

The Empire Strikes Back: Europe after Luther

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Date: 18 March 2018

Preacher: Shelagh Westberg

[0 : 0 0] Well, thank you for coming and welcome. I'm indebted today for, whoops, how did this get so big? To Elizabeth and to my son Eric for the visual part of this program. I should never have been let loose on computers.

They're still a foreign country to me. And in a way, this is going to pick up from the last thing that I did about Luther. And I know that not all of you heard that, but you all know about Luther anyway.

So today we want to look more closely at the fallout from his, like immediate fallout from his teachings and from his writings. And how this affected both European society and the religious and political map of Europe.

But first let's pray. Father God, we give you thanks and praise for these reformers who, with courage and conviction, led us back to a New Testament faith and our roots there.

And may we be worthy of their efforts to be true to the faith of our fathers. In Jesus' name we pray. Amen. You may hear the odd word in here that seems to you as if I've lost the plot.

[1 : 2 5] Not true. I'm just trying to give you a slightly bigger context for these events. And here it starts. In 1520, a devout Catholic called Cortez was busily engaged in conquering one of the great civilizations of the New World while Luther was in the Wartburg.

And he was in hiding, as you know, or imprisoned, whichever way you want to look at it, for his own safety. There's his prison.

Busily writing his New Testament and other writings. But many of his other writings, which were denunciations of Roman Catholic belief and practice, well-formed, half-formed in some cases, were explorations of what the scripture really taught.

And these were forwarded to his friend and colleague in Wittenberg. There were several colleagues that reacted to his writings. But Philip Melancthon, who is on the right there, quite a bit younger than Luther, and also taught, a secular person who taught at Wittenberg University.

And he commented, organized, and really encouraged the development of Luther's writings into the beginning of a coherent theology. Because this didn't happen in an orderly fashion for Luther.

[2 : 4 7] And initially, it didn't happen in an orderly fashion for anybody else. You'll remember that portable presses had been taken to Luther's trial. And many of his ideas were already in circulation before he got out of that castle.

The most dangerous of his teachings to these powers that be were a *solae scriptura*, which meant that only the Bible was to be a guide for belief.

And that had never been true of the Roman Catholic Church, which had an equal value for tradition and papal authority. Also, the principle of the priesthood of all believers.

Now, there's another dangerous bit. A belief that really rests on the guidance of the Holy Spirit in reading and interpreting God's Word. We know this.

We start that way any time in our Bible study groups. If we begin, we ask for that guidance. Unhappily, it seems to be true that the guidance of the Holy Spirit was not always sought, especially by those people intent on developing a following for their own brand of the Christian faith.

[4 : 06] We'll have a look at two examples here, because they were different. And these people were in business before Luther ever went back to Wittenberg. Among these charismatic demigods was an Anabaptist called Thomas Munzer.

There he is, pontificating to a group. And he subscribed to the principle of adult baptism and other Anabaptist beliefs.

We heard a bit about this when Jeanette was speaking to us. Briefly stated, these would include emphasis on the New Testament, the centrality of Jesus, the importance of discipleship, a commitment to peace, which in some cases amounts to pacifism.

But Jeanette did mention to us that not all Anabaptists believe in that. Some of them did serve in World War II and other conflicts that we had. The necessity of a believer church.

Now, this is the thing that most people associate with Anabaptists. You become a member of the church by understanding and being able to articulate your faith and commit yourself to it.

[5 : 17] So, no babies. Right? And the development of a missionary church. We can talk about proselytization later if you like.

But Catholics didn't have to proselytize. They baptized babies as soon as they found out the baby was going to survive. And thereon, if they were not taught the faith, and many were not, they were only taught about sacraments, they really did not understand that.

But now we have a group of people that are going to be proselytizing. And eventually it will not just be Anabaptists. Munzer was gathering a substantial group of followers.

A major attraction of his message was his apocalyptic idea that the peasants, the lowest guys on the totem pole, would lead to social and religious chains that would bring about God's kingdom on earth.

Now, that's a really heady promise, you know. People that have never had any power at all are being told, you guys are going to do it. You know, you're God's special people.

[6 : 26] That had a definite appeal. Yeah. The result, of course, was an explosion of political turmoil throughout Germany because they were rising up and fighting.

And we now call this the Peasants' War. And you can see there that they are not on the winning side. People with reasonable weapons and so on had the advantage.

1524 we're looking at. A tragic debacle which had no chance of success, even though they had very large numbers. Serfs and peasants. Yeah, Germany still had some serfs.

Carryover from the Middle Ages, you know. They joined with disgruntled townsmen to form a force of about 300,000. That is a huge army for this time. But, as I say, disorganized, poorly equipped, and poorly led.

But men with pitchforks, clubs, and other weapons were no match for professional soldiers trained and equipped for battle. So the lords and nobility brought out their troops, and they all had some, to unite and fight these people.

[7 : 39] Munser was eventually tortured and executed, but not before roughly 100,000 peasants had died. I am very distrustful of, you know, how many people died in battle before we had regiments, before we had dog tags.

You know, I want to know who counted the dead, and we don't always have that statistic. But I think, looking at it from a totally different point of view, this was the labor force that produced the food supply.

So they definitely noticed that they had lost that as a major group. Meanwhile, back in Wittenberg, another person, Luther's friend and colleague, Andreas Karlstadt, he was another academic monk, had been assigned to take over preaching duties in the city church.

You remember when Becky did her presentation for us, the triptych, or something behind the altar, had all seven sacraments in the Catholic Church there.

That is Luther's church, and now it's Karlstadt's. He saw this as an opportunity to put his own stamp on reforming a church. He was very supportive of Luther at the beginning.

[8 : 53] But Luther favored an orderly change. Let's not leap into these changes. And some of his ideas were still being sought through. You probably are aware that he changed his ideas about infant baptism, for one thing, although he never took it back to the Roman idea, and the Eucharist.

He changed his ideas about that. That was too slow for Karlstadt. He wanted to speed things up. So he began making changes as soon as he found out what Luther was up to in his writings.

He immediately started holding services in German rather than Latin. He condemned statues, art, and even stained-glass windows, and he changed the liturgy.

The decorations in the church, some of which had been used as a teaching tool. Those of you who have seen stained-glass windows that describe maybe a whole parable or something, in the Middle Ages when literacy was sparse, those were used as a teaching tool.

It didn't matter. Students and others loved the idea that churches could be vandalized in the name of reform, and they went about destructive acts with speed and abandon. Well, this was in Frederick the Wise's part of Germany, a large chunk of Saxony, and he got the troops out and said, I'm not having chaos, and he restored order with those troops.

[10 : 23] But great damage had been done to the progress of Luther's reform, and it's pretty difficult for Luther to manage that from a distance. Several unorganized groups of Anabaptists developed around Europe.

There was a huge cluster of them at Munzer. That isn't like his name, incidentally. It simply means there used to be a monastery there. And with no real movement toward unification, you'll remember that when Jeanette spoke to us about Menno Simons, that he later did bring some organization to one group of Anabaptists, the ones in Holland, East Germany, West Germany.

Yeah, but there were other Anabaptist groups. A great many of them were autonomous, and probably this is still true today. Certainly it's true of Baptist churches, that each one is responsible only to its own deacons.

Menno Simons group adopted his name and became called Venenites, but the ones farther south in Europe did not do that.

As a result of his condemnation of the Peasants' War, Luther gained the support of local and state rulers. Again, they didn't want things that would disrupt the social and political order, particularly in the northern states of Germany.

[11 : 46] We're going backwards. That's Karlstadt.

Let's go back to Karlstadt, who is the one that's a woodcut. Well, we'll keep that up for a while.

The motives of this group of rulers was probably pretty mixed, because they were all part of the Holy Roman Empire and chafing a bit under that.

And the Holy Roman Empire was, you remember, the political arm of the Vatican. So they were like this. Right. A remarkable illustration of this kind of popularity is Gustav Vasa, the king of Sweden, who followed a Catholic king of Sweden.

And about two to three years after his coronation, he adopted Luther's religion. And a few years later, he made it the official religion of Sweden.

[12 : 52] That's pretty speedy, you know. You have to wonder if it was all about faith, don't you? Well, let's turn our attention south to Switzerland, where something different was going on, a unique kind of reformation in a way.

This is Ulrich Zwingli, a contemporary of Luther. Their lives overlap really quite a lot, except that Zwingli did not live as long.

They both studied at university, although Zwingli was a priest, not a monastic professor.

Luther, he wrote, he studied, he translated the Bible into German, but it was not, what do we call it, demotic German. It was not like the language of the people.

It was academic German, which was really less accessible to people who could read, but he used it in his services. And he and Luther agreed pretty well on everything except the Eucharist, and they were in correspondence for most of his life.

[14 : 04] It's difficult to tell who came up with some of those ideas first, but historians would generally use a date of publication when you can't really find out from the source material.

Well, a word about Switzerland in the 1500s, because it was really very special, and I guess we know it's different now, don't we? It became independent of the Holy Roman Empire after having won its independence from Austria.

It had been a part of the Austrian Empire, and the Austrian Empire was absorbed into the Holy Roman Empire when Habsburg, you don't really need to remember this, was elected Holy Roman Emperor.

So he took his whole empire with him. And the Swiss fought some really grim battles there for their independence.

After independence, they coalesced into 13 small cantons. When you have visited, I know most of you have been to Switzerland, and some of them are no bigger than Point Grey, you know?

[15 : 10] They're not necessarily big plots of land, but they had the unique distinction, in a way, of being ruled by local councils and magistrates, and were not answerable ever to nobles and kings, not after leaving the Austrian Empire.

There were some free cities in France and Germany that had similar arrangements, but there was no other state that had this freedom.

They even appointed their own bishops and priests, if they didn't like the one the archbishop assigned to them. Their years of armed conflict with the Swiss had left them with a respected fighting force, and maybe no real need for them to use it after their war with Austria.

And these people were hired out as mercenaries. They were very popular throughout Europe, and they were a major export of Switzerland.

No, not pharmaceuticals, not cuckoo clocks. Soldiers. Yes. And there were states that didn't have an army that they could easily call up.

[16 : 21] Venice being one, they had a super navy, but, you know, the Vatican didn't have an army that was all readily available to them. So these people could hire a whole army. We had mercenary armies, and some of the leaders of those armies became very important people in Europe.

Only Prussia, out of all the states, and Prussia, we've seen on a map, we'll see it again, in the northeast part of Germany, had a standing army.

Very good idea, but, you know, the rest all kind of dispersed the troops when whatever battle was over. Not good. Well, Zwingli gained a reputation for being a riveting preacher, and he taught directly from his German Bible, sometimes going through the entire book of a Bible, one sermon after another.

Well, we know that model, don't we? That's what we do here. His rejection of a celibate clergy, of monastic communities, and absences during Lent gained popular support.

I don't think Anglicans, although they do recognize this penitential period, make a big deal about abstinence. But in the Catholic Church, they had not just meatless Fridays, but meatless Wednesdays as well.

[17 : 41] They had extra services, different prayers, this kind of thing. In other words, and they did not marry people. No sex. Yeah. So therefore, no marriages.

Yeah. And he rejected all of this kind of stuff. Actually, he was a bit naughty about this, because he did actually sort of parade himself down the main street of Zurich, munching on a sausage on a Wednesday.

I mean, that's really in your face, you know. But it was a distinguishing feature of his reformation that he had a strong sense of social responsibility.

Okay. That's fine. Believing that the church and state should be involved in alleviating poverty, even to the point of selling church treasure in order to assist the poor.

Mm-hmm. Yeah. Hard for them to think about giving that up. He had similar ideas about the duty of civic governments, and he encouraged cities to develop hospitals and welfare institutions.

[18 : 49] It may have occurred to you that if you're going to close the monasteries, which is what he wanted, these monasteries and convents did feed the poor, look after the sick and dying, all of those things that we might call social service functions.

And so, if you want to close those, you really do have to think about another way of handling that. And he did. He hoped that the church and state would combine their efforts in this regard.

And his ideas certainly came very close to being a theocracy. Another feature of Zwingli's life was his constant involvement in the political life of his time.

And this commitment brought him into conflict with Swiss, who did not share his ideas. He is known to have persecuted Anabaptists. This was a different group, not related to Menno Simons.

The leader was called Conrad Grable, and he was killed, actually, with the consent of Zwingli. There are Mennonites who trace their background to this man and not to Menno Simons.

[19 : 54] And I think some of the names are distinguished. Are they? They are? Yes. Oh, yes. Swiss and Dutch, yeah, are quite different. Oh, thank you. Okay. Customs, dialect, they'll ask names.

Okay. And only they, in some cases, have old-fashioned lifestyles. Yes. And the Amish. Oh, you mean like the Amish. Okay. Okay. They're split off.

Thank you. The cantons were about equally divided between Zwingli's Protestants and those who remained faithful to the Vatican, and the result led to open warfare. He joined the army when it went to war against a southern neighbor, acting as a chaplain.

He never was a combatant. Such battles may have been the forerunners of larger and sustained religious conflicts in various countries in Europe later on. And this was different from the persecution of, for instance, Anabaptists, because this was Christian against Christian.

And that was an unhappy feature of the Reformation. I mean, it was new enough that you might as well combine your forces, you know.

[21 : 03] Zwingli was killed when he went to war a second time, but he didn't die with a sword in his hand. He was still there ministering to soldiers. Despite his influence on Protestantism in German-speaking part of Switzerland, there are no churches today that trace their ancestry to him.

Isn't that interesting? A man who had such a great influence for such a short period of time. Well, Switzerland, of course, is associated with another reformer, ultimately more famous than Zwingli, because his teachings and writings influenced a large section of the Reformed Protestant community.

John Calvin, there he is, looking wise. I don't know if at the back you can read the writing on the book is a reference to probably his most famous writing, the Institutes.

Yes. Yes. He was considerably younger than the other reformers we've mentioned here. Born in 1509 in northern France.

He studied at Paris University and was deeply influenced by humanism. I think we have to have a talk someday about humanism because a lot of reformers were influenced by it, but did they actually help to make Christians of other humanists?

[22 : 24] You know, I'm not sure about that. He went on to study law at universities at Orléans and Bourges and his studies influenced his view of theology in that I think you could reasonably say that his was a legalistic way of looking at God's word.

He viewed, and I quote here, the scripture was a divine last will and testament notarized by the Holy Spirit and he considered God's law to be a guide for Christian life.

A conversion experience in 1533 led him to become something of a refugee and he left France for Saxony. It was the beginning of many travels which left him periodically on the move for the rest of his life although he spent a great deal of time in Geneva.

In 1534 while Jacques Cartier another Frenchman was provisioning his three boats to sail for North America to claim land for France that would be us Calvin was writing his most important contribution to Christian thinking the Institutes outlining his concern for true doctrine and pure worship.

During a sojourn in Strasbourg he joined forces with an evangelical called Guillaume Farrell and together they traveled to Switzerland where Reformation was still underway.

[23 : 57] Geneva was the major city in the French speaking part of Switzerland. Zurich had been the major city in the German speaking part which is larger. However the speed of changes that they began to bring in there was hard for the council to tolerate and they were asked to leave only to be called back a few years later to complete the work of reforming the city under strict rules regulating worship and behavior.

You probably have noticed that most of the theologians sorry reformers we have talked about now were theologians. they looked at what do people believe not what the church will look like we call this ecclesiology they didn't Luther for instance went on having bishops and parishes and stuff like that and the Calvin was not like that he he usually did not give equal attention to or they the other reformers did not give equal attention to how you will operate this new kind of church particularly with an informed laity which was going to be different and a changed hierarchy and so he set about to design one and he corrected this by designing a church that would operate with different ministries as follows doctors these were theologians were responsible for preaching and instruction pastors would administer the sacraments of baptism and holy communion those were the only two sacraments elders were chosen by city magistrates and would supervise morals and behavior under a new disciplinary institution called the consistory yes and they would decide on suitable punishment as well deacons the lower people on the totem pole were laymen responsible for poor relief and care of refugees and that was

Geneva was awash with refugees at this point in time and so that was certainly a very local and immediate concern this Calvin organized Geneva under this system with the collaboration of the city government this collaboration made Geneva a virtual theocracy in which church and state are fused that absolutely does not work not with Calvin not with Cromwell not with ISIS you know it's just it's a bad combination yeah but Calvin's influence spread far and wide beyond the walls of Geneva the city was organized to promote social and political order or else discipline notwithstanding parts of this model of congregational organization are to be found in many reformed protestant churches now known by different names we'll look at that later on

Geneva did tire of Calvin's leadership and did separate church and civic functions after his death okay here are the places that Calvinism took hold the orange stripy bits can you see those at the back okay you can see that the pattern of expansion is quite different from Luther Luther's brand of the faith took over adjacent territories moving north from German states into Scandinavia if you look at the blue part you can see where they were so Lutheran's all over the blue part mostly but these stripy bits will show you Switzerland is the little round bit the free cities of France were quick to adopt this those would have been middle class townsmen for the most part people with skills and artisans and so on that were not peasants that's for sure and it's in bits and pieces and then can we lower that a bit in England you have them up and down the east coast of England and Scotland is just thoroughly orange there yeah they had in England

Scotland France and Holland they had different names the French group was called Huguenots and they increased rapidly in France Scotland's Calvinists were called Presbyterians the Dutch were known as Christian Reformed and the English were known as Puritans Christians when you see these groups combined with Lutherans and Anabaptists you see a huge problem for the Vatican which couldn't be controlled you know by sending heretics to the fire no way at all too big a number a question might be why did it take them so long to react and retaliate as it were they were losing an identifiable chunk of Christendom all the red bit the purple bit the green bit you know it really was pretty big we have Anglicans there in England we'll talk about them a bit later the council met oh sorry one reason which may have been for the slow reaction is that the Catholic

[29 : 49] Church had something like seven popes in 12 years two of them died in the same year now most of these people did want to change what Leo X had done and his ilk because he wasn't the only one that had gone totally off the rails but in other words they were not able because of this rapid change of leadership to reform their own church in the way that they would have liked however by the 1540s the Vatican called the Council of Trent to develop a strategy for reacting with strength to the Protestant reform movements we often call this the counter reformation but it is perhaps more accurate to call it the Catholic Reformation because it did more than oppose reformers it also answered the desire of Catholic churchmen to reform their own church and I think that has to be acknowledged the churchmen the council met over 18 years it had 40 theologians on the committee and it met 25 times and in general it discarded many of the abuses which had developed and flourished under

Leo the 10th and his ilk the reforms that were discussed there and voted on form the basis of Catholicism as we still know it and some of you I know know this stuff quite well these beliefs are still in operation in the Catholic church I'm going to read they condemned justification by faith they condemned the refuted Lutheran and Calvinist beliefs they restored the Apocrypha to the Bible Luther had taken that out as being interesting but not essential they disallowed sole scriptura no they were not going to give up their traditions reaffirmed purgatory as every sin must be dealt with here or hereafter they have totally missed the boat on that one haven't they they reaffirmed indulgences as they had been before the abuses started happening and they reaffirmed celibacy as being a noble way to serve

God incidentally these beliefs were also reaffirmed by the second Vatican council in the 1960s and some of us will remember that time when some really good things did happen under that pope you know turning the whole of the service into the native language of the people that were listening to it yeah that was a big help it was an ambitious agenda that they had at the council of Trent against significant odds but the Vatican had a secret weapon on which they were to rely heavily the society of Jesus also known as the Jesuits its founder Ignatius Loyola is I think one of the most exciting leaders of this period and the group that he recruited and trained as Jesuits remains as impressive today 500 years later as it did during the reformation period these are unusual gifted people well trained there he is as a soldier because that's the way he started his career he was born to a noble family in the basque part of Spain this is the mountainous area you know and he was a knight and a diplomat and he fought in several wars between the

Spanish states Spain was mostly unified by Ferdinand and Isabella but not all of it and so there were still wars of unification going on in the battle of Pamplona his leg was shattered by a cannonball ending his military career couldn't sit a horse or bite on his feet right during his long recovery about two years I think he had really nothing to entertain himself with except religious books so he read them and he began to spend more time in confession and prayer and when he was able he made a pilgrimage to Montserrat now I'd like to know how he got to the top of that mountain because it's it is pretty high shrouded in clouds when I was there and it's also in the mountains I mean in a group of mountains in that mountaintop shrine he hung up his weapons and began to think about a career serving

God and for the next 12 years talk about a long period of training for himself the next 12 years he prayed studied and read the lives of the saints he had to have his the operation on his leg redone so there was physical recovery as well but among the things that he read he found that a Cistercian monk had referred to the religious life as chivalry in the service of God well here was a word he understood chivalry and so he began to develop the idea that he could become a warrior for God although it was some years before that was really properly formulated and during those years he began to collect a few others who espoused his ideas of study and preparation for serving God not behind monastery walls but out there in the battlefield of life maybe I should mention that he was a contemporary of two famous catholic theologians

[35 : 53] Saint Teresa of Avila a mystic kind of person and Saint John of the Cross Harvey probably knows all about where's Harvey you know all about him don't you Harvey right yeah but these were these were monastic theologians yeah but he wanted to serve in the battlefield of life just as a soldier must exercise and prepare for service so God's soldiers must this was a direction that appealed to him he's really getting his teeth into this now and he began to write his spiritual exercises these have been in use ever since but it takes about four months have I got that right Roger was it four okay to complete them the way they're written and they involve a study that focuses on a feeling your way into what

God was about in a particular act trying to get at the heart of God trying to get at the heart of the person that would be helped by whatever service they might be offering the the program kind of goes from classroom learning which is intense to going out into the community into what might be a very difficult situation working under supervision and then some months of being back in the mother house under a spiritual director integrating the classroom learning and the learning in the field I mean this is an excellent model there is not a teacher I know that would disagree with that so these spiritual exercises have been in use ever since but they are now used in various forms because not everybody can take four months off work to do this kind of thing and I worked in a Catholic hospital for 20 years where sometimes some of the staff

Catholic staff including sisters would go down to a Jesuit foundation somewhere in Portland and they would do a weekend retreat or a one week retreat and so this would be the basis of that kind of learning maybe I could just mention something personal here I participated in a panel a lot of years ago about pastoral care and we kept waiting for one member of the panel and I said to somebody what's the hold up you know doesn't he know what time this thing starts etc and they said we're waiting for Father Brown and he's our token Jesuit and I thought oh if you have a token Jesuit it lends a little cachet to the whole meeting well when he came I could not believe the whole energy level of the building changed he brought with him four young Jesuit priests now they studied studied and became priests and then they study study study to become Jesuits so you're looking at 10 or 12 years of training by the time they are finally admitted to the order and these young men were impressive they they immediately found out the minute they came into this room they were confident they were friendly they were energetic and they had an air of you know we know why we're here and they were engaging with people very readily they were also competitive and I think this is an interesting feature you know

I asked them what are you going to do now that you're going out in the field somewhere and the first one I spoke to said I'm going to Brazil to work in the favelas in Rio and to improve my Portuguese and I said gosh the teams in these favelas included public health nurse social worker priest lawyer they had a conglomeration of people who helped with different problems and I had recently at that time heard a talk about the murder of a social worker on one of these teams and I said to him well I recently heard that a social worker had been murdered and he said yes I heard that too and I'm hoping to improve my Portuguese you know unconcerned totally unconcerned the only other one of the four I spoke to was going to Japan to help found a new church in Japan together with a resident priest who was already there and to learn

Japanese now he was only going for four or five months but I bet you anything he could he had passable Japanese by the time he got back many of them have languages to offer any situation they're in I don't think I've ever met a Jesuit and I've now met several who couldn't speak at least four languages you know and they don't mind adding to those as time goes on well the Jesuits became more formalized when Loyola was ordained as a priest in 1537 and two years later the order was authorized by the Pope and they are directly responsible to the Pope nobody in between they don't have monasteries they don't have mother houses they do have a general and that's about it so 1539 they were formed while Henry VIII was signing the act of supremacy in England making himself head of the

[41 : 47] English church and preventing any doctrinal change at that time and Coverdale was arranging for the printing of his English Bible on the continent because he wasn't allowed to do this in England there's Loyola looking like a saint his saintly look yeah well Jesuits were trained in preaching and teaching they're really good at both those things you will find Jesuits in every you know prestigious university around North America and Europe and they set about reclaiming many of the people who had converted to Protestant reform branches of religion in Europe in other words they're going to reclaim the lambs right you may remember those of you that heard the talk about Luther that teaching and preaching were two areas of

Roman Catholic parish life that were badly handled for many years toward the end of the Middle Ages and beyond partly because you could become a priest without being a monk monks did have theological training in the monasteries but priests didn't they didn't have seminaries anywhere else so what they mostly learned was how to administer the sacraments and really there were lots of Catholics that never understood what the church really was teaching they're putting an end to that these guys so now Catholics are going to be taught their faith as articulated by the Council of Trent this also made it possible for new converts to the Vatican faith to understand what and why they believed and there were well the Franciscans got to North America and South America before the Jesuits did for the most part they came up from all those places that have the names of saints but they traveled on the boat with Cortez you know the sword and the cross traveled together ouch but there and so people who were being converted in those situations were being helped to understand what they had converted to it is significant that this sparked a missionary movement that sent

Jesuit priests not only to rapid developing colonies in the new world but also to places in Asia that isn't a place that was being colonized by Europeans trade yes control of ports and so on yes they wanted that but they were not looking to send people out of Europe into Asia it was already pretty crowded one such person I'll mention because he's famous as an educator the world over it's Francis Xavier who became a saint we have a university we have schools named after him and he really Japan part of China and the east coast of India he traveled to all those places Jesuit missionaries also came to Canada where they were largely responsible for codifying native languages you probably know this that they did not have written languages when the Europeans arrived and so these people were trying to give them that which would open up a new world to them

Jesuits Brayboof and Lallemon worked this way with the Huron nation and were martyred when the Huron were wiped out by the Iroquois the carol we now call the Huron carol was written by one of these priests using a tune from his childhood in Brittany proselytizing Protestants and Catholics now confronted each other across Europe and it was inevitable that open conflict would take place sooner or later I'm only going to mention two major incidents here but there were little skirmishes going on quite a bit of the time but this time of open conflict came in France in 1571 when Shakespeare was starting his studies at Stratford Grammar School and Cervantes was collecting his weapons to fight the Ottoman Turks in the Mediterranean Henry IV of France very popular king who had changed his religion to Catholicism in order to become the king of France and he's famous for having said

Paris is well worth a mass I'll let you know what kind of Huguenot he must have been but he was extremely popular and he was murdered the Catholics blamed the Huguenots for this at the time and faithful Catholics rose up on St.

[46 : 51] Bartholomew's Day and slaughtered Huguenots wherever they found them there was an enormous crowd in Paris at this time people had come from all over for the wedding of the guy that was succeeding Henry IV so it was crowded with all kinds of Frenchmen and yes and they were slaughtered wherever they were found by the Catholic zealots so Huguenots fled to England and Holland as fast as they could but the appeal of armed conflict began to infect both sides of the religious divide before long Philip II of Spain was building ships to transport an army to England to reclaim it for the Vatican faith and they sailed in 1588 he never got to land the army because the weather and the English channel the English navy defeated him at sea in the English channel he had taken a substantial army with him but soldiers are not any good on a ship in battle really just in the way and he never got to land the army in addition the so called

Spanish Netherlands which were ruled by the Habsburgs too was already half half Calvinist and they went to war to achieve independence from Spain and won becoming the first republic in northern Europe well the stage was set for a major showdown and in 1618 war which was to last for 30 years the longest lasting war in European history broke out on the continent it was mainly fought across Germany France Bohemia and the same kind of battles took place again and again nobody got a victory that would stick all kinds of people were in the fight not just trained soldiers it was a mixture of soldiers farmers townsmen and others and it was finally brought closer to an end when Gustavus Adolphus the king of Sweden took over leadership of the Protestant armies and he organized them and he made sure that they knew what they were doing and that they were properly led kind of turned the tide of the war he didn't live to see the end of the war but his job was taken over by his successor the peace of Westphalia which ended the war in 1648 that's the war yeah had two major results it left the north and south divided more or less

Catholics in the south and Protestants in the north rulers of European states got to decide on the faith of the whole state I'm not sure if I've got the Latin right I think it's *cuius regio eius religio* however the ruler goes go the people yes so they did not get to decide actually that principle had been used by a number of the German states for quite a long time but it was really authorized by this treaty the two major results of the war were the development of the nation state and the virtual destruction of the holy Roman empire now it did limp on until the Napoleonic wars but it never had the kind of power or control of the amount of Europe that it had when the reformation started the war was an economic disaster for central Europe the labor force was decimated cities and farmland destroyed and the civilian population victimized by disease and debilitation resulting from decades of rape and pillage by opposing armies so again we're going to have rising prices food shortages there's no point planting a crop if the next battle is going to come across your land you know it was it was bad just as a side mark here

Boubile and the other guy that wrote *Les Misérables* does anybody remember who that was no he wrote the book who wrote *Les Mis* Boubile and somebody okay another Frenchman they actually wrote another musical that was called *Martin Guerre* and it was about the 30 years war and what had happened to this family I have never heard anything about it it was it was shown on television a few years ago but of course it never got anything like the popularity that *Les Mis* did well a brief word about England there is someone yes you know him John don't you know the founder of the Anglican Church was not a Protestant he rejected the power of the Pope in England but remained opposed to Protestant belief for the whole of his life actively suppressing the importation of Lutheran printing into

England and preventing any doctrinal changes and he made Thomas Cromwell responsible for this he didn't just ruin the monasteries he also and I think some historians would say that he had sympathies with Protestantism as did Anne Boleyn but you were not going to be allowed to bring this into the country and the particularly Luther's prayer book was interesting to some people because they were used to a prayer book right so here was something that had some meaning for them well after a troubling period which we won't discuss Elizabeth I his last child settled on the Via Media this probably was William Cecil's word for it the middle way and a major reason for doing this was to avoid the conflicts that were happening on the continent because

[53 : 33] England had been through quite a lot already and had been back and forth across the religious divide and it was a concern that they would be infected with this but suspicion about church belief and practice was very close to the surface we had some detail about this when Zoltan when Arnold spoke to us and Zoltan raised a point which was of real concern to some Englishmen James I who succeeded Elizabeth was a Scottish Presbyterian who joined the Anglican Church in order to accept the English crown he married a Catholic wife as did his three sons a particular concern was Henrietta Maria there's Charles I with two of his kids and there's always a dog in those pictures isn't there I think it has I think it has some symbolic meaning and I don't know what it is now you know it sounds as if okay she can go and do her thing not quite true she had her own chapel in every royal residence she had her own priest confessor who was a part of the household and visibly a part of the family because those services had to be available to her even when during the civil war

Charles had his headquarters in Merton College and one of the rooms there had to be made into a chapel for her this was a difficult time for anyone described as a nonconformist first time I got called nonconformist in England because I was a Baptist at the time I thought you're making me feel like a second class citizen here but England has a state religion and so I guess I was one of those yeah so it for people who were nonconformist it was hard consequently many left England for safety in Holland or the colonies in the new world so we find Puritans going to Massachusetts Baptists under Roger Williams in Rhode Island and Catholics under Lord Baltimore in Maryland in England however the Anglican church became the grandfather of several non-magisterial

Christian churches Alexandra where are you right at some point I would like you to twist Jim Packer's arm and get him to dig up his notes on the unruly family because he has a very good lecture about those spinoffs well civil war broke out in England different kind of weapons here you can see that pikes of course lasted for a very long time and when war broke out religion was not the main issue the dissolution of parliament and the attempted restoration of absolute rule by the king was the major concern but as luck would have it the opposing parties were divided not just by politics but also by religion and social class Puritan Calvinists were on the winning side and their leader Oliver

Cromwell complete with wart can you see it on his forehead even his death mask had that it was something that they all knew about him he eventually made himself dictator under the kindlier name of Lord Protector nobody was fooled he attempted to rule England as Calvin had ruled Geneva and again it didn't work he too was well he found you you know you cannot legislate righteousness that's what it boils down to and the country heaved a collective sigh of relief when the monarchy was eventually restored the civil war had overlapped with the 30 years war in France and it was the civil war ended a year later so by 1639 peace had been restored in Europe and in England the question of living in peace together certainly had appeal but you know toleration is an enlightenment idea had to wait another hundred years to hear much about that and it would not take root strongly until the 1700s although

England had a toleration act in 1689 it meant that Catholics would be tolerated they couldn't be in parliament you know and they were limited about some of their things but we'll let them stay was kind of the message you know Britain solved this as I say that Anglican was going to be the state religion okay let's just have a brief look at this all right the green part is Anglican you can see it in most of England there right and the east coast of Ireland particularly the Ulster three of the nine Ulster counties are what we now call Northern Ireland the Calvinist areas are blue and again you've got the whole of Scotland you've got big chunks of France Switzerland and the Netherlands Eastern

[59 : 17] Orthodox is the dark pink part in Russia Lutheran is yellow is orange I guess we'd call it so a lot of Germany and the whole of Scandinavia and Roman Catholic is still the biggest part yellow well the enlightenment found that we had different issues then and settled down to argue about individual freedom pluralism toleration and the rights of man so we had different priorities then people were free to believe any form of worship they liked and to reject faith in any form they wanted in Protestant traditions different readings of the Bible led to distinctive ways of worshiping and praying the emphases on doctrine would vary among Protestant denominations the emphasis not the core belief in the USA for instance where

Lutherans still worship using Luther's prayer book the variety of church choices looks very much like this okay can we see the top of this picture this chart there we are okay the early Christian church had its first argument between what became the Orthodox the Eastern tradition and Roman Catholic then we had the blue part to your left the early reform movements the Lollards under John Wycliffe in the 1300s and the Hussites under John Huss in what was Bohemia now we call it Czechoslovakia then out of the Catholic tradition came the purple line there it is the reformed churches John Calvin Presbyterian etc etc and also the Anabaptist was a second stream so

Lutheranism reformed Protestantism Anabaptist and on your right Anglican such a blue line in purple all right I won't disagree with you John there was another blue line there right and then the sort of brown color coming out of Switzerland and so on toward the bottom oh the Pietist movement came out of Luther as well yeah Moravian came out of John Huss I think we have a Moravian church in Vancouver we used to have one mainly Hungarians I think were in there Baptist Quaker Congregational and so on Methodist Amish Seventh Day Adventist Salvation Army and then at the very bottom we have the holiness churches which we don't hear a whole lot about but these Pentecostal churches are all much more recent as a tradition Assemblies of God and then charismatic movements some of them

Redeemed Christian Church of God which is in Nigeria and the Universal Kingdom of God in Brazil yeah it's a lot isn't it all because Luther stood up and arched it's really interesting well I'll conclude with saying a young friend of mine who recently joined the Catholic Church after having been raised as an Anabaptist told me that he had done so because Jesus had prayed that we would all be one and we used to all be one implying that the Reformation had destroyed that unity well he couldn't be more wrong of course my own view is that really he was off on the wrong track entirely I don't know how he got so far away from his roots but the unity that Christ really wanted was for all of us to be one in the spirit not necessarily in the bureaucracy and to that end he sent us his spirit to instruct to correct and to witness for Christ

I can only add that we will never be safe without that spirit and we would be foolish to try and go it alone thank you