

# Expansion of the Reformation in Europe and the rise of Pietism



- Luther's teachings became the dominant form of Protestant Christianity in Northern Europe, not only in Germany, but throughout Scandinavia.
- In the later Middle Ages, the cultural ties between these two regions, which were linked by trade and similarities in language, had been strong.
- Scandinavia was sparsely populated, and had only a few universities.
- Many Scandinavian scholars regularly enrolled in German universities and thus became familiar with the Reformation teachings in the early sixteenth century.  
2

- When they returned to their homelands, they brought with them knowledge of Luther's ideas, and encouraged the monarchs of Sweden and Denmark to adopt evangelical reforms.
- In 1527, the Swedish Parliament voted to break its ties with Rome, and a council held two years later prepared the way for a reform of Sweden's church.
- In Denmark the pattern was similar, although the adoption of Lutheranism occurred slightly later.
- At first, a national parliament meeting at Odense granted recognition to Lutherans, while protecting the rights of Catholics.

- Denmark's monarch, though, favored Lutheranism, as did the nobility, who stood to benefit from the crown's abolition of Catholic monasteries and the sale of their lands.
- After a brief civil war, Protestantism triumphed in Denmark in 1536.
- The king called one of Luther's close associates, Johann Bugenhagen, to Denmark to advise him on how to institute Lutheran reforms.
- These new Evangelical Lutheran churches adopted essentially conservative reforms.

- By 1539 the Danish church became a national church with the king as the head and the clergy as leaders in matters of faith, much like the Church of England.
- Norway followed Denmark, establishing the Church of Norway as an evangelical Lutheran Protestant national church.
- The Swedish Diet of Västerås (1527) officially declared what had for some time been true, namely, that Sweden was an evangelical state.
- The outstanding Swedish reformers were the brothers Olaus and Laurentius Petri.
- Finland, under Swedish rule, followed suit.

- Olaus Petri, or Olof Petersson, born in 1493 in Sweden, studied at Wittenberg, Germany from 1516-1518.
- He was influenced by Luther and Philipp Melanchthon.
- He was initially a favorite of the Swedish king Gustavus Vasa.
- Due to prevailing hostility between the king and the Roman Catholic church, and the influence of Petri, the king was persuaded to become Lutheran.
- Petri provided most of the literature for the Swedish Reformation movement, including a Swedish New Testament, hymnbook, church manual, the Swedish liturgy, and many homiletical and polemical writings.



OLAUS PETRI



LAURENTIUS PETRI

- Laurentius Petri, or Lars Petersson, brother of Olaus Petri, was born in 1499 and was active in the Lutheran Reformation in Sweden along with his brother.
- He became the first Protestant archbishop of Uppsala from 1531–73.
- The Swedish Bible of 1541, for which he was principally responsible, was as important for Swedish life and literature as Luther's German translation was for the German-speaking peoples.
- Laurentius also wrote the Swedish church's *kyrkoordning*, the order and practice of the church.

# The Reformation in Eastern Europe

- Poland, though remaining predominantly Roman Catholic, acquired a large Protestant minority in the late 16th century.
- The City of Danzig area and its German Lutheran population came under Polish control
- A large contingent of the Bohemian Brethren migrated to Poland after the Habsburg ruler attempted their extermination.
- Several Polish nobles adopted their pacifism and wore only swords made of wood.

- In 1570 the anti-Trinitarian Socinians, named after their leader Faustus Socinius, flocked from Italy to Poland.
- They received asylum, perhaps merely because they were Italian, from the Italian queen of Poland, Bona Sforza.
- They flourished in Poland until dispersed by the Roman Catholic Counter-Reformation, and survived in small groups until the 19th century.



FAUSTUS SOCINIUS

- Socianism held that Christ was fully human and not divine, although sinless.
- Christ's sufferings teach humans how to bear their own sufferings.
- For Socinians, eternal life is attained through the study of divinely revealed Scripture.
- Faith is more than the belief that the teaching of Christ is true; it also results in repentance for sins and in an obedience that leads to eternal life.
- Socinian beliefs later found expression in Unitarian theology beginning in the 17<sup>th</sup> century up to today.

- Much more extensive was the Calvinist influx not only into Poland but into the whole of eastern Europe.
- This variety of Protestantism appealed to those of non-German stock because it was not German and no longer markedly French, as well as because of its revolutionary temper and republican sentiments.
- The Compact of Warsaw (1573) called the *Pax Dissidentium* (“The Peace of Those Who Differ”), granted toleration to Roman Catholics, Lutherans, Calvinists, and Bohemian Brethren, but not to the Socinians.

- In Hungary, the Turkish victory at the Battle of Mohács in 1526 brought about a division of the land into three sections.
- Some parts of Hungary were Roman Catholic, some were Protestant (both Lutheran and Calvinist), and the Turkish-controlled area was officially Muslim.
- Although Roman Catholicism would predominate among the Hungarian population, Calvinism made gains, and the anti-Trinitarians found a permanent home in Transylvania.
- The weakness of government and the diversity of religion made for a large degree of toleration.

# The Thirty Years' War and its Aftermath

- The Thirty Years' War (1618–48) was the background for the intensification of a desire for spiritual renewal.
- German principalities, Poland, western Russia, Denmark, Sweden, Austria, Holland and Spain were involved.
- Distress in central Europe was widespread and profound.
- In some places the economy was reduced to barter, schools were closed, churches were burned, the sick and needy were forgotten.
- Spiritual and moral deterioration accompanied the physical destruction.

- Religious differences, involving Roman Catholics, Lutherans and other Protestant groups played a major role in the Thirty Years' War.
- During the war notable signs of renewal appeared.
- Interest in earlier devotional literature developed, which reflected the pious mysticism of:
  - Johannes Tauler (c. 1300–61),
  - Thomas à Kempis (c. 1380–1471)
  - Caspar Schwenckfeld (1489–1561)
  - Valentin Weigel (1533–88),
  - Jakob Böhme (1575–1624)

- The Peace of Westphalia in 1648 was to be the end of the Thirty Years' War and the wars of religion.
- The peace treaty changed the map of Europe into what it is essentially today, but it did not end the controversies between Catholicism and Protestantism.
- The 17th century was at once the high era of Protestant systematic orthodoxy, and the age when the first signs of its dissolution appeared.
- The axioms of the Reformation were worked out in a great and systematic body of doctrine, based on the notion that the Christian faith was best defined by its doctrines.

- The theologians defended, and the pastors taught, Luther's or Calvin's dogmatic systems.
- They relied also upon authoritative sources such as the Formula of Concord (1577) in Lutheranism or the conclusions of the Synod of Dort (1618) in Calvinism—which were extended and made into a tradition.
- Protestant theological systems of all variety were worked out in many volumes, appealing always to reason and to biblical authority and seldom to feeling or conscience.
- This period is known as the age of Protestant orthodoxy or scholasticism.

- But the term “Protestant scholasticism” came later when the axioms on which the systems were founded were no longer accepted.
- These were the last scriptural theologians before the period of the Enlightenment, when the understanding of the Scriptures was altered.
- The old axioms were changed by Pietism, science, and philosophy.
- But the influences of English Puritanism reached the Continent through the translation of works by Richard Baxter (1615–91), Lewis Bayly (1565–1631), and John Bunyan (1628–88).



- Most frequently read were Baxter's *A Call to the Unconverted*, Bayly's *The Practice of Piety*, and Bunyan's *Pilgrim's Progress*.
- Dutch Pietism was influenced by Englishman William Ames (1576–1633)
- His books *The Marrow of Sacred Theology* (1623) and *On Conscience* (1630) were basic textbooks for federal or covenant theology.

- Even more influential was Johannes Cocceius (1603–69).
- His 1648 work *The Summa on the Doctrine Concerning the Covenant and Testament of God* is based on the notion that the relation between God and humans, both before and after the Fall, was a covenant.
- The covenantal concept spread among Reformed groups in England, Germany, Scotland, the Netherlands, and the New England colonies, where it was especially influential.
- Ideas from these English and Dutch leaders became a part of the reform movement that had already appeared in German Lutheran circles and was to be known as “Reform Orthodoxy.”

- At the same time as covenant theology and other trends coming from Puritism were spreading, Pietism began to emerge in the German principalities in reaction to Lutheranism.
- Johann Arndt (1555–1621) and Johann Dannhauer (1603–66) were leading Pietist theologians.
- The “heart theology” of these orthodox Lutherans found its highest expression and widest audience in the writings of Arndt.
- His chief work, “Four Books on True Christianity” (1606–10), was soon being read in countless homes.

- Arndt stressed the notion of the mystical union between the believer and Jesus, a 17th-century Lutheran doctrinal addition.
- Even more important for Arndt was repentance, regeneration, and new life, which would become the essence of Pietism.
- The various streams of concern for renewal converged in the life and work of Philipp Jakob Spener (1635–1705).
- In 1666, after earning his theological doctorate at Strasbourg, he was called to be superintendent of the clergy in Frankfurt am Main in the principality of Hesse.

- Spener was very distressed by the conspicuous worldliness of the city.
- His sermons urged repentance and renewal, and each Sunday afternoon he held catechism classes for both children and adults.
- This led to efforts to revitalize the rite of confirmation, which, since the days of Martin Bucer, had been practiced in Hesse.



PHILIPP JAKOB SPENER

- During his studies at Strassburg (1651–59) Spener developed an interest in reforming Lutheran orthodox practice.
- In particular, he objected to the rigidity of Lutheran church government and the lack of moral discipline among the clergy.
- In addition to the catechism classes, he developed “schools of piety,” devotional gatherings intended to encourage personal spiritual growth, prayer, and Bible study.
- In 1675 he published “*Pia Desideria*” (Pious Desires), his most important book.

## *“Pia Desideria” proposed six areas of reform:*

- to more thoroughly acquaint believers with Scripture by means of private readings and study groups in addition to preaching;
- to increase the involvement of laity in all functions of the church;
- to emphasize that believers put into practice their faith and knowledge of God;
- to approach religious discussions with humility and love, avoiding controversy whenever possible;
- to ensure that pastors are both well-educated and pious; and
- to focus preaching on developing faith in ordinary believers.

- Spener went on to produce many other books and writings that display an emphasis on personal transformation through spiritual rebirth and renewal.
- It is this focus on individual devotion and piety that places him within the realm of Pietism.
- Spener wanted to strengthen and renew the church through the development of more knowledgeable and devoted members.
- However, he did not embrace or advocate the quietistic, legalistic and semi-separatist practices of other proponents of Pietism.

- The philosophical backgrounds of Pietism, quietism and separatism highlight the dilemmas faced by Christians in this part of the world at this point in history.
- These philosophical perspectives are not themselves confined to any particular national or denominational church or religious movement.
- These perspectives shape how Christians perceive their faith, and how they live out their faith in this world.
- To be in the world, and not of the world – this is a dilemma that every Christian faces in all cultures and time periods of history.

- We saw how the Puritan Separatists came to the point that they felt they could no longer live as Christians in England, and had to leave their home to find a place to live and worship as Christians.
- Pietism spread from Germany to Switzerland and the rest of German-speaking Europe, to Scandinavia and the Baltics and to the rest of Europe.
- Most Pietistic Lutherans stayed within the Lutheran church, although they were often criticized by the Lutheran church hierarchy.
- Many Radical Pietists broke off from traditional denominations, just as Separatists Puritans had done.

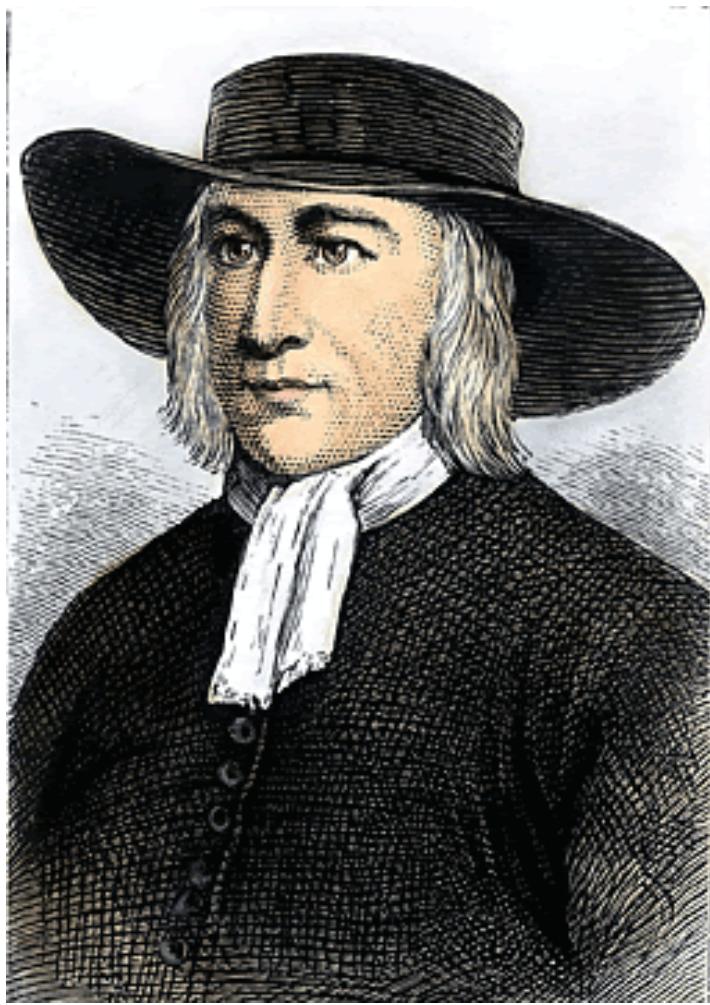
- Pietism, along with Lutheranism and Calvinism, was further taken to North America, primarily by German and Scandinavian immigrants.
- There, it influenced Protestants of other ethnic backgrounds, contributing to the 18th-century foundation of evangelicalism, a movement within Protestantism that today has some 300 million followers.
- Quietism is the name given (especially in Roman Catholic theology) to a set of Christian beliefs that rose in popularity in France, Italy, and Spain during the late 1670s and 1680s, particularly associated with the writings of the Spanish mystic Miguel de Molinos and the French Madame Guyon,

- Quietism was condemned as heresy by Pope Innocent XI in the papal bull *Coelestis Pastor* of 1687.
- The "Quietist" heresy was seen to consist of wrongly elevating "contemplation" over "meditation", intellectual stillness over vocal prayer, and interior passivity over pious action.
- Quietist writings gave accounts of mystical prayer, spiritual growth and union with God.
- Catholic authorities accused Quietists of believing that there is the possibility for a believer of achieving a sinless state, and union with the Trinity.

- The term "Quietist" originally came from the Spanish saints Teresa of Avila and John of the Cross, who spoke of those who were devoted to the "prayer of quiet."
- Both were very active reformers and both cautioned against a simple-minded "don't think anything" (*no pensar nada*) approach to meditation and contemplation.
- Further, both acknowledged the authority of the Catholic Church and did not oppose its teaching concerning contemplative prayer. Thus, their work was not condemned as heresy.

- The British George Fox came to the conclusion that the only real spirituality was achieved by paying attention to the Holy Spirit (the godhead) through silence.
- George Fox founded the Quaker movement on this basis – one which shared much resemblance with "Quietist" thought.
- He was born in the strongly Puritan village of Drayton-in-the-Clay, Leicestershire, England, in 1624.
- He was the eldest of four children of Christopher Fox, a successful weaver, called “Righteous Christer” by his neighbors, and his wife, Mary.

- Christopher Fox was a churchwarden and was relatively wealthy; when he died in the late 1650s he left his son a substantial legacy.
- As he grew up, his relatives "thought to have made me a priest" but he was instead apprenticed to a local shoe-and grazier (shepherd).
- This suited his contemplative temperament and he became well known for his diligence among the wool traders who had dealings with his master.
- A constant obsession for Fox was the pursuit of "simplicity" in life, meaning humility and the abandonment of luxury.



GEORGE FOX

- George Fox knew people who were "professors" (followers of the standard religion), but by the age of 19 he had begun to look down on their behavior, in particular drinking alcohol.
- He records that, in prayer one night after leaving two acquaintances at a drinking session, he heard an inner voice saying, "Thou seest how young people go together into vanity, and old people into the earth; thou must forsake all, young and old, keep out of all, and be as a stranger unto all."

- As a young man, Fox traveled around the country, as his particular religious beliefs took shape.
- At times he actively sought the company of clergy, but found no comfort from them as they seemed unable to help with the matters troubling him.
- Later he wrote: “As I had forsaken the priests, so I left the separate preachers also, and those esteemed the most experienced people; for I saw there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, oh, then, I heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition"; and when I heard it my heart did leap for joy.”

- He continued: “Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give Him all the glory; for all are concluded under sin, and shut up in unbelief as I had been, that Jesus Christ might have the pre-eminence who enlightens, and gives grace, and faith, and power.”
- He thought intensely about the temptation of Christ, which he compared to his own spiritual condition.
- He had, however, a conviction that God would support and preserve him.
- He spent a great deal of time in prayer and meditation.

- In 1647 Fox began to preach publicly: in market-places, fields, appointed meetings of various kinds or even sometimes in "steeple-houses" (churches) after the service.
- His powerful preaching began to attract a small group of followers.
- It is not clear at what point the Society of Friends was formed, but there was certainly a group of people who often travelled together.
- At first, they called themselves "Children of the Light" or "Friends of the Truth", and later simply "Friends."

- Fox seems initially to have no desire to found a sect, but only to proclaim what he saw as the pure and genuine principles of Christianity in their original simplicity.
- However, he showed great skill as a religious organizer in the structure he gave to the new society.
- Fox's preaching was grounded in scripture but was mainly effective because of the intense personal experience he was able to project.
- He was scathing about immorality, deceit and hypocrisy of the exacting of tithes and following religion, and urged his listeners to lead lives without sin of real faith.

- Fox and his followers were routinely persecuted by the religious authorities of the COE and the civil authorities.
- Like many Puritans and Separatists of that period, Fox led an itinerant ministry, as much from seeking to proclaim the gospel as from seeking to escape the authorities.
- There was also concern that the his group of followers were seeking political revolution.
- These events occurred during the English Civil War, and Fox had two opportunities to talk with Oliver Cromwell, the Lord Protector.
- Fox petitioned Cromwell for an end to persecution.

- Quaker teachings spread to the North American British colonies, from the Caribbean islands to Massachusetts.
- Fox made the voyage across the Atlantic and, beginning in Barbados, and traveling up the eastern seaboard, he preached and encouraged groups of Friends in many colonies.
- Quaker teachings also spread throughout Europe.
- Quakers advocated for pacifism, social justice, the abolition of slavery, prison and criminal justice reform, aid to the poor and sick, education reform and equal social status for women.

- Famous Quakers:
  - William Penn (1644-1718), founder of the colony, later state, of Pennsylvania.
  - Scientists: Chemist John Dalton, geneticist Francis Galton, anthropologist E.B. Tylor, astronomer Arthur Eddington, and physician Joseph Lister, discoverer of antisepsis.
  - Suffragists Lucretia Mott and Susan B. Anthony.
  - Two American presidents: Herbert Hoover (31) and Richard Nixon (37).
  - Actors Judy Dench and Ben Kingsley.