you leave the “broad way and what does this “turning” mean to you?

What is the journey of going through the narrow gate and the cost of taking that way? What is the reward of being in “life?”

BETWEEN THE LINES

“I was made a monk by my own power against the will of my father and mother, of God and the devil, for in my monastic life I honored the pope with such reverence that I would defy all papists who have lived or still live (to outdo me). I took the vow not for the sake of my belly but for the sake of my salvation, and I observed all the statutes very strictly.” —*Martin Luther*

“For thou hast created us for Thyself, and our heart cannot be quieted till it may find repose in Thee.”¹
—*St. Augustine, 354-430*

“Faith has to do with things that are not seen and hope with things that are not at hand. Three things are necessary for the salvation of man: to know what he ought to believe; to know what he ought to desire; and to know what he ought to do.”² —*St. Thomas Aquinas, 1225-1274*

“The Robbing of Tetzel”

In 1517 there lived an impoverished and indebted knight, Christoph Haake von Stülpe, whose estate was completely rundown. Negotiations in nearby Jüterborg with his principal creditor, the Cistercian cloister, did not provide a solution. However, while he was in the city he witnessed all the fuss over Tetzel’s selling of indulgences. The sight of so much money flowing into Tetzel’s oaken indulgence chest gave him an inspiration.

When Tetzel finally left Jüterborg and traveled toward the cloister of Zinna, he was overtaken and robbed in a swampy area by the knight and his men. Tetzel, enraged, shouted to the robbers: “You

¹ Wikipedia, “Quotes of St. Augustine”

² Wikipedia, “Quotes of St. Thomas Aquinas”

shall be cursed and damned for eternity!" The knight raised his visor, and Tetzel saw the laughing face of Haake whom Tetzel had sold an indulgence for fifty gulden that remitted the future sin of robbery.³

Tetzel: A Sample Sermon

Behold, you are on the raging sea of this world in storm and danger, not knowing if you will safely reach the harbor of salvation...You should know that all who confess and in penance put alms into the coffer according to the counsel of the confessor, will obtain complete remission of all their sins... Why are you then standing there? Run for the salvation of your soul!⁴

EXPLORING FURTHER

Martin Luther, *On the Priesthood of All Believers*

1 Peter 2:9 "*You are a royal priesthood and a priestly realm*"

Rev. 5:9-10 "*Thou has made us to be priests and kings by thy blood*"

As far as that goes, we are all consecrated priests through baptism. So what differentiates Christians is simply the work that God has given them to do: There is no true, basic difference between laymen and priests, princes and bishops, between religious and secular, except for the sake of office and work, but not for the sake of status. They are all of the spiritual estate. [...] But they do not all have the same work to do.⁵

Martin Luther, *The Freedom of a Christian*, November 1520

To make the way smoother for the unlearned—for only them do I serve—I shall set down the following two propositions concerning the freedom and bondage of the spirit:

A Christian is a perfectly free lord of all; subject to none.

A Christian is a perfectly dutiful servant of all, subject to all.

These two theses seem to contradict each other. If, however, they should be found to fit together they would serve our purpose beautifully...First of all, remember what has been said, namely, that faith alone, without works, justifies, frees and saves...here we must point out that the entire Scripture of God is divided into two parts: commandments and promises. The commandments show us what we ought to do but do not give us the power to do it. They are intended to teach man to know himself, that through them he may recognize his inability to do good and may despair of his own ability.

Then, being truly humbled and reduced to nothing in his own eyes, he finds in himself nothing whereby he may be justified and saved. Here the second part of Scripture comes to our aid, namely, the promises of God...Thus, the promises of God give what the commandments of God demand and fulfill what the law prescribes. [...]

It is clear, then, that a Christian has all that he needs in faith and needs no works to justify him; and if he has no need of works, he has no need of the law; and if he has no need of the law, surely he

³ Lindberg, p. 32.

⁴ Lindberg, p. 31.

⁵ Lindberg, p. 38.

is free from the law...Faith redeems, corrects, and preserves our consciences so that we know that righteousness does not consist in works, although works neither can nor ought to be wanting...⁶

Luther and the Fanatics

The systematizers who followed in his (Luther's) wake picked up two key principles in his thought: *sola fida* and *sola scriptura*, "faith alone" and "Scripture alone." But this risks missing the point. Luther's theology was not a doctrine; it was a love affair...This talk of grace and free forgiveness was dangerous. If grace is free and all we need do is believe, surely that would lead to moral anarchy? The fact that free forgiveness can look like a license to sin has plagued Protestantism for centuries. But for Luther, even to ask this question was blockheaded. What kind of lover needs rules about how to love? What kind of lover has to be bribed or threatened into loving? God loves us unreservedly. If we recognize that love, we will love him unreservedly in return.⁷

Origin of the Term "Protestant" Applied to the Reformation

In 1526, a meeting of the Reichstag, in practice a form of German imperial parliament, issued the Recess of 27 August stating that each individual government within the empire could decide which religion they wished to follow. It would have been a triumph of religious freedom, had it lasted. However, a new Reichstag which met in 1529 was not so amenable to the Lutherans and the Emperor cancelled the Recess. In response, the followers of the new church issued the 'Protest', which protested against the cancellation on April 19th. Despite differences in their theology, Southern German cities, aligned with Swiss reformer Zwingli, joined other German powers following Luther to sign on to the 'Protest' as one.⁸

Scholasticism is a method of critical thought which dominated teachings by the academics ("scholastics," or "schoolmen") of medieval universities in Europe from about 1100 to 1700, and a program of employing that method in articulating and defending dogma in an increasingly pluralistic context. It reached its highest level in the works of the 13th Century Dominican genius, Thomas Aquinas. He was determined to show that human reason was a gift of God designed to give human beings as much understanding of divine mysteries as they needed. He formalized and systematized earlier discussion of the miracle of the Mass, and adopted a term which had become increasingly popular in explanation of what happened in this miracle: transubstantiation.⁹

The Music of Luther and the Reformation:

"Come, Christian One and All, Rejoice": <https://goo.gl/HpdR6f>

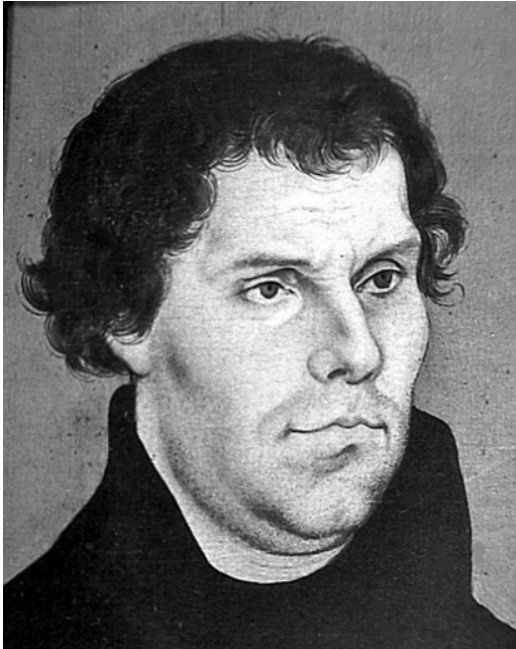
"Lord Keep Us Steadfast in Your Word": <https://goo.gl/9QjMWF>

⁶ Lindberg,, pp. 39-40

⁷ Alex Ryrie, *Protestants: The Faith That Made The Modern World*, Viking, 2017, pp. 20-21.

⁸ Diarmaid MacCulloch, *The Reformation: A History*, Penguin Books, 2004, p. 174.

⁹ MacCulloch, p. 25.



Video Resource: *Luther*, Parts 1&2: In the 16th century, Martin Luther (Joseph Fiennes) becomes a monk and later challenges the practices of the Roman Catholic Church. Screenplay: Camille Thomasson, Bart Gavigan, 2003.

Video Resource: *Luther*: <https://www.ricksteves.com/watch-read-listen/video/tv-show/tv-specials/luther> in this one-hour special—filmed on location in Europe—Rick Steves tells the story of a humble monk who lived a dramatic life. He visits key sites relating to the Reformation (including Erfurt, Wittenberg, and Rome) and explores the complicated political world of 16th-century Europe.

Martin Luther



Luther at the Diet of Worms, by Anton von Werner, 1877 (Wikipedia)

The Diet of Worms (1521) was an imperial diet (assembly) of the Holy Roman Empire held at the Heylshof Garden in Worms, then an Imperial Free City of the Empire. This one is most memorable for the Edict of Worms (Wormser Edikt), which addressed Martin Luther and the effects of the Protestant Reformation.

	Page
1. Setting the Stage	24
2. Entering the Story	25
3. Exploring the Story	25
4. Between the Lines	28
5. Exploring Further	29

**Concerning Choice and Liberty Respecting Food
Concerning Offense and Vexation
Whether Anyone Has Power to Forbid Foods at Certain Times
Opinion of Huldrych Zwingli (April 16, 1522)**

First, Christ says, Matthew 15:17, *"What goes in the mouth defiles not the man..."* [...] These words of Christ, Mark speaks still more clearly, 7:15, *"There is nothing outside a man, which by going into him can defile him, but the things which come out of a man are what defile him."* So the meaning of Christ is, all foods are alike as far as defilement goes: they cannot defile at all...

(Excerpts)

1. The general gathering of Christians may accept for themselves fasts and abstinence from foods, but not set these up as a common and everlasting law.
11. If he is to be cursed who preaches beyond what Paul preaches, and if Paul nowhere preaches the choice of a food, then he who dares command this must be worthy of a curse.
12. If we are not bound by any law but the law of love, and if freedom as to food injures not the love of one's neighbor, in case this freedom is rightly taught and understood, then we are not subject to this commandment or law.
13. If Paul commands us to remain in the liberty of Christ, why do you command me to depart from it? Indeed, you would force me from it.
16. Finally, God spake to Peter, Acts 10:15: "What God has cleansed, you must not call common." And the Sabbath is subject to us, not we to the Sabbath,...

These points have forced me to think that the church officers have not only no power to command such things, but if they command them, they sin greatly...¹

¹ Carter Lindberg, *The European Reformation Sourcebook*, Blackwell Publishing, pp. 106-107.

ENTERING THE STORY

Huldrych (or Ulrich) Zwingli (1484-1531) was born at a time of emerging Swiss patriotism and increasing criticism of the Swiss mercenary system. He attended the University of Vienna and the University of Basel, a scholarly center for Renaissance humanism, or “the New Learning.” He was influenced by the writings of Erasmus. Unlike, Luther and other reformers he never was a monk, but always a parish priest. In 1519, Zwingli became the people’s pastor of the Grossmünster (cathedral) in Zurich where he began preaching ideas on reform in the Church. In his first public controversy in 1522, he attacked the custom of fasting during Lent. Led by Zwingli’s preaching and backed by the town council, Zurich began emancipating itself from the power of its bishop. At that point some citizens had broken the Fast on Ash Wednesday and had to appear before the town council. Zwingli supported the Fast-breakers and a portion of his sermon is the text of this session.¹

Huldrych Zwingli was utterly unlike Luther in temperament, training and environment. He had never gone through the terrible spiritual conflicts which had marked Luther for life, and had made him the man that he was. No deep sense of personal sin had ever haunted him, to make his early manhood a burden to him. Long after he had become known as a Reformer, he was able to combine a strong sense of more responsibility with some laxity in private life. Unlike both Luther and Calvin, he was not the type of man to be a leader in a deeply spiritual revival.

He had been subjected to the influences of Humanism from his childhood. His young intellect was fed by Homer and Pindar and Cicero; and all his life he esteemed the great pagans of antiquity as highly as he did any Christian saint. If it can be said that he bent before the dominating influence of any one man, it was Erasmus and not Luther, who compelled him to admiration. He never was drawn to Scholastic Theology, and knew nothing of the spell it cast over men who had been trained in it. Of all the Reformers, Luther was the least removed from the mediaeval way of looking at religion, and Zwingli has wandered farthest from it.²

EXPLORING THE STORY

1. *There is nothing outside a man, which by going into him can defile him, but the things which come out of a man are what defile him.* (Matthew 15: 17)

Imagine we are sitting in the cathedral (the Grossmunster) of Zurich and listening to this first sermon of our “people’s priest.” What text and religious custom has Zwingli chosen to focus on? What reformation themes is he emphasizing?

How might the congregation react?

In the Middle Ages who had the authority to determine what was right or wrong? What might have been the ways people were taught the difference?

Who held power and authority over you as a Swiss citizen?

Read the parallel texts of Matthew and Mark below:

¹ Lindberg, p. 102.

² Thomas Lindsey, *A History of the Reformation, Vol. 1*. Titus Books, 2013, pp. 346-347.

Matthew 15:1-20

15 Then Pharisees and scribes came to Jesus from Jerusalem and said, ² “Why do your disciples break the tradition of the elders? For they do not wash their hands before they eat.” ³ He answered them, “And why do you break the commandment of God for the sake of your tradition? ⁴ For God said, ^[a] ‘Honor your father and your mother,’ and, ‘Whoever speaks evil of father or mother must surely die.’ ⁵ But you say that whoever tells father or mother, ‘Whatever support you might have had from me is given to God,’ ^[b] then that person need not honor the father. ^[c] ⁶ So, for the sake of your tradition, you make void the word ^[d] of God. ⁷ You hypocrites! Isaiah prophesied rightly about you when he said: ⁸ ‘This people honors me with their lips, but their hearts are far from me; ⁹ in vain do they worship me, teaching human precepts as doctrines.’” ¹⁰ Then he called the crowd to him and said to them, “Listen and understand: ¹¹ it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” ¹² Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” ¹³ He answered, “Every plant that my heavenly Father has not planted will be uprooted. ¹⁴ Let them alone; they are blind guides of the blind. ^[e] And if one blind person guides another, both will fall into a pit.” ¹⁵ But Peter said to him, “Explain this parable to us.” ¹⁶ Then he said, “Are you also still without understanding? ¹⁷ Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? ¹⁸ But what comes out of the mouth proceeds from the heart, and this is what defiles. ¹⁹ For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. ²⁰ These are what defile a person, but to eat with unwashed hands does not defile.”

Mark 7:1-15

7 Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, ² they noticed that some of his disciples were eating with defiled hands, that is, without washing them. ³ (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, ^[a] thus observing the tradition of the elders; ⁴ and they do not eat anything from the market unless they wash it; ^[b] and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles. ^[c] ⁵ So the Pharisees and the scribes asked him, “Why do your disciples not live ^[d] according to the tradition of the elders, but eat with defiled hands?” ⁶ He said to them, “Isaiah prophesied rightly about you hypocrites, as it is written, ‘This people honors me with their lips, but their hearts are far from me; ⁷ in vain do they worship me, teaching human precepts as doctrines.’” ⁸ You abandon the commandment of God and hold to human tradition.” ⁹ Then he said to them, “You have a fine way of rejecting the commandment of God in order to keep your tradition! ¹⁰ For Moses said, ‘Honor your father and your mother’; and, ‘Whoever speaks evil of father or mother must surely die.’ ¹¹ But you say that if anyone tells father or mother, ‘Whatever support you might have had from me is Corban’ (that is, an offering to God ^[e])— ¹² then you no longer permit doing anything for a father or mother, ¹³ thus making void the word of God through your tradition that you have handed on. And you do many things like this.” ¹⁴ Then he called the crowd again and said to them, “Listen to me, all of you, and understand: ¹⁵ there is nothing outside a person that by going in can defile, but the things that come out are what defile.” ^[f]

When you look at the parallel passages of Matthew 15:1-20 and Mark 7:1-15 where do you sense Jesus is pointing to the source of authority in his “new teaching” or “new learning?” Why might the rediscovery of the religious way that Jesus taught have been so radical and fueled the fire for the reforming movements starting in the 15th Century?

What happened when the Bible started to be translated into the vernacular, the common language of the people? Where did the “new teaching/learning” first transcend what “the church believed?”

The Swiss Connection: Zwingli & the Reformation in Zurich

What is Jesus saying about the source of the religious authority in our lives? Where does it reside? Where is the center of discernment of what is right or wrong?

How radical for a 1st Century Jew and a 16th Century Genevan was the notion that no food is profane and why is that so?

So the meaning of Christ is, all foods are alike as far as defilement goes: they cannot defile at all...

What are the issues of authority in this debate? What is Zwingli now proclaiming? Why might food become the tipping point for reformation in Zurich? Is this just about food or is it more?

Where does defilement come from? Whose responsibility is it?

How is this contrasted with the Medieval concept of what defiles a person?

What is to be gained in following his teachings? What price might be paid?

Before anyone in this area had even heard of Luther, I began to preach the gospel of Christ in 1516...

Why does Zwingli bristle when accused of being a follower of Luther? Where does his anger reflect what he is saying in this sermon about the source of authority, both his and his followers?

How might it be possible that two or more teachers isolated from each other in distant locals and environments come up with the same ideas?

2. In some of the teachings of Jesus he begins with, *"You have heard it said..."* and then concludes, *"...but I say to you."*

Where today do we hear voices "You have heard it said...but I say to you..."? Where do we see people deferring to outer authority? What might it cost people to claim their own authority? What would they gain?

Where today do people question someone's authority for speaking a truth that they feel could not come from the speaker?

How are people defiling or contaminating themselves or their community?

Where is appearance more important than substance, conformity more important than independent thinking?

Where do these external standards come from? How did they become "tradition?"

Who is challenging these external standards and stereotypes?

What is the reaction in the community?

3. What do you know about being bound by “tradition,” by living life with an inner or outer imposed culture of conformity? When do you identify as a “traditionalist”? What do you gain by being in that position? What is lost?

What are the parts of you that you try to hide or repress because you know that if they come out others may see what they would call “a defilement within?”

Where have you challenged your inherited sense of what was right and wrong and the restraints that you had lived under?

Who were you listening to outwardly that opened your eyes to see that something was wrong?

How do they provide protection from dealing with the inner “defilement” or from allowing the defilement to come out? What happens if we don’t deal with this inner darkness?

When has something lifted up within you to challenge this inner “traditional self” or criticized the overly liberal or progressive self? Did they come in a dream? What disturbance did it make to your ego-attitude?

What did you do with this awareness; what was gained? What was the cost to you?

BETWEEN THE LINES

In Codex Bazaie to Luke 6:4

On the same day, seeing someone working on the Sabbath, he said to him, Man, if indeed you know what you are doing, you are blessed; but if you do not know, you are cursed a transgressor of the law.

Zwingli’s View of Luther

Before anyone in this area had even heard of Luther, I began to preach the gospel of Christ in 1516... I started preaching the gospel before I had ever heard Luther’s name... However, Luther, whose name I did not know for a least another two years, had definitely not instructed me. I followed holy scripture alone...¹

Zwingli: Of the Clarity and Certainty of the Word of God (September 6, 1522)

The word of God is the equivalent of good news or things which God gives to men in matters of which they are either ignorant or doubtful... Those who defend the doctrines of men (i.e., the papists) say, “we understand the Gospel in a different way. And if there is a conflict between your understanding and ours, someone will have to decide between us and have authority to silence the one who is in

¹ Lindberg, p 112

The Swiss Connection: Zwingli & the Reformation in Zurich

error. And this they say in order to subject the interpretation of God's Word to men, thus making it possible to rebuke and suppress the *evangelical* preachers.²

EXPLORING FURTHER

The New Learning – Humanism

In the history of ideas the **New Learning** in Europe is a term for Renaissance humanism, developed in the later fifteenth century. Newly retrieved classical texts sparked philosophical study of a refined and classical Latin style in prose and poetry. The term came to refer to other trends, one being the new formulation of the relationship between the Church and the individual arising from the Protestant Revolution. Contemporaries noticed this: Thomas Howard, 3rd Duke of Norfolk lamented "It was merry in England afore the new learning came up", in relation to reading the Bible. An earlier 'new learning' had a similar cause, two centuries earlier. In that case it was new texts of Aristotle that were discovered, with a major impact on scholasticism. A later phase of the New Learning of the Renaissance concerned the beginnings of modern scientific thought. Here, Francis Bacon is pointed to as an important reference point and catalyst.³

From *The Swerve: How the World Became Modern* by Stephen Greenblatt

Nearly six hundred years ago, a short, genial, cannily alert man in his late thirties took a very old manuscript off a library shelf, saw with excitement what he had discovered, and ordered that it be copied. That book was the last surviving manuscript of an ancient Roman philosophical epic, *On the Nature of Things*, by Lucretius—a beautiful poem of the most dangerous ideas: that the universe functioned without the aid of gods, that religious fear was damaging to human life, and that matter was made up of very small particles in eternal motion, colliding and swerving in new directions.

"The greatest obstacle to pleasure is not pain; it is delusion."

"The exercise of reason is not available only to specialists; it is accessible to everyone."

"The quintessential emblem of religion and the clearest manifestation of the perversity that lies at its core is the sacrifice of a child by a parent. Almost all religious faiths incorporate the myth of such a sacrifice, and some have actually made it real. Lucretius had in mind the sacrifice of Iphigenia by her father Agamemnon, but he may also have been aware of the Jewish story of Abraham and Isaac and other comparable Near Eastern stories for which the Romans of his times had a growing taste. Writing around 50 BCE he (Lucretius) could not, of course, have anticipated the great sacrifice myth that would come to dominate the Western world, but he would not have been surprised by it or by the endlessly reiterated, prominently displayed images of the bloody, murdered son."⁴

The Music of Zwingli and the Swiss Connection: "Lord, Thee I Love With All My Heart":

<https://goo.gl/L1f4Tu>

² Lindberg, p. 112. *Evangelical* – originally referring to those who preach directly from the text of the Gospels (the Greek word εὐαγγέλιον, *euangelion*).

³ Wikipedia, "Humanism."

⁴ Stephen Greenblatt, *The Swerve: How the World Became Modern*. John Hopkins University Press, 1997, Introduction.



Huldrych Zwingli



**Religionsgespräch zu Marburg/ detail Luther and Zwingli by August Noack, 1529
(Wikimedia Commons)**

	Page
1. Setting the Stage	32
2. Entering the Story	33
3. Exploring the Story	33
4. Between the Lines	34
5. Exploring Further	35

Calvin: *Institutes of the Christian Religion* (1536)

Christian freedom, in my opinion, consists of three parts. The first: that the consciences of believers, in seeking assurance of their justification before God, should rise above and advance beyond the law, forgetting all law righteousness.

The second part, dependent upon the first, is that consciences observe the law, not as if constrained by the necessity of the law, but that freed from the yok [yoke] they willingly obey God's will...

The third part of Christian freedom lies in this: regarding outward things that are of themselves "indifferent" (*adiaphora*), we are not bound by God by any religious obligation preventing us from sometimes using them and other times not using them, indifferently. (*34, 836, 836)

No one who wishes to be thoroughly religious dares simply deny predestination, by which God adopts some to hope of life, and sentences others to eternal death...We call predestination God's eternal decree, by which he determined with himself what he willed to become of each man (sic). For all are not created in equal condition: rather eternal life is fore-ordained for some, eternal damnation for others. (926)¹

Ordinances Concerning Church Polity in Geneva (December 17, 1546)

1. All members of each household shall attend church on Sundays, unless it is necessary to leave someone behind to look after children or livestock, under penalty of 3 sous
2. If on a weekday there is a service ordered by good authority, those who are able to attend and have no legitimate excuse are to attend; at least one member of each household shall be present, under penalty as above...
3. During the sermon everyone shall listen attentively and there shall be no unseemly or scandalous behavior.
4. No one shall leave the church until the prayer has been offered at the end of the sermon, under penalty as above, unless there is a legitimate excuse.

Superstitions

1. Those who are found in possession of paternosters or images for the purpose of worshipping them shall be sent before the Consistory...
2. Those who have been on pilgrimages or similar journeys...
3. Those who observe the Romish festivals or fasts shall only be reprimanded, unless they remain obstinately rebellious.
4. Those who have attended the mass shall, besides being reprimanded, be summoned before the Messieurs (elders=presbyters)
5. For this offence Messieurs shall decide whether to punish them by imprisonment or by special fines, according to their discretion...²

¹ Lindberg, Carter, *The European Reformation Sourcebook*. Blackwell Publishing, Malden, MA: p. 173

² Lindberg, p. 176.

ENTERING THE STORY

John Calvin (1509-1564) was originally trained as a humanist lawyer. Never ordained, he none the less was drawn to the study of Scripture and theology as he joined French reformation leaders. He broke from the Roman Catholic Church around 1530. After religious tensions erupted in widespread deadly violence against Protestant Christians in France, Calvin fled to Basel, Switzerland, where in 1536 he published the first edition of the *Institutes*. In that same year, Calvin was recruited by Frenchman William Farel to help reform the church in Geneva, where he regularly preached sermons throughout the week, but the governing council of the city resisted the implementation of Calvin's and Farel's ideas, and both men were expelled. At the invitation of Martin Bucer, Calvin proceeded to Strasbourg, where he became the minister of a church of French refugees. He continued to support the reform movement in Geneva, and in 1541 he was invited back to lead the church of the city.

Following his return, Calvin introduced new forms of church government and liturgy, despite opposition from several powerful families in the city who tried to curb his authority. During this period, Michael Servetus, a Spaniard regarded by both Roman Catholics and Protestants as having a heretical view of the Trinity, arrived in Geneva (1553). He was denounced by Calvin and burned at the stake for heresy by the city council. Following an influx of supportive refugees and new elections to the city council, Calvin's opponents were forced out. Calvin spent his final years promoting the Reformation both in Geneva and throughout Europe.

EXPLORING THE STORY

1. Re-read the text from the *Institutes* and underline the words which Calvin used to describe *Christian freedom*. What stands out for you about the nature of freedom? What for Calvin would have been the opposite of freedom? How were people bound?

Forgetting all law righteousness might mean what?

...freed from the yoke they willingly obey God's will... Whose laws were there in the land which he calls the yoke?

Given the context of his day, why would Calvin refer to *Christian freedom* and not just human freedom? Where might Calvin assume that God's will could be found? Where was it assumed to have been found beforehand? Where does Calvin suggest it is to be found now?

...regarding outward things that are of themselves "indifferent," we are not bound by God by any religious obligation...

To what *outward things* may Calvin have been pointing? What replaced the outward things as obligations?

Who determined what the will of God might be in Geneva in the 1540s?

How do you imagine such teachings stirred the people? What divisions may have appeared?

What "darkness" had they tried to get rid of?

2. Looking at our world today where have we seen reforming efforts with promises of freedom but instead a new captivity has arisen?

What are the initial efforts to reform society, the institution, the community?

Taking the “Protestant principle” of *“not (being) bound by God by any religious obligation”* what institutional problems arise?

Where in your community, the church, or within an organization do you see the problem of championing a “new freedom”? Where have leaders failed to recognize their own darkness?

What is the promise for individuals in a community if they work to make conscious and transform their inner darkness? Where do we see this happening?

What is the price that is paid in doing such work?

3. What do you know of being bound by obligation to an institution? What might have prevented you from paying attention to what this bondage was costing you? What inner darkness of feelings, intentions, hopes, and dreams were you not able to recognize?

When did you struggle for your own freedom? What was lost in rejecting institutional norms or identity?

What vision began to be formed of being in some new place socially, psychologically, and spiritually? What was the effort like to live in that new place? What did it take to get free?

BETWEEN THE LINES

Matthew 15:17-20

(Jesus said) ¹⁷ Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? ¹⁸ But what comes out of the mouth proceeds from the heart, and this is what defiles.

¹⁹ For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander.

²⁰ These are what defile a person, but to eat with unwashed hands does not defile.”

Mark 3:25

And if a house is divided against itself, that house will not be able to stand.

Paul in Romans 7:15

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.

"We are the ones who choose God or that God chooses us (in his foreknowledge) because of something worthy in us...God's grace causes our act of faith." ¹ —*St. Augustine of Hippo (354-430)*

The deep image of God (*imago Dei*) within individuals was being released during these years of the European Reformation. Maria-Louise Von Franz wrote that Carl Jung, the Swiss psychologist, described this core of our souls as being the "Self." She went on to say "...the dark side of the Self is the most dangerous thing of all, precisely because the Self is the greatest power in the psyche. It can cause people to 'spin' megalomaniac or other delusionary fantasies that catch them up", so that the victim "thinks with mounting excitement that he (or she) has grasped the great cosmic riddles; he/she therefore loses all touch with human reality. [...] In everyday life, the inner Self may be projected onto such powerful figures as the state, God, the universe or fate. When such projections are withdrawn, there can be a destructive inflation of the personality—one potential counterbalance to this being however the social or collective aspects of the Self."²

When have you known that you have grasped some great cosmic riddle? What was it like to have the release of the Self, the soul being liberated in that moment? What was the accompanying power that you knew in that moment? Where might you have been caught in a collective—that is a community which projected the "dark side," the unwanted or frightening aspects of the Self onto some individual or group? How does this divide us and make us vulnerable? When have we been able to acknowledge like Paul (see Romans 7:15 above) that the thing we don't want to do, we do and the thing that we want to do, we can't do? – *Jerry Drino (jdrino@educationalcenter.org)*

EXPLORING FURTHER

Conversion of John Calvin (1533)

God by a sudden conversion subdued and brought my mind to a teachable frame, which was more hardened in such matters than might have been expected from one at my early period of life. Having thus received some taste and knowledge of true godliness, I was immediately inflamed with so intense a desire to make progress therein, that although I did not altogether leave off other studies, yet I pursued them with less ardor.

Calvin's inner turmoil and psychological/spiritual process

Being exceedingly alarmed at the misery into which I had fallen, and much more at that which threatened me in view of eternal death, I, duty bound, made it my first business to betake myself to your way, condemning my past life, not without groans and tears. And now, O Lord, what remains to a wretch like me, but instead of defence, earnestly to supplicate you not to judge that fearful abandonment of your Word according to its deserts, from which in your wondrous goodness you have at last delivered me.³

¹ Wikipedia, "Quotes from St. Augustine of Hippo."

² Maria-Louise von Franz, "The Process of Individuation" in Jung, Carl, *Man and His Symbols*, Random House, 1964., pp. 161-162.

³ Bruce Gordon, *Calvin*, New Haven, p. 34.

Miguel Servetus

"The greatest of the apostles were sometimes in error. Even though you see Luther erring egregiously at some points you do not condemn him in the rest...Such is human frailty that we condemn the spirits of others as impostors and impious and except our own, for no one recognizes his own errors...I beg you, for God's sake, spare my name and fame...You say that I want all to be robbers and that I will not suffer any to be punished or killed. I call Almighty God to witness that this is not my opinion and I detest it, but if ever I said anything it is that I consider it a serious matter to kill men because they are in error on some question of scriptural interpretation, when we know that the very elect by be led astray."⁴ —*Miguel Servetus*

Calvin's opposition to Miguel Servetus

Servetus has just sent me a long volume of his ravings. If I consent he will come here, but I will not give my word; for if he comes here, if my authority is worth anything, I will never permit him to depart alive. (*Latin: Si venerit, modo valeat mea autoritas, vivum exire nunquam patiar*)

Carl Jung's Letter to Pastor H. Wegmann, December 6, 1945

Your standpoint, I think, is sufficiently clear. I have nothing against it in principle, since Protestantism stands or fall by it. There must be individual freedom in Biblical exegesis (interpretation)...

Protestantism *per se* strikes me as something dynamic but unbalanced which, lacking a counterweight, plunges ahead and dissolves into countless subjectivism. If I had any say in the matter I would suggest call this manifestation of the individuation process⁵, no emerging more and more clearly, no longer a denomination and not squeezing it into an ostensible Church, since Protestantism is by its very nature anti-ecclesiastical.⁶

From a response to Nicholas Kristof's column "Pastor, Am I a Christian?" in the *New York Times*, January 10, 2017

In trusting his own reading of scripture ahead of what centuries of theological experts have maintained, Kristof makes the quintessential Protestant move.

Martin Luther published the bible in German in part to undermine papal authority. In his view, any believer should be able to interpret scripture, not just the clerical elite. Like many great innovations, Luther's had severe unintended consequences. In their efforts to level the ability to interpret the bible, Protestant groups struggled to maintain doctrinal unity and so splintered again and again in the succeeding centuries.

⁴ Lindberg, p. 180, August 1555.

⁵ Individuation is a process of psychological integration. "In general, it is the process by which individual beings are formed and differentiated [from other human beings]; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology. Jung, *Collective Works Vol 6*, Princeton Legacy Library, NJ, p. 757.

⁶Carl Jung and Gerhard Adler *Selected Letters of C. G. Jung Vol. VI*, Princeton Legacy Library, 1984, pp 395-398.

Without a magisterium⁷ to keep belief within bounds, they often looked to the state to police doctrinal adherence...Luther distrusted expertise.

Now, for those on the American political right, you might call distrust of expertise an article of faith. And President-Elect (sic) Donald Trump has taken this distrust to the furthest extreme, repudiating expertise altogether with his repeat refrain, “Nobody knows what’s going on.”

— Jonathan Malesic



John Calvin and Miguel Servetus (artist unknown)

(source: google image search)

From “The Untouchable Within,” a sermon by Canon Mark Oakley, St Paul’s Cathedral, London, July 12, 2001

Suggestions for dealing with your “Shadow”:

- examine what it is that you envy and dislike in others—and acknowledge it in yourself
- listen to yourself and the criticisms you make about others

⁷ The magisterium of the Catholic Church is the church's authority or office to establish its own authentic teachings. That authority is vested uniquely by the pope and by the bishops, under the premise that they are in communion with the correct and true teachings of the faith. (Wikipedia)

- note what you tend to avoid in conversations with others
- identify what you find most flattering about yourself—and what you have had to suppress to achieve it
- observe in what situations you become defensive, sensitive, and nervous
- become aware of the situations in which you feel embarrassed, panicky, or inferior at the thought of someone seeing weakness in you
- note what compliments you can't take and what criticism irritates you
- identify what values your family most upheld and what they made the culture at home—and then see, what you had to keep hidden during those years
- analyze your dreams
- be attentive to your fantasies and day dreams when bored—another part of you is coming out to play
- be attentive to your humor and your cruelty
- at times of transition, in particular, become aware of what you are suppressing



“The Reformers” (German School of the Early 17th Century). Pictured: Bullinger, Zanchi, John Knox, Zwingli, Bucer, Matthew Parker, William Perkins, Melancthon, Martin Luther, John Calvin, Theodore Beza and John Wyclif.

The Music of John Calvin: “I Greet Thee Who My Sure Redeemer Art”: <https://goo.gl/tYVbCj>



Art in the time of the Reformation: Some subjects were given increased prominence to reflect Counter-Reformation emphases. *The Repentance of Peter*, showing the end of the episode of the Denial of Peter, was not often seen before the Counter-Reformation, when it became popular as an assertion of the sacrament of Confession against Protestant attacks. This followed an influential book by the Jesuit Cardinal Robert Bellarmine (1542–1621).

The image typically shows Peter in tears, as a half-length portrait with no other figures, often with hands clasped as at right. This image was often coupled with a repentant Mary Magdalen.

From “Reformers: The complex world of Lucas Cranach the Elder” at *NewYorker.com*
To read more: <http://www.newyorker.com/magazine/2007/12/17/reformers>

[...] Then along came a certain disaffected Augustinian monk. Cranach was already friends with Luther in 1517, when the Reformer nailed—or perhaps didn’t; the tale is disputed—his Ninety-Five Theses on the door of the Castle Church of Wittenberg, denouncing a public sale of indulgences, by which purchasers could shorten their time in Purgatory, to finance the renovation of St. Peter’s in Rome. Cranach and his workshop were soon issuing a stream of movie-star-charismatic Luther portraits, conveying the subject’s vigor and humor, absent his explosive temper. The painter introduced Luther to the renegade nun Katharina of Bora, whom he married. The men were godfathers of each other’s children. Cranach’s enchanting double portraits of the Luthers countered Catholic characterizations of the match as demonic. As the Reformation blazed through German realms, Cranach stoked it with satirical woodcuts that pictured, for example, the Pope and his cronies spilling from a witch’s womb.



The altarpiece by Cranach the Elder is the focal point of the City Church in Wittenberg.

In the bottom panel, Cranach shows Luther presenting the crucified Christ to a group of followers. This scene is meant to be a metaphor for the Protestant message—that Luther was seen as the teacher and leader of the new church.



Detail of bottom altarpiece (Cranach the Elder 1427-1553)



Beeldenstorm in Dutch, roughly translatable to "statue storm" or *Bildersturm* in German is a term used for outbreaks of destruction of religious images that occurred in Europe in the 16th century.

During these "storms" Catholic art and many forms of church fittings and decoration were destroyed in unofficial or mob actions by Calvinist Protestant crowds as part of the Protestant Reformation. Most of the destruction was of art in churches and public places.

The Altarpiece in St. Martin's Cathedral, Utrecht, (right) was attacked in the Beeldenstorm in 1566.

This retable became visible again after restoration in 1919 removed the false wall placed in front of it.

(Wikipedia)

The Reformation set in motion a rebellion against the authority of the Catholic Church. It brought new types of religious music, including chorales and chorale settings in the Lutheran Church and Psalters in Calvinist churches. The Catholic Church undertook its own internal program of reform, which likewise had important effects on church music.

Chorale: The chorale was a simple, metrical tune with rhyming verses. Many chorales were newly composed, and others were adapted from chant or other existing melodies.

Battle Hymn of the Reformation: "A Mighty Fortress is our God": <https://goo.gl/dNL68p>