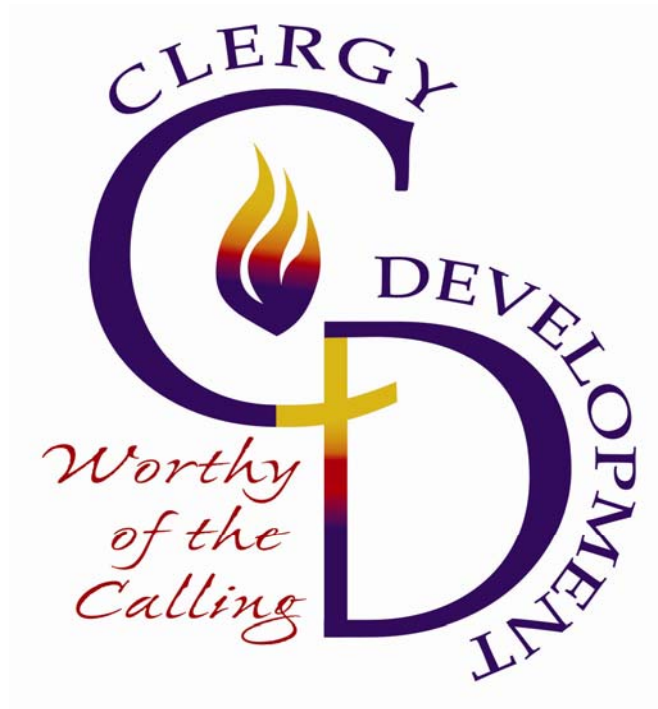

Faculty Guide

Examining Our Christian Heritage 2



Clergy Development
Church of the Nazarene
Kansas City, Missouri
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2004

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The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

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Series Foreword

A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene

The chief purpose of all persons—indeed, all of the creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people: the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ through preaching, the sacraments, in oral testimony, community life, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people, in a form referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe God calls and persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry should continue to be amazed that He would call them. They should continue to be humbled by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful

preparation. Indeed, given the ever-changing demands placed upon the minister, "preparation" never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1:7). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the "mystery of God," which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to "make known with boldness the mystery of the gospel" (Eph 6:19, NRSV). Like Paul, he or she must faithfully preach "the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places" (Eph 3:8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1:5-9). Good stewards recognize that they are stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister's stewardship must be, should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to "shun" the love of money. Instead, the minister must "pursue righteousness, godliness, faith, love, endurance, gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life, to which you were called" (1 Tim 6:11-12, NRSV).

Hence, the Church of the Nazarene believes “the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; ‘in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left’ (2 Cor 6:6-7)” (*Manual*, Church of the Nazarene, paragraph 401.1). The minister of Christ “must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict.” (Titus 1:7-9, NASB).

In order to be a good steward of God’s Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ’s Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21:33-44; 25:14-30; Mk 13:34-37; Lk 12:35-40; 19:11-27; 20:9-18).

Preparation for ministry in Christ’s Church—one’s education in all its dimensions— should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe the call to and practice of Christian ministry is a gift, not a right or privilege. We believe God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect those standards to be

observed from the time of one's call until his or her death. We believe Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12: 1-3). One's education for ministry is also a form of worship.

The modules comprising the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

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Introduction

Intended Use of This Faculty Guide

This faculty guide serves as an instructor's guide for teaching principles of *Examining Our Christian Heritage 2* to adult learners who are preparing for ordination in the Church of the Nazarene. The content is based on intended outcomes defined through the collaborative process conducted at Breckenridge, CO, USA, between 1990 and 1997. The materials prepare the pastor-teacher to present the topic by providing background reading, lesson plans, lectures, instructions to the teacher, and teaching resources for each class session. In many lessons complete lectures, questions for guided discussions, and defined learning activities are provided.

The pastor-teacher who will lead this module should hold a master's degree. Ideally, the pastor-teacher should have participated as a student in a module using this material prior to teaching the material to others. This faculty guide assumes that the pastor-teacher has some basic understanding of the history of Christianity.

It is further assumed that learners participating in a module using this material will be high school graduates and be adult learners beyond the traditional college age. Learners are assumed to be motivated to learn, and to have adult life-experiences. No prior college classroom experience is assumed on the part of the learners.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is not different. Many people have contributed to this module. Every effort has been made to represent accurately the original intent of the principal contributors.

Principal Contributor

The principal contributor for this module is Floyd T. Cunningham. Dr. Cunningham is academic dean at Asia-Pacific Nazarene Theological Seminary in Taytay, Rizal, Philippines. He is also the professor of the history of Christianity and has been at the seminary since 1983. In 1984 he earned a doctorate in American religious history at The Johns Hopkins University. Dr. Cunningham is also a graduate of Eastern Nazarene College and Nazarene Theological Seminary and is an ordained minister in the Church of the Nazarene. He is author of *Holiness Abroad: Nazarene Missions in Asia* (Scarecrow, 2003).

Responder

Each module was reviewed by at least one content specialist to ensure that the content did not represent a single, narrow view or opinion. The responder provided suggestions the principal contributor could integrate into this module.

W. Thomas Umbel was the responder for this module. Dr. Umbel has been a faculty member at Nazarene Bible College since 1999, where he teaches courses in history, theology, and practice of Christian ministry. Prior to 1999, he served for 19 years in various ministry assignments and was actively involved in district-based extension education. Dr. Umbel received his Ph.D. from The Johns Hopkins University (1992), M.Div. from Nazarene Theological Seminary (1980), and B.A. from Eastern Nazarene College (1977).

Revision History

- Second Quarter 2005.* Revision 2, the current version,
- the text was modified for gender inclusiveness
- Third Quarter 2004.* Revision 1,
- the Lesson Overview, Introduction, Body, Close format was established.

About This Module

The units for this module are based on general goals that revolve around five basic themes in the history of Christianity: scripture and tradition; church structures; church and society; the spread of Christianity; and Christian spirituality, including Christian life, worship, and ministry. Understanding these aspects of the history of Christianity provides perspectives essential for Christian ministry in the world today.

This module serves as a foundational module for the history of Christianity. It aims at developing a historical understanding of the Christian faith and tells the story of how people responded to the call of the gospel. **It is suggested that the prerequisite module for this course be *Examining Our Christian Heritage 1*.**

This module will concentrate on the history of Christianity from the Reformation era through the 20th century. Students will discover and gain a deeper appreciation for God's redemptive purposes in people, events, movements, and cultures. Students will also be enabled to build bridges from historical understanding to personal spiritual formation, the role of the church in society, and contemporary ministry.

Module Materials

We have tried to design this module to be flexible and easy to adapt to your situation. For each lesson, there are several support pieces, which we have called simply "resources." These can be used in many different ways. Resources have been reproduced in the student guide for this module. The instructor will want a copy of the student guide for his or her own use.

1. The instructor may photocopy these to use for his or her own lecture outlines. There is space to add notes from the faculty guide, from the textbook, or from the additional suggested readings. Add in your own illustrations too!
2. The pages may be photocopied onto overhead transparencies for use in class.
3. These pages appear in the Student Guide for the students' use and participation.

One reason for developing this module is for the benefit of extension education. We understand that teachers all over the world are called upon to teach courses not in their area of specialty, but they teach them because they want to see pastors trained and

leaders developed for the church. Extension education is basic to rapid church growth. We want to provide this as a resource for extension educators. If it helps others along the way, that's fine too.

Another reason for developing this module is to equip indigenous faculty. We believe a class like this is best taught and contextualized by someone from within the culture of the students. Many fine teachers, who are leaders in our churches around the world, do not have higher degrees in theology but have the skills to teach a module like this effectively. We want to set them free to do so, and in so doing, to actually improve the module and make it more dynamic and meaningful for their context than it would have been had we held onto it and insisted on teaching it ourselves.

Intended Outcomes for the Module

The *Manual*, Church of the Nazarene and the *International Sourcebook on Developmental Standards for Ordination* define educational preparation for ordination. Additionally, each region of the International Church of the Nazarene has developed educational guidelines to qualify educational programs for ordination offered within their region.

The USA Region *Sourcebook for Ministerial Development* defines outcomes for the overall ministerial development program. The module assists candidates in developing these skills. Other modules in the program may also address the same outcomes. The specific outcomes that relate to this module are:

PROGRAM OUTCOMES

- CN 24 Ability to describe the general story line of church history and the development of the major doctrines and creeds
- CN 25 Ability to identify and describe the significance of the major figures, themes, and events of the patristic, medieval, Reformation, Puritan, Pietist, Wesleyan, and modern periods of church history
- CN 26 Ability to describe how the church implemented its mission in the various periods of church history
- CX 8 Ability to place the ministry context in light of the large schemes of world and national history
- CX 10 Ability to understand and articulate the biblical, historical, and theological bases for Christian mission

OUTCOME STATEMENTS

Intended learning outcomes all relate to what are essential for the Christian ministry in terms of content, character, context, and competency.

In describing the **CONTENT** of the Reformation and modern history of Christianity, this module enables students to:

- Understand the goals and purposes of the historical study of Christianity
- Describe the general story lines of church history and the development of the major doctrines and creeds
- Possess general knowledge of Reformation and modern church history
- Understand what it meant to be Christian in these centuries by examining doctrinal issues and Christian responses
- Understand the contributions of significant early theologians, their relationship to their social context, and their influence upon the Christian tradition
- Understand Reformation and modern methods of interpreting the Bible
- Identify and understand the significance of the major figures, themes, and events in the Christian church from the Reformation through the 20th century
- Identify significant events, religious movements, and leaders in the history of Christianity in this time period
- Describe how the church implemented its mission in the Reformation and modern periods
- Understand the processes in the evangelization of the world
- Demonstrate critical themes of the Christian faith in Reformation and modern church history as focal points for carrying forward the gospel
- Identify significant changes in the political history of the world, and how these changes affected Christianity
- Continue the study of church history throughout ministry
- Describe, compare, and contrast Reformation and modern practices of ministry and worship to contemporary trends
- Defend and explain denominational Articles of Faith with reference to historical issues

This module helps to develop the **CHARACTER** of the minister by enabling students to

- Find helpful resources for personal spiritual and character formation and development in the works of Christians in this era
- Identify with worthy historical figures and movements

CONTEXT objectives enable students to

- Place the ministry context in light of the large schemes of world and national histories
- Examine issues of contextualization by looking at Christian responses to the gospel around the world
- Possess a richer understanding of the relationship between the church and society.
- Understand the difference between what is essential in Christian life and practice, and what is incidental—a result of culture
- Understand Christianity better in their own countries
- Examine other social and historical contexts
- Apply historians' methods of viewing Reformation and modern Christianity in order to analyze their local church and its surrounding context

COMPETENCY objectives enable students to

- Draw from Reformation and modern church history lessons and illustrations that inform how the church may effectively fulfill God's mission given today's realities
- Explain to a cult member how their beliefs developed in a specific historical context.
- Apply historical analysis to the life of a local congregation in order to describe its historical and cultural context
- Respond wisely from a historical basis to issues—both theological and practical in nature—arising in their ministries

Recommended Textbooks

Each module within the Modular Course of Study is intended to be textbook independent. This does not imply that the modules are textbook irrelevant, or that the module content cannot be enriched by selecting and requiring that students study a textbook along with the lessons provided in this faculty guide.

If these modules are adapted for use outside of the English-speaking countries of North America, a specific textbook may not be available in the language of the students. Therefore, the module does not rely on one

textbook. The instructor may select any doctrinally sound textbook that is available to the students.

A good, readable, first-level church history textbook is Bruce L. Shelley, *Church History in Plain Language*.

Many other texts are available, and along with Shelley's, have been used in writing the lessons of this module. These include

- Kenneth S. Latourette. *A History of Christianity*, 2 vols. New York: Harper and Row, 1953; revised edition, 1975.
- Roland Bainton. *Christianity*. Boston: Houghton Mifflin, 1964; reprinted 1987.
- Martin Marty. *A Short History of Christianity*. Second edition, Philadelphia: Fortress, 1987.
- An alternative text is Williston Walker. *A History of the Christian Church*. Fourth edition, revised by Richard A. Norris, David W. Lotz, and Robert T. Handy. New York: Charles Scribner's, 1985.
- A supplemental text is Stephen Neill. *A History of Christian Missions*. Revised edition, Harmondsworth, England: Penguin, 1990.

Module Requirements

In addition to the daily attendance, homework, and journaling requirements listed for this module in the module syllabus, four module assignments are to be completed as part of the module requirement.

1. A biographic sketch of a person who lived during this time period who has made an impact upon your spiritual development. Due Lesson 18.
2. Draw 10 sermon illustrations from the Reformation and modern church. Due Lesson 13.
3. Record five instances of applying historical perspective to a contemporary issue in your ministry. Due Lesson 17.
4. A timeline of the 20 most important events in the history of Christianity during this period of history, with a brief description of each event. Due Lesson 18.

Suggested Meeting Schedule

The module lessons are designed to last 2 hours each. Each lesson is complete in itself with an opening, a middle, and a closing. They are sequential. Each lesson assumes the learners have mastered material presented in previous lessons. The lessons can be

grouped in a variety of ways to accommodate the schedules of your learners.

When lessons are taught in the same meeting, instructors will need to adjust homework assignments because participants will not have time between lessons to prepare homework. It is very important for the instructor always to be looking ahead and planning for upcoming lessons.

Here are three suggestions (out of many) for ways the meetings can be organized.

1. Resident campus. The class can meet two days a week for 120 minutes. Present one lesson per meeting time. Total time: 9 weeks.
2. Extension education. The class can meet one day (or evening) each week for 3½ to 4 hours. Present two lessons per meeting with a break period between lessons. Participants will need to travel to a centralized location for meetings, so make it worth their time. Total time: 9 weeks.
3. Intensive module. The class can meet five consecutive days for 7 to 8 hours per day. Present two lessons in the morning with a break period between lessons and two lessons in the afternoon with another break period between the lessons. Participants must complete reading assignments before arriving at the module site, and written assignments can be submitted 30 to 60 days following the class meeting. Total meeting time: 1 week. (Elapsed time including reading and written assignments: 2 to 3 months.)

The module is divided into three units. The progression of these units can be seen in the chart below. Space is given for you to fill in the dates when your class sessions will meet.

Date	Lesson
	Unit 1: Christianity in the Reformation Era—1500-1650
	1. Background of the Reformation: Renaissance and Humanism
	2. Martin Luther
	3. Reformation Leaders and Groups
	4. Protestant Worship and Ministry, and Great Britain
	5. Protestant Groups' Continued Development
	6. Roman Catholicism Moves Forward
	7. Roman Catholicism in America and Asia
	Unit 2: Christianity in the Modern Era—1650-1900
	8. Enlightenment and Pietism
	9. Protestant Beginnings in America
	10. Wesley and the Beginnings of Methodism
	11. Revivalism and the Holiness Movement
	12. The Protestant Missionary Movement and Its Impact in Asia
	13. Christianity Around the World and the 19th-Century European Church
	14. Western Church Life and Eastern Orthodoxy
	Unit 3: Christianity in the 20th and 21st Centuries
	15. Developments in the Late 19th and Early 20th Centuries
	16. Missions, Ecumenism, and Theology
	17. Church and State, and Pentecostalism
	18. Directions and Conclusions

About This Faculty Guide

Note: It is critical to remember that active participation by the learners will enhance their learning. That means you will not be an information giver. This module is not about you. The focus of the module is helping students learn. Your role is to design an environment in which your students will learn. Sometimes you will give lectures. At other times you will guide discussions or assign your students to work in groups. These kinds of activities keep the participants actively involved in the learning process. Learning is a team activity.

The faculty guide has been written to guide an instructor as he or she prepares to teach this module. It contains complete lesson plans and resources to provide a solid educational design for the topic. You will need to prepare for each lesson well in advance of the meeting time. Often there are background reading suggestions for the instructor, or you may know additional reference materials you want to interject into the lesson. Questions intended to be answered or discussed by the students are in italic type.

A two-column format was chosen for the faculty guide. The right-hand column contains the content of lectures, descriptions of activities, and questions to keep students involved. The left-hand column is to give suggested instructions to you, the teacher. It also contains examples you can use to illustrate concepts in the lectures. Whenever possible you should use examples from your own experience and from your students' real-life context.

Large white space has been left in the left column to allow you to write notes and personalize the faculty guide.

The faculty guide has three major components: the Faculty Guide Introduction, the Lesson Plans, and the Teaching Resources. The Introduction and Lesson Plans are in this document and the Resources are contained in the companion student guide. You are reading the Faculty Guide Introduction now. It provides a teaching philosophy for adult learners, background information for organizing the module, and ideas about conducting the lessons.

Each section of the faculty guide is numbered with a two-part page number. Page 5 of Lesson 3 would be numbered "3-5." The first number is the lesson number and the second is the page number within the lesson. Each resource sheet is numbered for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1."

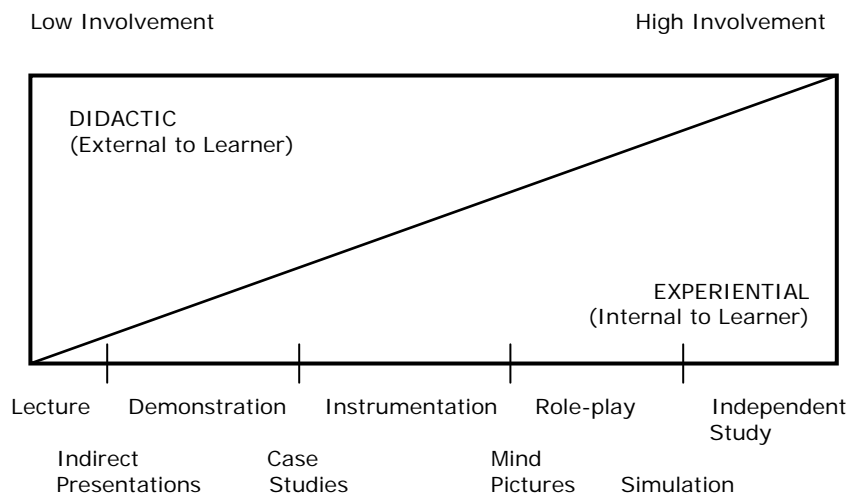
The Lesson Plans are complete in themselves. They contain an Overview, Introduction, Body, and Close. The Lesson Overview provides you with a planning tool for preparing and conducting each lesson.

The Lesson Introduction should get participants' attention, orient them to the place this lesson holds in the overall module, define the intended objectives, and prepare them for the learning activities.

The Lesson Body is the core message of the lesson. The key is to keep the learners actively involved. Even in lectures, ask questions that prompt learners to think about the content, not just hear the lecture.

The following chart shows a continuum of learner involvement in different teaching methods. Lecture requires the least learner involvement, and independent study requires the most learner involvement.

METHODS CONTINUUM



A variety of learning activities are used to present information and allow learners to experiment with their new knowledge. Each learner has a set of preferred methods of learning and has different life experiences that can color or filter what one actually learns. A variety of learning activities help adults adapt to the learning task—by hearing, by doing, by reading, by discussing, or by combinations of these. The learners should have opportunities to test and clarify their new learning by talking with the instructor and other participants, and applying new knowledge in real or contrived situations as soon as possible.

The Lesson Close provides a time for answering questions, reviewing the information, connecting this lesson to future lessons, making assignments, and punctuating the finish. The close does not provide any new information but gives a sense of closure to the lesson.

Homework assignments are important learning activities. They provide the student with an opportunity to synthesize classroom learning. Working on these assignments also extends the learning experience beyond the time constraints of class time.

The student—especially the adult student—needs frequent and timely feedback about his or her learning. While interaction with other students helps the learner refine what he or she is learning, feedback from the instructor is also critical to the quality of learning and

ultimately to his or her persistence in the Course of Study.

It is your responsibility as the instructor for this module to provide students with timely responses to homework assignments in order to enhance the learning process. Reviewing and responding to homework will also provide you with critical information about what your students are learning and whether or not the teaching-learning process is succeeding.

Since these modules are preparing the learner for ordination rather than leading to a university degree, a letter grade may not be appropriate. Your response to the learners' assignments should be thoughtful and in most cases it should be written. Its purpose will always be to refine and enhance the learning of the student.

Teaching Resources are reproduced in the student guide. Each resource sheet is numbered for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1."

You must determine how each resource will be used in your context. If an overhead projector is available, transparencies can be made by replacing the paper in your photocopier with special transparency material.

The student guide for this module contains the series foreword, acknowledgments, syllabus, copies of all resources, lesson objectives, and assignments. A copy of the student guide should be made available to each student.

Recommendations for printing You may print this faculty guide if desired. The introduction and lesson plan segments are formatted for printing on both sides of the paper. The resource pages of the student guide should be printed on one side for use as transparency or handout masters.

The student guide should be printed on one side.

A Hidden Agenda

Hidden curriculum issues . . . because the way we teach teaches

In each session, there are certain methodological and environmental things to consider.

First, consider the classroom arrangement. Whenever possible, the room should be arranged to encourage a sense of community. Either the group should sit in a circle or around a table. If the group is very large, chairs can be arranged for easily moving into clusters for discussion.

Second, consider how you present yourself as teacher. Standing behind a lectern with your students facing you in rows says you are above the students and have something to give them (although in a very large group this standing to teach may be unavoidable). Sitting as part of the circle makes the teacher a co-learner at the same level as the students. Speak naturally. Pay close attention to your students, and value the things they share. Learn their names. Encourage participation. Remember that you are modeling for them, and the way you teach will teach them far more than the words you say.

Third, invite the Holy Spirit's presence in the classroom. Do this each time the class meets.

Fourth, the sharing-of-stories activity does more than help the students begin to reflect on their own Christian experiences. It is a way to build community between the students. This is more than an exercise to be checked off. It is vital to set the tone of your intentional community.

When meeting times exceed 90 minutes, consider adding break times. The break between segments is an important time for community building. Remain available to the students during this time. Consider offering coffee or tea during this time as a way to encourage fellowship.

Journaling: The Key to Spiritual Formation

Journaling is a major assignment of each module in the Ministerial Preparation Course of Study. It is the integrating element that helps you draw spiritual meaning and ministerial application from the content of each module whether the module concentrates on content, competency, character, or context. It ensures that the "Be" component of "Be, Know, and Do" is present in every module in which you participate. What is journaling and how can it be meaningfully accomplished?

Journaling: A Tool for Personal Reflection and Integration

The Syllabus contains this explanation of journaling. Journaling provides the spiritual formation component for the module and is an integral part of the learning experience.

Have students read the journaling section during the Syllabus review in Lesson 1 and emphasize that journaling is an assignment for each lesson in the module.

When giving assignments in each lesson, assign journal writing each time the group meets.

Participating in the Course of Study is the heart of your preparation for ministry. To complete each module you will be required to listen to lectures, read several books, participate in discussions, and write papers. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head to your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work to faithfully spend time daily in your journal. Many people confess that this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, and an ah-ha that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet, family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with module material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, aesthetic. And it is flexible, portable, and available.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

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Internet Web Site Resources

African Christianity

<http://www.bethel.edu/~letnie/AfricanChristianity/index.html>

American Evangelicalism

http://www.wheaton.edu/isae/further_reading.html

American Holiness Movement

<http://mb-soft.com/believe/text/holiness.htm>

Anabaptists

<http://www.educ.msu.edu/homepages/laurence/reformation/Radical/Radical.Htm>

<http://www.mph.org/books/crr.htm>

<http://www.mb-soft.com/believe/txc/radrefor.htm>

http://www.ambs.edu/InstituteofMennStudies/ims_classics.htm

<http://www.kabkonsult.se/us/db/rrl/rrle.htm>

<http://www.seanet.com/~eldrbarry/heidel/anabrsc.htm>

<http://campus.northpark.edu/history/WebChron/WestEurope/RadRef.html>

Karl Barth

<http://www.ctlibrary.com/ch/2000/65/5.23.html>

Center for Barth Studies:

<http://www.ptsem.edu/grow/barth/>

Bonhoeffer:

<http://thesumners.com/bonhoeffer/links.html>

Calvin

<http://www.smartlink.net/~douglas/calvin/>

<http://www.johncalvin.com/>

<http://www.wsu.edu:8000/~dee/REFORM/CALVIN.HTM>

<http://history.hanover.edu/early/calvin.html>

<http://www.ccel.org/c/calvin/>

<http://www.educ.msu.edu/homepages/laurence/reformation/Calvin/Calvin.Htm>

Catholicism

American Catholics

<http://www.americancatholic.org/>

Infallibility of the Pope:

<http://www.newadvent.org/cathen/07790a.htm>

Immaculate Conception of Mary:

<http://www.newadvent.org/cathen/07674d.htm>

Decrees of the First Vatican Council:

<http://www.geocities.com/Heartland/Valley/8920/churchcouncils/Ecum20.htm>

Second Vatican Council (16 Documents)

<http://www.ewtn.com/library/COUNCILS/V2ALL.HTM>

Denominations

Chart on Denominations

<http://mb-soft.com/believe/txh/denomi2.htm>

Denominationalism

<http://mb-soft.com/believe/text/denomina.htm>

Ecumenism

<http://www.christianitytoday.com/ctmag/features/churchmin/ecumenism.html>

John Paul II's 1995 "Ut Unum Sint" (*That They May Be One*) Document on Ecumenism

<http://www.newadvent.org/docs/jp02uu.htm>

Jonathan Edwards

<http://www.yale.edu/wje/>

Fundamentalism

<http://www.christianitytoday.com/ch/55h/>

"The Gift of Salvation"

<http://www.firstthings.com/ftissues/ft9801/articles/gift.html>

International Day of Prayer for Persecuted Christians:

<http://www.persecutedchurch.org/index.cfm>

Soren Kierkegaard (Selections from the Danish philosopher)

<http://www.ccel.org/k/kierkegaard/selections/>

Liberation Theology

<http://www.landreform.org/boff2.htm>

Liturgies

The Liturgies of the Eastern Church

<http://www.melkite.org/HolyCommunion.html>

Liturgies from a Methodist Church

<http://www.angelfire.com/super/bmc/liturgy.htm>

Orthodox Church in America

http://www.oca.org/pages/orth_chri/index.htm

Greek Orthodox Archdiocese of America

<http://www.goarch.org/>

Martin Luther

Project Wittenberg

<http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-home.html>

Museum Lutherhalle Wittenberg

<http://www.luther.de/>

Information on Luther

<http://www.geocities.com/Vienna/1667/luther.htm>

Luther Works in German (Boston College)

<http://luther.bc.edu/default.html>

The Reformation Guide: Luther

<http://www.educ.msu.edu/homepages/laurence/ref-ormation/index.htm>

Information on Luther

<http://pw1.netcom.com/~supeters/luther.htm>

Methodism

<http://mb-soft.com/believe/text/methodis.htm>

Orthodox

The Hall of Church History (The Eastern Orthodox)

<http://www.gty.org/~phil/orthodox.htm>

Christianity Today

<http://www.christianitytoday.com/ctmag/features/churchmin/eastorth.html>

Orthodoxy

<http://www.christianitytoday.com/ch/54h/>

Russian Millennium

<http://store.yahoo.com/cti/is18miofrch.html>

Eastern Orthodox Catechism

<http://www.ocf.org/OrthodoxPage/reading/catechism.html>

http://www.oca.org/pages/orth_chri/Orthodox-Church-Introduction/intro.oca.html

<http://www.ocf.org/OrthodoxPage/>

Oxford Movement

<http://www.quodlibet.net/crockett-oxford.shtml>

Pentecostal

Comprehensive Page

<http://religiousmovements.lib.virginia.edu/nrms/pentecosta.html>

Hartford Institute for Religious Research

http://hirr.hartsem.edu/research/research_pentecostalism_links.html

"I Believe" Site (Pentecostalism)

<http://mb-soft.com/believe/txc/pentecos.htm>

Rise of Pentecostalism

<http://www.christianitytoday.com/ch/58h/>

Christianity: Religion and Spirituality Directory

http://christianity-links.com/Denominations_Pentecostalism.html

Research Unity for Pentecostal Studies

<http://artsweb.bham.ac.uk/aanderson/Pentecost/pentec.htm>

Puritanism

<http://mb-soft.com/believe/txc/puritani.htm>

Puritanism in New England

<http://guweb2.gonzaga.edu/faculty/campbell/enl310/purdef.htm>

The American Sense of Puritanism

<http://xroads.virginia.edu/~CAP/puritan/purmain.html>

Reinhold Niebuhr Page

<http://www.theology.ie/theologians/niebuhrre.htm>

Religion in China Today

<http://english.peopledaily.com.cn/features/religion/religion1.html>

Religious Movements

<http://religiousmovements.lib.virginia.edu/nrms/fund.html> Religious

Revivalism

<http://mb-soft.com/believe/text/revivali.htm>

Phoebe Palmer Article by Stan Ingersol

<http://www.messiah.edu/whwc/Articles/article26.htm>

Revivalism (Robert Wuthnow)

http://www.cqpress.com/context/articles/epr_rev.html

Friedrich Schleiermacher (Resources)

<http://plato.stanford.edu/entries/schleiermacher/>

Wesleyan Websites

Wesley Center for Applied Theology

<http://wesley.nnu.edu/index.htm>

Wesleyan Heritage Foundation

<http://www.gb-gm-umc.org/wesleyheritagefounda/index.asp>

John Wesley: Holiness of heart and Life

<http://gb-gm-umc.org/umw/wesley/>

John Rylands Library

<http://rylibweb.man.ac.uk/data1/dg/methodist/jwol1.html>

Christian Classics Library

<http://www.ccel.org/w/wesley/>

Covenant Ceremony (George Lyons)

<http://wesley.nnu.edu/covenant/covenant.htm>

Covenant Ceremony (Jeren Rowel)

<http://wesley.nnu.edu/covenant/WESLEY~1.htm>

Wesley Tercentenary Site

<http://www.wesley2003.org.uk/index2.htm>

Zwingli

<http://www.zwingli.ch/>

[http://www.educ.msu.edu/homepages/laurence/ref
ormation/Zwingli/Zwingli.Htm](http://www.educ.msu.edu/homepages/laurence/ref
ormation/Zwingli/Zwingli.Htm)

<http://www.newadvent.org/cathen/15772a.htm>

<http://www.wsu.edu/~dee/REFORM/ZWINGLI.HTM>

<http://www.encyclopedia.com/articles/14216.html>

<http://www.island-of-freedom.com/ZWINGLI.HTM>

<http://noble.cioe.com/~kaneka/Zwingli.htm>

Video Resources

Mine Eyes Have Seen the Glory (1992). Written and narrated by Randall Balmer (author of book by same title: Oxford, 1989).

<http://www.visionvideo.com/>

Unit 1: Christianity in the Reformation Era—1500-1650

Lesson 1

Background of the Reformation: Renaissance and Humanism

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:20	Examining Our Christian Heritage 1	Guided Discussion	
0:40	Renaissance and Humanism	Lecture	Resources 1-1—1-5
1:30	Student Response	Guided Discussion	
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Bainton, Roland. *Erasmus of Christendom*. New York: Crossroad, 1969.

Grimm, Harold J. *The Reformation Era, 1500-1650*. Revised edition, New York: Macmillan, 1965.

Hillerbrand, Hans J., ed. *The Reformation: A Narrative History Related by Contemporary Observers and Participants*. Reprint, Grand Rapids: Baker, 1978.

_____. *The World of the Reformation*. Reprint, Grand Rapids: Baker, 1981.

Ozment, Steven. *The Age of Reform (1250-1550): An Intellectual and Religious History of Late Medieval and Reformation Europe*. New Haven, CT: Yale University Press, 1980.

Pelikan, Jaroslav. *The Christian Tradition: A History of the Development of Doctrine*. Vol. 4, *Reformation of Church and Dogma (1300-1700)*. Chicago: University of Chicago Press, 1983.

Thompson, Bard. *Humanists and Reformers: A History of the Renaissance and Reformation*. Grand Rapids: Eerdmans, 1995.

Lesson Introduction

(20 minutes)

Orientation

Make sure all students have a copy of the Student Guide.

Have the students fill in the information at the top of page 8 in the syllabus. You may want to send a sign-up sheet around so the students can share e-mail and phone numbers with each other and with you.

Go through the syllabus. Read the Module Vision Statement. Make sure the students understand what is expected of them in this module.

Fill in the chart for dates and times of sessions, especially if the times vary from a set schedule.

Do you have any questions?

This lesson will cover the economic, social, political, and religious context of the Reformation. It particularly focuses on the contributions of Erasmus, a humanist.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- understand some of the social, economic, political, geographic, and cultural factors leading to the Protestant Reformation
- understand the Renaissance as a renewal within culture and society, paving the way for the Reformation
- understand Erasmus's contribution to the Reformation
- see how humanism led to a deeper understanding of the Bible
- identify humanism, the Renaissance, and Erasmus

Lesson Body

Guided Discussion: Examining Our Christian Heritage 1

(20 minutes)

Guide the students through a time-line of the history of Christianity through the Reformation.

Have the students fill in important people in chronological order.

Have them summarize the order of the spread of Christianity throughout Europe.

Have them summarize the distinctions between Roman Catholic and Eastern Orthodox Christianity.

Lecture: Renaissance and Humanism

(50 minutes)

Have maps and perhaps pictures (slides or PowerPoint) that would enhance this lecture.

Economic, Political, and Social Change in Europe

The Protestant Reformation occurred at a time of social and political change in European history. European powers, particularly Spain and Portugal, explored new trade routes. Philosophers and artists in Italy returned to classical—Greek and Roman—ways of celebrating the human mind and body. Germany remained on the periphery. The world was more open to innovation than it had been in centuries. The printing press in Europe after about 1450 facilitated the printing of tracts as well as editions of the Bible.

The years from 1500 to 1650 were ones of great change in the history of the Christian church. The social climate of Europe made it conducive to change. Philosophers emphasized human abilities to discover truth. Artists and sculptors celebrated the human form. There were new inventions. In search of sea trade routes, Portugal and Spain explored the world.

Religiously, the Roman Catholic Church was busy building great cathedrals in Rome. The pope was a great patron of the Italian arts. In order to provide income for various projects in Rome, the church found

useful the selling of “indulgences,” which promised forgiveness for sins.

Refer to Resource 1-1 in the Student Guide.

Reformers were known as “Protestants” because they “protested” practices in the Roman Catholic Church, including the selling of indulgences. Martin Luther, a priest, saw in the selling of indulgences a very deep misunderstanding of salvation and how it was received.

Rather than turning to tradition to find his doctrine of salvation, Luther turned directly to the Bible. He believed all Christians could and should read and understand the Bible. Each could be “born again” by faith and have knowledge of his or her sins forgiven. There was no need of priests to dispense grace.

Simultaneously with Luther, Huldrych Zwingli, a Swiss priest, taught similarly. Later, John Calvin provided a systematic, theological approach to reformation doctrines and implemented his principles at Geneva, Switzerland.

Each of the major Reformers believed the church and the state should not be separated. Both Luther and Calvin were heavily indebted to Augustine’s understanding of grace. Luther, Zwingli, and Calvin disagreed on the meaning of the Lord’s Supper, however.

Refer to Resource 1-2 in the Student Guide.

Another group, known as the Anabaptists, were even more radical in their denunciations of the Roman Catholic Church and its practices, and based everything they did on a plain reading of Scripture. They rejected the idea of a state church. They opposed all war, as well as infant baptism. Christianity became more vital in Europe than it had been in generations.

Lutheranism became the state church of Germany and the Scandinavian countries. Presbyterianism, the form of church government favored by Calvin, became dominant in certain Swiss cities, and through the efforts of John Knox, in Scotland. Meanwhile, the Church of England separated from Rome not primarily over doctrinal issues but over the issue of the control of the church.

The monarch of England wanted complete control over the church in his realm. Gradually the Church of England became Protestant in theology. Like the Lutherans, Anglicans—as members of the Church of England were called—retained many of the traditional practices of the Roman Catholic Church that did not directly contradict Scripture.

Refer to Resource 1-3 in the Student Guide.

In response, the Roman Catholic Church defended its understanding of the necessity of the church as the primary means by which God poured out His grace on humankind. The Council of Trent (1545-63) was called in order to address the challenges of Protestantism. The council made universal some of the doctrines and practices of the church that had previously only been local. In distinction to the Reformers, the Roman Catholic Church defended the necessity of “works” as means of demonstrating and retaining grace.

Meanwhile, the Roman Catholic Church took advantage of its organization and the colonial practices of Spain and Portugal, which remained strongly Roman Catholic, to spread Christianity around the world. The monastic orders were useful for this purpose. A new order, the Society of Jesus—known as Jesuits—was particularly effective. Typically, mass conversions, sometimes undertaken by coercion or force, preceded Christian teaching. Roman Catholic theologians and missionaries debated the extent to which converts could retain cultural practices. For nearly 300 years following the Reformation, Roman Catholics rather than Protestants were the vanguard of Christian missions.

By the end of this period, Christianity had broken into large national segments and theological traditions. At the same time, previously unreached peoples around the world heard the gospel of Jesus Christ.

For centuries, Europeans and Asians had traded with each other. The main route to China was a long and dangerous trip made by caravans through central Asia. Italian cities and bankers had been the major organizers and beneficiaries of this trade. By the 15th century, however, Portugal and Spain began to explore alternative routes to China, by sea rather than land.

Portugal led by circumnavigating Africa and making their way to India and Southeast Asia. The Portuguese established safe trading port cities along the coasts of Africa and India. There was little concern with colonizing the land or people.

A bit later, the Spanish began looking westward for a shorter route to China and India. Sent out by King Ferdinand and Queen Isabella, Christopher Columbus sailed across the Atlantic, reaching the Caribbean islands in 1492. Believing he was in India, he called the people “Indians.” He claimed the land for Spain.

In 1493, Pope Alexander VI issued an edict, called the Inter Caetera. It divided the world between Spain and

Portugal. The pope gave the monarchs of these countries the exclusive privilege to evangelize the people of the world with whom they came in contact.

The monarchs promised to finance evangelism. They would build churches, send missionaries, and appoint bishops. They would be fully responsible for the Christianizing of the people. The pope would not interfere. The line of demarcation between the two countries gave the eastern part of South America—what became Brazil—to the Portuguese, as well as all of Africa, India, and Southeast Asia.

The Spanish explored and conquered other parts of the Americas. Ferdinand Magellan set out to fulfill Columbus's dream of finding a shorter way to Asia. Sailing across the Pacific Ocean, Magellan reached the Philippines in 1521. Though Magellan was killed there, his presence in the Philippines initiated Spanish control. Without him, Magellan's ships continued to sail around the world.

Unlike the Portuguese, the Spanish colonized the land and people. They exploited the American continent's gold and silver resources. They resettled the people in towns where they could be controlled and Christianized. However, because of the spread of diseases, millions of Native Americans died. In the Caribbean, entire island populations were eradicated. Soon the Spanish and Portuguese collaborated in the procurement of Africans as slaves to work on American plantations.

Indirectly, the newfound wealth of Spain and Portugal uplifted the economic condition of the people of Europe and sped the development of capitalism. Already in the late Middle Ages, trade guilds and artisans were organizing banks, investing and generating profit. The rise of a "middle class" weakened the control of local gentry over peasants. People became more diverse in their livelihoods, less attached to farms, and more mobile.

With the weakened status of local political leaders came the rise of territorial states. Led by Spain and Portugal, the kings and queens of Europe became more powerful. Spain itself was formed by the union of Aragon and Castile through the marriage of Ferdinand of Aragon and Isabella of Castile. Winning the allegiance of the people, they claimed the "divine right" of kings to rule. God had so ordered, they argued, for kings to rule on earth.

The pope's estimation of the Spanish rulers was high. The Inquisition worked well in Spain. After centuries, they had been able to expel the Moors—or Muslims—from Spain in the same year (1492) Columbus started on his journey across the Atlantic. In the years ahead, the rulers of both Spain and Portugal were able to protect their countries from the incursions of Protestantism.

In England, under the Tudors, who ruled from 1483 to 1603, the monarch became more powerful than dukes and local gentry. This centralization of power enabled England to have the financial resources to compete with Spain and Portugal for trade across the Atlantic and around the world. Yet, at the beginning of the 16th century, England as much as France, Spain, or Portugal remained closely tied to Rome.

Germany remained less centralized, but strong regional princes emerged. They controlled the election of the "Emperor" of the "Holy Roman Empire" but retained control over their "electorates" or principalities. Germany had remained outside the cultural sphere of Rome to an extent not true in other parts of Western Europe. Its language had been less influenced by Latin. Its people were more pragmatic and utilitarian.

Russia emerged as a strong power under a series of strong czars who ruled in the late 15th and early 16th centuries. Russia remained predominantly Eastern Orthodox in religion, and the peasants remained mostly on the farms their ancestors had tilled. Local gentry remained forceful.

While Europe was looking for trade with the East, Islam continued to hold onto the peoples of Northern Africa and the Middle East. Zealous Muslim Turks, in control of Constantinople since 1453, threatened Europe from the southeast.

The Religious Situation

Though some historians have suggested that the political and social context itself produced the Reformation, by most accounts, the Reformation was the result of a religious crisis. The Roman Catholic Church was in a period of moral decline. The pope seemed more interested in Italian arts and secular authority than in the religious state of the church. As the result of intrigues during the Middle Ages, the pope was in direct political control of a number of "papal states." The pope claimed supremacy over the Christian kings of Europe. The Concordat of Vienna

Refer to Resource 1-4 in the Student Guide.

(1448) gave the pope vast authority over the German church, including financial extractions.

The popes had been able to stave off a conciliar movement in the 15th century that aimed to make the church more democratic. The pope's "Execrabilis" edict (1460) condemned the conciliar movement.

The church had been, it seemed, able to overcome the heresies that threatened. It had severely punished the followers of John Hus, who demanded the free preaching of the Word of God, communion with both wine and bread given to laity, the confiscation of clerical property, and secular punishment for clergy living in sin. Yet, in Bohemia, the "Unitas Fratrum," or Unity of the Brotherhood, had emerged which carried on many of these ideas.

By 1500, the granting of indulgences was among the more obvious abuses of the papacy. Though the selling of indulgences for the dead, to release them from purgatory's torment, had become common in the church only in the 1480s, the practice was related to the Roman Catholic system of penances and was based on the theory of the "treasury of merits"—that the saints had stored such an abundant supply of works in heaven that theirs could be purchased by others.

In fact absolution could be granted *before* sins were committed—bypassing the steps of contrition. Among the masses, fearful of hell, indulgences seemed the means of salvation. If people were concerned about their loved ones, indulgences could be extended to include the dead. The indulgences were a primary source of revenue for the church. In 1506 the pope issued special "Jubilee indulgences" for both the living and the dead in order to build St. Peter's Cathedral in Rome. German political and religious leaders especially resented seeing the money of peasants flowing out of Germany to Rome to build grand cathedrals and to sustain Italian artists.

Among other abuses within the church was the buying and selling of church offices, particularly bishoprics. Sometimes rich families purchased church offices for children and family members. In addition to this abuse, some priests openly lived with women and fathered children. When accused of a crime, priests could not be tried in civil courts, only in religious ones. Some people objected to this.

Although the religious situation of the church was at one of its low ebbs, there were elements of reform

existing within it. The church had been reformed across the centuries by the addition of monastic orders that called the church back to the simplicity of the gospel. Theologians within the church had disagreed on many issues, including those related to salvation, good works, and free will.

The lay movements that existed at the beginning of the 16th century were promising. Although the popes of the early 16th century, Alexander and Julius, seemed more interested in preserving their own power and extending the glory of Rome, worse popes than they had occupied the papacy. One question was whether the church was "catholic" enough to contain those willing to criticize the hierarchy of the church.

The Intellectual Situation

Late medieval scholarship had posited two ways to truth, the *via moderna* and the *via antiqua*. In Italy, there was renewed interest in Plato through the work of Pico della Mirandola (1463-94), a scholar, nobleman, and mystic.

Refer to Resource 1-5 in the Student Guide.

Christian humanism in Western Europe was characterized by both belief in God and optimism in His creation, especially optimism in human reason. In Spain, Francisco Ximenes de Cisneros (1436-1517) both established universities and zealously pursued the Inquisition.

In England, Thomas More (1478-1535), chancellor to the king, wrote *Utopia* and John Colet lectured on Paul's Epistles at Oxford. German humanism was strongest at the University of Erfurt. But in Erasmus of Rotterdam (1469-1536), humanism found its most articulate spokesperson.

The following section on Erasmus is based closely on the notes of Antonie Holleman, European Nazarene College.

Erasmus was educated in an Augustinian monastery, where he became more interested in the Greek philosophers than in theology. He was ordained a priest in 1492, and the following year left the monastery to become secretary to the bishop of Cambrai. In 1495 Erasmus received permission to study in Paris, which was still the center of theology. Here he developed a strong dislike for medieval scholastic theology. He saw that it was opposed to the new learning and approach of humanism. In 1499 Erasmus became the private tutor of two students in England. He studied at Oxford under John Colet, who after 1496, expounded on the plain meaning of Scripture in historical context.

Erasmus's *The Praise of Folly*, written while he was in England, was a satirical and bitter critique of monasticism and corruption in the Roman Catholic Church. He clarified his goal in life: to find and follow the philosophy of Christ. He wanted to reform and to revive the church according to the model of Christ. To do this adequately, he realized he would have to study the Greek New Testament.

In 1514 he wrote to his superior in the monastery in Steyn: "I have made up my mind to give my life to sacred literature. These are then the concerns upon which I am bestowing my leisure and my busy hours alike. I have, so eminent men are saying, a talent for them which others do not possess."

In 1516, Erasmus published *Novum Testamentum*, a Latin translation of the New Testament based on a Greek text that he published along with it—the first such thorough examination of texts since Jerome. Erasmus included annotations explaining his translation over against the Greek text. For Erasmus, the new Latin translation was intended as his primary instrument of reform.

In a letter to Pope Leo X published in the *Novum Testamentum*, Erasmus wrote: "Back to the source; the Founder, Jesus Christ." The humanist method—back to the source—opposed the scholastic method of the Middle Ages, which stressed fidelity to tradition. Erasmus continued,

For one thing I found crystal clear, our chiefest hope for the restoration and rebuilding of the Christian religion . . . I perceived that that teaching which is our salvation was to be had in a much purer and more lively form if sought at the fountain-head and drawn from the actual sources than from pools and runnels. And so I have revised the whole New Testament (as they call it) against the standard of the Greek original, not unadvisedly or with little effort, but calling in the assistance of a number of manuscripts in both languages, and those not the first comers but both very old and very correct.

From Holleman's notes.

Erasmus included paraphrases for common people, as well as translations into vernaculars.

Meanwhile, Erasmus focused on a way of living. He was not concerned about doctrine or a theological system. His focus was on Christ's teaching and example. In a sense, Erasmus was a moralist. The

three keywords that reappear in his descriptions of Christ were the monastic virtues of humility, poverty, and weakness.

Christ's philosophy was opposed to the ways of the world. Erasmus used the word *philosophy* in the sense of a way of life. Erasmus wrote of Christ,

What exaltation in such humility, what riches in such poverty, what unimaginable strength in such weakness. He chose this philosophy above all, which completely differs from the rules of the philosophers and from the principles of this world, the one and only among all others which was to bring what everyone tries to acquire one way or another—happiness.

From Hollerman's notes.

On the basis of the humility of Christ, Erasmus protested against a church that was preoccupied with outward appearance. His religion was a religion of the heart. It is with this reform program that Erasmus rose to great popularity in the years 1514-21, prior to the rise of Luther. After 1514, Erasmus lived most of his time in Basel, interrupted by a stay in Louvain (1517-21) and Freiburg (1529-35). He died in 1536.

Erasmus's primary work was as a biblical scholar. One-fourth of his works were related to the Bible. Unlike Luther, writes B. Hall, Erasmus's

method of reform was not in vigorous attacks on merit, on clerical abuses, and on the papacy, but its *foundation was the Bible*, more especially the New Testament with its teachings made as practicable and intelligible as would be consistent with loyalty to the text; and to achieve this end, more would be gained by studying classical authors and the patristic Biblical exegetes like Jerome and Origen than from becoming entangled in the nets of scholastic interpretations of the fourfold sense of Scripture.

From Hollerman's notes.

Erasmus's method of reform began with understanding the grammar of Scripture before the nuances of theology. Erasmus treated the New Testament as a historical text that needed to be studied by the rules of grammar. Biblical scholarship, Erasmus believed, required first of all, linguistic skills. For many, Erasmus's major contribution to Christianity was his Greek New Testament. It served as the basis for all printed editions of Greek texts of the 16th century. In Italy and the Netherlands people accused Erasmus of being a follower of Luther, while in the whole of

Germany people considered him anti-Lutheran. Erasmus himself wanted to stand in the middle and mediate, but the situation was too tense to allow this. He admitted he did not have the courage or the strength to be a martyr.

Erasmus remained a humanist; his interest was Scripture, not theology. He was a true scholar, somewhat independent, and certainly not a man of the people. He remained an idealist. His controversy with Luther was more than just a clash between two persons. It represented two worlds, and their separation illustrated the widening gap between humanism and the Reformation. As the Reformation developed, Erasmus moved to the background, being respected among the humanist scholars, but heavily criticized by both Roman Catholics and Lutherans.

Erasmus's influence, spirit of moderation, and concern for Christ-based morality can be recognized in various ways in the Reformation and following. Martin Luther wrote the *Bondage of the Will* in 1525 to refute Erasmus's defense of free will. The sympathies and intellectual orientation of Luther's lieutenant, Philipp Melancthon, were somewhere between Erasmus and Luther. Erasmus's influence can also be seen among several representatives of Arminianism and in the *via media* of Anglicanism and Wesleyanism. Irenism, a humanist movement of the 16th and 17th centuries, tried to bridge the gap between Protestantism and the Roman Catholic Church.

Conclusion

The social and political situation made the times conducive to change and made people potentially open to the gospel. People were ready to read the Bible for themselves. They saw themselves as capable of understanding faith. There was a growing individualism in Europe, especially among the intellectuals. The 16th century, like the 1st century, was one of "fullness" for the good news of Jesus Christ.

Guided Discussion: Student Response

(25 minutes)

Allow for student response and discussion.

What was the intellectual and cultural climate of Europe on the eve of the Reformation? Was it conducive for religious reform?

How did the political and economic situation in Europe—including trade with Asia—contribute to the Reformation?

Was the Catholic Church capable of reform from within? Was a schism necessary? On this topic, compare the views of Protestant and Roman Catholic historians.

What are the similarities and differences between Renaissance humanism and other forms of humanism present in our times?

We Protestants place a high premium on the individual privilege and responsibility of reading, studying, and interpreting Scripture. How can we effectively facilitate this in our places of service? What are some potential dangers resulting from taking this view to an extreme?

Erasmus sought to get “back to the source,” that is Jesus, primarily through a study of the revealed Word of God. What is a healthy way of viewing the relationship between the Written Word (Scriptures) and the Living Word (Jesus Christ)? How do we avoid “bibliolatry” or worship of the Bible?

Lesson Close

(5 minutes)

Review

Call on several students to answer the question.

What one thing stands out to you from this lesson?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Begin working on the module assignments as explained in the syllabus.

Read in preparation for the next lesson—Martin Luther.

- Suggestion—*Church History in Plain Language* by Bruce L. Shelley, chapter 24.
- Bring 2-3 questions or comments that came to you as you did your reading.

Write in your journal. In many eras and locations, disagreements in the church cause both division and movements of reform. In his High-Priestly prayer (John 17), Jesus prayed “that all of them may be one, Father, just as you are in me and I am in you.” With prayerful self-examination, reflect on and discuss areas of needed change in the Church today. Pray for God to bring renewal within His Church.

Look Ahead

The next lesson is on Martin Luther. There is an excellent movie about the life of Martin Luther. Instead of presenting a lecture you may want to show the movie.

It is wise to preview the movie before showing it to the class.

Be sensitive to the issue of movies for your region.

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Lesson 2

Martin Luther

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	A Mighty Fortress Is Our God	Student Activity	Resource 2-1
0:20	Martin Luther	Lecture	Resources 2-2—2-12
1:30	Student Response	Guided Discussion	
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Bainton, Roland H. *Here I Stand: A Life of Martin Luther*. New York: Abingdon, 1950.

Erickson, Erik H. *Young Martin Luther: A Study in Psychoanalysis and History*. New York: Norton, 1958.

Hildebrandt, Franz. *From Luther to Wesley*. London: Lutterworth, 1951.

Lenker, John N., ed. *Sermons of Martin Luther*, 8 vols. Reprint, Grand Rapids: Baker, 1988.

Luther, Martin. *The Works of Martin Luther*. Philadelphia: A. J. Holman, 1915.
<http://www.iclnet.org/pub/resources/text/wittenberg/Luther>

Ozment, Steven E. *Protestants: The Birth of a Revolution*. New York: Doubleday, 1992.

Rupp, E. Gordon, and Philip Watson, eds. and trans. *Luther and Erasmus: Free Will and Salvation*. Philadelphia: Westminster, 1969.

Watson, Philip S. *Let God Be God! An Interpretation of the Theology of Martin Luther*. Philadelphia: Fortress, 1947.

Internet

Project Wittenberg:

<http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-home.html>

Museum Lutherhalle Wittenberg:

<http://www.luther.de/>

Information on Luther:

<http://www.geocities.com/Vienna/1667/luther.htm>

Luther Works in German (Boston College):

<http://luther.bc.edu/default.html>

The Reformation Guide: Luther:

<http://www.educ.msu.edu/homepages/laurence/reforation/index.htm>

Information on Luther:

<http://pw1.netcom.com/~supeters/luther.htm>

Lesson Introduction

(10 minutes)

Accountability

Call on several students to share what they discovered from their reading about Martin Luther.

Collect the homework papers. You need to evaluate the papers, giving your critique of the thoughts and presentation of the ideas.

Evaluation does not mean giving a grade, as grades are not the measure of completing this module. Completion is based on attendance, participation, and showing competence in the ability statements.

Orientation

Martin Luther broke with the Roman Catholic Church and began the Protestant Reformation.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

- By the end of this lesson, participants should
- describe the life story of Martin Luther and relate his life's story to his understanding of justification by faith
 - appreciate the leadership and courage of Luther
 - show why and how Luther broke with the church between 1517 and 1521
 - note the influence of Protestantism and Lutheranism on Wesleyan thought
 - identify: Martin Luther, papal indulgences, 95 Theses, Diet of Worms, Augsburg Confession, Philipp Melancthon, Peace of Augsburg, Lutheranism

Lesson Body

Group Activity: A Mighty Fortress Is Our God

(10 minutes)

Refer to Resource 2-1 in the Student Guide.

Let us all sing together the most famous of Luther's hymns.

What emotions does this hymn create?

What are the theological teachings?

Lecture: Martin Luther

(70 minutes)

The World into which Luther Came

Though historians date the start of the Reformation to 1517, many "seeds of discord" were decades, or even centuries, in the making. Highlighted were papal corruption and then decline. The merging of the Christian empire and the Catholic church. The extreme assertion of papal power, the "Babylonian Captivity" of the papacy, and the papal schism of the late 14th and early 15th centuries marked the decline.

The Renaissance, rooted in the medieval period, prefigured the modern world. It resurrected Greek and Roman classics, well-suited for the rising universities of Europe. The ancient Greeks seemed to be correct that "Man is the measure of all things." Literature, architecture, and the arts advanced. The Renaissance flourished among wealthy patrons. The invention of the printing press resulted in the wide spread of new ideas. The emergence of "city-states" filled the vacuum left by the medieval power struggle between emperors and popes.

The emergence of nationalism in the 14th century threatened political unity, which although at times precarious, the papacy and the Holy Roman Empire had achieved in western Europe. Nationalism represented a shift in the balance of power. In the age of Reformation, nations aligned with particular religious groups. During the next centuries, this became the prevailing pattern in Europe.

The bubonic plague, the epidemic known as the "Black Death," first struck in 1347. Within three years it killed

one-third of the inhabitants of the Catholic West. It remained endemic for centuries, thus creating a death-oriented society.

The Ottoman Empire—Muslim Turks—represented a political challenge to Europe from the east. The Turks had conquered Constantinople in 1453 and developed a sophisticated administration and well-trained military.

Pre-Reformers such as John Wycliffe (1330-84), John Hus (1369-1415), and Girolamo Savonarola (1452-98) paved the way significantly for the protest that was to come in the 16th century under Luther and others.

Refer to Resource 2-2 in the Student Guide.

Two national factions arose in Bohemia: the moderates who wanted to preserve unity with the Catholic church and the more extreme Taborites who desired to break away completely from Catholicism. In 1420 both groups produced the Four Articles of Prague:

- free preaching of the Word of God
- Communion with bread and wine for both clergy and laity
- reform of morals
- reduction of the power and wealth of clergy

Following the martyrdom of Hus in 1415, the Bohemian movement remained alive in the hands of the “Unitas Fratrum” (Unity of the Brotherhood), who were the forerunners of the Moravians. These profoundly impacted John Wesley in the 18th century. Theological issues arising from these largely lay movements centered on the role of the Bible, an understanding of salvation, the dispensation of grace, and folk religious practices spawned in Catholicism during the Middle Ages—such as penance, selling of indulgences, purgatory, prayer to saints, relics, and veneration of images.

Other attempts at spiritual renewal in the centuries preceding the Protestant Reformation took many forms, including the semi-monastic Brethren of Common Life, Sisters of the Common Life, and the Devotia Moderna. These and other movements stressed lay piety and spiritual mysticism.

The emergence of the laity as a force to be reckoned with resulted from

- increased learning and literacy
- growing professionalism that challenged the higher status previously assumed by the clergy

- growing skepticism toward tradition—including ecclesiastical structures
- emphasis on individualism associated with the Renaissance
- new questioning of authority previously located in the church and its hierarchy
- new political patterns that gave common people a larger role

Wycliffe stated rather radically, “The ship of Peter is the church militant . . . nor do I see why the said ship of Peter might not in time consist purely of laymen!”

Johannes Gutenberg (1400-1470) brought together a number of innovations to invent the movable type printing press, to produce the first printed Bible in 1455, less than 30 years before the birth of Martin Luther. This coincided with growing literacy, emphasis on learning, a market for books, techniques of papermaking, and the desire to read about new ideas. Between the years 1450 and 1500, printing gave scholars as many books as all of Europe had produced in the previous 1,000 years.

Refer to Resource 2-3 in the Student Guide.

Meanwhile, Europeans explored the rest of the world. World explorers such as Bartholomew Diaz, Ferdinand Magellan, and Christopher Columbus all lived during Luther’s lifetime. Catholic powers transported Christianity to other lands and converted their inhabitants. This represented a new sense of mission but also resulted in exploitation.

Geographic discovery and nationalism contributed to new sources of commerce and the expansion of cities in western Europe. The medieval feudal system with its landed nobility and system of guilds was coming to an end. In its place arose the bourgeoisie—the middle class—a distinct and self-conscious group.

Science advanced under a line of significant thinkers from Copernicus (1473-1543) to Francis Bacon (1561-1626) and Galileo (1564-1642).

Martin Luther and the Reformation

Martin Luther was the most influential figure of the Protestant Reformation. He was the son of a miner. Luther’s father aspired for his son to be a lawyer and sent him to study at the University at Erfurt. There, Martin Luther came under the influence of humanism and became interested in philosophy. In 1505, following his graduation, Luther decided God would have him disobey his father and, rather than pursuing

law, entered an Augustinian monastery at Erfurt. In 1508 Luther was called to teach at a new university being established at Wittenberg, in Saxony. Luther started to study Augustine carefully about 1509. He appreciated Augustine's dependency upon Scripture rather than philosophy.

Luther visited Pope Julius II's Rome in 1510. While the splendor of Rome might have dazzled other pilgrims, Luther was not impressed. Amid the revered relics of the saints in every church, the pilgrims, and the holy festivals, Luther saw a church that had succumbed to materialism and lost its spiritual moorings.

At the same time, Luther was searching for assurance of his own salvation. He found no assurance in the life of a monk, as disciplined and ordered as it was. Though he observed all the rules, he had no peace. In spite of outward observances, Luther could not keep his mind and heart on holy things. Gradually, through his study of the Bible and rereading of Augustine, Luther came to an understanding that salvation was not earned by works but came only by faith. Justification by faith was not a new doctrine within the church, but it undercut those in the church who stressed the necessity of works of righteousness and forgiveness mediated through the church.

In 1512, Luther received the degree of doctor of theology and accepted a teaching position at Wittenberg. In the coming years he lectured on several Bible books: the Psalms, 1513-15; Romans, 1515-16; Galatians, 1516-17; and Hebrews, 1517-18. Luther was concerned with questions about the righteousness of God and the justification of human beings. In his commentary on Psalm 51, Luther wrote, "The proper subject of theology is man guilty of sin and condemned, and God the justifier and Savior of man the sinner. Whatever is asked or discussed in theology outside this subject is error and poison."

Luther's academic work for these lectures laid the foundation for his Reformation theology. A much-debated question concerns the date of his Reformation breakthrough. By this is meant the time when he became aware of his new theological insight on justification by faith and its implications. Most locate this breakthrough somewhere between 1513 and 1519. A more exact date is important for understanding the rise of the Reformation. For instance, an early date (1513-16) means Luther's theology was first and resulted in the conflict with Rome. A later date for his

Refer to Resource 2-4 in the Student Guide.

Martin Luther, The Works of Martin Luther (Philadelphia: A. J. Holman, 1915) 12:310.

Reformation breakthrough (1518-19) implies that his theology emerged out of his conflict with Rome.

Luther did not intend to develop or transform theological thought. All he wanted was to return to the true doctrine present in Scripture. His lectures on the Psalms (1513-15) helped Luther to develop a new and deeper knowledge of the sinfulness of human beings. This equipped him for understanding Romans—the next biblical book he lectured on—in a new way. In his preface to his lectures on Romans, he wrote, “Romans deals with the sinful nature of humanity. Even the best of human works is still full of sin. Here we see the cornerstone of the protestant teaching of total depravity.”

Works, 25:135-36.

All sin, and therefore all efforts to attain righteousness apart from grace, needed to be destroyed. Righteousness was “alien” to humanity, in Luther’s thought. “The chief purpose of this letter,” Luther wrote of Romans, “is to break down, to pluck up, and to destroy all wisdom and righteousness of the flesh. This includes all the works which in the eyes of people or even in our own eyes may be great works. No matter whether these works are done with a sincere heart and mind, this letter is to affirm and state and magnify sin, no matter how much someone insists that it does not exist, or that it was believed not to exist.” Righteousness was a gift of God. It came from the outside, not from within.

Works, 34:336-38.

Luther’s concept of sin—a basic building block for his theology of justification by faith—develops in his works on Psalms and Romans. Much later, in his Preface to his Latin writings, published much later in his life, he looked back and wrote, “Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience.” “At last,” Luther continued, “by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, ‘In it the righteousness of God is revealed, as it is written, he who through faith is righteous shall live.’” “Later,” recorded Luther, “I read Augustine’s *The Spirit and the Letter*, where contrary to hope I found that he, too, interpreted God’s righteousness in a similar way, as the righteousness with which God clothes us when he justifies us.”

This indicates a rather early breakthrough, and a sudden one as well. The issue seemed to be settled. Thus, long before his posting of the Ninety-Five Theses on the door of the Wittenberg church on October 31, 1517—All Saints’ Day—Luther already had a solid

Works, 48:24-26. See B. Lohse, *Martin Luther, An Introduction to His Life and Work*. Edinburgh: T. and T. Clark, 1987, 149-53.

Refer to Resource 2-5 in the Student Guide.

understanding of the concept of righteousness. Luther developed his theological views over time and reached full clarity of mind in the years 1519-20.

The Ninety-five Theses of Martin Luther

The Ninety-five Theses represented the turning point. The theses were provoked in particular by Johann Tetzel (1465-1519), a Dominican monk who was in the vicinity of Wittenberg selling indulgences to the peasants. The theses argued that faith in God, not the buying of indulgences, brought forgiveness. "Since all is possible, by Christ, to the believer," Luther wrote in one thesis, "it is superstitious to seek for the other help, either in man's will or in the saints."

Through faith alone could people receive forgiveness and overcome their guilt. "A person who has no part in the grace of God cannot keep the commandments of God," one thesis declared, "or prepare himself, either wholly or in part, to receive grace; but he rests of necessity under the power of sin." The theses attacked the system of penance and merits within Roman Catholicism. All of life, Luther declared, must be lived penitently. Such penitence was both inward and outward—an inward remorse for sins and outward "mortifications of the flesh."

The first 10 theses affirmed:

1. When our Lord and Master, Jesus Christ, says "Repent ye," etc., he means that the entire life of the faithful should be a repentance.
2. This statement cannot be understood of the sacrament of penance—of confession and satisfaction, which is administered by priesthood.
3. However, he does not mean inward repentance only, for inward repentance that does not result in various external mortifications of the flesh is empty.
4. Divine punishment, therefore, remains as long as one loathes himself—as long as there is inward repentance—namely, until entrance into the kingdom of heaven.
5. The pope does not wish, nor has he the power, to remit any punishments, except those which he, of his own will or according to the canons, has imposed.
6. The pope cannot forgive any sin; he can only declare and confirm God's forgiveness. He can remit cases reserved to himself, but, if they be despised, the sin remains.

A History of Christianity: Readings in the History of the Church, vol. 2, The Church from the Reformation to the Present, ed. Clyde L. Manschreck (Reprint, Grand Rapids: Baker Book House, 1981), 14.

7. God forgives no one's sins without at the same time subjecting him in every respect in humility to his vicar, the priest.
8. The canons pertaining to penance are imposed only upon the living, and according to the canons themselves should not be imposed upon the dying.
9. Hence, the Holy Ghost in the pope does well for us by always making an exception in his decrees in case of death and extreme necessity.
10. Those priests who, in the case of the dying, reserve canonical penances for purgatory act ignorantly and wickedly.

Luther wrote these theses—and the 85 that follows—in Latin, hoping to provoke thought, discussion, and university debate—not a Reformation. The theses were soon translated into German and distributed widely. The sentiments fueled German resentment toward Rome. Soon Rome saw the implications of Luther's theses as well: they led the common people to mistrust the representatives of the church.

In 1519 at Leipzig, Johannes Eck (1486-1543), a German theologian, debated Andreas Karlstadt (1480-1541), one of Luther's Wittenberg colleagues and supporters. Luther went with Karlstadt to defend his views. Eck accused Luther's views of being like those of Wycliffe and Hus, and, hence, heretical. Luther, in turn, noted that the authority of the papacy had grown across the centuries, and was not rooted in Scripture.

The Leipzig debates rallied supporters of Luther at Wittenberg and other university cities, awakened German nationalism, emboldened Luther, and drew a number of humanists to his side. German electors—those who elected the Holy Roman emperor—saw the debate with the Roman Church as an opportunity to argue for freedom from Roman tyranny. Luther found himself in the center of a wide social, political, and religious storm.

Refer to Resource 2-6 in the Student Guide.

In 1520 Luther issued a number of pamphlets aimed at popularizing the movement. The success of the campaign was due to the rapid printing processes now possible, and to the sensationalizing illustrations—woodcuts by Albrecht Durer (1471-1528)—printed within them. Luther's *Address to the German Nobility* called upon them to reform the church in their realms, not to wait for Rome.

Luther attacked the pope's supremacy over either councils or Scripture. He denied that priests were superior to laity by virtue of their office. Priests should

be held accountable and should be subject to the same laws and civil courts as laity. He argued that priests should be allowed to marry and have families. In other writings, Luther lowered the status of the priest by revising the conception of the mass. Luther denied that a miracle of “transubstantiation” was performed at the mass through the priest, whereby the bread and wine became the real body and blood of Christ. Increasingly, Luther’s writings became bolder.

Luther aimed to provoke response from Rome—and did so. Pope Leo X (1475-1521) was so aggravated by Luther’s attacks on him, the papacy, and the church, that he sent Eck with an edict condemning Luther and calling upon him to recant within 60 days or else be denounced as a heretic and excommunicated from the church. This action provoked response from the elector of Saxony, who resented the pope’s interference and promised Luther protection. The opportunity for Luther to recant publicly would come at a meeting in the German city of Worms. Luther prepared not merely for a defense of his views but for a proclamation of the word of God—whatever the consequences.

The young emperor of the Holy Roman Empire, Charles V (1500-1558) presided over the momentous meeting at Worms, called the Diet of Worms. The pope realized that German public opinion was behind Luther. Charles, a devout grandson of Ferdinand and Isabella of Spain, had no sympathy for Luther or the German cause. At first, Luther was not given opportunity to defend himself, only to admit to his authorship of certain inflammatory writings, and to whether he now wished to recant them.

Refer to Resource 2-7 in the Student Guide.

Luther freely admitted to his authorship, and, in answer to the second question, seized the opportunity to defend his views. He said he would willingly recant any of his views that were contrary to Scripture. His writing could not be judged by popes or councils, since they sometimes erred, but only by the inerrant Scripture. “I must allow my conscience to be controlled by God’s Word. Recant I cannot and will not, for it is hazardous and dishonorable to act against one’s conscience.”

The pope’s emissary at the diet issued an edict declaring Luther an outlaw and banning his writings. Luther went into hiding at Wartburg, Germany, under the protection of the elector of Saxony. Here he began translating the Bible into German. He wanted the Bible to be in the vernacular—in the language of the common people.

While Luther was at Wartburg, Karlstadt undertook reforms in Wittenberg. Karlstadt abolished the mass and gave common people control of the church and university. Townspeople tore down the images of the saints in the churches, smashed stained-glass windows, destroyed paintings, and turned monks and nuns out of the monasteries and convents.

These measures were too much for Luther, who left his hiding place and returned to Wittenberg. Luther began preaching sermons on moderation and reason in the Wittenburg church. Changes should be made in an orderly fashion. Luther's maxim for judging a tradition within the church was to retain it unless it was directly contrary to Scripture.

Luther continued to hope for reformation, not schism. He was willing for the church to have bishops, and even for the pope to remain as bishop of Rome and presiding officer of the church.

By 1524, Germany was divided into two camps, one pro-Luther and the other loyal to the pope. Lutheranism was strong in the north, while the southern German states, including Austria and Bavaria, remained loyal to Rome.

But what Luther had unleashed could not always now be controlled. Violence ensued in some places, and historians call this the Peasants' War or Peasants' Revolt. The peasants demanded the right to appoint their own pastors, control their own tithes, and the abolition of serfdom. The situation forced the German electors to reconsider their allegiance to Luther, if Lutheranism produced social disorder, but John Frederick of Saxony and Philip of Hesse remained Luther's ardent defenders.

At first, Luther tried to reason with the peasants to resolve their grievances peacefully. When they did not, Luther admonished the princes to use force against the peasants.

Meanwhile, Charles realized his empire, and Christianity itself, was being threatened by the advance of Muslim Turks in the Balkans. He needed to resolve the religious situation in Germany in order to provide a united front against the Muslims. For that reason, the Diet of Speyer, which met in 1526, agreed that each ruler owing allegiance to the emperor could decide the particular form of religion practiced in his domain. This was an interim, emergency measure.

Refer to Resource 2-8 in the Student Guide.

A second Diet of Speyer, held in 1529, decided to protect the Catholic church's right to offer services in Lutheran lands while denying the same privilege to Lutherans, over the "protest" of the Lutheran princes in attendance. The term "Protestant" derives from this decision.

In 1530 the emperor convened a conference or diet at Augsburg. He had the Protestants draw up a statement of their beliefs to serve as basis for discussion and the possible reunification of the church. Philipp Melanchthon (1497-1560), Luther's lieutenant, was principally responsible for the confession Protestants brought with them to Augsburg. Though nothing was accomplished by way of reconciliation, the Confession of Augsburg was an enduring articulation of Protestant theology and the basis of many Protestant denominations' Articles of Faith.

Augsburg Confession 1530

Refer to Resource 2-9 in the Student Guide.

If time is short for this lecture, you may want to direct the students to this information and not read through it in class.

1. Our Churches, with common consent, do teach, that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet that there are three Persons, of the same essence and power, who also are co-eternal, the Father, the Son and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.
2. Also they teach, that since the Fall of Adam, all men begotten according to nature, are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

They condemn the Pelagians and others, who deny that the vice of origin is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

3. Also they teach, that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake through faith,

when they believe that they are received into favor and that their sins are forgiven for Christ's sake, who, by His death, hath made satisfaction for our sins.

This faith God imputes for righteousness in His sight. Romans 3 and 4.

4. That we may obtain this faith, the Office of Teaching the Gospel and Administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God in them that hear the Gospel, to wit, that God, not for our own merits but for Christ's sake, justified those who believe that they are received into favor for Christ's sake.

They condemn the Anabaptists and others, who think that the Holy Ghost cometh to men without the external Word, through their own preparations and works.

5. Also they teach, that this faith is bound to bring forth Good Fruits, and that we should rely on those works commanded by God, because of God's will, but not that we should rely on those works to merit justification before God.
6. Of Baptism, they teach, that it is necessary to salvation, and that through Baptism is offered the grace of God; and that children are to be baptized, who, being offered to God through Baptism, are received into His grace.

They condemn the Anabaptists, who allow not the Baptism of children, and say that children are saved without Baptism.

7. Of the Freedom of the Will, they teach that man's will has some liberty for the attainment of civil righteousness, and for the choice of things subject to reason. Nevertheless, it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God (I Cor. 2:14); but this righteousness is wrought in the heart when the Holy Ghost is received through the Word.

They condemn the Pelagians and others who teach that, without the Holy Ghost, by the power of nature alone, we are able to love God above all

Manschreck, A History of Christianity, 2:42-45.

things; also to do the commandments of God as touching "the substance of the act."

The Theology of Martin Luther

Refer to Resource 2-10 in the Student Guide.

Luther and other Reformers raised four questions the Reformation sought to answer. The answers to these questions provide the great hallmarks of the Reformation.

1. How is a person saved? *Answer: "sola fide"—faith or justification by faith alone.*
2. Where does religious authority lie? *Answer: "sola Scriptura"—Scripture alone or the primacy of Scripture.*

Luther did not necessarily reject the teachings of councils or the great writers of Christian theology, but he made them subject to Scripture. He stated that whenever a discrepancy occurs, the Bible is to be regarded as the authoritative source of faith and practice. He rejected the Catholic notion of tradition as the infallible interpreter of the Bible. He also rejected those doctrines and practices not clearly taught in Scripture—such as the absolute authority of pope, the merit of good works, indulgences, the mediation of Mary and the saints, the seven sacraments, transubstantiation, mass as a sacrifice, purgatory, prayers for the dead, private confession of sin to a priest, celibacy, and the use of Latin in worship.

3. What is—who are—the church? *Answer: the priesthood of all believers; the entire community of faith are priests before God.*

He rejected the supposed superiority of the clergy and stated that the work of the priests and members of the religious orders is not one bit more sacred than the work of the farmer or the housewife.

4. *What is the essence of Christian living? Answer: serving God in any useful calling, whether ordained or lay.*

His teaching here undercut the foundational rationale for monastic life. He viewed family life as sacred as single, monastic life and he himself married a former Catholic nun. He sought to erase the line between things sacred and things secular. In this sense, he viewed all of life and the world as sacramental.

Bruce Shelley, Church History in Plain Language (Dallas: Word Publishing, Inc., 1982), 261.

To Martin Luther, the task of the theologian was to exalt the glory of God. At the same time, the theologian must center the message of the gospel in the Cross. Jesus Christ was the eternal Word of God, mediated through the Scriptures. Luther emphasized the literal meaning of the Scriptures, that which could be rationally and plainly seen. Preachers needed to know the original languages of Scripture in order to interpret it rightly.

The gospel was good news of justification by faith. Luther put this in sharp contrast to the message of the Old Testament, which was one of law. Luther saw law and grace as being in contradiction to each other. One pursues justification either by law or by grace.

Justification by faith, for Luther, was both an inward and outward experience. Outwardly, justification cloaked human unrighteousness with Christ's eternal righteousness. The inward was rebirth and was accomplished through the Holy Spirit. Luther included in "justification" what Wesley later differentiated between: the outward Wesley called justification, the inward sanctification.

Human beings, Luther affirmed, could only rely upon grace for salvation because of sin. The human condition was defined by sin. Human beings were totally bound to sin and could do nothing to redeem themselves. They possessed no free will.

Luther maintained the Roman Catholic practice of infant baptism. This incorporated children into the church. In regards to the Lord's Supper, or Communion, Luther's view was that of "consubstantiation." He believed the bread and the wine, the outward forms, were not transformed, but co-existed with the inward forms, the body and the blood of Jesus. Luther held this to be a "mystery" of faith.

Luther, like Augustine, understood there to be two kingdoms, the church and the state, each complementary to the other. God ordained both. Luther understood it to be the duty of the state to preserve and defend the church. Rulers who were unjust should be opposed by nonviolent disobedience, and only as a last resort by revolt. He understood that there should be one church within the state.

Luther's understanding of the Lord's Supper was different from that of Zwingli, who taught that the Lord's Supper was the memorial of Christ's passion and death. Zwingli and Luther debated their views in the Marburg Colloquy in 1529. Neither Luther nor Zwingli was willing to compromise on his position regarding the Lord's Supper, and this kept the two movements apart.

Organization and Spread of Lutheranism

Refer to Resource 2-11 in the Student Guide.

The Lutheran princes of Germany formed the Schmalkaldic League. The "Schmalkaldic Articles," composed in 1538, defended justification by faith alone, the abolition of the mass as a "sacrifice," the use of monasteries and other church property for Protestant churches and schools, and the denial of the divine right of the pope to rule the church.

Religious wars in Germany broke out again 1546-55. Under the Peace of Augsburg in 1555, Lutheran princes, knights, and imperial cities were guaranteed security under the empire equal to Roman Catholic states. Each state could choose between Lutheranism and Roman Catholicism.

Luther set up a church organization that preserved order while allowing more lay participation. He intended for the gospel to be preached from pulpits and proclaimed on streets. Along with the Lord's Supper, the sermon became a central part of worship. Luther also used propaganda methods, including the use of flyers and pamphlets illustrated by woodcuts. Lutheranism inspired dramas and hymns. One prominent hymn, "A Mighty Fortress is Our God," was written by Luther himself. Luther also wrote a Catechism to teach the faith to all.

Luther preserved the universities of Germany and urged the Protestant princes to maintain support for general education. Luther urged classical education, including the study of Latin and Greek. If the Bible were to provide guidance for every individual, every person needed to know how to read. As literacy became nearly necessary for salvation in Luther's eyes, Lutheran Germany led in compulsory public education.

Though typically education within Lutheranism did not challenge authority, because Protestantism relied more on faith than reason for understanding, it willingly challenged the authority of the church to rule over individual conscience, and it rebelled against intellectual tyranny. The Bible remained an essential part of the curriculum and stood always ready to challenge the social, political, economic, or intellectual status quo.

At the same time, Luther believed the education of children must begin in the home. "No one should become a father," Luther said, "unless he is able to instruct his children in the Ten Commandments and in the Gospel, so that he may bring up true Christians."

Quoted in John Brubacher, A History of the Problems of Education (second ed. New York: McGraw-Hill, 1966), 349.

James A. Scherer, Gospel, Church, and Kingdom: Comparative Studies in World Mission Theology (Minneapolis: Augsburg, 1987), 53-70.

Lutheranism did not immediately inspire missions. Luther believed the apostles had spread out all over the world. Men and women had been given the chance to believe. Furthermore, the spread of the gospel was not up to human effort. God would choose the means of salvation and would save whom He would save. Human beings must not take the initiative, or “work” for the salvation of others. They must “let God be God.”

Lutheranism spread, then, through the edicts of rulers rather than by the persuasion of individuals. Lutheranism became the state religion in Denmark, Norway, Iceland, Finland, and Sweden. Gustavus Vasa became king and introduced Protestantism in Sweden in 1523. Frederick I of Denmark did the same by 1530, and in 1539 the king was declared head of the church.

In each of these countries, formerly Roman Catholic priests simply became Lutheran pastors. Theologians from Wittenberg and other Lutheran centers were introduced in universities. The Bible was translated into Scandinavian languages. Where Lutheranism expanded, it maintained the principle of keeping any aspect of religion or culture that did not contradict Scripture.

Interpretations of the Lutheran Reformation

As might be expected, Protestant and Roman Catholic historians view Martin Luther and the Reformation differently. Some Roman Catholics have interpreted Luther as a monk with severe emotional problems as well as theological questions. The Roman Catholic philosopher and historian Jacques Maritain saw Luther as “a monk who lacked humility.”

Philip Hughes, another Roman Catholic historian, viewed the Reformation as “nothing less than catastrophic.” To many Roman Catholic historians, the church could have been reformed from within, as it had been before, without taking the extreme measure of schism.

Shepard Clough, et al., eds., The European Past, vol. 1: Reappraisals in History from the Renaissance Through Waterloo (second ed., New York: Macmillan, 1970).

On the other hand, Protestant historian E. G. Schweibert saw the Reformation as “much-needed.” Wilhelm Pauck, a Protestant historian and theologian, based his interpretation of the Reformation, not upon Luther’s personality, but upon his faith.

Conclusion

The Reformers thought of themselves not as *innovators* but as *renovators*. They believed medieval Catholicism had encumbered Christian faith and practice with numerous additions unsupported by Scripture. They sought to cast off these Roman innovations in favor of the doctrines of “primitive Christianity,” consisting of the doctrines of the Bible and the early apostolic fathers.

The basic tenets of Protestantism were set by Luther. He trusted in salvation only by faith, not by good works. He trusted in the Scriptures alone, not tradition, not the church, not reason, but the Word of God. There was a trust in the Holy Spirit to mediate truth through the Word directly to individuals. At the same time, Protestantism did not destroy reliance on fellowship or churchly means of grace, particularly the Lord’s Supper and baptism. It tried to preserve orderliness in both church and society, and passed along respect toward secular authority.

The centerpiece of the Reformer’s program was “salvation by grace through faith.” Martin Luther discovered, through his own spiritual pilgrimage and in the midst of his Augustinian training, the basic error of human beings trusting in their own ability or the promise of grace in the sacraments and “good works” of the church. Rather, Luther came to realize that salvation came only through God’s mercy and grace in conjunction with the human response of faith.

Resource 2-12 is for the students’ use and information.

Guided Discussion: Student Response

(25 minutes)

Allow for response and discussion.

What motivated Martin Luther (1483-1546) to break with the Roman Church?

What was Luther’s doctrine of justification by faith? Did it differ from the Roman Catholic understanding?

What was Luther’s response to the “radical reformers?” Why did he respond in this way?

If you were a common German farmer/peasant who lived in the time of the Reformation, would you have remained a Roman Catholic, become a Lutheran, or joined the Anabaptists? Explain.

What political factors encouraged the growth of Lutheranism in Northern Europe and Scandinavia?

Ask students for questions they had as they read material for this topic.

What were the central theses of Luther's theology and how were these developed by his followers?

Lesson Close

(5 minutes)

Review

What was the central passion of Luther's life?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Point out to the students that the learner objectives for the next lesson is a place to look for the specifics of what will be covered. Those are the people, places, and events they should be reading about.

Read in preparation for the next lesson. Topics include:

- Huldrych Zwingli
- Anabaptists
- John Calvin—*Institutes of the Christian Religion*

Possible reading from Shelley includes chapters 25 and 26. Prepare 3-4 questions or ideas the reading presents to you.

Prepare a lesson plan appropriate for laypersons that will explain: What is the essence of Protestant theology, as first articulated by Luther?

Continue working on the module assignments as explained in the syllabus.

Write in your journal. Reflect on "A Mighty Fortress Is Our God." What contemporary language would you use to convey the same feelings?

Look Ahead

In the closing of the next lesson it is suggested to have a Communion time with the students.

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Lesson 3

Reformation Leaders and Groups

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Zwingli and the Swiss Reformation	Lecture/Discussion	Resource 3-1 Resource 3-2
0:30	The Radical Reformers and Anabaptism	Lecture/Discussion	Resource 3-3
0:50	Church and State	Small Groups	Resource 3-4
1:15	John Calvin and Reformed Theology	Lecture/Discussion	Resources 3-5—3-7
1:45	Lesson Close	Review, Assign	Student Guide Resource 3-8

Suggested Reading for Instructor

Bouwsma, William J. *John Calvin: A Sixteenth Century Portrait*. New York: Oxford University Press, 1988.

Bromiley, G. W., ed. and trans. *Zwingli and Bullinger*. Philadelphia: Westminster, 1953.

Calvin, John. *Institutes of the Christian Religion*, 2 vols. Edited by John T. McNeill. Translated by Ford Lewis Battles. Philadelphia: Westminster, 1960.

- Jackson, Samuel M., ed. *Ulrich Zwingli: Selected Works*. Reprint, Philadelphia: University of Pennsylvania Press, 1972.
- Klassen, Walter, ed. *Anabaptism in Outline: Selected Primary Sources*. Scottdale, PA: Herald, 1981.
- Littell, Franklin H. *The Origins of Sectarian Protestantism: A Study of the Anabaptist View of the Church*. New York: Macmillan, 1964.
- McGrath, Alister E. *A Life of John Calvin: A Study in the Shaping of Western Culture*. Oxford: Basil Blackwell, 1990.
- "The Radical Reformation: The Anabaptists." *Christian History Magazine* 5 (1985).
- Rilliet, Jean. *Zwingli: Third Man of the Reformation*. Translated by Harold Knight. Philadelphia: Westminster, 1964.
- Tawney, R. H. *Religion and the Rise of Capitalism: A Historical Study*. New York: Harcourt, Brace, 1926.
- Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*. Translated by Talcott Parsons. New York: Charles Scribner's, 1958.
- Wenger, John C. *Even unto Death: The Heroic Witness of the Sixteenth-Century Anabaptists*. Richmond, VA: John Knox, 1961.
- Williams, George. *The Radical Reformation*. Philadelphia: Westminster, 1962.
- Williams, George H., and Angel M. Mergal, eds. *Spiritual and Anabaptist Writers*. Philadelphia: Westminster, 1957.
- Zuck, Lowell H., ed. *Christianity and Revolution: Radical Christian Testimonies, 1520-1650*. Philadelphia: Temple University Press, 1975.

Internet

- Zwingli
<http://www.zwingli.ch/>
<http://www.educ.msu.edu/homepages/laurence/refor-mation/Zwingli/Zwingli.Htm>
<http://www.newadvent.org/cathen/15772a.htm>
<http://www.wsu.edu/~dee/REFORM/ZWINGLI.HTM>
<http://www.encyclopedia.com/articles/14216.html>

<http://www.island-of-freedom.com/ZWINGLI.HTM>
<http://noble.cioe.com/~kaneka/Zwingli.htm>

Anabaptists

<http://www.educ.msu.edu/homepages/laurence/reformation/Radical/Radical.Htm>
<http://www.mph.org/books/crr.htm>
<http://www.mb-soft.com/believe/txc/radrefor.htm>
http://www.ambs.edu/InstituteofMennStudies/ims_classics.htm
<http://www.kabkonsult.se/us/db/rrl/rrle.htm>
<http://www.seanet.com/~eldrbarry/heidel/anabrsc.htm>
<http://campus.northpark.edu/history/WebChron/WestEurope/RadRef.html>

Calvin

<http://www.smartlink.net/~douglas/calvin/>
<http://www.johncalvin.com/>
<http://www.wsu.edu:8000/~dee/REFORM/CALVIN.HTM>
<http://history.hanover.edu/early/calvin.html>
<http://www.ccel.org/c/calvin/>
<http://www.educ.msu.edu/homepages/laurence/reformation/Calvin/Calvin.Htm>

Lesson Introduction

(10 minutes)

Accountability

In groups of 2-3 each, have the students share their lesson plans with each other.

Return and collect homework.

Orientation

The Protestant Reformation began in Switzerland under the leadership of Huldrych Zwingli. In most areas Zwingli agreed with Luther. They disagreed over the Lord's Supper. This lesson will explore the points of agreement between Zwingli and Luther as well as the major point of disagreement—the Lord's Supper.

The Anabaptists lived and died on principles that separated them from the other Protestants as well as the Roman Catholics. Luther and Zwingli disagreed with these "radicals" of the Reformation. This lesson will explore the "radicalism" of this branch of the Reformation.

The theology of John Calvin strongly influenced many Protestant groups.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- discuss how Luther and Zwingli disagreed on Communion, leading to different approaches, and compare their own denomination's views to Luther and Zwingli
- describe the beginnings of Protestantism in Switzerland
- tell the story of Huldrych Zwingli
- note the influence of Zwingli and Bullinger on Wesleyan thought
- identify: Huldrych Zwingli, transubstantiation, Heinrich Bullinger
- identify: Thomas Muntzer, Peasants' Revolt, Unitarianism, Anabaptism, Menno Simons, Conrad Grebel, Mennonites, pacifism

- list several ways in which the Anabaptists differed from Lutherans and other Protestants
- compare and contrast the Wesleyan-Holiness position on issues of concern to Anabaptists, including infant baptism, the separation of church and state, and war
- identify: John Calvin, *Institutes of the Christian Religion*, Theodore Beza, Calvinism

Lesson Body

Lecture/Discussion: Zwingli and the Swiss Reformation

(20 minutes)

The name is spelled and pronounced both ways—Ulrich or Huldrych.

Refer to Resource 3-1 in the Student Guide.

Like Luther, Huldrych Zwingli (1484-1531) was a Catholic priest who became disillusioned with the practices of his church. Zwingli led the Protestant Reformation in Switzerland. The popes commonly employed Swiss soldiers and rewarded Swiss who helped protect the Papacy and its interests.

Zwingli was educated in Basel and Vienna in the humanist tradition. He studied the classical literature of the Greeks and Romans, and the Greek New Testament. He was ordained a priest in 1506, settled in a monastery near Zurich, and continued studying. He became pastor of the church in Zurich in 1519. The selling of indulgences bothered Zwingli, just as it had Luther. Zwingli denounced the abuses of the church, including the pope's use of Swiss soldiers as mercenaries.

When Zwingli preached against the abuses, he found support among the town council and people of Zurich. Zwingli also preached against enforced celibacy for the priests and enforced fasts. In 1523, Zwingli prepared the core of his beliefs in 67 theses. Among his teachings, he said that Christ was the only high priest, and he denied the existence of purgatory. In 1524, he abolished the mass, processions, shrines, and images of the saints, and buried relics. Zwingli married and withdrew from the Roman Catholic Church.

Refer to Resource 3-2 in the Student Guide.

Some of the answers for the chart will have to be remembered from the last lesson. It is not necessary to fill in all the blanks immediately; the students can use the chart as a guide.

Zwingli's meeting with Martin Luther at Marburg in 1529 centered on their differences rather than their commonalities. Zwingli denied any "real presence" of Christ in the bread or wine. He thought of the bread and wine as symbols that excited memory of the passion and death of Jesus Christ. They became meaningful to believers who had faith in Christ. Apart from faith, they were empty signs or representations. The Swiss and German Reformation movements were divided after 1529.

Zwingli allowed for more continuity between the Law and the Gospel within the Bible than Luther. He was more apt than Luther to use Old Testament models to justify Christian practices.

Holleman's notes: see James M. Stayer, "The Radical Reformation," in Handbook of European History, 1400-1600: Late Middle Ages, Renaissance, and Reformation, ed. Thomas A. Brady (New York: E. J. Brill, 1994), 2:251-52.

Zwingli emphasized that the Holy Spirit mediated the message of the Scriptures. He accepted a lay-oriented interpretation guided by the leading of the Holy Spirit—a view that did not necessitate knowledge of the Greek or Hebrew texts.

Zwingli was more like Karlstadt than Luther in stripping away from the church anything not directly sanctioned in Scripture—and in desiring to restore the patterns of the primitive Church. He gave up the use of both Latin and musical instruments in worship. His idea was to allow nothing to interfere with the hearing of God's Word. In place of hymns, Zwingli allowed the congregation only to repeat psalms in unison.

Zwingli had a conception of election that identified election with believers' adherence to true faith. Believers' children could be assumed to be among the elect. For that reason, Zwingli retained the practice of infant baptism. Zwingli associated infant baptism with the Old Testament rite of circumcision as a mark of election.

Because of his strong relations with the people and magistrates of Zurich, Zwingli believed in theocracy—that the church and state must not be separated. To him, God had providentially put magistrates in positions of authority. Like Luther, Zwingli believed the political rulers would sometimes need to use force for the Kingdom's sake. Zwingli hoped for alliances with Protestants in both France and Germany. But Luther abhorred Zwingli's attempts to build a confederation of Protestant towns that would attempt to force other towns to accept Protestantism.

Steven Ozment, Protestants: The Birth of a Revolution. New York: Doubleday, 1992, 139-40.

Soon the Swiss towns were divided over these issues, some accepting Protestantism and others remaining Roman Catholic. The towns warred with each other. Zwingli was killed in battle in 1531.

Following Zwingli's death, through the "Second Peace of Kappel," Protestants were allowed to retain the Swiss towns they dominated, but the agreement prevented them from entering Roman Catholic towns.

Zwingli's protégé, Heinrich Bullinger (1504-75), succeeded him at Zurich. Bullinger was instrumental in finding ways to bring Protestants together, particularly in Switzerland. Though Bullinger continued to oppose the Lutheran understanding of consubstantiation, and the Anabaptists, he found it easy to compromise with the Calvinists. Bullinger was principally responsible for the First (1536) and Second (1566) Confessions that

articulated a common understanding of Reformed faith. The Zwinglians and Calvinists in both France and Switzerland came to a common understanding of the Lord's Supper in 1549.

Allow for response and discussion.

What led Zwingli to become a Reformer?

What separated Zwingli from Luther theologically? Compare Zwingli's views of the Lord's Supper, to the Roman Catholic position and to the position(s) of the Wesleyan-Holiness churches.

Discuss and dialogue about theocracy: Can we observe—in theory and/or in practice—any attempts at a theocracy today?

Ask students for other questions or comments they had as they read about this topic.

Lecture/Discussion: The Radical Reformers and Anabaptism

(20 minutes)

Refer to Resource 3-3 in the Student Guide.

Anabaptism began in Zurich, Switzerland, among associates of Zwingli in 1525. The main point of difference was in regard to Zwingli's ecclesiology, or doctrine of the church, and the relation of the church to the state. They met at first in secret, in house churches.

Conrad Grebel (1498-1526), like Zwingli a well-educated Humanist, became more radical than Zwingli. Grebel gathered others simply to read the Scriptures. Anabaptists argued that the True Church was made up only of believers—those who had consciously, volitionally undergone an evangelical experience of conversion. The Anabaptists rejected infant baptism as being "papist" or "Romanist" and unbiblical. The church was a kind of voluntary society. So a town or a country could not be "Christian" in this sense—only individual believers could be. The church must remain separate from the state.

Anabaptists originated the "free church" tradition that separated church and state. But rulers regarded Anabaptists' defense of their religious liberty as promoting anarchy.

Anabaptists faced persecution. From the beginning Anabaptism was an underground movement that lost virtually all its leaders in the first two years. Neither were Anabaptists welcomed in Lutheran lands. One thing the Protestants and Roman Catholics agreed

together on in the Diet of Speyer in 1529 was that Anabaptists within the Holy Roman Empire would be executed. They received the death penalty not because of heresy, but because of their perceived blasphemy and sedition. Rulers believed Anabaptism was a "sedition" because Anabaptists refused to be conscripted.

One of the first expressions of Anabaptist beliefs was drawn up by Michael Sattler in 1527 and became known as the "Seven Articles." The Seven Articles dealt with:

1. baptism, which Anabaptists believed must only be of adult believers, which they believed to be the New Testament practice
2. excommunication
3. breaking of bread
4. separation from the world
5. the duties of pastors
6. nonresistance
7. not taking an oath

Anabaptists expressed their theological views in tracts. Given separation from the state, local churches must be supported by tithes. This was the New Testament practice, Anabaptists believed.

Early Anabaptists believed Christ would return soon. In order to hasten Christ's coming, some Anabaptists, particularly in the Netherlands, sought to establish Christ's kingdom on earth. In Munster, Jan Beuckelsz called himself "King" and established a kingdom. Followers of Melchor Hofmann, on the other hand, were peaceful. Their understanding of the Kingdom coming on earth by peaceful means was known as "Melchorism."

Menno Simons (1496-1561) was an influential Anabaptist who rejected transubstantiation and argued for believer's baptism, one True Church, and salvation *sola gratia*. Simons had been a Roman Catholic priest before joining the Anabaptists in 1536. He believed in both utter human sinfulness and holiness. He was orthodox on Trinitarian doctrines, but both anti-Roman Catholic and anti-Protestant—opposing the Reformed tradition as not going far enough. His followers were known as Mennonites and represented an enduring force within Anabaptism and Protestantism generally.

The state, Anabaptists believed, could never be an agent of God's will. What the state should do, they argued, was simply to protect the right of Christians to

worship in good conscience, any way they believed the Bible mandated. That is, they believed the state did not have the right to impose faith. Rather, it should grant religious liberty.

Anabaptists believed the New Testament taught that Christians must not take oaths—even oaths of loyalty to the state. True Christians, most Anabaptists believed, lived by the standards of the Sermon on the Mount, and its principles of love prevented Anabaptists from taking up arms to protect the state. Christians could only resist evil by nonresistance and suffering. They would rather suffer and die than combat evil violently.

In this, as in other matters, they wanted to return to the Early Church, a time when church and state were separate, when Christians did not participate in the empire and its corruptions. They expected, like the early Christians, to be persecuted, and to suffer and die for their faith. The Christian must first be a Christian, and a “citizen” only in ways that did not violate faith. They hoped the state would grant freedom of conscience.

For the Anabaptists, like other Protestants, Scriptures were central. They hoped to restore the practices of the apostolic or Early Church. The New Testament contained everything necessary for practice as well as doctrine. Not everything the church had taught since New Testament times, including the ecumenical councils as well as the pronouncements of popes, was authoritative. In fact, they suspected such statements were human-centered and historically conditioned. Every theological position could and should be based on the Bible and on the Bible alone.

They believed the church had fallen after the apostles. Their principle was to regain discarded practices and to return to the simplicity of the New Testament churches. They practiced such customs as footwashing, but they did not call footwashing, or the Lord’s Supper, or even baptism “sacraments.” Sacramentalism, Anabaptists believed, was a product of the Roman Catholic church and tradition, not a part of the Early Church. At the same time, Anabaptists in general believed the New Testament was a higher revelation than the Old Testament. They accepted a kind of progressive revelation, that the people of Old Testament times had not been ready or prepared for everything that God would teach them.

Though children were an active part of Anabaptist churches, they believed children were not candidates for baptism until they themselves had experienced new birth. True baptism was only for believers, and only followed true, heartfelt repentance. Baptism signified justification, which came only by conscious faith. So infants, who obviously could not repent or have faith, could not be “baptized.” What Roman Catholics and other Protestants practiced—the baptism of infants—was not sanctioned in the New Testament and was not true “baptism.” Neither infant baptism nor church membership saved a person. That belief made Anabaptists zealous evangelists of their neighbors, whether Protestant or Roman Catholic. The witness of the Anabaptists’ lives, their willingness to suffer and even die for their faith, led others into the movement.

“The Radical Reformation: The Anabaptists,” Christian History 5, 1997.

The Anabaptists sought and expected a higher degree of holiness within the church than the other Reformers. Before baptism must come conversion and genuine, moral regeneration. The Sermon on the Mount, Anabaptists believed, represented a livable ethic for this world, for this time and place. A 16th-century man who did not drink, curse, or abuse his family would be suspected of being an Anabaptist.

The true church, Anabaptists believed, must demonstrate God’s will. Anabaptist believers strictly disciplined themselves. Anabaptists emphasized taking up the Cross, denying themselves, being unconformed to the world, and confessing every day to God. They attempted to live in faithful discipleship to the Prince of Peace. They followed the path of discipleship even unto death. When persecuted either by Roman Catholics or other Protestants, Anabaptists scattered to forgotten corners of Europe, and eventually America.

Conclusion

Luther’s approach was one of cooperation with the magistrates and the ruling class. His is sometimes referred to as the “magisterial” Reformation. The approach of the “radical” reformation was one of emancipation of the ordinary laypeople.

Since Lutheran, Reformed, and Anglican churches, as well as Roman Catholics, accepted and defended the idea of the state church, Anabaptists and all other dissidents were known as “sects.” Any group that existed outside of the state church was a “sect.” The European context, in this era, was able to distinguish sharply between “church” and “sect.” American

Christianity, however, developed without a state church, and these categories did not apply.

Allow for response and discussion.

What did the term “Anabaptist” mean in its historical context? What were some theological implications of the term?

Why did the Anabaptists seek to restore the church to apostolic Christianity, to “reform the Reformation”?

What did the Anabaptists mean by the “church of true believers”?

Looking at the Anabaptists, are you convinced we Protestants must return to the New Testament in all things—Christian faith and practice? Should there be creeds and articles of faith?

Ask students for questions or comments they had as they read for this topic.

Small Groups: Church and State

(25 minutes)

Divide the class into groups of 3 each.

Refer to Resource 3-4 in the Student Guide.

Review the theme of Anabaptism and its attempt to restore the church to apostolic Christianity. One of the features of Anabaptism was the insistence upon the separation of church and state. Construct a list of different models of church-state relations through the ages: Early Church minority status, Constantine and legal recognition of the church, Augustine’s “City of God” concept, papal coronation of Charlemagne/unified society, the Lutheran concept. Discuss the historical background of the model, its strengths and weaknesses, and possible connections to church-state relations in the particular cultural context.

Is there a model of church-state relations more valid than the others and why?

Summarize your discussion and share with the class focusing on the question.

Allow a few minutes for reports during the end of this section.

Lecture/Discussion: John Calvin and Reformed Theology

(30 minutes)

The Reformation in Switzerland came to be led by John Calvin. He became an influential theologian within Protestantism. Whereas Luther stressed the grace of God, Calvin stressed the glory and sovereignty of God.

The son of a lawyer, John Calvin was born in France in 1509. He studied at the University of Paris. His teachers, influenced by humanism, encouraged the reading of the Scriptures in their original tongues. Transferring to another school to prepare for the priesthood, Calvin studied philosophy and lived ascetically. In 1528, at age 18, he received a master's degree. Instead of proceeding toward ordination, Calvin began the study of law.

Unlike Luther, Calvin left few autobiographical details. Two documents contain some information. The first document is a public letter Calvin wrote in 1539. Here he describes himself as undergoing a gradual conversion. The second is an introduction to a commentary on the Psalms, written in 1557. In this Calvin compares himself to David.

What is clear is the difference with Luther's conversion. Luther's main struggle was finding a gracious God who could forgive a sinner. Calvin's struggle was with God's sovereignty, and how knowledge of God may be attained. "When I was too firmly addicted to the papal superstitions to be drawn easily out of such a deep mire, by a sudden conversion he brought my mind—already more rigid than suited my age—to submission."

Quoted in Martin Marty, *A Short History of Christianity* (second ed. Philadelphia: Fortress, 1987), 178, from Calvin: Commentaries, ed. and trans. Joseph Haroutunian and Louise Pettibone Smith. (Philadelphia: Westminster, 1958), 52.

The differences between the conversions of Luther and Calvin foreshadowed characteristic differences in their theologies. The mind was crucial to Calvin. Yet by 1534 Calvin had given up any possibility of reforming the church in France by means of intellectual argument. At the same time, like Zwingli, Calvin came to abhor the rituals and practices of Roman Catholicism, including the confessional system.

The persecution of Protestants in France drove Calvin to settle in Basel, Switzerland. Here he began to write—in French—his *Institutes of the Christian Religion*, published in 1536, but which he continued to revise until his death. *The Institutes* were both biblically based and logical, and provided a convenient summation and exposition of Protestant views. Calvin's theology assumed the authority of the Bible, while rejecting the infallibility of the Roman Catholic Church and the pope. Though Calvin's theology was strongly indebted to Augustine, it differed in some respects from Luther.

Refer to Resource 3-5 in the Student Guide.

Spend some time going over the chart.

In 1540 Calvin was called to Geneva. Town leaders entrusted to Calvin the task of writing a constitution and establishing a government. Calvin thus was able to

create a theocracy, or Christian commonwealth, under which state and church were united. The town council cooperated with the clergy. Miguel Servetus, a Spaniard whom Calvin considered a "heretic" for denying the eternal sonship of Christ, was condemned and burned at the stake in 1553 under his authority. Geneva itself was governed by strict rules. Those who disagreed with the rule of Calvinists left the city.

The Theology of Calvin

Calvin defended *classical* orthodoxy. Calvin defended *Christological* orthodoxy. Jesus Christ came to redeem humanity, not just to reveal God. Calvin affirmed the fleshly existence of Jesus, which he felt Menno Simons denied. He considered Christ as Prophet, Priest, and King. The Son, the second person of the Trinity, remained in heaven, Calvin taught, while Christ was still on earth.

Refer to Resource 3-6 in the Student Guide.

Calvin emphasized fulfilling God's commands. The law, in the theology of Calvin, had three functions:

- to reveal the depth of sin, misery, depravity
- to restrain the wicked
- to reveal the will of God to those who believe

One did God's will solely to bring honor and glory to God. These were not means of salvation, because Calvin believed, God had predestined who would be saved, even before Christ came to earth. Since all are deserving of damnation, God's saving of any manifested His mercy. Salvation was based solely upon God's graciousness and sovereignty, not upon human decision or will. Those who were predestined to be saved were the "elect."

Most of those among the "elect" manifested their election by good works, but God saves others simply to display His glory. Because God had chosen them, not by their own merit, but out of His sheer grace, they could not fall away or lose His saving grace. The Church was made up of the elect.

A person could be relatively sure of his or her being among the elect by professing the true faith, living uprightly, and attending to the sacraments. The church's sacraments included baptism and the Lord's Supper. Calvin baptized infants on the premise that God had determined their salvation. As children of the elect, they could assume themselves also to be among the elect. An experience of "new birth" was not necessary for baptism.

God's will encompassed all. Predestination gave Calvinists comfort that God was in control not only of their own lives but of the world as a whole. Whatever happened had been determined by God to happen. Nothing happened apart from God's intention. Nothing originated in human will. It was impudent for human beings to question what existed, since to do so would be to question the goodness of God's sovereign will, and God himself.

God had determined, in the same way, what was written in the Bible. The Holy Spirit dictated to prophets and apostles. They were only clerks or "stenographers" to God. Yet Calvin believed an increasingly clear understanding of God was evident in the Old and New Testaments. The Gallican Confession of 1559 affirmed, regarding the Holy Scriptures:

We know these books to be canonical, and the sure rule of our faith, not so much by the common accord and consent of the Church, as by the testimony and inward illumination of the Holy Spirit, which enables us to distinguish them from other ecclesiastical books upon which, however useful, we cannot find any articles of faith.

We believe that the Word contained in these books has proceeded from God, and receives its authority from him alone, and not from men. And inasmuch as it is the rule of all truth, containing all that is necessary for the service of God and for our salvation, it is not lawful for men, nor even for angels, to add to it, to take away from it, or to change it. Whence it follows that no authority, whether of antiquity, or custom, or numbers, or human wisdom, or judgments, or proclamations, or edicts, or decrees, or councils, or visions, or miracles, should be opposed to these Holy Scriptures, but, on the contrary, all things should be examined, regulated, and reformed according to them. And therefore we confess the three creeds, to wit: the Apostles', the Nicene, and the Athanasian, because they are in accordance with the Word of God.

Manschreck, A History of Christianity, 2: 103.

On the Lord's Supper, Calvin's views lay in between Luther and Zwingli, but closer to Zwingli. To Calvin, the Lord's Supper was a memorial of the death and passion of Christ. In the Lord's Supper Christ was really, though not physically, present.

The church had a work to do, to glorify God. Unlike some Anabaptists, Calvin did not expect the soon

coming of Christ. Because Calvin's followers considered themselves the elect, "visible saints," they worked to control moral behavior within societies. The church itself was given the responsibility for implementing discipline on moral issues. Calvin believed the state had a role to play in controlling evil, insofar as it was possible. There should be one state church.

The Spread of Calvinism

Refer to Resource 3-7 in the Student Guide.

Calvinism seemed to promote capitalism. Calvin, like Luther, talked significantly of each Christian having a "calling" or "vocation." No vocation was nobler than another. This concept led Christians in all occupations to work diligently—to bring honor to God by their work, no matter what it was. Work was to bring glory to God, not riches.

Calvin expected the elect to live simply, ascetically, almost monastically. The elect did not need worldly enjoyments. Their energies, their time, and their money were devoted to their vocations. At the same time, Calvinism expected the elect to conduct business, to prosper, and to profit. Since their profits were not to glorify themselves, since they were not to live ostentatiously, the elect had money to invest. Geneva was a city,, in contrast to the rural Germany most influenced by Lutheranism, and Calvinists became middle class, urban entrepreneurs. In a sense, to some, profit and prosperity became a sign of election.

In fact, though Calvinists stressed simplicity of life, the arts and education flourished under them. Calvin believed in a highly-educated clergy. He established an Academy at Geneva that drew Protestants from throughout Europe. Some came as persecuted exiles from their own countries. This was one of the ways by which Calvin's theology strongly influenced most of Protestantism.

Many came to study under him or Theodore Beza, Calvin's successor at Geneva. Unlike Calvin, Beza attempted to move the Reformed church into Lutheran areas of Europe. Beza was more rigid than Calvin in keeping to a theological system. Beza stressed that God had predestined both those who were elect and those who were damned, and that this predestination had been established even before the fall of Adam and Eve. Election lost its Christocentric focus. Often to the disadvantage of Lutheranism, Calvinism spread to parts of Switzerland, France, Germany, the Netherlands, England, Scotland, and eventually North America.

Electoral Frederick II of Palatinate in Southern Germany became a Calvinist and installed Calvinist professors at the University of Heidelberg. From this Calvinist center came the Heidelberg Catechism of 1563.

Meanwhile, followers of Zwingli—particularly his successor, Heinrich Bullinger—met with the Calvinists. They decided their differences were minimal. The Second Helvetic Confession of 1566 confirmed this merger between the Zwinglians and the Calvinists.

By this time, Calvinism had become the dominant, if still persecuted, form of Protestantism in France. French Protestants were known as “Huguenots.” In 1572, on St. Bartholomew’s day, thousands of Protestants were martyred in Paris and other cities.

Though in 1598 Henry of Navarre, a Protestant, became king, he soon converted to Roman Catholicism. Nevertheless, Henry issued a law—the Edict of Nantes—granting French Protestants the right to worship in certain cities and the right to hold public office. The Edict of Nantes remained in effect until it was revoked in 1685. The Huguenots then were forced either to submit to Roman Catholicism or to leave the country. Many fled to Switzerland, Prussia, England, Holland, or North America.

Conclusion

Calvinism represented a coherent and logical way of putting together the Protestant faith. It stressed the sovereignty of God. Calvin’s ideas became prominent among Protestants not only because of the impact of his *Institutes of the Christian Religion*, but also because many from throughout Europe studied under him and Theodore Beza in Geneva.

Allow for response and discussion.

How would you compare Calvin to Luther and Zwingli both biographically and theologically?

*What was the impact of Calvin’s *Institutes of the Christian Religion* upon Protestantism? Analyze the structure as well as the theology of the work.*

If you were talking with one of your parishioners, how would you explain the differences between the Calvinist and Wesleyan positions?

Ask students for questions or comments they had as they read about this topic.

Lesson Close

(15 minutes)

Review

Have the class share together in a brief celebration of the Eucharist with scripture, the partaking of the elements, and a hymn or spiritual song.

Refer to Resource 3-8 in the Student Guide.

Almighty God, thou dost continue this day, both morning and evening, to invite us to thyself, dost assiduously exhort us to repent, and dost testify that thou art ready to be reconciled to us, provided we flee to thy mercy. Grant that we may not close our ears and reject this thy great kindness, but that, remembering thy freely given election, the chief of all the favors thou hast been pleased to show us, we may strive so to devote ourselves to thee, that thy name may be glorified through our whole life. And should it be that we at any time turn aside from thee, may we quickly return to the right way, and become submissive to thy holy admonitions. May we thus know that we have been chosen and called by thee and desire to continue in the hope of that salvation, to which thou invitest us, which is prepared for us in heaven, through Christ, our Lord. Amen.

Almighty God, thou buildest not a temple among us of wood and stones, for the fullness of thy Godhead dwells in thine only-begotten Son, who by his power fills the whole world, and dwells in the midst of us, and even in us. Grant that we may not profane his sanctuary by our vices and sins, but so strive to consecrate ourselves to thy service, that thy name through his name may be continually glorified. May we at length be received into that eternal inheritance, where will appear to us openly, and face to face, that glory which we now see in the truth contained in thy gospel. Amen.

—John Calvin

Manschreck, A History of Christianity, 2:96.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read in preparation for the next lesson. Topics include:

- Worship and Ministry in the 16th Century
- The Reformation in England and Scotland

Possible reading from Shelley includes chapter 27.

Prepare 2-3 questions or ideas the reading presents.

Discuss the early history and martyrdoms of Anabaptism and its leaders. Why was the doctrine of the church so important to the Anabaptists? Describe and critique the Anabaptist doctrine of the church from the points of view of the Wesleyan-Holiness understanding of the church as reflected in the Article of Faith from the Church of the Nazarene—paragraph 11. Prepare a 3-page paper.

Continue working on the module assignments as explained in the syllabus.

Write in your journal.

- Anabaptists sought to restore the “primitive” church and “reform the Reformation.” In a similar way some centuries later John Wesley hoped to reform the Church of England, and Nazarene founder Phineas Bresee sought to “Christianize Christianity.” Historic attempts at reform remind us of the need for personal renewal. Reflect on areas of your life in need of reform. Write a personal prayer of confession that centers on these.
- Write a brief confession or affirmation of faith that expresses in concise form the essentials of our Wesleyan-Holiness perspective on God and salvation—the focus here is on God’s redemptive work.

Look Ahead

In the next lesson the students will need hymnals for an activity.

They will also need several different translations of the Bible, including KJV.

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Lesson 4

Protestant Worship and Ministry, and Great Britain

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Reformation Hymns	Group Activity	Resource 4-1
0:30	Worship and Ministry	Lecture/Discussion	Resources 4-2—4-6
1:00	The Reformation in England and Scotland	Lecture/Discussion	Resources 4-7—4-9
1:30	Bible Study	Small Groups	Resource 4-10
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Alexander, H. G. *Religion in England, 1558-1662*.
London: University of London Press, 1968.

Brooks, Peter N., ed. *Cranmer in Context: Documents from the English Reformation*. Minneapolis: Fortress, 1989.

Cressy, David, and Lori Anne Ferrell, eds. *Religion and Society in Early Modern England: A Sourcebook*. London: Routledge, 1996.

Dickinson, William C., ed. *John Knox's History of the Reformation in Scotland*, 2 vols. New York: Philosophical Library, 1950.

Elton, G. R. *Reform and Reformation: England, 1509-1558*. Cambridge, MA: Harvard University Press, 1977.

Foxe, John. *Book of Martyrs*. Edited by Marie Genert King. Reprint, Old Tappan, NJ: Fleming H. Revell, 1968.

Hatchett, Marion. "The Traditional Anglican Liturgy." In *The Complete Library of Christian Worship*. Vol. 2, *Twenty Centuries of Christian Worship*. Edited by Robert Webber. Nashville: Star Song, 1994.

Leuenberger, Samuel. *Archbishop Cranmer's Immortal Bequest: The Book of Common Prayer of the Church of England: An Evangelistic Liturgy*. Grand Rapids: Eerdmans, 1990.

McNeill, John T. *A History of the Cure of Souls*. New York: Harper and Brothers, 1951.

Oden, Thomas C. *Doctrinal Standards in the Wesleyan Tradition*. Grand Rapids: Francis Asbury Press of Zondervan, 1988.

O'Meara, Thomas F. *Theology of Ministry*. New York: Paulist, 1999.

Pauck, Wilhelm. "The Ministry in the Time of the Continental Reformation." In *The Ministry in Historical Perspectives*. Edited by H. Richard Niebuhr and Daniel D. Williams. New York: Harper and Brothers, 1956.

Ridley, Jasper. *Statesman and Saint: Cardinal Wolsey, Sir Thomas More, and the Politics of Henry VIII*. New York: Viking, 1982.

Westermeyer, Paul. *Te Deum: The Church and Music: A Textbook, a Reference, a History, an Essay*. Minneapolis: Fortress, 1998.

Internet

<http://history.hanover.edu/texts/ENGref/links.htm>
<http://www.educ.msUniversity.edu/homepages/laurence/reformation/English/English.Htm>
http://www.bbc.co.uk/history/state/church_reformation/english_reformation_01.shtml
<http://www.missouri.edu/~lpw476/lecture5.htm>
<http://justus.anglican.org/resources/bcp/>

Lesson Introduction

(10 minutes)

Accountability

Call on 2 students to read their papers.

Return and collect homework.

Orientation

Protestant worship shifted emphasis toward the preached Word of God and developed its own hymnology in the 16th and 17th centuries.

The Church of England separated from Rome over political as well as theological issues. Continental Protestantism spread to England, but the Church of England remained broad and tolerant of theological diversity.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- state the impact of the hymns of writers of the Reformation period upon the Church, and the influence of the hymns in worship
- incorporate the hymns into a traditional and contemporary church service
- adapt fresh approaches to spiritual formation from examples of significant persons of integrity in church history
- contrast Lutheran, Calvinist, and Anabaptist approaches to worship and ministry
- understand the origins and early theological development of Protestantism in Great Britain and Scotland and its relationship to the development of Wesleyan-Holiness theology
- appreciate the commitments of the English Reformers to die for their faith
- identify Thomas Wolsey, Thomas Cranmer, William Tyndale, Authorized (King James) Version of the Bible, Foxe's *Book of Martyrs*, William Laud, Anglicanism, *Book of Common Prayer*

Lesson Body

Group Activity: Reformation Hymns

(20 minutes)

Refer to Resource 4-1 in the Student Guide.

You can assign each student one hymn to look at and give a summary of the message or pick a few for the class to look at together.

If time allows, sing one of the hymns together.

Some of the great hymns in our present hymnal, *Sing to the Lord*, were written and sung during the Reformation period.

Let's look at a few of them and identify the theology or theme of the hymn.

- 20 "Praise to the Lord, the Almighty"
- 39 "All People That on Earth Do Dwell"
- 52 "Sing Praise to God Who Reigns Above"
- 77 "All Creatures of Our God and King"
- 100 "The Lord's My Shepherd"
- 152 "Fairest Lord Jesus"
- 249 "O Sacred Head, Now Wounded"
- 499 "Jesus, Thy Boundless Love to Me"
- 547 "Must Jesus Bear the Cross Alone?"
- 671 "Christ Is Made the Sure Foundation"
- 766 "Now Thank We All Our God"

Lecture/Discussion: Worship and Ministry

(30 minutes)

Wilhelm Pauck, "The Ministry in the Time of the Continental Reformation," in *The Ministry in Historical Perspectives*, eds. H. Richard Niebuhr and Daniel D. Williams (New York: Harper and Brothers, 1956), 110.

Ministry in the Reformed Tradition

The 1530 Diet of Augsburg defined the church as "the congregation of the saints in which the gospel is rightly preached and the sacraments are rightly administered." "Where the Word is heard with reverence and the sacraments are not neglected, there we discover," Calvin wrote similarly, "an appearance of the Church."

The priority was the Word of God, which was communicated by preaching and by the administration of baptism and the Lord's Supper. The Reformers taught that the Roman Church had wrongly taught the Scriptures, so as to divert the people away from the gospel and justification by faith. Nothing was more important than to make the gospel plain to the people and accessible to them. For that reason, Luther prioritized the translation of the Bible into German.

While, under Lutheranism, the church worked with the political state to maintain order, preaching was beyond political control. "The preaching office," Luther said, "is

Quoted in Pauck, "The Ministry," 115. See also 110-11, 121.

Pauck, "The Ministry," 140.

the office of the Holy Spirit. Even though men do the preaching, baptizing, forgiving of sins, it is the Holy Spirit who preaches and teaches. It is his work and office." Ordination became a separate rite by 1533, with the ordinand vowing to keep the Apostolic, Nicene, and Athanasian Creeds, and the Augsburg Confession.

The Reformers sought to renew the ministry according to the New Testament model. Negatively, they challenged celibacy and monasticism as examples of a rigid class system within the church. Positively, Luther rediscovered "ministerial freedom and sacerdotal—or priestly—universality" in the New Testament. That is, he affirmed the priesthood of all believers by virtue of each one's baptism into Christ rather than the holding of a particular office. All believers were ministers, which was to say, mediators or intercessors between others and God.

For the sake of the order of the church were some set apart from the midst of the congregation for full-time preaching, teaching, and counseling. The congregation called and appointed ministers to do what each member was entitled to do. Though all members, Luther reasoned, had the power to forgive sins, they should not do so without the authorization of the community of faith. Luther believed:

A Christian preacher, is a minister of God who is set apart, yea, he is an angel of God, a very bishop sent by God, a savior of many people, a king and prince in the Kingdom of Christ and among the people of God, a teacher, a light of the world. There is nothing more precious or nobler on earth and in this life than a true, faithful parson or preacher.

Quoted in Pauck, "The Ministry," 115.

Refer to Resource 4-2 in the Student Guide.

Reformed preachers preached indeed. In Wittenberg, on Sunday, there was an early morning service at five or six with a sermon on the Epistle of the day. The main service at eight or nine o'clock included a sermon from the Gospels. A vespers service in the afternoon or evening called for a sermon from the Old Testament.

Preachers expounded each portion of the books of the Bible consecutively Sunday after Sunday. Sermons on Mondays and Tuesdays were devoted to the Catechism. The early morning service on Wednesday focused on the Gospel of Matthew, and Thursday and Friday sermons on the Epistles. A late vespers service on Saturday traditionally drew upon John. Wilhelm Pauck describes Luther's sermons as "expository homilies and, in large part, paraphrases of the Biblical

Pauck, "The Ministry," 132.

text, interlaced with interpretations of key doctrines and with moral admonitions that were designed to make the Bible live as the mirror of God's self-disclosure."

Refer to Resource 4-3 in the Student Guide.

The preacher must not preach too long, Luther admonished, and remember the children listening in the service. "To preach simply is a great art." To be effective, a preacher must first of all,

Pauck, "The Ministry," 134.

be able to teach correctly and in an orderly manner. Second, he must have a good head. Third, he must be able to speak well. Fourth, he should have a good voice, and, fifth, a good memory. Sixth, he must know when to stop. Seventh, he must know his stuff and keep at it. Eighth, he must be willing to risk body and soul, property and honor. Ninth, he must let everyone vex and ridicule him.

Though Luther condemned the Roman Catholics for linking the sacrament of confession to good works, he thought confession, done privately, was a practice helpful for the church to keep. Luther wrote:

Quoted in John T. McNeill, A History of the Cure of Souls (New York: Harper and Brothers, 1951), 167.

For when we have laid bare our conscience to our brother and privately made known to him the evil that lurked within, we receive from our brother's lips the word of comfort spoken by God himself; and if we accept it in faith, we find peace in the mercy of God speaking to us through our brother.

Luther expanded the notion of "vocation" to include all occupations, such as farmer or housewife. However, Luther was also aware of the excesses of this view. He wrote in 1539, "let everyone who knows himself to be a Christian be assured of this, that we are all equally priests, that is to say, we have the same power in respect to the Word and the sacraments. However, no one may make use of this power except by the consent of the community or by the call of a superior." The first part of this quote was revolutionary. The second part was balanced.

Refer to Resource 4-4 in the Student Guide.

John Calvin continued the reform by removing hierarchy and developing from the pages of the New Testament the four ministries of pastor—shepherd, deacon, elder, and teacher. Though the Reformers attempted to lessen the divide between clergy and laity, the role of pastor nevertheless came to have pre-eminence. "Neither the light and heat of the sun, nor any meat or drink, are so necessary to the nourishment and sustenance of the present life, as the apostolical and pastoral office is to the preservation of

the Church in the world.”

Calvin also believed those who listened to preachers do so as if God himself were addressing them:

He has provided for our infirmity, by choosing to address us through the medium of human interpreters, that he may sweetly allure us to him, rather than to drive us away from him by his thunders.

Pauck, "The Ministry," 115.

Preaching, Calvin recognized, “accomplishes nothing by itself; but since it is an instrument divinely empowered for our salvation, an instrument made effective by the Spirit, let us not separate what God has joined together. Faith comes from hearing, but illumination in faith comes only to those to whom the Lord has revealed his power inwardly.” Further, Calvin focused on the preaching ministry of the Word with the Lord’s Supper extending from that priority.

Quoted in William J. Bouwsma, John Calvin: A Sixteenth Century Portrait (New York: Oxford University Press, 1988), 228.

Calvin’s own style of preaching was to bring out all that was contained in a passage of scripture, but to remain impersonal. He preached about 170 times a year. William Bouwsma describes him as preaching on the Old Testament on weekdays at six in the morning every other week, on the New Testament on Sunday mornings, and on the Psalms on Sunday afternoons.

Bouwsma, John Calvin, 29.

Although all Christians were “priests,” the power and authority of the preacher was great. Under Calvin, Geneva treated as a serious offense any ridicule of the preacher. Geneva developed a system of regular pastoral visitation and care. Reformed churches emphasized instruction or catechisms to guide both young and old. The administration of the sacraments required clear understanding. Before a person partook of the Lord’s Supper, he or she must undergo a series of lessons in the faith and be examined.

Pauck, "The Ministry," 135-36.

The Reformers used the term “preacher.” Only in the 18th century, under the influence of the Pietists, did the term “pastor” come into general use. Germans used the term “parson,” which was related to the term “parish.” Later the term “minister” became widely used in English in order to distinguish the dissenter and non-conformists from the Anglican “clergy.”

Pauck, "The Ministry," 116.

Whereas Protestants critique the Roman Catholic ministry for its emphasis on the priesthood, Roman Catholics critique the Protestant ministry for its secularization: “the minister failed at times to present

Thomas O'Meara, Theology of Ministry (New York: Paulist Press, 1999), 113.

a clear identity distinct from the family man or emerging social worker."

Reformed Worship and Music

Te Deum: The Church and Music: A Textbook, a Reference, a History, an Essay (Minneapolis: Fortress, 1998), 141.

The Reformation emphasized the place of the Scriptures. As a result, Protestant worship centralized preaching. At the same time, there were differences in worship and liturgy. Like John and Charles Wesley two centuries after him, Martin Luther expressed his love of Scripture through the words of hymns. Luther, writes Paul Westermeyer, "recovered the congregation's singing, Zwingli denied it, and Calvin restricted it."

Refer to Resource 4-5 in the Student Guide.

In worship and music, Luther followed the principle of retaining whatever was best in the Catholic liturgy, and making sense of it to the German people. Luther himself consulted with specialists for the preparation of a hymnal. The hymnal was based particularly on psalms that Luther personally set to metrical form.

Quoted in Andrew Wilson-Dickson, A Brief History of Christian Music: From Biblical Times to the Present (Reprint, Oxford: Lion, 1997), 93.

He celebrated harmonies and wrote several tunes. To Luther, music and song were gifts of God, because they were able to communicate words, including the Word. "Next to the Word of God, music deserves the highest praise. She is a mistress and governess of those human emotions," Luther commented, "which control men or more often overwhelm them." "Whether you wish to comfort the sad, to subdue frivolity, to encourage the despairing, to humble the proud, to calm the passionate, or to appease those full of hate what more effective means than music could you find?"

Westermeyer, Te Deum, 146-49. See also Wilson-Dickson, A Brief History, chapter 9.

Through music and notes, when people sang they gained a better understanding of the text. God gave people music in order for them to praise Him through song. Those who know that Christ is Victor are compelled to sing joyfully and boldly. Luther put the old Roman mass to German song. The lessons and prayers were sung. The tunes Luther chose were based on medieval hymns, Gregorian chants, and to a lesser degree, folk songs. Music, like bread and wine, was able to bear the holy. Later songwriters in the Lutheran tradition wrote with congregational singing in mind.

Refer to Resource 4-6 in the Student Guide.

Ulrich Zwingli's principle was to reject Catholic liturgy unless it could be shown to have New Testament roots. Zwingli was a talented musician and singer. Yet, when his followers took over the Zurich church in 1524, he not only removed relics and images, but nailed the organs shut. True New Testament singing, Zwingli believed, was done spiritually in the heart, not audibly with voices.

Westermeyer, Te Deum, 151.

To Zwingli, neither bread, nor wine, nor music was able to bear the holy. "Flesh and the physical stood in sharp contrast and opposition to spirit and the spiritual." Nothing, Zwingli taught, should divest the people's attention away from the Word of God. In worship, the congregation must focus upon it in silent meditation and prayer. The church had no place for music. Zwingli saw no relation between music and the Word. Music was a thing of the world. The church in Zurich only began to sing again in 1598, 67 years after Zwingli's death.

Westermeyer, Te Deum, 149-53.

On music as well as sacraments, Calvin stood somewhere between Zwingli and Luther. Calvin was influenced by the practices of the Protestant congregations at Basel, and then at Geneva. While exiled from Geneva from 1538 to 1541 Calvin worshiped at Strasbourg, which under Martin Bucer, used hymns and psalms set to verse and music. He oversaw the production of a Psalter. By 1562 the Psalter included all 150 psalms with 125 tunes.

Theologically, Calvin associated music and song with prayer. Song, along with preaching and the sacraments, was an essential element of worship. Unlike Zwingli, Calvin justified music on the basis of its being evident in the New Testament. Like Luther, he saw music as a means of praising God as well as "recreating" human beings and giving them pleasure.

Westermeyer, Te Deum, 153-59.

Because of the latter, Calvin issued warnings against the perversion of music. Only "holy" songs were admissible into worship. These were the psalms, which Calvin believed, must be set to music filled with majesty and weight. The tunes he accepted, nonetheless, reflected the best that French composers of the day represented. There were rules about hymns: one word per note, no harmonies, no instruments, no "unknown tongues" (that is, songs sung in Latin), no choirs except insofar as they directed the congregation's singing. Calvinists gave more liberty in singing these songs at home.

Conclusion

While the Reformers debated how much of Roman Catholic liturgy to retain, all of them helped to revitalize Christian preaching and worship. They emphasized the authority of the Word of God coming to incite faith in human minds and hearts. All of worship must be directed, the Reformers emphasized, to knowledge of God.

Allow for response.

Have you ever been a part of a worship service that did not include any music? How did you feel?

Lecture/Discussion: The Reformation in England and Scotland

(30 minutes)

Protestant Beginnings in England

Like other countries in Europe, England was ready for religious reform. It was witnessing renewed social and economic strength along with political centralization under the Tudor monarchs. Religiously, John Wycliffe's 14th-century criticisms of the Roman church and his championing of a translation of the Bible in English for the people, persisted. Under the leadership of Thomas More, an advisor to the king, and author of *Utopia*, humanism in England was strong. Nationalism was even stronger.

The pope dubbed King Henry VIII of England "Defender of the Faith" for his opposition to the Lutheran reformation. Henry was married to Catherine, the daughter of King Ferdinand and Queen Isabella of Spain. She bore a daughter, Mary, who was raised a devout Roman Catholic in Spain, but Henry wanted a male heir. Before their marriage, Catherine had been married to Henry's older brother, who had died before consummating the marriage. Henry believed the pope should annul his marriage to Catherine in order for him to marry someone who might bear him a son. The pope refused to grant this annulment.

The English Parliament began to act in Henry's favor. In 1529 the Parliament criticized the abuses of the church courts, the immorality of the clergy, and the extent of the monastic lands and other church holdings. In 1532 Henry obtained the "Submission of the Clergy," and in 1533 a restraint of appeals, forbidding appeals to Rome for court decisions. Finally unable to wait for the pope's annulment, Henry wed Anne Boleyn. She bore him a daughter, Elizabeth.

Thomas Cranmer (1489-1556) replaced Thomas Wolsey, who had been unable to persuade Rome to grant the annulment, as archbishop of Canterbury. In 1534 Parliament passed the Supremacy Act that made the monarchs of England the only supreme heads of the Church of England. Parliament's Act of Succession took away the possibility of Mary inheriting the throne. Henry later had Anne beheaded and married four more times.

Beginning in 1535 Henry began to suppress the monasteries and sold the monks' land to local gentry. The move was popular among the people. Still, though England broke with Rome, it retained the theology, practices, and liturgies of the Roman Catholic Church.

Refer to Resource 4-7 in the Student Guide.

Reformation theology began to be introduced in England under Cranmer, a very different Reformation figure compared to Luther or Calvin. Significantly, Cranmer decreed that the English translation of the Bible be used in churches and circulated as widely as possible among the people. At the same time, Cranmer played a crucial role in articulating and disseminating Reformation theology by writing, compiling, and editing the *Book of Common Prayer*.

Though based on the Roman Catholic pattern of worship, the *Book of Common Prayer* incorporated some theology from the Greek tradition, particularly the writings of John Chrysostom, and Martin Luther. Though Cranmer's reforms were blocked by Henry in 1539, the *Book of Common Prayer* became the basis of worship again upon the ascension to the throne of Henry's 10-year-old son, Edward, upon Henry's death in 1547.

Under Edward VI—who reigned from 1547 to 1553, Protestant ideas gained wide circulation. An Act of Uniformity in 1549 forced churches to accept the *Book of Common Prayer*.

Among other Reformers, the Lutheran theologian Martin Bucer (1491-1551) reedited the *Book of Common Prayer* to express an understanding of the Lord's Supper that combined Lutheran and Zwinglian views and helped to prepare other confessional statements.

When Edward died, his half-sister, Mary, a devout Roman Catholic, became queen. She ruled for five miserable years. She attempted to return the country to Roman Catholicism. Her wedding to her Spanish cousin, Phillip, was unpopular. At first acting moderately, Mary eventually began a systematic persecution of clergy who refused to return to allegiance to Rome.

Clergy leaders found refuge in the Netherlands or Switzerland. Mary dismissed and imprisoned Cranmer. Under duress, Cranmer recanted his Protestantism. Then he recanted his recantation. On the way to his execution, Cranmer was given another chance to recant, but refused. He was burned at the stake. John

Foxe's *Book of Martyrs* publicized the heroic lives of those martyred under Mary. In 1571 Foxe's *Book of Martyrs* was placed in every cathedral in England by official decree. In later centuries it remained one of the most widely-read Protestant books.

When Mary died, her half-sister, Elizabeth, became queen. Elizabeth ruled until her death in 1603. In what was known as the "Elizabethan Settlement," she returned England to its moderate way. A revised *Book of Common Prayer* was made compulsory in the Act of Uniformity in 1559. Its Thirty-nine Articles of Faith, based on the earlier work of Cranmer and the Reformed theologians, became the center of faith for the Church of England.

Wesley later edited these Articles of Faith for the Methodist Church in America, and they in turn, became the theological basis for denominations such as the Church of the Nazarene. The Articles of Faith forged a middle way, a *via media*, among Protestant traditions. Theologian Richard Hooker forged a broad path of toleration for differences of opinion in the Church of England on "non-essentials" and matters upon which the Bible itself seemed unclear. At the same time, Hooker emphasized the unbroken "apostolic succession" of the Church of England. The English were forced to accept the *Book of Common Prayer* as the basis of belief and worship, the monarch as head of the Church of England, and the episcopal structure of the church. The breach with the Church of England was recognized by the pope in a Bull of 1570.

Worship in the Church of England

Like Lutheranism, the liturgy of the Church of England retained elements of the Roman Catholic worship that did not directly contradict Scripture. Under King Edward VI, church leaders in England, led by Thomas Cranmer, undertook a reform of the liturgy, and in 1549 published the first Anglican *Book of Common Prayer*. The church intended *The Book of Common Prayer* to be "grounded upon the Holy Scriptures," and "agreeable to the order of the primitive church," while "designed to be unifying to the realm," and "intended for the edification of the people."

Cranmer drew from various sources, including the Church Fathers, German church orders, Eastern liturgies, Gallican rites, and medieval Roman liturgies. The first version of *The Book of Common Prayer* was too Roman for those English clergy influenced by the continental reformation. The revised *Book of Common*

Marion Hatchett, "The Traditional Anglican Liturgy," in *The Complete Library of Christian Worship, vol. 2: Twenty Centuries of Christian Worship*, ed. Robert Webber. Nashville: Star Song, 1994, 204.

Refer to Resource 4-8 in the Student Guide.

Prayer, published in 1552, represented a compromise or middle way—a *via media*, and withstood various tests. The 1662 edition represented relatively few changes initiated by various factions in the intervening years.

The Book of Common Prayer referred to the table where the bread and the wine of the Lord's Supper rested as simply a "table" or "God's board," rather than the "altar," as the Roman Catholics did. According to *The Book of Common Prayer*, the sign of the Cross was used only at baptism.

Exiles returning from the continent after the reign of Mary introduced psalms in metrical form and sung with particular tunes. These psalms included the 42nd, the 100th, the 112th, the 113th, the 124th, the 134th, and the 148th. By 1559, the beginning of the reign of Elizabeth, English worship services both opened with and closed with a hymn, and a few years later, hymns were sung before and after the sermon, and during the Communion component of the worship service.

In 1562 the church published a *Psalter*, containing the Psalms in metrical form, and several other hymns, including the Lord's Prayer, the Decalogue, and the Athanasian and Apostolic creeds. By the late 16th century music had blossomed in English worship to include plainsongs and anthems. Music was sung with harmonizing parts, and some churches retained choirs. Quick rhythms gave way to slower beats.

Hatchett, "Anglican," 207.

The church arranged a lectionary, or Bible readings, to guarantee that nearly all of the Old and New Testaments would be read within a year, should a person attend worship services each day of the year. So as to be fitting, the readings were arranged around events such as Easter and Advent. A short hymn or refrain followed the reading of each scripture. The congregation sang the *Gloria Patri* after the reading of psalms.

Hatchett, "Anglican," 208-09.

A Communion service as set by the 1662 *Book of Common Prayer* included these elements (see Resource 4-9).

Refer to Resource 4-9 in the Student Guide.

You may want to use this resource as an activity and have the class participate together doing this service.

This order of worship in the Church of England remained the same through much of the 19th century.

Protestant Beginnings in Scotland

Scotland was a separate kingdom when Protestantism, under the influence of John Knox (1513-72), spread there in the 16th century. Knox had lived in Geneva. He became not only an ardent Calvinist theologian, but a proponent of the kind of relation between church and state that he saw in Geneva.

Scotland was already predisposed to reject Roman Catholicism. Knox and the Parliament established a Presbyterian form of church government. In 1560 John Knox was able to persuade the Scottish Parliament to accept Protestantism—in its Calvinist form—as the state religion. It was based on congregations being organized into regional presbyteries, these presbyteries then electing delegates to a synod. The General Assembly, to which the synods sent delegates, was the highest decision-making body of the church. The assemblies had moderators, but there were no bishops.

The Scottish were ardently anti-French. They believed the French sovereigns had designs on taking over their country, through dynastic marriages. Mary, Queen of Scots, was an ardent Roman Catholic. Knox struggled with Queen Mary to persuade her of Protestantism. He criticized her continued worship at the mass, which Parliament had prohibited, and her decision to marry a Roman Catholic. At the same time, Mary plotted to succeed her cousin, Queen Elizabeth, as ruler of England. Finally, Elizabeth had Mary executed. When Elizabeth died, her cousin James—son of Mary and king of Scotland—became also king of England.

Allow for response.

What were the causes of the Reformation in England? In your mind, were there valid reasons?

What was the role of women in the English Reformation in particular, and in the Protestant Reformation in general?

Discuss the Articles of Religion in the Church of England as the basis for Methodist and Holiness doctrine. What were the influences of Lutheranism and Calvinism upon Anglicanism in the 16th and 17th centuries, and how, thereby, did these influence Wesleyan theology, especially regarding the sacraments?

How much did 16th- and 17th-century Presbyterianism influence our denomination?

Small Groups: Bible Study

(25 minutes)

Divide the class into groups of 3 each.

Refer to Resource 4-10 in the Student Guide.

In your group compare the scripture verses in the King James Version with some of the modern translations.

Which is easier to understand and read?

Is there any difference in the thinking or theology presented?

Psalm 11

Psalm 84: 10-12

John 14: 1-4

Romans 5: 6-8

Colossians 1: 15-20

2 Thessalonians 2: 13-14

1 Peter 1: 22-25

Lesson Close

(5 minutes)

Review

Call on each of the students to respond to the question.

Name a key thought from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Point out to the students that the learner objectives for the next lesson is a place to look for the specifics of what will be covered. Those are the people, places, and events they should be reading about.

Read in preparation for the next lesson. Topics include:

- Puritanism and Religious War in England and Scotland
- The Arminian Response to Calvinism
- Protestant Biblical Interpretation

Read Resource 4-11. Suggested reading from Shelley—chapter 30. Prepare 3-4 questions or ideas the reading presents.

Prepare a sermon outline using one of the hymns from Resource 4-1.

Continue to work on the module assignments.

Write in your journal. Read a portion of the *Book of Common Prayer*, such as the Order for Morning Prayer or Order for Evening Prayer, as a focus of reflection. What is the meaning of the prayers? Available at <http://www.eskimo.com/~lhowell/bcp1662/>

Lesson 5

Protestant Groups' Continued Development

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Puritanism and Religious War in England and Scotland	Lecture/Discussion	Resources 5-1—5-4
0:50	The Arminian Response to Calvinism	Lecture/Discussion	Resources 5-5—5-7
1:30	Protestant Biblical Interpretation	Lecture/Discussion	Resources 5-8—5-10
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Bangs, Carl. *Arminius: A Study in the Dutch Reformation*. Nashville: Abingdon, 1971.

Bunyan, John. *The Pilgrim's Progress*. Reprint, Old Tappan, NJ: Fleming H. Revell, 1965.

Fox, George. *The Journals of George Fox*. Edited by John L. Nicholls. Cambridge: The University Press, 1952.

Haller, William. *The Rise of Puritanism*. Reprint, New York: Harper and Row, 1957.

Hill, Christopher. *Puritanism and Revolution: Studies in Interpretation of the English Revolution of the Seventeenth Century*. New York: Schocken, 1958.

McGonigle, Herbert. *Sufficient Saving Grace: John Wesley's Evangelical Arminianism*. Grand Rapids: Eerdmans Publishing, 2001.

Miller, Perry. *Errand into the Wilderness*. Cambridge, MA: Harvard University Press, 1956.

_____, and Thomas H. Johnson, eds. *The Puritans: A Sourcebook of Their Writings*, 2 vols. Revised edition, New York: Harper and Row, 1963.

Morgan, Edmund S. *The Puritan Family: Religion and Domestic Relations in Seventeenth-Century New England*. Revised edition, New York: Harper and Row, 1966.

_____. *Visible Saints: The History of a Puritan Idea*. New York: New York University Press, 1963.

Muller, Richard A. *God, Creation, and Providence in the Thought of Jacob Arminius*. Grand Rapids: Baker, 1991.

Pettit, Norman. *The Heart Prepared: Grace and Conversion in Puritan Spiritual Life*. New Haven, CT: Yale University Press, 1966.

Simpson, Alan. *Puritanism in Old and New England*. Chicago: University of Chicago Press, 1955.

Wynkoop, Mildred Bangs. *Foundations of Wesleyan-Arminian Theology*. Kansas City: Beacon Hill Press of Kansas City, 1967.

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students review and critique each other's sermon outlines.

Return and collect homework.

Orientation

The Church of England remained broad and tolerant of diversity. Some were uncomfortable with its continued use of "high church" liturgies and forms, or wished for a more definitely Calvinist theological perspective. Many wanted to "purify" the Church of England. When the church seemed incapable of reform, some left it and attempted to establish a pure church elsewhere. This lesson concerns Puritanism's rise and its effects upon Protestantism in Great Britain and America.

By the late 16th century Protestant theology had become more concerned about right doctrines than right experience. Many traditions stressed God's sovereignty to the neglect of human response. Out of this came Arminianism, which stressed personal responsibility, and Pietism, a movement within both the Reformed and Lutheran traditions that stressed personal experience.

The Protestant approach to Scripture was based on its authority in matters of faith and practice.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- understand how Presbyterianism began in Scotland, how Puritanism arose, and Puritanism's effects upon Protestantism in Great Britain
- identify the historical roots of Puritanism in Great Britain and its influence throughout Europe and the world
- explain the distinctive features of Puritanism
- explain the relationship of Puritanism to the Church of Scotland, Presbyterianism, Congregationalism, and the Church of England

- identify: John Knox, Presbyterianism, Oliver Cromwell, Puritanism, *Pilgrim's Progress*, and George Fox
- compare and contrast Arminianism with Calvinism
- describe the contributions of James Arminius to theology in general, and the Wesleyan tradition in particular
- understand the historical roots of the Articles of Faith
- identify various developments in the interpretation of Scripture under early Protestants
- understand the Article of Faith on Scripture in relation to the Reformation

Lesson Body

Lecture/Discussion: Puritanism and Religious War in England and Scotland

(40 minutes)

Refer to Resource 5-1 in the Student Guide.

When Queen Elizabeth died in 1603 her successor was her distant cousin, James, the King of Scotland and the son of Mary and Lord Darnley, both Roman Catholics. James was sympathetic to Roman Catholicism, but realized neither the country's common people nor its Parliamentary and economic leaders would stand for the country's return to the Roman Catholic Church. He preferred "high church" or Roman Catholic-like practices within the Church of England—such as kneeling while taking communion, and using unleavened bread. James restored the episcopal structure to the Church of Scotland.

Many felt the most positive thing James did for Protestantism, was to authorize a new English translation of the Bible. James gathered the best scholars of the realm for this project. The "Authorized" or "King James Version" of the Bible was published in 1611 and was recognized as a literary masterpiece, as well as a scholarly achievement.

Meanwhile, growing numbers believed the Elizabethan "settlement" had not sufficiently reformed the Church of England. They believed kneeling while taking Communion indicated too high a view of the elements, that they had been transformed into the body and blood of Christ. Many disliked the hierarchical nature of the church. At the same time, they were offended when the king himself recommended sports and other diversions taking place on Sundays, the Sabbath. Not only the common people but the gentry feared a return to Rome. They associated Roman Catholicism with an attempt by the king to wrest power from Parliament.

Dissatisfaction with the church and the crown continued under Charles, who succeeded his father as king in 1625. Charles appointed William Laud as archbishop of Canterbury in 1633. Laud sought to impose "uniformity" and represented what many said: they were disillusioned with the church. He believed in the doctrinal broadness that had characterized the Church of England since the 16th century, but also in church order. Laud was more interested in making

each of the churches conform to the liturgy of the *Book of Common Prayer* and the practices of the church than with theology.

Roland Bainton, Christianity (Reprint, New York: Houghton Mifflin, 1987), 298.

As Roland Bainton writes, "Laud cared more that every Englishman should eat the same kind of wafer at the Lord's Supper than that all should have the same theory as to the real Presence." With the king's blessing, Laud punished those who strayed from the rituals and practices of the church.

But by this time, the Church of England possessed many with firm disagreements over the rituals and practices of the church. These "Puritans" were "dissenters" to the high church practices or "nonconformists" to Laud and others attempting to impose "uniformity" upon the church. They sought to effect renewal within the Church of England.

Presbyterians, who were strongest in Scotland, wanted to invest a democratically elected General Assembly, rather than bishops, with the highest decision-making power in the church, and were firmly Calvinist theologically. Independents or Congregationalists believed the real church was the local church, and advocated local church autonomy. Some Independents hoped for the reform of the Church of England, and others gave up on the possibility of reform. Each church should be able to decide theological issues and matters of practice for itself, and call its own ministers, the Independents believed. Many believed the experience of regeneration was the mark of election.

Refer to Resource 5-2 in the Student Guide.

Puritanism extended the thought of the English Reformation with distinctive emphasis on four convictions:

Conviction 1:

Personal salvation was entirely from God. Puritans were modified Calvinists who taught that humankind was utterly dependent upon God for salvation. However, they utilized the concept of the covenant—covenant of grace—to speak about salvation, thus allowing each person to enter by faith into covenant relationship with God as enabled by God's gracious initiative. They also placed a new emphasis on the process of conversion and "looked deep inside themselves for signs of God's grace and anguished over the fate of their souls."

Later Puritans also expanded the idea of covenant to the organization of churches, seen most clearly in the

rise of Congregationalism and the structuring of all society under society. In North America, the "Holy Commonwealths" of Massachusetts and Connecticut were the major examples of this.

Conviction 2:

The Bible had supreme authority. In many areas of life Puritans made a serious attempt to establish their lives on the basis of biblical instruction. Puritans argued that Christians should do only what the Bible commanded, while Anglicans contended rather that Christians should not do what the Bible prohibited. This difference was evidenced in church polity. Some Puritans contended for a Presbyterian church-state organization; others, including those who migrated to Massachusetts and Connecticut, supported a congregational organization in league with the state. Others—English Independents and Baptists as well as Roger Williams in Rhode Island—believed the Bible called for congregational churches separate from the state.

Conviction 3:

Church should be organized from Scripture. Anglicans favored episcopacy as time-tested and in no violation of any command of Scripture. However, Puritans argued that Scripture laid down specific rules for constructing and governing churches, and it was not based on bishops. Puritan church polity provided the historical foundation for modern Presbyterians, Congregationalists, and Baptists.

Conviction 4:

God had sanctioned the solidarity of society. Only a single set of authorities should govern life in society. Thus, Puritans sought nothing less than to make all of England Puritan. And in America, which they saw as an opportunity to set up a godly "city on a hill" to serve as a beacon to the corrupt and decaying regimes of Europe, the Massachusetts Puritans did not tolerate deviation from their standards of theology and behavior. For example, Baptists—Roger Williams and Anne Hutchinson—and Quakers were punished severely and sent from the colony.

"Separatists" included some Independents, who advocated the disestablishment of the state church, and the Baptists, who sprang from disaffected Independents who had moved to the Netherlands, where they were influenced by Mennonites, who disagreed on the matter of infant baptism. More

extreme was the Society of Friends, or Quakers, established by George Fox (1624-91), who rejected all sacramentalism and emphasized the leadership of the Holy Spirit. Among each of these groups, ordination by a bishop was unnecessary. More important than "apostolic succession" was faithfulness to the Word of God.

Under the oppression of Laud, many of these became convinced the Church of England could not be reformed from within and sought refuge in Europe, or increasingly in North America. They perceived North America, or New England, as an opportunity to implement their ideas of a purified church. Away from bishops and the hierarchy of the Church of England, Puritans in North America established their own rules and church organization.

Return to Resource 5-1 in the Student Guide.

Civil War in England broke out when, in 1637, Laud attempted to impose the *Book of Common Prayer's* order of service on the churches of Scotland. The Scots disliked using unleavened bread, kneeling at Communion, considering marriage a sacrament and using a ring to signify it, and basing worship on the Christian year. They considered the practices of Lent and feast days left over from Rome. They emphasized the holiness of the Sabbath. The Scots pledged to defend their religious customs and prepared for war.

Charles called Parliament to raise an army to force religious conformity upon the Scots. But the English Parliament included Puritans, those sympathetic to the Scot cause, and anti-royalists. Charles sent troops, nonetheless, to Scotland, where they were defeated. The Scots pursued the king's army into England itself. Still Parliament refused to raise money or an army for the king. Instead it imprisoned Laud—executing him in 1643—and other advisors to the king.

England was divided between generals and armies loyal to the king—including some in Scotland, and those loyal to the Parliament. Meanwhile, in 1641, Protestants were killed in Ireland, where loyalists to the king remained strong. Parliament took further actions, such as eliminating the episcopacy. The Westminster Assembly of both English and Scottish clerics met from 1643 to 1649 to decide on measures to reform the Church of England. It drew up a Confession, ratified by the Presbyterian-dominated Parliament in 1648, which was staunchly Calvinist in theology.

Oliver Cromwell, an Independent, rose to prominence in Parliament during these years. Within the bounds of Puritanism, Cromwell believed in broadness or toleration within the church. Increasing victories of the Parliament-loyal armies against the king led Cromwell to believe he possessed a mission from God to establish a Holy Commonwealth.

Finally, in 1649 Parliament agreed to the execution of the king himself. Cromwell became "Lord Protector." The war continued against Scottish troops, including Presbyterians, still loyal to the monarchy, and against the Irish. Cromwell favored disestablishment of a state church but enforced tithing to provide support for the Presbyterians, Independents, and Baptists he favored.

Cromwell suppressed the *Book of Common Prayer* and banned public worship services of Roman Catholics, Episcopalians, and Unitarians. Both church and royal lands were sold to maintain a standing army. Cromwell died in 1658. His son, Richard, was elected to succeed him as Lord Protector. But soon the country longed for order and for a king.

The Parliament arranged for the ascension to the crown of Charles II as a constitutional monarch answerable to the Parliament. Charles II favored Roman Catholicism as well as absolute monarchy. There remained tension among Protestants who feared a return to Rome. Charles issued measures against nonconformists. The Uniformity Act of 1662 required all clergy to accept the *Book of Common Prayer*. This drove many Puritans out of the Church of England. Other measures restricted members of the dissenting groups. On the other hand, in 1673 Parliament passed the Test Act to exclude from public office any who believed in transubstantiation.

John Bunyan (1628-88), a dissenter, was arrested in 1660 and imprisoned for preaching without a license. Released in 1672, Bunyan returned to his preaching and was arrested again in 1675. From prison this second time, Bunyan wrote *Pilgrim's Progress*, an allegorical account of a Christian's arduous journey to heaven. *Pilgrim's Progress* became one of the most widely read Christian devotional books in the 18th century and beyond.

James II succeeded his brother in 1685. He desired to see more religious tolerance in England for the sake of its allowing the return of Roman Catholicism—not as the state religion but as one of the accepted dissenting sects. In spite of the laws, James appointed Roman

Catholics to high positions and positioned his son, a Roman Catholic, to succeed him.

This scenario was too much for Parliament. They decreed that the king must be a Protestant and invited the Dutch Prince of Orange, William, the King's son-in-law and a Calvinist, to assume the crown along with his wife, Mary, in 1688. The next year, Parliament issued the Act of Toleration that brought nearly all dissenting groups—though not Roman Catholics or Unitarians—freedom from persecution.

Classic Forms of Church Government

Refer to Resource 5-3 in the Student Guide.

Historically, the three classic forms of church government are represented as Episcopal, Congregational, and Presbyterian.

Episcopal

Of course, the oldest and dominant form of church polity for 1,500 years was the Episcopal, shaped in the Early Church and formalized in Roman Catholicism. However, the Episcopal form is still evident in the Church of England, the Episcopal Church, and United Methodism. The Episcopal form of church government is centered in the office of the bishop and the line of succession from the apostles—from the laying on of hands from the times of the apostles.

The Congregational and Presbyterian forms of church government more clearly and directly arose out of the Reformation era.

Congregationalism

Congregationalism, a form of Protestant church organization based on the autonomy of each congregation, emerged as part of the liberal wing of Puritanism in the English Reformation. By 1600, many clergy were calling for reform in the Church of England, arguing that the key to adequate change was to grant local congregations autonomy. These Congregationalists opposed Presbyterians, who wished to manage churches by means of district assemblies, and Anglicans, who wanted bishops for the same purpose.

Those who agreed on the democratic principle of congregational self-government, however, differed among themselves about what to do. Some were called Separatists because they refused to associate with the national church. A notable example was the Pilgrim

group, which established (1620) the Plymouth Colony in North America.

Although others, the non-Separatists, did not openly break with the Church of England, increasing persecution led many to emigrate to New England under the auspices of the Massachusetts Bay Company. The Separatists who remained in England, where they were called Independents, achieved substantial political influence in the period following the English Civil War—the Commonwealth and Protectorate. The Restoration in 1660 brought renewed repression, but the Toleration Act of 1689 allowed freedom of worship.

In every New England colony except Rhode Island, Congregationalist churches worked so closely with civil governments that no other type of church was allowed in the area until 1690, when English authorities forced them to tolerate other religious groups. This relationship is often called theocracy, a situation in which ministers interpreted biblical laws related to general human conduct and town officials enforced them through police power. State government support for Congregationalist churches did not end until 1818 in Connecticut and not until 1834 in Massachusetts.

In 1790, Congregationalists formed the largest, strongest church in America. In the 19th century, however, the church failed to grow proportionately with national expansion. In the 20th century, Congregationalist churches in the United States, Britain, and elsewhere contributed to the Ecumenical Movement. In the United States in 1957 the Congregationalists merged with the Evangelical and Reformed Church to form a single denomination, the United Church of Christ.

Presbyterianism

Presbyterianism is the form of church government in which elders govern, as both laypeople and ministers. The word 'elder' derives from the Greek word *presbuteros*. Approximately 50 million Protestants around the world practice Presbyterian church government. Substantial numbers of Presbyterians are found in Scotland, Northern Ireland, England and its former colonies, the Netherlands, Switzerland, Hungary, France, South Africa, Indonesia, and Korea.

The largest Presbyterian body in the United States is the 3 million-member Presbyterian Church, formed in 1983 by the union of the United Presbyterian Church

and the (Southern) Presbyterian Church in the United States. A number of other Presbyterian and Reformed denominations in America trace their origins to Europe or to secessions from the larger American bodies. The older name Reformed Churches remains prevalent among groups of continental European origin. "Presbyterian" is generally used by churches of British origin.

Presbyterianism emerged in the 16th century Reformation as an effort by Protestant Reformers to recapture the form as well as the message of the New Testament church. Lutherans were content to adapt the Roman Catholic episcopacy and medieval connections between church and state to their Protestant needs.

Other Reformers in Switzerland, the Netherlands, and south Germany were more radical. They noted that in the New Testament "elders" had been appointed to rule the early churches (Acts 14:23) and that the term "elder" had been used interchangeably with the word "bishop," Greek *episcopos* (Acts 20:17, 28; Titus 1:5-7). These Reformers argued that although a hierarchy among elders could be observed in New Testament times (1 Tim 5:17), it was not the sharp division between bishop and priest—a contraction of presbyter—that characterized the Roman Catholic Church.

From his study of the Bible, John Calvin, the Reformed leader in Geneva, concluded that Jesus Christ himself is the sole ruler of the Church and that He exercises that rule through four kinds of officers:

- preachers—to exhort, admonish, and encourage
- doctors or teachers—to instruct
- deacons—to aid the poor
- lay elders—to guide and discipline the church

Calvin felt that church and state were parallel authorities, sovereign in their own spheres, which should aid each other. Today the Church of Scotland is the only Presbyterian body that retains even the vestige of a governmental connection. When Calvin's Genevan church order was carried to Scotland by John Knox, it evolved into the Presbyterianism that, in essentials, is still practiced today. Individual local congregations elect their own elders, including the minister, who together govern the church as a session, or consistory in certain Reformed churches. The minister, or teaching elder, who is called by the local church and who usually serves as moderator of the

session, is however ordained and disciplined by the next level of church organization, the presbytery, or classis, which administers groups of churches in one area.

Presbyteries select delegates to regional synods, which in turn select representatives to the General Assembly, or General Synod, a national body, the final judiciary of the church. Traditionally, presbyteries, synods, and general assemblies have consisted of equal numbers of ordained ministers and lay elders. From the precedent set by the Scottish Barrier Act of 1697, Presbyterians have made major changes only after approving them in two different general assemblies and in a majority of individual presbyteries.

The Westminster Assembly, held in London at the behest of the English Parliament (1643-49), produced doctrinal and ecclesiastical standards that have been foundational for Presbyterians. The Westminster Confession, along with the Larger and Shorter Catechisms, made Calvinism teachable to the English.

Even recent Presbyterians who have modified the theology of Westminster in many particulars continue to honor its doctrinal pronouncements. Westminster's Form of Church Government and Directory for Public Worship set standards for ecclesiastical practice. Although the Westminster documents were never adopted in England itself, they became official standards in Scotland and have shaped Presbyterianism in America and other English-speaking areas of the world.

Presbyterian worship is simple and orderly. It revolves around preaching from the Scriptures. Presbyterian hymnody is indebted to the Calvinist tradition of singing paraphrased psalms. Two sacraments are recognized: the Lord's Supper, which is usually celebrated monthly or quarterly; and baptism, which is administered to the infant children of church members as a sign of God's covenant of mercy. The discipline of the local church is not as rigorous as in Calvin's Geneva. It is nonetheless still the responsibility of the session, whose decisions, as also those of presbyteries, can be appealed to synods and the General Assembly.

Conclusion

The Reformation spawned several important traditions:

- Lutheranism
- Radicalism—Anabaptism

Refer to Resource 5-4 in the Student Guide.

- Reformed—Calvinism and Zwinglianism
- Anglicanism

The chart summarizes their differences, focusing on theology, church structure, and church-state relationship.

Allow for response.

What were the role of religion in the Civil War in Great Britain, and the role of Oliver Cromwell (1599-1658)?

What gave rise to and characterized Puritanism?

How did Puritanism differ from other movements of spiritual and ecclesiastical reform throughout church history?

What insights can be gained from our study of Puritanism, to suggest ways to bring about realistic change in the church today?

What gave rise to and characterized the Society of Friends (Quakers)? How did its teachings influence Wesley and the Holiness Movement?

Lecture/Discussion: The Arminian Response to Calvinism

(40 minutes)

The Theology of Jacob Arminius

Jacob (or James) Arminius was a Dutch Reformed theologian who, after 1603, taught at the University of Leiden. He considered himself a Calvinist, but a deep study of Romans, especially Romans chapter 5, convinced him of certain errors within Calvinism. He believed Calvin's successors, particularly Theodore Beza (1519-1605), professor at Geneva from 1558 to 1595, had rigidified Calvin's doctrines.

Beza had arrived at extreme positions on free will in his debates with Sebastian Castellio in the 1550s. A former follower of Calvin, Castellio taught at the University of Basel. On some matters, Arminius's critique of Reformed theology was similar to those of the Council of Trent.

After Arminius won appointment to Leiden, his theology was put under greater scrutiny. Arminius had to defend himself from charges of Pelagianism. In a sense this concept of salvation was "synergistic," the cooperation of human beings in their own salvation. But in another sense, Arminius like Calvinists retained

a "monergistic" understanding of grace. Salvation was all of God and nothing of human beings as equally in Arminianism as in Calvinism. Salvation could not be earned. The ability to exercise faith was a gift given by God, not a work. For Arminius, God gave this ability to exercise faith to all who heard the gospel. The difference on this point was, as Wesley was to put it, a "hair's breadth."

Even after becoming a professor at Leiden, Arminius was called upon to defend his views. Francis Gomar, his colleague at Leiden and a rigid Calvinist, espoused a "supralapsarian" view of predestination, which meant that God decreed who would be among the elect even before the Fall of Adam. The debates with Gomar enabled Arminius to sharpen his theological views.

Arminius affirmed many of Calvin's doctrines, including its dire picture of the predicament of human beings' sin. Arminius, like other Protestants, believed human beings could do nothing to save themselves. Salvation was all of grace that flowed to human beings through Christ, and it was not in any way due to the goodness or works of human beings.

All were lost in sin, all were born slaves to sin, none could extricate himself or herself from the calamity of sin. Human wills were bound to sin, and that continually. Arminius was Augustinian, not Pelagian, on the matter of sin. He did not deny the reality and the dire affects of original sin.

Like other Protestants, Arminius believed grace and grace alone saved human beings. Where he disagreed with Calvinists was not in relation to sin but in relation to the universal provisions of grace. Arminius understood that God extended grace to all on the basis of Christ's atonement. It seemed to him that if men and women were "elect" to be saved even before the Fall of Adam, there was no reason for Christ to die for human sin. This grace enabled human beings to exercise faith and choose salvation, or reject it. God's means of salvation was not by edict or decree but by persuasion. The "elect," as Arminius understood biblical references to the concept, was a class of persons, those who by grace chose salvation.

Unlike Calvinists, Arminius believed human beings could lose saving faith, due to their own volition. If they willfully disobeyed a known law of God, and persisted in disobedience, they would be lost. No one would be saved apart from his or her own volition. If a person persisted in faith, he or she would be saved. A

person retained faith and assurance of salvation by living daily in accordance with God's will—and was given daily grace to do so.

"Free will," for Arminius, was always within the context of free grace. Free will had been lost in the Fall of Adam. No one possessed free will of his or her natural ability. Rather, free will was a gift of grace. God's will to save all by their own volition out of the atoning grace of Christ, extended to all, and enabled all who heard the gospel to choose or to reject salvation. He wrote:

The Works of James Arminius, vol. 2, trans. James Nichols (Grand Rapids: Baker Book House, 1986), 192.

The Free Will of man towards the True Good is not only wounded, maimed, infirm, bent, and [*attenuatm*] weakened; but it is also [*captivatum*] imprisoned, destroyed, and lost: And its powers are not only debilitated and useless unless they be assisted by grace, but it has no powers whatever except such as are excited by Divine grace: For Christ has said, 'Without me ye can do nothing.'

Allow for response and discussion.

What questions or ideas did you have from reading Resource 4-11?

Arminius understood there to be an inward work of grace that both sanctified and gave assurance of present salvation. Since a person might fall away from God's will, there could not be present assurance of future salvation, but there could be present assurance of present salvation, meaning a person could know that if he or she died immediately, he or she would be saved.

The Synod of Dort (1618-19)

After Arminius's death, Simon Episcopius, an able scholar and faithful Christian, picked up and carried on Arminius's unfinished work. He and his friends, called "Remonstrants," formulated the Arminian position in preparation for the public hearing that was to take place. The Synod of Dort countered the Arminian theology by what is now known as the "Five Points of Calvinism."

Refer to Resource 5-5 in the Student Guide.

Refer to Resource 5-6 in the Student Guide.

Spend some time going over these two charts.

Refer to Resource 5-7 in the Student Guide.

Confessional Statements Regarding Free Grace

Church of England, 1563

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God; wherefore we have Christ preventing us, that we may have a good will, and working with us, when we have that good will.

From the Five Arminian Articles, 1610

That man has not saving grace of himself, nor of the energy of his free will, inasmuch as he, in the state of apostasy and sin, can of and by himself neither think, will, nor do any thing that is truly good—such as saving Faith eminently is; but that it is needful that he be born again of God in Christ, through his Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good, according to the Word of Christ, John 15:5: 'Without me ye can do nothing.'

Conclusion

Following the Synod of Dort, Arminians in Holland were persecuted or banished. Some found refuge in England. Though Arminius's views were thoroughly evangelical, some of his theological descendents overestimated human will and reason, and "Arminianism" became a synonym among some for theological liberalism.

Wesleyanism represents "Arminianism on fire." Though John Wesley did not depend consciously or copiously upon the theology of Jacob Arminius, as his revival progressed he realized more and more the similarities between his theology and that of the Dutch Reformer.

Lecture/Discussion: Protestant Biblical Interpretation

(25 minutes)

Protestantism developed out of a fresh look at the Scriptures and their relation to Christian faith. The Bible became more important than popes and councils in forming theology. It became accessible to the people, for the first time. The people themselves could decide theological issues.

Protestantism had been built upon Erasmus's methods of textual criticism: both lower (studying the words of the text) and higher (interpreting text in light of when, by whom, and for what purpose written). This meant that authority itself had a historical milieu. Men and women were under obligation to find meaning inherent by their own reasoning abilities, rather than on a dogmatic interpretation.

Robert Grant and David Tracy, A Short History of the Interpretation of the Bible (Second ed. Philadelphia: Fortress, 1984), 92.

Protestant exegesis started afresh. The Bible was, to Protestants, "a book of life through which God speaks directly to the human soul." Protestants insisted on the right of Scripture to stand alone without tradition and council decisions. The Bible became the sole authority. Scripture judged the church, not the church Scripture.

Protestant exegesis also was polemical. That is, Protestants used Scripture to "score points" against both Roman Catholics and each other. Many Protestants used scriptures—for example, see Calvin's commentary on 2 Thessalonians 2:1-12—to identify the pope with the Antichrist.

Refer to Resource 5-8 in the Student Guide.

Luther and Biblical Interpretation

Martin Luther had been taught at the University of Erfurt in the tradition of Nicholas of Lyra. Luther learned to be discontent with traditional allegorizing, and he ridiculed Origen for tattering and tearing the Scripture. Fathers were only worthy of following if they were competent in their exegesis.

The Bible, for Luther, was authoritative, intelligible, and consistent. He abandoned the fourfold interpretation and stressed that each passage of had one, single meaning. He emphasized the simple, pure, natural sense of the text. At the same time, Luther believed a historical understanding of author and times was crucial to the passage's proper exegesis.

The heart of Scripture, and its interpretive key, was justification by faith through Christ. The canonicity of any scripture was questionable if it taught any gospel other than justification by faith in Christ. Christ is the "very Word" of God: Scripture is a testimony to Christ. One's method of interpretation was a means toward knowing Christ, and conversely, upon knowing Christ, the truth of Scripture was made plain.

Using typology, Luther found Christ in the Old Testament. The Old Testament, Luther believed, must be interpreted through the New Testament. Luther searched the Old Testament for "urgings" toward

John Bright, The Authority of the Old Testament. Reprint, Grand Rapids: Baker, 1975, 84.

Christ. But here Luther's exegesis sometimes relapsed into subjectivism and even fantasy.

The Holy Spirit brought illumination to exegete. Skills do not suffice to arrive at meaning apart from the Holy Spirit.

Luther stressed that every believer had the right to interpret Scripture. For that reason, the Scripture needed to be in every language. The criterion of truth became centered in the individual's conscience, not rational choice. For biblical interpretation, this concept lent itself toward subjectivity. Protestantism had as many truths as believers, it seemed to both Roman Catholics and rationalists. With each person as his or her own authority—his or her own priest and prophet—order was disrupted.

Refer to Resource 5-9 in the Student Guide.

Calvin and Biblical Interpretation

For John Calvin the Bible was the product of the Holy Spirit, who also gives inward witness to reader and hearer. Faith determined one's acceptance of the Bible and its truth. Calvin, like Luther, repudiated allegorical method. But Calvin was not so apt as Luther to see Christ in all. Calvin preferred a stricter objectivity.

Interestingly, Calvin's *Commentaries* were at times inconsistent with *Institutes*. That is, he did not try to fit scriptures into his system, or pervert their meaning just to prove his points. See, for instance, his comments on Romans 5: 18, Matthew 26: 28, Luke 22: 20.

Calvin interpreted the Scripture grammatically and historically with attention to context. He recognized the lack of preciseness and even inaccuracies in trivia in the text. "Calvin the exegete sat quite loose to certain ideas which have come traditionally to be regarded as characteristically 'Calvinistic,'" comments F. F. Bruce. James Arminius valued Calvin's *Commentaries* even more highly than the Fathers. Yet, for Calvin, Scripture was the basis for dogmatic theology.

"The History of New Testament Study," in New Testament Interpretation: Essays on Principles and Methods, ed. I. Howard Marshall (Grand Rapids: Eerdmans, 1977), 83.

Refer to Resource 5-10 in the Student Guide.

Articles of Faith on the Holy Scripture

The French Confession of Faith—John Calvin, 1559

1. As such this God reveals himself to men; firstly, in his works . . . secondly, and more clearly, in his Word . . . which was . . . committed to writing in

- the books which we call the Holy Scriptures.
2. These Holy Scriptures are comprised in the canonical books of the Old and New Testaments, as follows: [The 66 books are listed]
 3. We know these books to be canonical, and the sure rule of our faith, not so much by the common accord and consent of the Church, as by the testimony and inward illumination of the Holy Spirit, which enables us to distinguish them from other ecclesiastical books upon which, however useful, we cannot find any articles of faith.
 4. We believe that the Word contained in these books has proceeded from God, and receives its authority from him alone, and not from men. And inasmuch as it is the rule of all truth, containing all that is necessary for the service of God and for our salvation, it is not lawful for men, nor even for angels, to add to it, to take away from it, or to change it. Whence it follows that no authority, whether of antiquity, or custom, or numbers, or human wisdom, or judgments, or proclamations, or edicts, or decrees, or councils, or visions, or miracles, should be opposed to these Holy Scriptures, but, on the contrary, all things should be examined, regulated, and reformed according to them. And therefore we confess the three creeds, to wit: the Apostles', the Nicene, and the Athanasian, because they are in accordance with the Word of God.

The Church of England (1571)

The Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are: [The 66 books are listed].

The Church of the Nazarene (2001)

We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith.

Conclusion

The Reformation had a large impact on hermeneutics. For Anglicans, the Scripture contained "all things necessary to salvation." So that whatever is not read there, nor may be proved by it, is not to be required of any person, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.

The Church of England only considered as canonical those books of the Bible whose authority, so the church believed, had never been in doubt. The Bible was sufficient. Anglicans, like other Protestants, gave primacy to the Bible over creeds. Yet doctrine was buttressed by appeals to "ancient authors."

Since the Reformation, writes John Bright:

The interpreter must seek to set forth with all possible objectivity what the writer intended to convey; he must resolutely refuse to allow his own predilections to influence his interpretation, and he may on no account feel free to find in the text meanings, however edifying, which the author clearly did not have in mind. Only when it is thus interpreted objectively, in its plain intention, can the Bible be appealed to as authoritative in the church.

Bright, The Authority of the Old Testament, 44-45.

Allow for response.

What are some of the key differences between Luther and Calvin on biblical interpretation?

Where did they agree?

What are the key issues in the Articles of Faith regarding Scripture?

Lesson Close

(5 minutes)

Review

Call on several students to respond.

In what ways have Luther, Calvin, and Arminius made an impact on the Church of the Nazarene?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Study Romans 5. Find at least three early Protestant comments—commentaries—on the passage. Compare the approaches to the scripture as well as theological conclusions. Write a 2- to 3-page paper.

Read in preparation for the next lesson. Topics include:

- Reformation of the Roman Church
- The Missionary Movement in Roman Catholicism

Suggested reading from Shelley—chapter 28. Prepare 3-4 questions or ideas the reading presents.

Continue working on the module assignments as outlined in the syllabus.

Write in your journal. Sing “Amazing Grace” and let the words surround you. What is the power of the song? How does it impact you?

Lesson 6

Roman Catholicism Moves Forward

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:15	Reformation of the Roman Catholic Church	Lecture/Discussion	Resource 6-1 Resource 6-2 Resource 6-3
1:10	The Missionary Movement in Roman Catholicism	Lecture/Discussion	
1:25	Student Response	Small Groups	Resource 6-4
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Dickens, A. G. *The Counter Reformation*. New York: Harcourt, Brace, and World, 1969.

Ginzburg, Carlo. *The Cheese and the Worms: The Cosmos of a Sixteenth-Century Miller*. Translated by John and Anne Tedeschi. Reprint, Harmondsworth, England: Penguin, 1982.

Gleason, Elisabeth G. "Catholic Reformation, Counterreformation, and Papal Reform in the Sixteenth Century." In *Handbook of European History*. Vol. 2. Edited by Thomas A. Brady, Heiko O. Oberman, James D. Tracy. Leiden: Brill, 1995.

Hauben, Paul J., ed. *The Spanish Inquisition: A Crucible of National Values*. New York: John Wiley, 1969.

Hsia, R. Po-Chia. *The World of Catholic Renewal, 1540-1770*. Cambridge, England: Cambridge University Press, 1998.

Iserloh, Edwin, Joseph Glazik, and Hubert Jedin. *Reformation and Counter-Reformation*. Part Two. Translated by Anselm Biggs and Peter W. Becker. New York: Crossroad, 1990.

Kamen, Henry. *The Spanish Inquisition: An Historical Revision*. Reprint, London: Phoenix, 1997.

Latourette, Kenneth S. *A History of the Expansion of Christianity*. Vol. 3, *Three Centuries of Advance*. Reprint, Grand Rapids: Zondervan, 1967.

Neill, Stephen. *A History of Christian Missions*. Revised edition, reprint, London: Penguin, 1990.

Phelan, John L. *The Millennial Kingdom of the Franciscans in the New World*. Second edition, Berkeley, CA: University of California Press, 1970.

Roth, Cecil. *The Spanish Inquisition*. Reprint, New York: W. W. Norton, 1964.

Teresa of Avila. *Interior Castle*. Translated by E. Allison Peers. Reprint, New York: Image, 1961.

Internet Resources

<http://www.ccel.org/i/ignatius/exercises/exercises.html>

<http://www.jesuit.org/resources/>

<http://www.ccel.org/i/ignatius/>

<http://www.ignatiushistory.info/>

<http://www.newadvent.org/cathen/14081a.htm>

<http://www.ccel.org/t/teresa>

Lesson Introduction

(15 minutes)

Accountability

Call on 2-3 students to read their papers on Romans.

Allow for discussion.

Return and collect homework.

Orientation

The purpose of this lesson will be to explore the Roman Catholic response to the Protestant Reformation, with particular attention given to the Council of Trent with its decisions to counteract Protestantism and expand its influence. The Roman Catholic Church responded to the Protestant Reformation by calling a council, which met at Trent, by finding ways to counteract and combat Protestantism, and by expansion. The church's missions activities, undertaken mostly through the monastic orders, was the result of revival and church renewal.

This lesson will also explore the primary role of Roman Catholicism in the evangelization of the world, primarily through their preeminence in trade and colonization. The Jesuits were especially influential missionaries.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- become familiar with the Council of Trent as a response to the Protestant Reformation
- identify: Counter-Reformation, Teresa of Avila, Council of Trent, Francisco Ximenez de Cisneros, Inquisition
- understand the Roman Catholic missionary movement from the 16th to the 18th centuries as a background to the beginnings of Christianity in many countries
- discuss why the Roman Catholics led the way in the missionary efforts in the 16th and 17th centuries, and identify: *patronato real*

- analyze the interrelationship between the Roman Catholic Church and colonization in the expansion of Christianity under the Spanish and Portuguese
- discuss the rise and organizational development of the Jesuits in the 16th century. What kind of a person and leader was Ignatius Loyola? Compare him to Luther and the other Reformers, and identify: Ignatius Loyola (1495-1556); *Spiritual Exercises*; Society of Jesus (Jesuits)
- compare and contrast the Franciscans, Dominicans, and Jesuits in the 16th and 17th centuries, and critique the orders' understanding of "evangelization"

Lesson Body

Lecture/Discussion: Reformation of the Roman Catholic Church

(55 minutes)

Elisabeth G. Gleason, "Catholic Reformation, Counterreformation and Papal Reform in the Sixteenth Century," in Handbook of European History, vol. 2, eds. Thomas A. Brady, Heiko O. Oberman, James D. Tracy (Leiden: Brill, 1995).

Protestants saw no possibility of reforming the church while staying in it. In fact, the Roman Catholic Church excommunicated Luther, initiated wars against Protestants, and persecuted Protestant sympathizers. From 1400 to 1540 the call for reform originated on the local or diocesan level rather than coming from the general church leadership. The reform was conservative and backward-looking. Reform was focused on traditional concepts and was not breaking new ground. At the same time, the church had undergone reforms in the years before and continued to undertake reforms during the 16th century.

The sources for the 16th-century reforms within Roman Catholicism were based upon a return to Thomistic theology (the teachings of the 13th-century Catholic theologian Thomas Aquinas), led by the Dominican order under Cardinal Thomas Cajetan (1469-1534). Both the Franciscans and humanists were undergoing renewal. Devotionalism and mysticism were flourishing. The imitation of Christ lay at the heart of revived Catholicism. The masses had remained attached to popular forms of Catholicism.

The appeal of Protestantism was its ideas. The Protestant Reformers themselves based their theology upon Augustine and Luther, which appealed to apostolic tradition. Luther's view of human pride was rooted in Augustinianism. But for Augustine, Christianity represented more of a process, less of a crisis, than for Luther.

Catholic Reformers emerged in various countries. Cardinal Francisco Ximenes de Cisneros (1436-1517), a Franciscan and Primate of Spain, wielded immense political power. Ximenes became a monk at age 50 and became the chief advisor to Queen Isabella. He fostered the growth of Catholic universities and learning in Spain, while at the same time oppressing the Muslims and any seemingly heretical idea. He edited a multilingual edition of the Bible that included the original Hebrew and Greek texts alongside the Latin version. In France the chief Reformer was

Cardinal George d'Ambrose, and in England, it was John Colet and other "papist" humanists. In addition to Erasmus, the Augustinians in Holland were awakened, and, in the same country, the Brethren of the Common Life attempted to live out the teachings of Christ together.

Among the orders, the Observant Franciscans and the Carthusians experienced renewal. New orders also were further evidences of renewal. The Oratory of Divine Love was an association of reform-minded clergy begun in Italy in 1527. Its leaders included Gaspar Contarini, a concerned Venetian nobleman who, after joining the priesthood, soon became a cardinal. He affirmed the Protestant doctrine of justification by faith.

The Italy-based Theatine Order, started by Cardinal Cajetan and Pietro Caraffa, emphasized a strict and holy life. It served the poorest and neediest. The Capuchin order of reformed Franciscans devoted themselves to poverty rather than study. Other reforming orders included the Barnabites, the Discalced (Shoeless) Franciscans, and the Ursulines.

However, the most important new order for the reformation of the church was the Society of Jesus, or Jesuits. This order was founded by Ignatius of Loyola (1491-1556) in 1534. Among the followers taking vows of poverty, chastity, obedience, and allegiance to the pope with Ignatius in 1534 was Francis Xavier (1506-52), who became a missionary to Asia. The pope gave the order approval in 1540.

Peter Canisius (1521-97) was a German Jesuit influential in education and in evangelism, combating secularism in the German church and persuading many Protestants to return to Roman Catholicism.

Meanwhile, the popes realized reform was needed to prevent further schism. The pope called for the Fifth Lateran Council, which met from 1512 to 1517, a commission called the *Consilium delectorum cardinalium* (1537), and intermittently fostered meetings with Protestants.

From 1540 to 1560 serious reform happened when Pope Paul III and other leaders started to encourage it. Under his rulership the church began to change course, although the program of reform was more restoration than innovation.

Gleason, "Catholic Reformation."

In particular, the Colloquy of Regensburg (1541), in which Gasparo Contarini represented the pope, and Martin Bucer the Protestants, encouraged accommodation. Contarini accepted the basic Protestant doctrine of salvation that human beings are saved by grace through faith, adding, however, that works of love follow and give assurance to one's salvation. The breakdown between the Protestants and Roman Catholics at Regensburg came not so much over doctrines of salvation as over the Eucharist. Contarini did not understand the differences of opinion among the Protestants enough to effect a compromise, and, by this time, political affairs in Germany and Martin Luther's stubbornness, made any thought of reunion nearly impossible. At the same time, the emperor hoped some of the abuses of the Papacy and the corruption of the church would be cleansed.

Refer to Resource 6-1 in the Student Guide.

The Council of Trent was convened in order to address many of these issues. It met sporadically from 1545 to 1563. The Council of Trent framed Roman Catholic theology as a response to Protestants of all types, Anabaptists as well as Lutherans and Calvinists.

In 1547 the council declared that Scripture and tradition were equally valid as sources of truth. This was a direct refutation of the Reformers' call for Scripture to be the sole basis of theology and doctrine. The church, the Council of Trent affirmed, had the sole responsibility to interpret the Bible rightly.

The council declared the primacy of Jerome's Latin Vulgate edition of the Bible. It declared there to be seven sacraments, through which grace is conferred *ex opere operato*, that is, irrespective of merits of administrators. The sacraments were those delineated by Hugh of St. Victor (1097-1141): baptism, confirmation, communion, penance, extreme unction, marriage, and ordination. Against the Reformers, the Council of Trent explicitly limited the laity to the bread. Laypersons were not to partake of the wine; only the priests.

Regarding the doctrine of justification, the council condemned the idea that human beings were passive in regard to their own salvation, or lacked free will. It condemned the idea of some extreme Protestant statements that good works prior to justification were sins. The council condemned the ideas that nothing except faith or belief was necessary for justification, that the "good news" was "only believe." Rather there must be works following upon justification. It condemned the idea that the Ten Commandments

have nothing to do with Christianity. It condemned the idea that Christ came only as Redeemer, and not also as Lawgiver. Rather, the Law as well as the gospel was given for Christians to obey. The council condemned the idea that human beings were justified solely by the imputation of righteousness, rather than righteousness also being imparted. The council condemned the idea that justification implied election rather than free choice. It condemned the idea that once a person was saved he or she cannot fall from grace. It condemned the idea that the lack of faith is the only mortal sin.

Refer to Resource 6-2 in the Student Guide.

Spend time going through this resource.

The Council of Trent summarized its decree on justification in a series of affirmations or “canons.”

Refer to Resource 6-3 in the Student Guide.

Spend time going through this resource.

The Church of the Nazarene’s Article 7 affirms, like Trent, that “all persons, though in possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless they repent of their sins, be hopelessly and eternally lost.” We hope those baptized (Article 12) will possess “full purpose of obedience in holiness and righteousness,” and we pray, when we either baptize or dedicate children, that they “grow in wisdom, and in stature, and in favor with God and man,” and “persevere therein to the end.”

Manual, Paragraphs 800.2—800.4.

In spite of the council’s attempts to reform Roman Catholicism, the cleansing of the church remained much in the hands of the pope, and Pope Paul IV (1555-59) was anticonciliar.

The decisions of the Council of Trent’s Third Session (1562) included an affirmation of transubstantiation, that the sacrificial Christ was fully, physically present in the bread and wine. It affirmed the efficacy of the mass and the use of Latin in it. It affirmed purgatory. At the same time, the council abolished indulgences. The council discussed, at least, the issue of papal supremacy. The Spanish delegates emphasized that all bishops were as brothers. Others, however, saw a strong Papacy as the most effective means of reforming the church. The French urged the church to reconsider its stand on clerical marriages. The council

issued measures correcting some of the abuses of the clergy.

After the third and final session of the Council of Trent, the reform movement took a more forward-looking direction. Gleason observes:

It focused on the future rather than the past of the church. To its proponents, innovation was not a threat but a necessity, even an opportunity. The whole psychology of reform gradually changed, and the mental horizon of its most important and imaginative advocates widened to include quite literally the whole world, with a vast increase of missionary activity.

Gleason, "Catholic Reformation," 333.

Nonetheless, the implication after the Council of Trent was that there was no room for reconciliation with the Protestants. It provided for a strong Papacy. It indicated the victory of the theology of Thomas Aquinas over Augustine. It defied Protestant concepts of evidence of faith and authority of the Bible. It strengthened both the Inquisition and the clergy.

Catholic mysticism flowed out of the reforms in the church. Teresa of Avila (1515-82), a Spanish Carmelite nun, wrote of her intuitions of the divine presence. She entered a life of "perfection" in 1555. She began having visions of Christ and "ecstasies" of the divine presence. She was optimistic that a person could be sincerely religiously motivated for actions.

She founded her own convent in Avila in 1562 and wrote *The Way of Perfection* for the nuns she gathered around her. She described various stages of prayer, from meditation to "spiritual marriage," which she professed to experience in 1572. Though highly contemplative, she succeeded in establishing a number of convents that attempted to reform the Carmelites.

Pope Sixtus V (1585-90) reorganized the Curia in the Vatican. However, tension frequently surfaced with various monarchs—even with the king of Spain, who was responsible for evangelizing the area of the world that Spain was colonizing. While the church was undertaking reform in Europe, it seemed that it was "exporting a great deal of its narrow racialism, its least Christian dregs, as well as a little of its Christian sanctity."

A. G. Dickens, *The Counter Reformation* (New York: Harcourt, Brace, and World, 1969), 156.

Conclusion

Even if all the reforms the Protestants thought were needed within Roman Catholicism were not met, the Reformation spurred reforms within the European church. These reforms meant that Spanish and Portuguese Roman Catholics would be zealous for the faith as they spread it abroad in the decades ahead. The leadership of the church became convinced of the need of reform, if it were going to retain members. Eventually the programs became forward-looking.

Many of the Council of Trent's criticisms of Reformed Protestantism were agreed to within Anglicanism, and later by Wesleyans. In particular, the Council of Trent's understanding of justification was based on prevenient grace and free grace applied to the freeing of the human will. Being heirs to Methodism, and hence to the Church of England, the Church of the Nazarene followed a "middle way—*via media*—between Geneva and Rome."

Manschreck, A History of Christianity, 132-35.

Thomas Oden, Doctrinal Standards in the Wesleyan Tradition (Grand Rapids: Zondervan, 1988), 104.

Allow for response.

How did the Roman Catholic Church respond to the Reformation in its spirituality and ecclesiastical practices? Was there reformation on some of the issues of concern to Luther and the other Reformers?

How did the Roman Catholic Church respond to the Reformation theologically? Analyze the theological positions of the Council of Trent. What positions are acceptable to Wesleyans?

Lecture/Discussion: The Missionary Movement in Roman Catholicism

(15 minutes)

Roman Catholicism was poised to evangelize the world. This was because Spain and Portugal, which remained virtually untouched by the Protestant Reformation, were first in finding trade routes and colonizing other parts of the world. Also, the Roman Catholics had, in the religious orders, an important means of evangelization. The anti-Protestant stance of the orders, along with internal reforms, infused the Roman Catholics with a sense of divine purpose and mission toward the rest of the world.

There was new intellectual vigor in the church. As they saw it, it was providential that Spain and Portugal were in contact with the non-Christian parts of the world. To make converts, Spain and Portugal used persuasion

where possible, but coercion if deemed necessary. Mass conversions came through conquests.

Roman Catholics were more active than Protestants in missions during these centuries because Protestants were working out their own theology amid internal controversies. Many Protestants believed the end of the world was very near. They were preoccupied with religious wars in Europe. Protestant rulers were indifferent regarding the evangelization of the world. Protestant groups lacked monks or some other means of spearheading their program. Finally, Protestants had little contact with non-Christian peoples.

Meanwhile, as Spain and Portugal spread their influence around the world, the churches they founded required a constant influx of clergy from Europe. Spain and Portugal were slow in training local people. Efforts to train native clergy were slow and halfhearted. In some cases, the Spanish and Portuguese feared an educated local clergy might offer resistance to colonial practices. They were paternal, not encouraging indigenous initiatives.

In Africa, the Portuguese aimed for economic control. To attain this they had to thwart the spread of Islam. They became most active on the coasts of the Congo, Mozambique, and Madagascar. As early as 1491, Portuguese missionaries reached the Congo. The Portuguese established schools. A "King of the Congo" accepted baptism but soon returned to his old religion. However, his son, who assumed the name "Alfonso," was a zealous Christian and many of his people were converted. At the same time, Alfonso aided the Portuguese in the slave trade. A son of Alfonso, Henry, was consecrated bishop in 1518, and other Africans were ordained to the priesthood. But this experiment in the indigenization of the church was insufficient. Jesuits, who arrived later in the century, had a difficult time.

Kenneth S. Latourette, A History of the Expansion of Christianity, vol. 3, Three Centuries of Advance, 1500-1800 (Reprint, Grand Rapids: Zondervan, 1970), 242-43.

New instruments for Roman Catholic evangelism included new orders such as the Jesuits and the Capuchins. These orders were able to offer specialized preparation for missionary service. By the 17th century, both Portugal and Spain were declining in power and resources. They were spread thin around the world, yet they still claimed the right to exclusive evangelism in the parts of the world the pope had granted them.

When it appeared evident that Spain and Portugal were no longer up to the task of evangelizing the world, the

church also established new agencies such as the Congregation for the Propagation of the Faith (1622) and the Society of Foreign Missions of Paris (1663). The popes used Vicars Apostolic—his personal emissaries—to circumvent the influence of the Spanish and Portuguese monarchs.

The Jesuits

“Early Jesuit Spirituality: Spain and Italy,” in Christian Spirituality: Post-Reformation and Modern, ed. Louis Dupre and Don E. Saliers (New York: Crossroad, 1991), 12.

In a different way from the Franciscans, the Jesuits’ spirituality also reflected activism. Their spirituality was balanced. Their renowned intellectualism was rooted in individual asceticism and communal discipline, but resulted in a world-affirming “questing, a restlessness, almost an insatiability,” as John O’Malley puts it.

Spirituality was formed around purgation, meditation, contemplation, assimilation. Purgation corresponded to the Protestant idea of repentance; meditation to prayer in devotional life, meditating on the public life and death of Christ. Contemplation was centered upon the resurrected life and Christ’s triumph as the ideal Christian life and perfection.

John C. Olin, “The Idea of Pilgrimage in the Experience of Ignatius Loyola,” Church History 48 (December 1979), 387-97.

Assimilation, the final step, is the attachment of the soul to God, which manifests itself in Christlikeness. Through all of these steps the Holy Spirit is Director and at the same time Transformer. The end is a form of mystical experience achieved via both intellectual and sensual assent. This end, as well as all of Christian life, was a pilgrimage. Ignatius Loyola saw himself as a traveler.

Lane, Christian Spirituality, 50.

According to Loyola, a person can achieve union with God only as these steps are accompanied by human effort, since spiritual growth is a union of wills. So, he placed emphasis on “apostolic action,” and not merely monastic asceticism. He combined apostolicity with prayerfulness, and balanced inward spiritual formation with actual pastoral work. The inward self was to be purified by meditating on Christ. Prayer is not an end in itself, but a means, and this, writes George Lane, produced a “revolution in spirituality.” Indeed prayer is a “style of life” shaped to meet personal needs and abilities. Zealously, at any cost, pursuing the Truth.

Since the Jesuits pledged their allegiance to the pope, they often found themselves in conflict with the various states, and especially with the *patronato* system that gave authority over the church to Spain and Portugal. The Jesuits were forced out of all Portuguese territories in 1759, from all English and French territories in 1764, and from all Spanish territories in 1767. The order was formally dissolved in 1773, and its work entrusted to

other societies. The Jesuit order was reconstituted and restored in 1814.

What are the inherent dangers of identifying national interests too closely with the Great Commission of the Church? Can you think of examples of this today?

How are you aware of efforts by contemporary missionaries today to "indigenize" the faith in specific cultures?

Small Groups: Student Response

(30 minutes)

Divide the class into groups of 3 each.

Refer to Resource 6-4 in the Student Guide.

In your group discuss the following. Be prepared to report to the class.

Dialogue as a group whether any form of an inquisition exists today under the auspices of Christianity.

What might be some common misconceptions Catholics and Protestants have of one another? Dialogue about what contemporary Catholics and evangelicals might have in common.

Protestants might say Catholic renewal did not constitute genuine reform. Catholics might say Protestants strayed from orthodoxy or from the true church through their teachings and activities. How do we reconcile this apparent tension?

Compare evangelistic strategies utilized by the church today to those of the Roman Catholic orders.

Allow some time for each group to report.

Lesson Close

(5 minutes)

Review

Call on several students.

What did you learn for this lesson?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read excerpts from Teresa of Avila's *Way of Perfection*. Discuss its biblical character as well as its relationship—similar and different—to Wesleyan perfectionism.

Read in preparation for the next lesson. Topics include:

- Catholicism and Colonialism in the Americas
- Catholicism in Asia

Suggested reading from Shelley—chapter 29. Prepare 2-3 questions or ideas the reading presented to you.

Depending on your culture you may need to remove this suggestion of viewing this film.

If possible view the film, *The Mission*, starring Robert DeNiro, which depicts the issues related to the Jesuit mission in Paraguay.

Another possibility is to set a time for the class to view the film together.

Write in your journal. Read sections of the *Spiritual Exercises* of Ignatius Loyola and follow its instructions.

Lesson 7

Roman Catholicism in America and Asia

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Catholicism and Colonialism in the Americas	Lecture/Discussion	Resource 7-1 Resource 7-2
0:35	<i>The Mission</i>	Small Groups	Resource 7-3
0:55	Roman Catholicism in Asia	Lecture/Discussion	Resources 7-4—7-9
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Anderson, Gerald, ed. *Studies in Philippine Church History*. Ithaca, NY: Cornell University Press, 1969.

Bernad, Miguel. *Five Great Missionary Experiments and Cultural Issues in Asia*. Quezon City: Ateneo de Manila University, 1991.

Boxer, C. R. *The Christian Century in Japan, 1549-1650*. Berkeley, CA: University of California Press, 1951.

_____. *The Church Militant and Iberian Expansion, 1440-1770*. Baltimore: Johns Hopkins University Press, 1978.

Caraman, Philip. *The Lost Paradise: The Jesuit Republic in South America*. New York: Seabury, 1976.

Clooney, Francis X. "Roberto De Nobili, Adaptation, and the Reasonable Interpretation of Religion." *Missiology* 18 (January 1990): 25-36.

Diaz del Castillo, Bernal. *The Discovery and Conquest of Mexico, 1517-1521*. Edited by Irving A. Leonard. New York: Farrar, Straus, and Cudahy, 1956.

Drummond, Richard H. *A History of Christianity in Japan*. Grand Rapids: Eerdmans, 1971.

Dussel, Eugene. *A History of the Church in Latin America: Colonialism to Liberation (1492-1970)*. Translated and revised by Alan Neely. Grand Rapids: Eerdmans, 1981.

Friede, Juan, and Benjamin Keen, eds. *Bartolomé de Las Casas in History: Toward an Understanding of the Man and His Work*. DeKalb, IL: Northern Illinois University Press, 1971.

Gibson, Charles. *Spain in America*. New York: Harper and Row, 1966.

Grayson, James H. *Early Buddhism and Christianity in Korea: A Study in the Explanation of Religion*. Leiden: E. J. Brill, 1985.

de Las Casas, Bartolomé. *In Defense of the Indians*. Translated by Stafford Poole. DeKalb, IL: Northern Illinois University Press, 1992.

_____. *The Devastation of the Indies: A Brief Account*. Translated by Herman Briffault. Baltimore: Johns Hopkins University Press, 1992.

_____. *The Only Way*. Edited by Helen Rand Parish. Translated by Francis P. Sullivan. New York: Paulist, 1992.

McAlister, Lyle. *Spain and Portugal in the New World, 1492-1700*. Minneapolis: University of Minnesota Press, 1984.

Moran, J. F. *The Japanese and the Jesuits: Alessandro Valignano in Sixteenth-Century Japan*. London: Routledge, 1993.

Neely, Alan. "Roberto de Nobili: A Case Study in Accommodation." In *Christian Mission: A Case Study Approach*. Edited by Alan Neely. Maryknoll, NY: Orbis, 1995.

Phan, Peter C. *Mission and Catechesis: Alexandre de Rhodes and Inculturation in Seventeenth-Century Vietnam*. Maryknoll, NY: Orbis, 1998.

Phelan, John L. *The Hispanization of the Philippines: Spanish Aims and Filipino Responses, 1565-1700*. Madison, WI: University of Wisconsin Press, 1959.

_____. *The Millennial Kingdom of the Franciscans in the New World*. Second edition, Berkeley, CA: University of California Press, 1970.

Ricci, Matteo. *The True Meaning of the Lord of Heaven (T'ien-chu-Shih-i)*. Translated by Douglas Lancashire and Peter Hu Kuo-chen. Chinese-English edition edited by Edward J. Malatesta. St. Louis: Institute of Jesuit Sources, 1985.

Spence, Jonathan D. *The Memory Palace of Matteo Ricci*. New York: Viking, 1984.

Turnbull, Stephen. *The Kakure Kirishitan of Japan: A Study of their Development, Beliefs, and Rituals to the Present Day*. Richmond, Surrey, England: Japan Library, 1998.

Internet Resource

<http://www.newadvent.org/cathen/06233b.htm>
http://www.wikipedia.org/wiki/Francis_Xavier
<http://www.newadvent.org/cathen/13034a.htm>
<http://www.lancashire45.freereserve.co.uk/tmlh.html>
<http://www.catholic-forum.com/saints/pray0383.htm>
<http://www.fordham.edu/halsall/mod/1715chineserites.html>
http://www.lascasas.org/web_resources.htm
<http://oregonstate.edu/instruct/phl302/philosophers/lascasas.html>
<http://elvis.rowan.edu/~kilroy/JEK/07/17.html>

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students read each others' homework papers giving critique and comments.

Return and collect homework.

Orientation

This lesson will explore the ways in which the Spanish and Portuguese evangelized the Americas.

This lesson will cover the methods by which the Roman Catholics attempted to Christianize China, India, Japan, the Philippines, and Korea in the 17th and 18th centuries. It will focus on efforts to contextualize the gospel in these countries.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- describe some of the ways Spain and Portugal evangelized in the Americas, and compare and contrast the approaches of the Spanish and the Portuguese
- identify Bartolomé de Las Casas
- better understand the issues of contextualizing the gospel today in their own contexts, and better understand the issues involved in accepting or rejecting cultural customs
- identify: Francis Xavier (1506-52), Domingo Salazar (1512-94), Alejandro Valignano (1539-1606), Matteo Ricci (1552-1610), Robert De Nobili, (1577-1656), Adam Schall (1592-1666), the Shimabara Rebellion (1637-38), the Rites Controversy
- understand reasons for the early growth of Christianity in various countries

Lesson Body

Lecture/Discussion: Catholicism and Colonialism in the Americas

(25 minutes)

Political factors determined the Christianization of the Americas by Spain and Portugal. The union of Aragon and Castile forged a powerful kingdom. The philosophy of the monarchs was royal absolutism, under which local clergy inculcated habits of passive obedience to royal commands. Every law was by royal will. Every organization existed at royal pleasure. Even the church was under royal control. The monarchs were responsible to God alone.

The Spanish were proud of the fact that they had been able to suppress heresy and drive out Muslims in Spain itself. They believed Providence had led them to be a great world power, and they were God's newly chosen people. Mixing state and church, they believed theocracy came by means of colonialization and bureaucracy. The Spanish hierarchical system granted viceroys and governors, *audiencias* (judicial tribunals), the church, and the fiscal controllers with semiautonomous powers.

It is said the Spanish went to America with three motives: God, glory, and gold. To European eyes, America was a "virgin continent" waiting to be exploited. The "conquistadors" were made up of warriors, peasants, and priests. Some desired adventure, others desired wealth. Some possessed zeal for the system of ideas and religious fervor that characterized Spain. Many were simply discontent with their condition in Europe. The Spanish settled the Indians in *encomiendas*. These were settlements closely controlled by Spanish gentry and priests.

Only in 1537, by papal decree, were the Indians considered "rational beings" ruled by natural law. Nonetheless, it soon became obvious to Bartolomé de Las Casas, a Dominican priest, that the Indians were being horribly exploited by the Spanish. For the rest of his life, Las Casas spoke and wrote on behalf of the Indians. Partly because of his endeavors, "New Laws" were passed in 1543 that forbade any further enslavement of the Indians, and that forbade the granting of any new *encomiendas*.

Bartolomé de Las Casas was born in Seville, Spain, in 1474. In 1502 he went to Cuba, and for his military services there was given an *encomienda*, an estate that included the services of the Indians living on it. In about 1513 he was ordained priest—probably the first ordination in the Americas—and in 1514 he renounced all claim on his Indian serfs.

During the following seven years Las Casas made several voyages to Spain to find support for new towns in which Spaniard and Indians would live together in peace and equality. In 1523 he became a Dominican friar and disappeared from public view for a time. In 1540 he returned to Spain and was a force behind the passage in 1542 of laws prohibiting Indian slavery and safeguarding the rights of the Indians.

He was made bishop of Chiapas in Guatemala, and returned to the Americas in 1544 to implement the new laws, but he met considerable resistance, and in 1547 he returned to Spain, where he devoted the rest of his life to speaking and writing on behalf of the Indians. His *Brief Report on the Destruction of the Indians, or Tears of the Indians*, recounted the atrocities of the Spanish conquerors against the Indians.

The book was widely read and widely translated, and the English version was used to stir up English feeling against the Spanish as a cruel race of whom England ought to beware, and whose colonies in the Americas would be better off in English hands. He wrote:

Refer to Resource 7-1 in the Student Guide.

Now Christ wanted his gospel to be preached with enticements, gentleness, and all meekness, and pagans to be led to the truth not by armed forces but by holy examples, Christian conduct, and the word of God, so that no opportunity would be offered for blaspheming the sacred name or hating the true religion because of the conduct of the preachers. For this is nothing else than making the coming and passion of Christ useless, as long as the truth of the gospel is hated before it is either understood or heard, or as long as innumerable human beings are slaughtered in a war waged on the pretext of preaching the gospel and spreading religion.

Tears of the Indians, 1566.

Las Casas is widely admired as an early pioneer of social justice. He died in Madrid in July 1566 and is remembered as a national hero in Cuba and Nicaragua.

America possessed gold and silver. Sugar could be planted. But laborers would be necessary to secure these. The Spanish—unlike the Protestants being tutored by Luther and Calvin to see all work as a vocation—possessed aristocratic ideals that denigrated manual labor. When the Native Americans, “Indians”, proved unsuitable for the heavy work necessary to build plantations, after about 1518 the Spanish traded with the Portuguese—to whom the pope had given Africa—for Negro slaves.

Except in matters of doctrine and religious discipline, the church in America was under the direct control of the Spanish crown. Under the principle of *patronato real*—called *padroado* by the Portuguese—the king was responsible for the collection and distribution of ecclesiastical tithes. The king nominated church officials. The crown appointed candidates to all ecclesiastical positions. *Patronato real* effectively made the church merely another branch of the royal government and created staunch royalism on the part of the clergy.

The orders established ecclesiastical jurisdictions. The orders received papal dispensation to administer sacraments and perform other duties of pastors until such a time as the church was ready for the regular clergy to take over. In the beginning, the Franciscans were especially prominent. Under the Franciscans and other orders Native American converts “mingled the old within new, their inherited fashion superstitions with the splendid formalism of the Catholic Church.”

C. H. Haring, *The Spanish Empire in America* (New York: Oxford University Press, 1947), 173.

The first of the general factors facilitating conversion of natives was, of course, the Spanish conquest itself. Second was the zeal of civil authorities for the faith. Third was the attitudes of indigenous people. The old religious worldview was already predisposed to transition. The Indians already held the Cross in reverence. They practiced a form of baptism, and even a kind of confession in their old religion, and held a sort of communion. There was already a priestly hierarchy and feast days that the Spanish adapted. There was a true weariness of the Indians with their old religion, and a genuine preference for the Christian faith.

The character of missionaries was mixed. Many like Las Casas were friends and champions of the Indians. But the sheer number of priests and monks was burdensome. The orders became major landholders. The Decree of 1717 placed a halt on incoming monks. The economics of large landholding meant that many

Haring, The Spanish Empire in America, 186.

religious leaders were consumed with the affairs of the estate as well as the state and the church. Nonetheless, the monasteries provided some social services in the areas of medical care and education. The mission stations were "a sort of intermediate state between primitive barbarism and European civilization." They were pastoral, agrarian communes where the people were trained in religious doctrine, arts, and letters, but were under the total control of missionaries. "Indians were never taught to be much more than helpless, dependent children."

American society grew upon definite racial distinctions. At the top were Spanish émigrés. Next to them were Creoles, those Spanish born in America. Next were *mestizos*, of mixed Indian and Spanish blood. Following were Indians. Under them were mulattoes, half Indian and half African, and at the bottom, Africans.

Ultimately, Spain was unable to supply all the colonists needed. The mines decreased in fertility, yet the Spanish continued to emphasize mineral wealth rather than agriculture. So the Spanish developed a lucrative trade route, the "Manila Galleon," which sailed between Mexico and the Philippine Islands. Through it goods from China were traded for Mexican silver. Thus trade and power continued.

Refer to Resource 7-2 in the Student Guide.

Spend some time going over the information.

Allow for response.

How successful were the methods by which the Spanish and Portuguese converted the American Indians?

In what ways was Bartolomé de Las Casas successful?

Did the Spanish and Portuguese make any positive efforts to raise up an indigenous clergy in their various colonies?

What was the image of Christianity in the Americas?

What have we as a denomination learned from history?

Small Groups: *The Mission*

(20 minutes)

Divide the class into groups of 3 students each.

*If the students viewed the film *The Mission*, have them discuss what they learned and how we as a church can respond.*

If the students did not see the film, have them discuss Resource 7-3 in the Student Guide.

Lecture/Discussion: Roman Catholicism in Asia

(60 minutes)

Write ideas on the board and allow the students to come to an understanding of the word.

This word should be a major focus for learning experience of this lesson.

Define contextualization.

The Roman Catholics were directly responsible for bringing Christianity to, or reviving Christianity within, various countries in Asia during the 16th and 17th centuries. The religious orders cooperated with the colonial powers to implant Christianity within these countries. However, controversies developed among the religious orders as to how much of the indigenous culture of the people could be retained after their conversion. For the most part, the Jesuits allowed the people to retain many of their old practices, while the other religious orders encouraged a more radical separation from former ways of life and cultural practices. When the matter was brought to the attention of Rome, the pope sided against the Jesuits, with the orders that were stricter.

Francis Xavier (1506-52) himself reached India, the East Indies, and Japan. The son of an aristocratic Spanish/Basque family, Xavier met Ignatius Loyola at the University of Paris and took vows along with five others in 1534. He vowed not only poverty and chastity but also to evangelize the "heathen." He was ordained a priest in 1537. At the invitation of the king of Portugal, in 1541 Xavier went to the East Indies.

In 1549 he entered Japan, where he established a church that endured. Yet, unlike later Jesuits, Xavier never attempted to understand Asian religions, and he

acquiesced to the use of force, if necessary, to make converts. In 1552 he returned to Goa with the intention of entering China, but he died before he could do so.

Xavier's work was followed by that of Alejandro Valignano (1539-1606), an Italian Jesuit, who became a kind of "regional director" for the Jesuits in Asia. For the most part, Valignano resided in Japan. He approved of Jesuits learning Asian languages and philosophies, and adapting the mission to suit Asian cultures. The Jesuit strategy was the conversion of China "from the top down." Often the Jesuits worked among the upper or educated classes, while the other orders worked among the common people.

China

Refer to Resource 7-4 in the Student Guide.

The growth of the Roman Catholic Church in China was strongly influenced by the Jesuits, and especially by Matteo Ricci (1552-1610). Born in Italy, Ricci became a Jesuit novice in 1571. In 1578 Ricci was sent under the Portuguese crown to Asia. For a short time, he worked in Goa, a city on the Indian coast. In 1583 Ricci began six years of work at Zhaoqing in Southeast China. This was the first enduring Christian mission station in China, but eventually the missionaries were expelled by hostile Mandarins.

From 1589 to 1595 Ricci settled in Shaozhou, where he began translating Chinese classics. Here Ricci also adopted the garb of the literati, the highly revered Confucian scholars. Finally, in 1601 the emperor allowed Ricci to settle in Beijing. Continuing to study the Chinese classics and to live as a scholar, in 1603 Ricci published *True Meaning of the Lord of Heaven*. It was an attempt to win the educated classes at the emperor's court by appealing to the Chinese classics and using language common among Chinese philosophers.

The scholarly work of the Jesuits among the higher class, and their knowledge of and respect for Chinese philosophy, impressed many at the emperor's court. The theological terms the Jesuits used were thoroughly Chinese. "*Shang Ti*" (Supreme Lord) and "*T'ien*" (heaven), for instance, were taken from the ancient classics.

The Jesuits honored Confucianism as a philosophy and aligned Christianity with it. Confucianism provided a way of ordering society and emphasized smooth interpersonal relations based on a hierarchical society.

As the Jesuits saw it, Confucianism was more of a set of etiquette rules for social practices and customs than a religion. As a philosophy, Confucianism could serve the same function in Chinese Christianity as Platonism had in Europe—as a kind of “handmaid” to Christian theology.

As part of this respect for the Confucian system, the Jesuits allowed ceremonies honoring ancestors. They saw such practices as offering food to the ancestors, lighting candles for them, maintaining genealogical lists, and even praying to the ancestors, not as religious practices but as social ones. Jesuits rightly saw that veneration of ancestors was deeply imbedded in Chinese culture. It was the basis for “filial piety,” one of the foundations of Chinese culture. Children were expected to honor and obey their parents as long as they lived, and to venerate them after their death. In approving the honoring of ancestors, the Jesuits sought not to disrupt the family, the basis of Chinese social structure.

Jesuits continued to win the favor of the Chinese government by stressing intellectual achievement, and especially technological advances, and some converts were made among government officials. The emperor’s court saw the advantage of keeping the learned Jesuits close at hand. Adam Schall (1592-1666) was a German Jesuit who impressed the Chinese with his mathematical expertise. He worked at the Bureau of Astronomy in Beijing. Schall revised the Chinese calendar. In the 1630s Schall converted perhaps 200 persons at the emperor’s court. Schall maintained his influence even after a change in dynasties. Schall became “Protector” of the Roman Catholic missions in China.

However, Schall and Roman Catholics came under disfavor. The emperor learned the pope disagreed with the veneration of ancestors and was advising the religious orders to prohibit the practice among converts. The emperor saw this as the attempt of a foreign power to alter the foundations of Chinese society, and he would not stand for it. Jesuits were ousted from the court and Christians were persecuted. In certain localities Christians suffered with the change of dynasty from Ming to Ching. In 1664, after a change of emperors, Schall was imprisoned and in 1665, all churches closed. At that time there were about 200,000 Christians in China.

In the meantime, the first Chinese was ordained a priest: Lo Wen-tsao, called “Gregory Lopez” (1611-91).

He was a Franciscan convert who had been sent to the Philippines to study for the priesthood under the Dominican order. Lo was ordained in 1656, the first indigenous priest.

He became vicar apostolic for North China in 1674 and was consecrated bishop in 1685. He was the only Chinese Roman Catholic bishop until the 20th century. Christianity gained repute under Emperor K'angshi, who wrote, in 1692:

The Europeans are very quiet; they do not excite any disturbances in the provinces, they do no harm to anyone, they commit no crimes, and their doctrine has nothing in common with that of the false sects in the empire, nor has it any tendency to excite sedition.

He continued:

We decide therefore that all temples dedicated to the Lord of heaven, in whatever place they may be found, ought to be preserved, and that it may be permitted to all who wish to worship this God to enter these temples, offer him incense, and perform the ceremonies practiced according to ancient custom by the Christians. Therefore let no one henceforth offer them any opposition.

Stephen Neill, A History of Christian Missions (Harmondsworth, England: Penguin Books, 1964), 188-90.

Christianity began to decline in China—partly due to the decline of Spain and Portugal as significant powers in the region. Another factor was the prolonged discussion among Roman Catholics over Chinese customs, the “rites controversy:” could Christians share traditional ceremonies?

Ricci's and the Jesuits' way was tolerance. But the Franciscans and Dominicans—who worked with the masses—opposed this tolerance and took the matter to the pope. Pope Clement XI issued a decree that Christians were not to sacrifice to ancestors, but they were permitted to carry tablets with ancestors' names. The pope decreed that T'ien Chu, “Lord of Heaven”—a devised term—should be used for God.

- The West calls *Deus* [God] the creator of heaven, earth, and everything in the universe. Since the word *Deus* does not sound right in the Chinese language, the Westerners in China and Chinese converts to Catholicism have used the term “Heavenly Lord” for many years. From now on such terms as “Heaven” and “Shangti” should not be used: *Deus* should be addressed as the Lord of

heaven, earth, and everything in the universe. The tablet that bears the Chinese words "Reverence for Heaven" should not be allowed to hang inside a Catholic church and should be immediately taken down if already there.

- The spring and autumn worship of Confucius, together with the worship of ancestors, is not allowed among Catholic converts. It is not allowed even though the converts appear in the ritual as bystanders, because to be a bystander in this ritual is as pagan as to participate in it actively.
- Chinese officials and successful candidates in the metropolitan, provincial, or prefectural examinations, if they have been converted to Roman Catholicism, are not allowed to worship in Confucian temples on the first and fifteenth days of each month. The same prohibition is applicable to all the Chinese Catholics who, as officials, have recently arrived at their posts or who, as students, have recently passed the metropolitan, provincial, or prefectural examinations.
- No Chinese Catholics are allowed to worship ancestors in their familial temples.
- Whether at home, in the cemetery, or during the time of a funeral, a Chinese Catholic is not allowed to perform the ritual of ancestor worship. He is not allowed to do so even if he is in company with non-Christians. Such a ritual is heathen in nature regardless of the circumstances.
- Despite the above decisions, I have made it clear that other Chinese customs and traditions that can in no way be interpreted as heathen in nature should be allowed to continue among Chinese converts. The way the Chinese manage their households or govern their country should by no means be interfered with. As to exactly what customs should or should not be allowed to continue, the papal legate in China will make the necessary decisions. In the absence of the papal legate, the responsibility of making such decisions should rest with the head of the China mission and the bishop of China. In short, customs and traditions that are not contradictory to Roman Catholicism will be allowed, while those that are clearly contradictory to it will not be tolerated under any circumstances.

China Transition, 1517-1911,
trans. Dan J. Li. New York: Van
Nostrand Reinhold Company, 1969,
2224.

Hans Kung, Does God Exist? An Answer for Today, trans. Edward Quinn (New York: Random House, 1981), 588ff.

According to theologian Hans Kung, the 1704 decree was “an absolute catastrophe for Christianity in China.” The Chinese emperor was not happy with Clement’s decree and banned Christian missions in China.

Reading this proclamation, I have concluded that the Westerners are petty indeed. It is impossible to reason with them because they do not understand larger issues as we understand them in China. There is not a single Westerner versed in Chinese works, and their remarks are often incredible and ridiculous. To judge from this proclamation, their religion is no different from other small, bigoted sects of Buddhism or Taoism. I have never seen a document which contains so much nonsense. From now on, Westerners should not be allowed to preach in China, to avoid further trouble.

China Transition, 1517-1911, 22.

When Protestants arrived they employed the term “Shang-Tu,” so it seemed to the Chinese a different God and different religion.

India

The Christian presence in India was attached to Portuguese colonialism. The Portuguese established only limited control over sections of India. Goa was its principal station. There were no large conquests. The Indians were converted through a variety of means. Some were simply bribed. Hinduism was outlawed in Portuguese-controlled areas. Becoming a Christian meant becoming “Portuguese.” Converts were forced to rename themselves after a saint. They dressed like a Portuguese. The Portuguese were able to establish a seminary in Goa in 1542. Indian priests were ordained in 1560. After 1592, however, ordination was limited to Brahmins—India’s highest class or caste. Indians also became members of the religious orders.

Refer to Resource 7-5 in the Student Guide.

The Portuguese came into contact with the ancient Mar Toma Christians. Franciscans persuaded some to accept Latin rites and join the Roman Catholic Church, but a volatile relationship was maintained between the two branches of Christendom.

As in China, the Jesuits in India supported such an emphasis upon the higher caste. Initially, Roman Catholic missionaries in India had forced any would-be converts to understand Portuguese and mimic Portuguese customs. Converts had to change their names to ones that sounded Portuguese. Roberto De Nobili (1577-1656), an Italian Jesuit who entered India in 1605, changed this pattern. Working in Malabar, De

Nobili imbibed and implemented the philosophy of Matteo Ricci. There must be a distinction, De Nobili said, between being Christian and being Portuguese.

De Nobili himself lived as a Brahmin and as a holy man: an ascetic, vegetarian “guru,” or “Roman rajah.” De Nobili mastered Sanskrit. He allowed converts to continue to live as Brahmins, wearing the garb that distinguished them as members of that caste. De Nobili accepted the caste system. He prohibited lower-caste non-Brahmins from worshiping in the same churches with Brahmins. His system was known as the “Malabar rites.” By 1700 there were about 100,000 Indians converted through Jesuit ministry and methods. But as in China, other missionary orders, many of them working with the lower castes, accused de Nobili and the Jesuits of compromising with the world.

The 1704 papal decree against Jesuit methods included a rebuke of the Malabar rites. It forbade Brahmins from dressing distinctively, and forbade the reading of “pagan” books and participating in certain feasts. Though softened in 1744 to allow distinction among castes, the pope’s decision went down with difficulty among Indians. Further decline followed when the Jesuits were banned from all Portuguese areas in 1759. In 1773 the pope dissolved the Society of Jesus altogether. It remained defunct until 1814.

It soon became obvious to the pope that more direct control was needed. Portugal had limited resources to fulfill religious obligations. Yet there was friction between Portugal and Rome over jurisdiction. Portugal claimed that the “*padroado*”—patronage agreement—had given them authority over the entire area, one-half the world. The pope argued that Rome had given authority only over lands actually in Portuguese control. Christianity declined in India with the decline of Portugal. The powers that replaced Portugal, the Dutch and the English, were Protestants, but uninterested in missions.

In the meantime, Rome found ways of circumventing Portuguese claims to exclusive influence over the church. Rome sent non-Portuguese missionaries to India, especially Italians. More importantly, the pope appointed a vicar apostolic, who was directly responsible to the pope, as his emissary in India. At any rate, after 1830 Portuguese influence in India was virtually gone.

Allow for response.

Which strategies to evangelize China and India in the 16th and 17th centuries were positive?

Would any of them work in your area or region today?

How does the political or social structure of a country affect the strategy to evangelize?

What customs, manner of dress, social behaviors, speech, or morals in your area should not be a religious issue? Which ones should be addressed in the name of Christianity?

Japan

Refer to Resource 7-6 in the Student Guide.

Social and political factors were crucial in the acceptance of Christianity in Japan. In 1543 the Portuguese reached Japan, initiating about 100 years of openness to the West. Japan itself was undergoing a process of unification and nation building. Oda Nobunga, who ruled from 1568 to 1582, was anti-Buddhist. Feudal lords, *daimyo*, were eager for commerce. In general, the Japanese possessed an adaptive style of culture.

The first missionaries landed in Japan 1542. Among the companions of Francis Xavier was a Japanese, Hachiro, who had been converted in Malacca. Under Valignano, Jesuits continued to evangelize the country. A delegation of Jesuits met with Nobunga himself in 1581, and they noted the necessity of a Japanese clergy and Japanese bishopric, the training of Japanese workers, and the financing of the church through farming. Buddhist monks opposed Christian work because Christians were uncovering the sins of the Buddhist monks.

Following Jesuit practices in China, at first missionaries in Japan wore silk rather than cotton, since silk was the fabric worn by wealthy and influential Japanese. Again following the practices in China, Jesuits used Japanese Buddhist terms: *Dainichi*, the Great Sun God in Buddhism, was God. *Jodo*, "pre land" in Buddhism, was the translation used for heaven. *Buppo*, Buddha's law, was identified as the Law of God. *So*, a Buddhist priest, was the same word given to Christian monks and priests. However, under later pressure, the Roman Catholics began using *Deusu*, a transliteration from *Deus*, the Latin word for God related to *Theos*, the Greek word for God, as the preferred name for God.

The missionary force, compared to other countries, remained small. But the church grew, especially in Nagasaki, a city open to Portuguese trade, where a *daimyo* was baptized 1563. A seminary began in 1580 at the site of an old Buddhist monastery. Students at

this seminary compared Buddhist to Christian texts. Among the converts, in 1580, was Paulo Yohoken, who entered the Jesuit order when he was 80 years old. Yohoken was a master of Japanese religions and helped to write a catechism in Japanese. By 1582 about 150,000 persons, representing about one percent of the population of Japan, were Christians. Most Japanese Christians were poor. They became Christian because of the solace, material help, medical care, and educational opportunities available. Conversion offered both a feeling of well being and an opportunity to associate with foreigners. Some Christians were given political offices under Emperor Hideyoshi (ruled 1590-98). By 1592, there were approximately 300,000 Christians in Japan.

Persecution was erratic. A 1587 edict stipulated that national gods may not be denounced and that missionaries must leave. But this was not strictly enforced for a decade. Hideyoshi feared an alliance of *daimyos* and foreigners would supplant his power. In 1592 Hideyoshi waged a campaign against Korea. This attack was led by Admiral Konishi Yukinaga, a Christian, who against Hideyoshi's wishes, attempted a negotiated peace with the Koreans. Many Christian soldiers among the Japanese forces represented Korea's first Christian contact. Tension increased in the later rule of Hideyoshi, and under his successors.

In 1600 the pope opened Japan to all religious orders. The Franciscans and Dominicans—most of whom were Spanish—came. This produced jealousy and rivalry with the Portuguese-sent Jesuits. Unlike the Jesuits, the Franciscans and Dominicans did not attempt to find points of contact with Shintoism and the Japanese intelligentsia. The first ordination, of three Japanese priests, came in 1601. The Japanese clergy were trained in a seminary in Manila under Spanish Dominicans.

A new wave of persecution began under Tokugawa Iyeyasu (ruled 1603-16). He was fearful of Spanish intensions in Japan, and so sought ways to strengthen Shintoism, along with its Confucian and Buddhist teachings. The Japanese accused missionaries of complicity in slave trade. They distrusted all commerce with Spanish and Portuguese. They feared merchants coming in disguise as missionaries.

In 1637 Christians in Kyushu revolted against their repressive treatment. The rebellion, called the Shimabara Rebellion, was crushed. Furthermore, Japan cut all ties with the West. But some forms of

Christianity persisted in the hills of Kyushu and Goto Islands. They administered baptism, recited the Ten Commandments, and transmitted prayers and objects of worship from one generation to the next. These "hidden Christians" were rediscovered in the 19th century when Japan once again opened itself to the West.

The Philippines

Refer to Resource 7-7 in the Student Guide.

The Christianization of the Philippines accompanied its "Hispanization"—the process of its becoming "Spanish-like." The Spanish goals in the Philippines were to secure spice trade away from the Portuguese, to establish direct contacts with Japan and China for both trade and evangelism, and to Christianize the inhabitants. Unlike Japan and China, the Philippines was incapable of successfully resisting aggression.

John L. Phelan, *The Hispanization of the Philippines: Spanish Aims and Filipino Responses, 1565-1700* (Madison: University of Wisconsin Press, 1959), 26.

Like they had in the Americas, the Spanish used the *encomienda* system to control and Christianize the inhabitants of the Philippines. Christianization was accomplished by urbanization, by settling people in towns. However, the Spanish had learned from their enterprises in the Americas a generation earlier. Filipinos "survived the 'shock' of the conquest with far less psychological and material damage to themselves than did many native races of the Americas."

Hispanization of the Philippines, 134.

Although partially Hispanized, they never lost that Malaysian stratum which to this day remains the foundation of their culture," writes historian John L. Phelan, and survived with a "relative lack of demoralization." The Philippines, in comparison to other countries in Asia, was less dominated by Jesuits.

Spanish Dominicans emphasized moderation, and from a Thomistic theological basis, emphasized natural law and natural rights. Hispanization was more indirect, and more tolerable. Unlike Mexico, for instance, the Philippines did not become a "mestizo" nation. Rather than destroying the social and political organization of the people, which was divided into chieftans, nobles, freemen, and servants, the Spanish used these social distinctions to their advantage.

The rights of the Filipinos were defended by Domingo de Salazar (1512-94), a Dominican who patterned his concerns after those of Bartolomé de Las Casas. Even though King Philip II of Spain had decided in 1570 to acquire the Philippines, Salazar emphasized that the sole "right" of the Spanish in the Philippines was to evangelize, not to conquer. The political authority

Spain was establishing, he said, was only to suit the Christianization of the people. Salazar returned to Spain in 1590 to argue his case but was unsuccessful. Unlike the Americas, where the orders taught the people Spanish, the friars in the Philippines learned and translated religious dramas and other religious literature into the local dialects. Only a few chief's sons learned Spanish. The Spanish saw this as a means of social control. Abuses, resulting in part from isolation, included violations of celibacy and involvement in business. The priests collected fees for giving the sacraments and acquired vast tracts of land.

Phelan, The Hispanization of the Philippines, 65-104.

The level of understanding of the faith depended on how much contact there was between the people and the missionaries. There were too few missionaries to teach the faith adequately to the masses. The Spanish clergy found an enthusiastic response to the pageantry and splendor aspects of Catholicism. The people developed a deep folk Catholicism. Yet in this folk Catholicism there persisted idolatry, magic, and superstition, all of which might have been alleviated by a native clergy. But the orders refrained from training an indigenous clergy.

Phelan, The Hispanization of the Philippines, 14.

The Spanish soon realized the Philippines was not going to be as equally profitable as its colonies in the Americas. "The religious and missionary commitment kept the Spanish state in the economically profitless Philippines," writes Phelan. Trade wars with the Dutch and the British after 1609 sapped the resources of the Spanish, yet strengthened its commitment to guard the islands from Protestantism.

Refer to Resource 7-8 in the Student Guide.

Vietnam

Refer to Resource 7-9 in the Student Guide.

Alexandre De Rhodes (1593-1660), a French Jesuit, planted the Church in Vietnam. He entered the Jesuit order in 1612 and in 1623 went to Macao. He entered Vietnam (Cochinchina) in 1624, but left within a short time, and returned in 1627, staying this time about three years. From 1630 to 1640 he taught at the Jesuit College in Macao, and made occasional trips back to Vietnam. He mastered the Vietnamese language and dressed and lived as a Vietnamese. He devised a writing system for the Vietnamese language, wrote a grammar book, and published a French-Vietnamese dictionary. Following Jesuit strategy, Rhodes used concepts from the language to express the gospel and did not advocate the destruction of images to the

ancestors. But he did not tolerate polygamy. Though not as scholarly as Ricci, Rhodes compared and contrasted Christian doctrines to Buddhist beliefs. He was able to convert some Buddhist monks, who became effective evangelists.

Korea

Apparently the first Christians in Korea came with the Japanese invasion under Hideyoshi. Ricci's works circulating at the Chinese court were brought into Korea about 1631. During the 1770s, noted Korean scholars began to take renewed interest in Ricci's works.

In 1784, Yi Sung-hun, a member of the Korean delegation in Beijing, was converted. He evangelized others upon his return to Korea. Quickly, in 1785, Christianity was officially attacked and persecution followed. Christians went "underground." In secret, Korean Christians organized their own hierarchy and appointed their own clergy. In 1789, however, Beijing's bishop told the Koreans to proceed only with baptisms.

Korean Christians disallowed the worship of ancestors. Persecution related to Christians' refusal to offer sacrifices to ancestors. The first Korean martyr, Kim Pum Wu, was tortured for burning the ancestral tablets. A Chinese priest, Chu Moon Mo, remained in Korea as a missionary from 1794 to 1801. He was beheaded for his work.

Nonetheless, by 1800, there were about 10,000 Christians. Christians in Korea continued without contact with the rest of the church. They survived periods of persecution in 1815, 1819, and 1827. Korean Christians hoped for foreign intervention. In 1836 the French Society for Foreign Missions entered Korea. By 1863, there were about 20,000 Christians, but still no Korean translation of Scriptures or other doctrines.

Allow for response.

Draw parallels between efforts to contextualize the gospel in these countries.

What methods were employed that might be considered extreme?

Where and under what circumstances did Christianity grow the strongest?

What have we learned that has helped our work today in these countries?

Lesson Close

(5 minutes)

Review

What will you take with you from this lesson that will help in your ministry?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Choose one of the parables of Jesus and contextualize it for a present-day group in your community that needs to hear the message of Jesus.

Read in preparation for the next lesson. Topics include:

- Enlightenment, Science, and Religion
- Pietism

Suggested reading from Shelley includes chapters 32 and 33. Prepare 3-4 questions or ideas the reading presents to you.

Read Resource 7-10.

Write in your journal. Read the prayer and poem of St. Francis Xavier. Reflect on what they say to you.

Prayer by Saint Francis Xavier

Eternal God, Creator of all things, remember that You alone has created the souls of unbelievers, which You have made according to Your Image and Likeness. Behold, O Lord, how to Your dishonor many of them are falling into Hell. Remember, O Lord, Your Son Jesus Christ, Who so generously shed His Blood and suffered for them. Do not permit that Your Son, Our Lord, remain unknown by unbelievers, but, with the help of Your Saints and the Church, the Bride of Your Son, remember Your mercy, forget their idolatry and infidelity, and make them know Him, Who You have sent, Jesus Christ, Your Son, Our Lord, Who is our salvation, our life, and our resurrection, through Whom we have been saved and redeemed, and to Whom is due glory forever. Amen.

Xavier's Poem of Love (1552)

My God, I love thee: not because I hope for heaven
thereby,
Nor because they who love thee not must burn
eternally.

Thou, O my Jesus, Thou didst me upon the Cross
embrace;
For me didst bear the nails and spear, and manifold
disgrace.

And grief and torments numberless, and sweat of
agony;
Yea, death itself; and all for me who was thine
enemy.

Then why, O Blessed Jesus Christ, should I not love
thee well?
Not for the hope of winning heaven, nor of escaping
hell;

Not with the hope of gaining aught, not seeking a
reward;
But as thyself hast loved me, o ever-loving Lord!

Even so I love thee and will love, and in thy praise
will sing,
Solely because thou art my God, and my eternal
King.

Look Ahead

*The closing in the next lesson
includes a footwashing service for
which you need to prepare in
advance.*

Unit 2: Christianity in the Modern Era—1650-1900

Lesson 8

Enlightenment and Pietism

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Enlightenment, Science, and Religion	Lecture/Discussion	Resources 8-1—8-8
1:00	Influence of Reason and Faith	Small Groups	Resource 8-9
1:20	Pietism	Lecture/Discussion	Resource 8-10
1:45	Lesson Close	Review, Assign	Student Guide Wash basin and towels

Suggested Reading for Instructor

Cragg, Gerald. *The Church and the Age of Reason*. Middlesex, England: Penguin, 1981.

Erb, Peter C., ed. *The Pietists: Selected Writings*. New York: Paulist, 1983.

Gay, Peter. *The Enlightenment: An Interpretation*, 2 vols. New York: W. W. Norton, 1966 and 1969.

Kung, Hans. *Does God Exist? An Answer for Today*. Translated by Edward Quinn. New York: Random House, 1981.

Pascal, Blaise. *Pensees*. Translated by A. J. Krailsheimer. Harmondsworth, England: Penguin, 1966.

Stoeffler, F. Ernest. *Continental Protestantism and Early American Christianity*. Grand Rapids: Eerdmans, 1976.

Internet Resources

<http://www.newadvent.org/cathen/06035a.htm>
<http://www.utm.edu/research/iep/d/descarte.htm>
<http://www.utm.edu/research/iep/l/locke.htm>
<http://www.libraries.psu.edu/tas/locke/>
<http://www.utm.edu/research/iep/d/deismeng.htm>
<http://www.newadvent.org/cathen/04679b.htm>
<http://www.fordham.edu/halsall/mod/modsbook15.html>
<http://www.utm.edu/research/iep/r/rousseau.htm>
<http://www.ccel.org/p/pascal/pensees/pensees.htm>
<http://www.ccel.org/f/fenelon/progress/htm/iii.xxiv.htm>
<http://mb-soft.com/believe/txc/pietism.htm>

Lesson Introduction

(10 minutes)

Accountability

Call on 2-3 students to read their parables.

Return and collect homework.

Orientation

This lesson will explore how Christianity in Europe, during the 17th and 18th centuries, was affected by various philosophical movements that stressed reason and science as a way to truth.

This lesson will also explore Pietism as a religious movement within continental Lutheranism and Calvinism that emphasized religious experience. Further, it will outline the movement's reaction against the sterile theological dogma toward which these traditions tended by the 17th century. Like the Puritans, the Pietists did not intend to separate from their churches, but to bring renewal within them.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- define "Enlightenment" and describe the major intellectual dynamics of this period of history in Europe
- discuss contemporary expressions of secularism and how the church addresses these
- identify Rene Descartes, Blaise Pascal
- define Pietism and discuss where, how, and by whom primarily Pietism originated
- list some of the main features of Pietism
- discuss how Pietism was a corrective to both Protestant scholasticism and the challenges presented by the Enlightenment
- describe ways that Pietism influenced the Wesleyan heritage
- understand the widening sense in European Protestantism of the universality of the gospel and discuss the theological and evangelical impulses behind the modern missions movement
- identify: Philip Spener, Nicholas Zinzendorf

Lesson Body

Lecture/Discussion: Enlightenment, Science, and Religion

(50 minutes)

With the Reformation and Renaissance came new confidence in human abilities to discover truth apart from tradition. Men and women sought to better understand the world in which they lived, and believed they could do so by reason alone, rather than by relying upon revelation or church authority. Even crucial and basic questions about the cosmos were put under scrutiny. Some philosophers believed it was not necessary even to postulate that there was a God to explain the cosmos—it might have arisen from purely natural causes. It might be governed by purely physical laws that human beings could know and explore. This undercut the “uniqueness” of God’s revelation in Jesus Christ.

Refer to Resource 8-1 in the Student Guide.

One of the first philosophers to push the limits of reason alone was Rene Descartes (1596-1650), a French mathematician. He saw in mathematics a level of certainty other branches of human inquiry did not provide. Mathematics provided for Descartes an exact method, a higher plane of truth, a knowledge based on understanding alone, a methodical way of thinking, proceeding logically from known to unknown and from simple to complex. Descartes found an analogy between the order of mathematics and order of nature, which obeyed natural laws. The level of certainty mathematics provided produced self-assured individuals.

Based upon such methodology, there was the fundamental certainty of reason. In one sense, human beings can doubt everything. However at one point there can be no doubt. “I” who doubts; therefore, as Descartes famously put it: “I think; (therefore) I am.” The human mind consists of thinking.

How does the self come to God, or even come to know there is a God? For Descartes, there were two ways:

- Causally: God himself must have given ideas.
- Ontologically: from the idea to the existence. Since God is trustworthy, if there is an idea, there must be a corresponding material reality.

But could reason become a basis for faith? Descartes understood that a turning point in the history of thought had come. Now the center was upon human criteria. But "faith" rested upon the exceptions rather than upon evidence. There were two cognitive powers, reason and faith, and two spheres of knowledge, distinct ideas and revelation. Philosophy, Descartes concluded, may remain independent of theology. There was not a double truth, but ultimate harmony. Unlike Augustine, Descartes believed philosophy remained autonomous. Descartes, and rationalism in general, was more nearly Thomistic in separating reason from faith as two means toward the same end, truth. Even faith demanded a rational theological method.

Refer to Resource 8-2 in the Student Guide.

Rationalism shattered the unity of knowledge. There was a split reality. There were two substances: *res extensa*, existence, and *res cogitans*, thought. Thus, rationalism dematerialized the soul and split subject and object. It permitted a gulf, a dualism, to exist between self-understanding and world understanding. At the same time, it assumed that empirical understanding of the world corresponded to its reality, that things as they are could really be known.

It presumed that the universe itself was logically ordered and could be logically known. Those who embraced the Enlightenment were confident in humanity's abilities and capacities, but only those things they could investigate empirically were worthy of inquiry, and that left out religion, since religion dealt with unseen things, beyond empirical investigation.

John Locke (1623-1704) became the major English rationalist. Born to Puritan parents, Locke sought to base religion on reason alone. He aligned himself with Lord Shaftesbury and went with him into exile in Holland during the time of the later Roman Catholic-leaning Stuart monarchs. Locke's contact with the Arminians while in Holland was one factor leading him to argue for religious tolerance, which, however, he did not extend to Roman Catholics.

It became more important what a person did than what a person believed. For Locke, morality was more important than theology. Locke believed Christian morality, even with its preference for "delayed rewards," produced both happiness and social stability.

The place at which philosophy and theology intersected was in the fact of the existence of God. Any "rational creature" would believe God exists on the basis of nature alone. All other Christian beliefs were not based

on reason, Locke noted, but revelation, which was natural reason “enlarged” by God’s direct communication.

Paul Johnson, A History of Christianity (New York: Atheneum, 1976), 334-40.

His philosophy fit the broad, tolerant, latitudinarian attitudes of Anglicanism. For Locke, the only “necessary and sufficient” beliefs for salvation were that Jesus is the Messiah and that He is the Son of God. If the Church had kept the gospel this simple, religious wars would not have been necessary, Locke believed.

The 16th and 17th had indeed been centuries of war and rebellion against the established norms of the church and society. Religion had caused many wars. The early 18th century, in contrast, became one of relative peace and toleration. On the basis of philosophers such as Descartes and Locke, 18th-century theologians and philosophers emphasized the goodness and reasonableness of humanity.

Rationalism emphasized the natural laws believed to govern the universe. These natural laws, rather than revelation, justified extending rights and freedoms to all human beings. Natural law also implied that human beings did not need divine guidance or illumination to reach political decisions. Natural law was sufficient, in the Enlightenment mind, to provide a common morality. Such ideas gave birth to democracy.

Refer to Resource 8-3 in the Student Guide.

Roman Catholic theologians, meanwhile, were less certain about reason. Blaise Pascal (1623-62) was a pessimistic, anti-Enlightenment, French mathematician and philosopher. Pascal accepted this dualism of faith and reason but challenged confidence in reason’s objectivity. For him, the human mind was made up of the intuitive and the illogical. Reason was limited. He underwent a conversion experience in 1654 in which he came to conclude that the “God,” so-called, by philosophers and scholars was *not* the “God of Abraham, God of Isaac, and God of Jacob.”

R. Newton Flew, The Idea of Perfection in Christian Theology: An Historical Study of the Christian Ideal for the Present Life (Reprint, New York: Humanities Press, 1968), 265-74; Paul Bassett, Great

François Fénelon (1651-1715), a French priest and archbishop of Cambrai, wrote *Christian Perfection*, which contained advice to the Christian in the form of spiritual letters. Purity, Fénelon said, is “disinterested love,” which is selfless and comes through contemplation. It flows into the one who is loved. He also taught the possibility of a pure love, a state where this virtue reigns. Fénelon defended the “quietism” of Madame Guyon (1648-1717), which suggested that in contemplation all ideas, even the attributes of God and the mysteries of Christ, should be dismissed from the

Holiness Classics, *vol. 1*, Holiness Teaching: New Testament Times to Wesley (Kansas City: Beacon Hill Press of Kansas City, 1997), 327-36.

Refer to Resource 8-4 in the Student Guide.

mind. It was the idea of basking, so to speak, in the Divine Presence. Madame Guyon was arrested, condemned, and imprisoned as a heretic. The Church also suppressed Fénelon's writings.

Rationalism gave birth to deism. The deists believed there was a God on the basis of natural law. But the God they conceived was not one intervening in history or in human affairs. Rather, God was the Architect of the universe, one who planned it but remained apart from it. Deists considered themselves Christians but did not conceive of God as a "personal" being.

Nonetheless, God had created the "best of possible worlds," deists generally affirmed. There was no reason to question what God had created. Like other rationalists, the deists aimed to destroy the "superstitions" of religion, under which they included miracles, and to develop religion on purely rational bases. God could be known through nature, which is to say, as the English philosopher John Locke said, from human "sensations" or experience with the world.

The 18th-century emphasis upon experience and morality spilled over into the religious revivals of Pietism and Wesleyanism. Another reaction to rationalism was romanticism, which was based on the belief that human beings are part of nature, and that in order to achieve an ordered world, human beings must be in harmony with the universe. The universe itself, romantics believed, was harmonious. Whereas rationalism had centered attention on the capacities of the human mind, romanticism emphasized the capacities of the human heart, so to speak, feelings and emotions. Romanticism tended toward a pantheistic concept of God: God is in everything that is, or is Being. There was no need in romanticism for divine revelation, since theology can be deduced from nature.

Romanticism was represented in the writings of Jean-Jacques Rousseau (1712-78). Brought up a Calvinist among French refugees in Geneva, Rousseau embraced Roman Catholicism in 1728. After contacts with various French intellectual movements, Rousseau returned to Geneva and to Calvinism in 1754. His thesis, and that of romanticism, was that society and progress corrupted human beings, who existed in a pristine and innocent form in their natural environment. Human beings were happier following their instincts than the moral constraints made necessary by the conventions of society.

On Coleridge, see Claude Welch, Protestant Thought in the Nineteenth Century, vol. 1, 1799-1870 (New Haven: Yale University Press, 1972), 108-26.

A deist, Rousseau believed human beings could find God and develop a natural religion through their own consciences. Rousseau trusted emotion as much as intellect. Similarly Johann Goethe (1749-1832) in Germany expressed ideas about humanity's oneness with nature. In England, Samuel Coleridge (1772-1834) found ways to separate "understanding," which was purely intellectual, from "reason," which involved the imagination and the will as well as the mind, and found its way to Christian faith. Only through faith is God apprehended.

The French Revolution at the end of the 18th century was based on utopian ideas regarding the nature of human beings and the kind of society they might build apart from oppressive oligarchies. In a sense, it reflected the ideals of the Kingdom as Christians had envisioned it, but the French Revolution was filled with anti-Christian views as well. Many of the revolutionists saw the church as a collaborator with the state in the exploitation of the masses.

When Napoleon came to power, he seized papal lands and gave the state the right to veto papal nomination to church positions. Napoleon not only granted the French Protestants religious freedom but had their ministers paid by the state. The situation in Europe shattered the effectiveness of the Roman Catholic Church's mission agencies, especially the Congregation for the Propagation of the Faith, the Society of Jesus, and the Society of Foreign Missions of Paris, as well as Spanish and Portuguese missions.

Scientific Revolution

The scientific revolution was one of several that changed human life and thought.

Refer to Resource 8-5 in the Student Guide.

Four Major Revolutions After 1500

1. The RELIGIOUS REVOLUTION we call the Reformation ended both the idea of Christendom and any hope for visible Christian unity.
2. The SCIENTIFIC REVOLUTION replaced God and the Bible with natural law and the sciences as the primary sources of intellectual and social authority.
3. The DEMOCRATIC REVOLUTION replaced the despotism of a hierarchical authoritarian state with a stress on individual and civil liberties.

4. The INDUSTRIAL REVOLUTION changed the nature of human work and economic interchange in ways that continue to affect the world.

The scientific revolution of the 17th and 18th centuries produced a *radically different view of the universe* and a *new mode of thinking*. This great intellectual revolution was fueled by new scientific ideas and discoveries; it departed from many medieval assumptions and its change in direction became one of the main forces behind the power and dynamism that characterized the West.

Medieval philosophers added refinement in logic, strengthened the idea of an ordered universe, and made gains in some scientific fields. Renaissance thinkers undertook geographic exploration and stressed the precise observation of nature. During the 16th and 17th centuries instruments for observation were invented or improved, and mathematics was sharply advanced as an indispensable tool of the mind. The new scientists saw old things in new ways and overthrew the universe of Aristotle and Aquinas with the development of a new scientific methodology.

Prior to the 17th century, Aristotle's scheme of the universe, based on the 2nd-century Greek astronomer Ptolemy, placed the solid, immovable earth at the center of all things. The heliocentric view of the universe, taught by another Greek astronomer Aristarchus, had been rejected primarily because the earth-centered view seemed to fit observable data better.

But the heliocentric view was to be revived primarily through the work of three individuals, all of whom were deeply religious churchmen, awed by God's creative wonders; yet their views were seen as contradicting both Scripture and sacred tradition:

Nicolaus Copernicus (d. 1543) wrote *Concerning the Revolutions of the Celestial Bodies*. He believed the heliocentric view offered the simplest geometrical explanation of observed movements, but lacked scientific instruments to confirm his views and faced severe criticism and condemnation from religious leaders, including Luther and Calvin. But he inspired later thinkers.

Johannes Kepler (1571-1630) was the first person to work in the manner of a modern scientist in formulating hypotheses and checking the consequences empirically through observation, and

Refer to Resource 8-6 in the Student Guide.

was the first to glimpse the universe as a vast, intricate machine subject to exact and knowable laws. He described the movement of the planets in precise mathematical terms; he held that the sun—a giant rotating magnet—was the force holding the planets in orbit and moving them along their courses, and suggested the modern concepts of universal gravitation and inertia.

In the early 1990s the Roman Catholic Church admitted they may have been wrong about Galileo.

Refer to Resource 7-10 in the Student Guide.

The students were to have read this for homework.

Refer to Resource 8-7 in the Student Guide.

Galileo Galilei (1564-1642) was more an observer and experimenter. He constructed the first telescope in 1609 and found that planets were bodies of dimension, not mere points of light. His observable discoveries discredited older views of the universe, further supported the heliocentric view, and laid to rest the "closed universe" of the Greek and Christian worlds. In 1633 the Roman Catholic Church charged Galileo with heresy. He was brought before the Roman Inquisition and threatened with torture. His book, *Dialogue on the Two Chief Systems*, along with the writings of Copernicus and Kepler, were placed on the Index of Banned Books, where they remained until 1835.

The Enlightenment

The roots of the Enlightenment went back into the 17th century with the ideas and the methodology of the new science, but peaked in the middle decades of the 18th century.

The foundational conviction of the Enlightenment was that human reason should determine understanding of the world and the rule of social life. This conviction paralleled other developments contributing to the Enlightenment as a major cultural force in the West, such as the popularization of science, widespread publication of new ideas, and calls for schools and social institutions to expand knowledge and mold individuals from childhood to adulthood. John Locke's *Essay Concerning Human Understanding*, published in 1690, was highly influential.

Religion and the Enlightenment. The Age of Reason contributed to wholesale questioning of received wisdom and established authority, especially related to the Scriptures and religious institutions.

Pierre Bayle (1647-1706)—recognized as an international authority on religious toleration and skeptical criticism of the Bible—compiled religious views and beliefs he claimed did not hold up to criticism. He stated that any particular dogma, whatever it may be, whether it is advanced on the

authority of Scripture, or whatever else may be its origins, is to be regarded as false if it clashes with the clear and definite conclusions of the natural understanding.

David Hume (1711-76), a Scottish philosopher, insisted that nothing—not even the existence of God—could be known for sure. Religions were based on nothing but “hope and fear.” Reason demanded that people live with skeptical uncertainty rather than dogmatic faith.

The Philosophes. Enlightenment ideas surfaced throughout Europe and North America, but France was the heart of the movement. Enlightenment thinkers there were known as the “philosophes,” the French word for philosophers. Characteristic of the philosophes was Voltaire (1694-1778), who denounced the religious doctrine taught him by the Jesuits and often wrote in ridicule of Christian institutions. He criticized state authorities, promoted religious toleration, and became widely popular in France in the late 18th century.

Refer to Resource 8-8 in the Student Guide.

Major Enlightenment Ideas

- *View of God*—deism. Many Enlightenment thinkers found it difficult to reconcile the Newtonian system with Christian theology. The new world-machine left no room for the supernatural. They rejected traditional Christianity, but did not necessarily give up on the idea of God. In scientific circles, God was referred to as Creator, the Maker, or the Author, even the Great Mathematician, the Great Engineer, and the Governor.

Eventually, a “natural religion” developed and was referred to as deism, with God the Divine Watchmaker. Lord Herbert of Cherbury tried to make it into a universal faith. Deism was popular among many 18th-century intellectuals, including Voltaire, Benjamin Franklin, and Thomas Jefferson, but unappealing to the majority of churchgoers. However, from deism it was a short step into either atheism (rejection of God), or agnosticism (even if God exists we cannot know Him).

Other intellectuals did not agree that science and Christianity contradicted each other; one was Isaac Newton, a Protestant and faithful student of the Bible, who believed Catholicism was a perversion of true Christianity. Newton hoped his discoveries would confirm the wonders of the Almighty.

Also, the very century of the Enlightenment was also a great age of religious revival, most notably the Methodist revival and the rise of modern evangelicalism. At the basic level of belief, religious leaders generally rejected the notion of the philosophes that the new view of the universe made Christianity harder to believe in.

However, at the level of social and political thought, many religious leaders and educated believers simply accepted Enlightenment as part of the new framework, particularly as related to religious toleration, more widespread education, and use of scientific knowledge to improve the condition of the human race.

- *The View of Human Society.* The philosophers did not deny human evil but generally blamed it on bad social institutions. The new science strengthened a growing optimism about human prospects that had begun in the Renaissance. The traditional doctrine of original sin seemed out of place. Some philosophers went so far as to teach that as knowledge advanced, people would become increasingly capable of good, and if they reached complete harmony with nature, they would be judged perfect.

This led to the Enlightenment notion of human perfectability, which certainly ran counter to traditional Christian teaching and much of human history. Those who held to this view became tireless social reformers and stressed humanitarian efforts of all sorts. But it is important to note the similarities between this and the humanitarian and ethical goals of the Judeo-Christian tradition; also, a Christian version of "human perfectability."

- *Faith in Nature and Reason.* Christianity rests its faith in the power of God as known through revelation; the Enlightenment put its trust in nature as understood through reason. The supreme goal of the former is heaven; the goal of the latter is human progress, physical happiness in life on earth. Human reason became the "savior" for many Enlightenment thinkers.
- *The Vision of Progress.* Enlightenment thinkers rejected a Christian heaven but they found its counterpart in their vision of progress, which they expected to be fulfilled within a few generations. Christianity had taught that sinful mortals must live in this world as "pilgrims" awaiting perfection in the

world to come. However, for many the new science pointed the way to a grander future.

Summary

Enlightenment thinkers lit the fire of reason, and believed people could at last dispel the darkness of the past and liberate themselves as never before. The enlightened person is a person in maturity, in perfection; capable of pursuing personal happiness, because he/she has learned to think autonomously and not take truth upon the authority of others.

The philosophes clearly left a mark on Western culture. Their ideas, like those of the 17th century scientists, threatened the traditional order, especially the church. They widened the gap between religiously influenced doctrines and accepted scholarly thought. Also, they set the stage for a series of cultural revolutions that would soon sweep America and Europe. Finally, their way of thinking—stressing reason, individualism, and progress—would form the intellectual foundation of modern Western society and further distinguish this civilization from non-Western cultures.

Allow for response and discussion.

In what ways did Enlightenment rationalism represent a threat to Christianity?

Could Christianity have responded in a more positive, receptive way?

Small Groups: Influence of Reason and Faith

(20 minutes)

Divide the class into groups of about 3 students each.

Refer to Resource 8-9 in the Student Guide.

You may need to give one or two examples.

In your group discuss and decide upon three “ideas” or concepts that have manifested a significant influence on your cultural context within the past few years. These ideas can come from any realm of society: political, economic, educational, science and technology, religion, and so forth.

Prioritize your selected ideas (one, two, three), give a one- or two-sentence description of each, and state why you think each has had an influence in your culture.

Consider how the church ought to address these ideas; or develop models that demonstrate how they are being addressed.

If there is time, have the groups report.

Lecture/Discussion: Pietism

(25 minutes)

Refer to Resource 8-10 in the Student Guide.

Pietism arose in Europe in the late 17th and early 18th century. In a sense Pietism was a “holiness movement,” seeking purification and renewal in Lutheranism and the Reformed churches, similar to the ways in which Methodism in the next century sought renewal within the Church of England. It was a reaction to both rationalism and institutionalism.

Pietists believed the older churches had allowed Protestantism to be reduced to the institutional church, liturgy, and doctrines. To be a “Christian” meant little in countries where there were state churches, where to be born within the land was to be born a Christian. Pietists felt they were missing “practical piety,” heart-felt religious experience and radical commitment to the gospel. Radical Pietists rebelled against the institutional, state church, but moderate Pietism won the sympathy of many German pastors.

In 1675 Philip Spener (1635-1705) published *Pia Desideria*, which made a decisive impact and proved to be a defining work. Spener, who had a doctorate in theology from the University of Strasbourg, was the most prominent and influential Lutheran pastor in Germany in his generation. As a minister at Frankfurt, Spener organized small-group devotional meetings for prayer and Bible study. Spener argued for a converted ministry and deepened devotional life. There was a real or true church within the institutional church. He was influenced by the English Puritans. Spener became active in the founding of the University of Halle, which became a home for Pietism.

Theologically, Spener remained thoroughly a Lutheran while calling for a renewal of true piety. For insisting upon holy living, Spener was accused of emphasizing good works. Holiness is imputed at baptism but also imparted by the Spirit. He believed baptism, though representing a real washing of regeneration, was inoperative apart from a believer’s keeping the covenant. “If your baptism is to benefit you, it must remain in constant use throughout your life,” Spener said.

Baptism begins the process of sanctification. Its “proof” is in the actual living out of its grace. Christ’s perfect love toward those baptized remained within until they renounced the benefits of baptism. At confirmation, Spener believed, the Spirit is received in a heightened

Quoted in Paul Bassett and William Greathouse, *Exploring Christian Holiness. vol. 2, The Historical Development* (Kansas City: Beacon Hill Press of Kansas City, 1985), 195.

Quoted in Bassett and Greathouse, The Historical Development, 196; see 192-99.

way. It is "the moment in which the perfect love of God given at baptism is transformed and becomes both his perfect love toward the believers and the believer's perfect love toward him and the neighbor. This transformation is accomplished by the Spirit."

Spener wrote, concerning Scripture:

Thought should be given to the more extensive use of the Word of God among us. We know that by nature we have no good in us. If there is to be any good in us, it must be brought about by God. To this end the Word of God is the powerful means, since faith must be rekindled through the gospel, and the law provides the rules for good works and many wonderful impulses to attain them. The more at home the Word of God is among us, the more we shall bring about faith and its fruits.

. . . Accordingly all Scripture, without exception, should be known by the congregation if we are all to receive the necessary benefit. If we put together all the passages of the Bible which in the course of many years are read to a congregation in one place, they will comprise only a very small part of the Scriptures which have been given to us. The remainder is not heard by the congregation at all, or is heard only insofar as one or another verse is quoted or alluded to in sermons, without, however, offering any understanding of the entire context, which is nevertheless of the greatest importance . . .
 . . . Meanwhile, although solitary reading of the Bible at home is in itself a splendid and praiseworthy thing, it does not accomplish enough for most people.

Jacob Spener, Pia Desideria, ed. and trans. Theodore G. Tappert (Philadelphia: Fortress Press, 1964), 87-89.

August H. Francke (1663-1727) brought revival among students at Leipzig, while attacking theologians at Leipzig University. He became a logical choice to teach at the University of Halle, which emphasized spiritual struggle and rigid spiritual disciplines. Francke also helped establish an orphanage. Pietists felt themselves kin to oppressed minorities and established agencies ministering to marginalized and disadvantaged people.

On the other hand, the Pietism of Herrnhut, an egalitarian community and another center of the movement, was more mystical. It emphasized personal devotion to Christ. Herrnhut was founded in 1722 by the Moravian Brethren under the leadership of Nicholas von Zinzendorf (1700-1760). Herrnhut was a spiritual colony, strictly run. People subordinated personal

happiness and common marriage relationships to the good of the community.

Zinzendorf founded similar colonies in the Baltic states, Holland, England, and North America. Zinzendorf, a wealthy count, intended to purify the existing churches. But he and many other Pietists during the 18th century became outcasts in the established church's eyes. The Pietist movement became separatist by necessity. In 1737 Zinzendorf was ordained a bishop by a Moravian bishop in England.

Pietism gave birth to missions. The University of Halle and Zinzendorf's Moravians were not closely knit to the doctrines of election and predestination that had hindered the Protestant advance into the world. Pietists became impassioned about the world's lost. In 1731 a slave from the West Indies pleaded with the Herrnhut community to send missionaries. The next year, the Moravians sent missionaries to the West Indies, primarily to evangelize plantation slaves.

The missionaries went with skills to maintain their own support. They suppressed any vestiges of African religions. They required monogamy. Planters found that the Moravian missionaries had no desire to change the social structure. The missionaries did not work for the emancipation of the slaves, and slaves evangelized by the Moravians made better slaves. Sometimes they hired the Moravians as chaplains. At the same time, the planters became more humane in their treatment of their slaves.

One historian writes: "Their main contribution to the whole history of the slaves [was] one of patient, cautious evangelization, coupled with efforts to elevate and educate slaves into the ways of civilized society. In this they may claim an unusual and noteworthy place." By 1740 Moravians had sent missionaries to both Greenland and South Africa.

Pietism's emphasis upon experience provided a critique of both Protestant scholasticism and Roman Catholicism. At the same time, it was equally empathetic with any form of Christ-centered devotionalism, whether Roman Catholic or Protestant. Pietism stimulated popular education in Germany.

Oliver W. Furley, "Moravian Missionaries and Slaves in the West Indies," Caribbean Studies 5 (July 1965): 3-16, 16.

Allow for student response and discussion.

In your opinion, what elements of historical Pietism are still alive in evangelical churches today?

How was Pietism a reaction to both Lutheranism and Calvinism? Can we in the Holiness tradition consider ourselves Pietists?

What features of historic Pietism have we "lost" that we might desire to rediscover?

What did Pietism contribute to the modern missionary movement? Are their strategies worth following today?

Lesson Close

(15 minutes)

Review

Call on several students.

What one thing stands out to you from this lesson?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read in preparation for the next lesson. Topics include:

- Protestant Beginnings in America

Suggested reading from Shelley includes chapter 39.

Prepare 2-3 questions or ideas the reading presents to you.

Read Resource 8-11. Prepare 2-3 page response paper.

Have a list of churches—denominations—that would be possible contacts and assign or have students select one of the denominations.

For your assigned denomination, contact the pastor of a local congregation and make an appointment to interview him or her. The purpose of the interview is to discover differences and similarities between denominations.

Continue to work on the module assignments.

Write in your journal. Reflect on your experience with the footwashing ceremony. How might you use this ceremony in your ministry?

Closing Ceremony: Foot Washing

Guide the students into an observance of the footwashing practices or, at the very least, introduce the students to it and suggest how they might use it in local ministry settings.

The Pietist tradition also contributed worship practices such as footwashing and the agape or love feast; in some cases these were elevated to near sacramental status. Of note is footwashing, the practice of washing another's feet as a sign of servitude. The Scripture used to justify this was John 13:12-15: "So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, 'Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you.'"

Lesson 9

Protestant Beginnings in America

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Local Denominations	Small Groups	Homework
0:25	Protestant Beginnings in America	Lecture/Discussion	Resources 9-1—9-12
1:20	Student Response	Guided Discussion	
1:35	God Revealed	Small Groups	Resource 9-13
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Bowden, Henry. *American Indians and Christian Missions: Studies in Cultural Conflict*. Chicago: University of Chicago Press, 1981.

Hamm, Thomas, D. *The Transformation of American Quakerism: Orthodox Friends, 1800-1907*. Bloomington, IN: Indiana University Press, 1988.

Holifield, E. Brooks. *Theology in American Christian Thought from the Age of the Puritans to the Civil War*. New Haven, CT: Yale University Press, 2003.

Hutchinson, William. *Errand to the World: American Protestant Thought and Foreign Missions*. Chicago: University of Chicago Press, 1993.

Morgan, Edmund S. *The Puritan Family: Religion and Domestic Relations in Seventeenth-Century New England*. Revised edition, New York: Harper and Row, 1966.

Niebuhr, H. Richard. *Social Sources of Denominationalism*. Reprint, New York: Peter Smith Publishers, 1984.

Richey, Russell. *Reimagining Denominationalism: Interpretative Essays*. New York: Oxford University Press, 2002.

Rutman, Darrett. *American Puritanism*. New York: W. W. Norton and Co., 1977.

Internet

Puritanism in New England:

<http://guweb2.gonzaga.edu/faculty/campbell/enl310/purdef.htm>

The American Sense of Puritanism:

<http://xroads.virginia.edu/~CAP/puritan/purmain.html>

Puritanism:

<http://mb-soft.com/believe/txc/puritani.htm>

Denominationalism:

<http://mb-soft.com/believe/txc/puritani.htm>

<http://www.yale.edu/wje/html/lifeofedwards.html>

<http://www.yale.edu/wje/>

Lesson Introduction

(10 minutes)

Accountability

Call on 2-3 students to read their papers.

Return and collect homework.

Orientation

This lesson will cover the beginnings of Christianity in North America, particularly in relation to the growth of the idea of denominations.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

- By the end of this lesson, participants should
- discuss the social and theological impulses that gave rise to the Puritan movement in New England and in the larger context of North America
 - understand early missionary efforts in America
 - understand what contributed to the unique nature of denominationalism in the modern world

Lesson Body

Guided Discussion: Local Denominations

(15 minutes)

Guide the students in a discussion of the differences and similarities between the denominations.

What were your findings from your interviews of local pastors of other denominations?

Create a chart on a board or overhead.

Include denominations that may not have been assigned.

Try to focus on the similarities and the common bond between churches as we all work to spread the gospel.

Lecture: Protestant Beginnings in America

(55 minutes)

Refer to Resource 9-1 in the Student Guide.

The discovery and settlement of North America was intertwined with religion. Unlike the Spanish and the Portuguese, who sought gold and glory as well as God in their expeditions around the world, many of the early settlers of North America came for primarily religious reasons. They either faced persecution in Europe or saw the New World as a place to build a more nearly Christian society. Most of the early settlers were from England and Scotland, but others migrated from Germany and other parts of Europe.

In the early centuries after the discovery of North America, the Spanish Roman Catholic influence remained in areas outside the thirteen colonies, particularly in Florida and the Southwest. In 1565 the Spanish laid the foundations for St. Augustine in Florida and commenced evangelizing Native Americans. Within about 70 years the Franciscans had taken charge of the mission field, and there were 44 missions and 25,000 converts in the vicinity. As in the Philippines, the Spanish missionaries in Florida learned the local languages of the converts. The Treaty of Paris of 1763 transferred Florida to the British crown, and most of what the Spanish had done in Florida became extinct.

Franciscan friars undertook work in New Mexico among Native Americans. After apparent success in the early

17th century, about 1680 the converts turned against the missionaries and the Spanish, annihilating virtually everything. Though Spanish missionaries returned by 1700, less was accomplished in New Mexico in the 18th century.

Missions in California began in the late 18th century. The Spanish began garrisons first, followed by settlements and then by missions. Native Americans were gathered under strict Franciscan tutelage. The missions in California prospered. By about 1835 there were 30,000 Native American Christians and 21 mission stations. However, when the Spanish government broke up the missions and distributed the land to the Native Americans, few remained Christian. When the Spanish population itself migrated into the southwestern part of North America, Roman Catholicism revived.

Refer to Resource 9-2 in the Student Guide.

As you are proceeding with the lecture, have the students fill in the map with the various denominations that played a part in the colonization of that state.

Refer to Resource 9-3 in the Student Guide.

The Southern Colonies

The southern colonies were established less on religious grounds than economic and social ones, and were mostly made up of loyal Anglicans. In Virginia, the Church of England was the official state church. Yet lay-led and popularly elected vestries had more control over local parishes than they did in England. A perpetual problem was the shortage of Anglican ministers. The parishes were too large for the few Anglican priests. It was difficult to attract many Anglican priests of high quality to the colonies.

The Church of England did not appoint a bishop for the colonies. The bishop of London exercised what limited control there was over the Anglican churches in the colonies until the organization of the Protestant Episcopal Church after the Revolutionary War.

Quakers were the first "dissenters" in Virginia. Through waves of Scot and Scots-Irish immigrants in the mid-18th century, Presbyterians became prominent in Virginia. In the late 18th century Baptists in Virginia grew markedly.

The Church of England was also the official state church of North Carolina, South Carolina, and Georgia. In spite of the establishment of a state church, here

too there were too few parish ministers to suit the needs of the people, and the settlers remained badly in need of revival. As in Virginia, dissenters took advantage of this religious need. Quakers, Presbyterians, and Baptists were the first large dissenting groups in the South. In addition, German Lutherans and Moravians settled in some parts of North Carolina and Georgia.

Refer to Resource 9-4 in the Student Guide.

Whatever religion the slaves brought with them from Africa has remained indistinguishable to the historian. The Africans brought divergent religious beliefs from varying parts of Africa and were often unable to converse with fellow slaves, much less share common religious rites.

The slaveholder class was not eager to consider the slave capable of the same religious consciousness as the owner, since that would suggest equality and might work against the economic system. The slaveholders were not concerned that their slaves become Christian, since the slaveholder assumed their conversions would require their masters to free them. The religious fervor of the 1760s altered this scenario. When the revival reached both the slaves and slaveholders it revealed that slaves were worthy recipients of salvation. Racial prejudice remained and few demanded a reappraisal of the "peculiar institution."

Albert J. Raboteau. Slave Religion: the "Invisible Institution" in the Antebellum South (New York: Oxford University Press, 1978), chap. 3.

The practice of Christianity among slaves rested with the masters, and it varied according to their own interests. Even slaveholders with little interest in Christianity itself could be persuaded to allow Christian practices among their slaves if they could be convinced faith made their slaves better, more obedient and docile slaves. Others maintained a sober regard for their moral responsibility in the Christianizing of the slaves God had entrusted to them.

Quoted by Sydney Ahlstrom, A Religious History of the American People. New Haven, CT: Yale University Press, 1972, 705.

The slaves readily identified with the Israelites and maintained faith amid the grossest cruelties, mental as well as physical. However devalued by their masters, slaves sensed the willingness of God to save them. While plowing a cornfield one slave was touched by an angel, whose soft voice said, "My little one, I have loved you with an everlasting love. You are this day made alive and freed from hell. You are a chosen vessel unto the Lord. Be upright before me, and I will guide you into all truth. My grace is sufficient for you. Go, I am with you."

There came to be a consensus among slaves that their religion was even more authentic than their masters'.

Eugene D. Genovese, Roll, Jordon, Roll: The World the Slaves Made (New York: Vintage Books, 1972), 202-14.

While the owners took their religion from the Book, the slaves were inspired also by the Spirit. Few slaves were literate, and they were wholly dependent on preaching and their own spiritual yearnings.

Slave preachers endeavored to learn as much of the Bible as they could from listening to white preachers, and they repeated the language of the Bible in their preaching. Nevertheless as preachers told stories from the Bible, its characters became familiar. The slaves held a special place for Moses, associating him with all great historical events.

Genovese, Roll, Jordon, Roll, 209-36. See also Lawrence Levine, Black Culture and Black Consciousness: Afro-American Folk Thought from Slavery to Freedom (New York: Oxford University Press, 1977), chap. 1; Mechal Sobel, Trabelin' On: The Slave Journey to an Afro-Baptist Faith. Westport, CT: Greenwood, 1979, chap. 4.

In the figure of Christ the slaves rightly saw the figure of a suffering servant, perhaps a suffering slave like themselves, who offered rest from suffering. Moses and Jesus became somehow united in slave folk religion, together assuring the collective deliverance of the oppressed people and redemption from personal travail, uniting the concepts of God's justice and love. Slaves interpreted the Bible in terms of their own experience.

E. Franklin Frazier, The Negro Church in America. New York: Schocken Books, 1963, 11-12.

By the late colonial period two denominations, the Methodists and the Baptists, were particularly successful in meeting the religious needs of the slaves. Slaves responded to the Baptist's fiery style and uninhibited emotionalism. The congregational organization of the Baptists also accommodated the slaves easily.

Genovese, Roll, Jordon, Roll, 232; also Frazier, The Negro Church, 1-19.

Both Baptist and Methodist preachers lacked much formal learning. Their ministers spoke plainly; indeed, they worked hard to apply the message of the gospel in words the slaves could understand. White preachers encouraged the participation and leadership of black assistants, who eventually predominated. The role of the black preachers became central in slave society, giving them the authority of a prophet in all spheres of the slaves' lives.

Floyd T. Cunningham, "Wandering in the Wilderness: Black Baptist Thought After Emancipation," American Baptist Quarterly 4 (September 1985): 268-81.

Methodists used camp meetings in the South as a means of converting the slaves. Such drew slaves out of their toil, and into fellowship with their own people, providing social cohesion. But slaves were not oblivious to religious controversy, relishing theological debates between Baptists and Methodists. Methodists offered free grace and an unlimited atonement.

At first both Baptists and Methodists were willing to maintain racially mixed congregations. But slaves came to appreciate separate religious services. Often the slaves made their religious "praise" meetings secret to

their masters if they were intolerant. The meetings provided a sense of autonomy and a season of gladness and joy.

The New England Colonies

Refer to Resource 9-5 in the Student Guide.

Those who settled in “New England,” in the northeastern part of North America, had given up on reforming the Church of England. The Pilgrims, who arrived in Plymouth in 1620, were Congregationalist Separatists—advocating separation from the Church of England—who were oppressed under and upset by the seemingly Roman Catholic tendencies of King James I. First they found refuge in Holland, then the New World. Though retaining the practice of baptizing infants, the Separatists believed church membership should be restricted to adult believers.

Non-Separatist Congregationalists began emigrating within a decade after the Pilgrims, when James I was succeeded by his equally Roman Catholic-leaning son, Charles I. The founders of the Massachusetts Bay Colony came during the days when Archbishop Laud was strengthening the bishops and the episcopal system in the Church of England, and imposing the *Book of Common Prayer*.

They established the Massachusetts Bay Colony, centered in Boston. Both the Separating and non-Separating groups soon realized their differences had little meaning in the New World, where there was no established church from which to separate. The settlers established strong Puritan towns in Massachusetts. The founders of Massachusetts saw in the New World an opportunity to build the church, from the beginning, upon biblical principals. Being in control of their towns, they were able to implement the reforms they were unable to enact in England.

For instance, they wanted no episcopal structure, so their ministers were ordained by elders upon the authority of local congregations, rather than by bishops. They instilled a sense of austere simplicity and discipline in both society and church. They built plain Congregationalist “meeting-houses” where they sang psalms, read Scripture, and heard prayers. The center of their worship was the sermon, not the sacraments.

The Puritans in New England could not tolerate dissent and banished dissenters. Baptist, Quaker, and other less radical dissenters found the “wilderness” large enough to accommodate all kinds of beliefs.

- Thomas Hooker (1586-1647) disagreed with others over church government, rejected the notion of theocracy, and founded Connecticut in 1636.
- The strong belief of Roger Williams (1603-83) that the Bible sanctioned only the baptism of believers rather than infants led to his expulsion in 1635 and to the settlement of Rhode Island. Williams founded a Baptist church in Providence in 1639.
- Other banished dissidents found their way to Rhode Island.
- A Baptist church began in Boston in 1665. Thus, the Baptist churches that emerged in North America did not have a direct historical relation to the European Anabaptists, though their ideas were similar. Rather, like Roger Williams, American Baptists were Puritans and Congregationalists who believed baptism should be given only to adult believers, those who could give an account of their personal faith. Though the American Baptists appealed only to the Bible as their basis for doctrines, like Puritans and Congregationalists, the Baptists in America were Calvinist in theology.

Refer to Resource 9-6 in the Student Guide.

Puritan Work in New England

Among the Puritans who immigrated to the New World were many Oxford- and Cambridge-educated clergy. In order to combat potential heresies and to maintain the high quality of clergy to which they were accustomed, the Puritans established Harvard College in 1636.

The Congregationalists possessed a clear understanding that they themselves were among God's elect. The first generation of Puritans based assurance of their election and full membership in the church on a conversion experience. Like Calvin, they baptized infants of full members, believing them to be "federally" holy. But they still believed a person should be able to recount a conversion experience in order to enjoy full church membership. The question of whether the children of "half" members—those who could not testify to a conversion—could be baptized was decided in the affirmative in 1662 through the "Half-Way Covenant."

After this, emphasis on a conversion experience as normative for Christian faith and full participation within the church lessened. Soon the sacraments were being given to all as means of grace to nourish latent or insipid faith. Once these measures were taken, the Puritans' Congregationalist church was no longer a "believers" church.

Harvard came to be identified with those loosening the requirements for church membership. In 1701 Increase Mather (1639-1723) was forced out of the presidency of Harvard and participated in founding Yale College, which he hoped to be a more conservative influence. At the same time, to provide another constraining force, the churches in Connecticut formed local associations and a General Association. This General Association provided oversight and discipline that some felt, by this time, was lacking among the Massachusetts churches.

From Bonifacius: An Essay Upon the Good, ed. David Levin (Cambridge, MA: Harvard University Press, 1966), 139-40, 142, 150.

Refer to Resource 9-7 in the Student Guide.

Winthrop Hudson, Religion in America. (Second ed., New York: Charles Scribner's Sons, 1973), 35.

Puritans believed God had put them in the New World with a providential purpose. Cotton Mather (1663-1728), a Boston pastor and Increase Mather's son, believed "the Holy Spirit, who has withdrawn from the apostate church, will come and abide with us and render this world like a watered garden. His irresistible influences will cause whole nations to be born at once; he will not only convert but unite his people. By him God shall dwell with men." The Spirit came to restore primitive Christianity, to "do his own work in his own time and in his own way," to bring a day of Pentecost to his people.

Churches Expand in New England

In 1684 Massachusetts lost the original charter under which the colony had been founded, and three years later citizens were forced to accept the organization of the Church of England among them. Beginning in 1701, the Church of England's Society for the Propagation of the Gospel sent missionaries to the colonies. In 1722 they persuaded the president of Yale to renounce Congregationalism and seek ordination in the Church of England. About 340 SPG missionaries served in the colonies from 1701 to 1783, and about one-fourth of these evangelized in New England. Almost all of those who remained during the Revolutionary War remained loyal to Great Britain.

Jonathan Edwards (1703-58), educated at Yale, brought great revival and awakening among his parishioners in the Congregationalist Church in Northampton, Massachusetts. Edwards himself underwent a conversion experience in 1727. The revival he helped initiate in 1734, with a sermon on justification by faith alone, not only spread among the American colonies but was part of a broader revival that swept Great Britain as well, through the preaching of George Whitefield and John Wesley. All three of these preachers had great concern for regeneration or "new birth."

From A History of the Work of Redemption: Comprising an Outline of Church History (Revised and slightly abridged, New York: American Tract Society, [184-?]), 23-24.

The aim of redemption, said Edwards, was to restore all of the ruins of the Fall, “so far as concerns the elect part of the world,” and “to restore the soul of man to life, and the divine image in conversion, to carry on the change in sanctification, and to perfect it in glory.” Ultimately redemption would perfect and complete the glory of all the elect by Christ.

With such sermons as “Sinners in the Hands of an Angry God,” Edwards convicted many of their sins and this led them to repentance and conversion. While Edwards rejected freedom of the will and defended the Calvinist doctrine of predestination, he allowed “new measures” and the emotion or “enthusiasm” his preaching brought. To him, the revival was wrought fully by God’s grace, through prayer and the preaching of His Word, rather than through human instruments. Yet as a preacher, Edwards was intellectually demanding. His sermons were carefully delivered and reasonably argued.

Allow for response.

What were the key points of his sermon that you read?

Why do you think it had such an impact on those who heard it?

Edwards rejected the old “Half-Way Covenant” that had eliminated testimonies as preconditions for Communion among second- and third-generation Puritans. Edwards excluded from taking Communion those who could not testify to their own, personal conversion. He realized many of his parishioners had been baptized as children and their parents or grandparents had had conversion experiences. Over these issues, his parishioners finally removed him from his pastorate in 1749. In 1750 Edwards turned to writing and preaching to the Native Americans in Stockbridge, Massachusetts. He died of smallpox soon after accepting the presidency of the College of New Jersey—later Princeton.

Refer to Resource 9-8 in the Student Guide.

The Middle Colonies

Dutch traders and explorers moved into North America in the 1620s. In 1626 they established New Amsterdam on Manhattan Island. Peter Minuit, the first director of New Netherlands, had been an elder in the French Reformed Church. Peter Stuyvesant, who became director of the colony in 1647, was an equally committed churchman. Even with a strong French and Dutch Reformed presence, the colony granted religious freedom.

French Reformed churches increased in the latter 17th century as Huguenots immigrated to America. Even after becoming an English colony in 1664, the state supported the Dutch Reformed Church. The Church of England became the established church in 1693, however, and New York soon became a haven for high church Episcopalians fearing the Protestant rule of William and Mary.

William Penn, a Quaker, founded Pennsylvania to provide a haven from religious persecution. Soon Pennsylvania became a haven for German dissidents. It attracted Anabaptist groups such as Brethren and Mennonites from both Germany and Switzerland, and Pietists from Scandinavian countries and Germany. Moravians, who immigrated to Pennsylvania in 1740—after five years in Georgia—established the towns of Nazareth and Bethlehem.

Several of these groups were pacifist, including the Quakers, Mennonites, and Moravians. Zinzendorf, the Moravian leader, stayed in America from 1741 to 1743. The Moravians launched missions to the Native Americans. Zinzendorf's attempt to forge one denomination among the German immigrants failed, but for several generations German-founded churches used the German language in worship.

Others from Northern Europe immigrated to Pennsylvania, not so much for religious reasons as for political or economic ones, and they established typical Lutheran churches. These included a flow of Lutherans from the Palatinate, which lay between France and Germany. Unlike the Anabaptists, these Lutherans placed less initiative upon the laity, and church organization waited upon ordained ministers and bishops. The first German Lutheran church was organized in 1703 in New Hanover, Pennsylvania. Melchior Muhlenberg, a Pietist loyal to the Lutheran Church, became leader of the Lutherans in Pennsylvania after his arrival in America in 1742, forming a ministerium or synod in 1748.

Refer to Resource 9-9 in the Student Guide.

Several churches, made up of migrants from New England, formed a presbytery in Philadelphia in 1706. The idea of an association, like the one set up among Congregationalists in Connecticut, was close to that of a presbytery, which many Puritans accepted. But Presbyterianism grew markedly with the arrival of Scot and Scots-Irish immigrants—especially to the middle and southern colonies—in the latter part of the 18th century.

A similar association of Baptist churches began in Philadelphia in 1707. This group sent missionaries to various parts of the colonies. Its Confession of Faith was based on the Westminster Confession of Faith, and thus was Calvinist, except on the matter of baptism. Baptists venturing to New England persuaded a number of Congregationalists to see the supposed error of their understanding of baptism and these became Baptist churches.

With the blessings of King Charles I, English Roman Catholics seeking a place of religious freedom founded Maryland in 1634. English Roman Catholics increased their migration to colonies such as Maryland in the 1650s, when England fell under the rule of Oliver Cromwell. Like Pennsylvania, Maryland preserved religious freedom for all. Other religious groups soon outnumbered the Roman Catholics. The Church of England became the “established” church of Maryland in 1702.

Missions to the Native Americans in Early America

Refer to Resource 9-10 in the Student Guide.

Early colonists were immediately faced with the fact that the American “Indians” did not welcome their presence. While many of the colonists believed God had led them to the new land providentially, they were not altogether sure how to deal with or interact with the original peoples. How the colonists dealt with the Native Americans set patterns of relationship with non-Europeans and also set precedents for missionary enterprises abroad.

But, as the historian R. Pierce Beaver describes it:

“Introduction,” in Pioneers in Mission: The Early Missionary Ordination Sermons, Charges, and Instructions: A Source Book on the Rise of American Missions to the Heathen, ed. R. Pierce Beaver (Grand Rapids: Eerdmans, 1966), 17.

In order to protect the Christians from bad influence of pagan Indians and evil white men, the converts were, as far as possible, segregated into Christian towns or villages. There they were to be conformed to the model of the Puritan churchman, the Puritan church, and English civilization, all of these being identified with fundamental Christian faith.

Cited in Beaver, “Introduction,” 18.

The sense of mission to the Native Americans was there with the early colonists. Cotton Mather, an early supporter of missions to the Native Americans, in an “Address to the Christianized Indians,” said, “It is God that has caused us to desire his glory in your salvation; and our hearts have bled with pity over you, when we

have seen how horribly the Devil oppressed you in this, and destroyed you in another world.”

Among the earliest missionaries to the Native Americans were Thomas Mayhew, Jr., who began evangelizing the peoples of Martha’s Vineyard and Nantucket in 1643, and John Eliot (1604-90), the pastor of the Roxbury Church near Boston, who learned the Algonkian language of the Massachusetts tribes and began preaching to them in 1646. In 1663 Eliot completed a complete translation of the Bible in the language.

By 1674 there were 14 separate towns of “praying Indians,” with about 4,000 people. In spite of wars and migrations, the New England churches continued to call for the evangelization of the Native Americans. But King Philip’s War, which followed in the 1670s, decreased the Europeans’ optimism that healthy relations could be built between themselves and their Native American neighbors, through missions or any other means.

In 1701 the Church of England organized the Society for the Propagation of the Gospel in Foreign Parts. A few of the missionaries it commissioned worked with the Native Americans, but most pastored congregations of English settlers. Meanwhile, missions under the auspices of both Congregationalists and Presbyterians went to the tribes of New York, Pennsylvania, and New Jersey. Most notable was the life of David Brainerd (1718-47), who began work near Albany in 1743. Between 1745 and 1746 he led a revival among the Delaware Indians of New Jersey, baptized 38 converts, and established both a church and a school. After his death, Brainerd’s *Journal*, edited by Jonathan Edwards, became a source of inspiration.

Refer to Resource 9-11 in the Student Guide.

The colonists faced the question of whether the Native Americans needed to change to European ways as part of their process toward Christianity. They introduced the Native Americans to Christianity as part of their attempt to assimilate and acculturate them. In the process of “civilizing” the Indians, the colonists would find out who among them might be among the “elect” and be “Christianized.” The missionaries trained them in standards of morality. They required Indians to attend church. Those who received religious instruction comprehended Christian doctrines and began to behave in ways that seemed socially acceptable to the Europeans.

Missionaries recruited converts to become pastors. In 1748 Eleazar Wheelock established a school in Lebanon, Connecticut, for training both European colonists and Native Americans themselves to evangelize the people. Outstanding among those impacted by Wheelock was Samson Occom (1723-92), a Mohegan. He received a Presbyterian license to preach in 1747, though he was not ordained until 1759. He pastored on Long Island. Continuing to cooperate with Wheelock, Occom evangelized the Oneidas between 1761 and 1763 and made a fund-raising trip to England. In later years he ministered among various Indian groups in Massachusetts, Connecticut, and New York.

Missionaries served as mediators between the Native Americans and government leaders. For the most part, missionaries largely opposed resettlement plans, yet promoted the breakdown of tribal community. Missionary agencies often acknowledged their own failure. The gospel was intertwined with colonialism. This obscured true Christianity. Culture became a barrier to evangelism. At the same time, Protestant missionaries greatly distrusted Roman Catholic missionaries.

Native Americans became Christians for various reasons. Some were lured by the colonists' civilization. Christianity offered better status for women. Some were kept from accepting Christianity by a sense of ethnic pride; others by the strict moral code of Christianity. There was the fact of double discrimination. Converts were not really accepted as equals by whites, and at the same time they were castigated by their own people.

Many repudiated European civilization, including missionaries, and openly attacked all whites. Christianity caused social disruption. It forced converts to accept new values and social relationships. It caused a breakdown of culture, social structure, and community on the tribal level. Among themselves, Native Americans disagreed as to the extent to which they should be acculturated.

Conclusion

Denominationalism was intended to allow for different religious bodies to coexist peacefully among each other, particularly in the midst of "state churches" on the one hand and nonconforming or Separatist groups on the other hand. Denominationalism was to take on a new look in America with religious diversity,

separation of church and state, and the idea of voluntarism.

Even in states where there were “established” churches, religious pluralism prevailed. Unlike Europe, where “sects” could be defined and identified as any group that existed outside the established or state church, the situation in America was different. None could claim to be the “church” in the European sense. Rather, each sector or “denomination” rested on the same footing. Churches were ethnic in origin and orientation, such as those established by German immigrants.

Though theocracy was tried in New England, it soon became obvious that the situation in America mandated toleration of each religious group’s ideas and practices. Each group maintained members and won new converts not by depending on birth, but new birth. Denomination competed against denomination for members; none could rest content. In this religious marketplace, different theological ideas each had to be expounded and exposed.

Refer to Resource 9-12 in the Student Guide.

Several important characteristics emerged out of this early North American situation:

- The importance of the laity.
- There was no parish system under which every person was born a Christian or a member of a church. Rather, church attendance and membership was voluntary.
- The constant hope and expectation of church reform.
- A sense of expectancy. People were eager to see what God would do in this extraordinary place.

Hudson, Religion in America, 12-22.

Guided Discussion: Student Response

(15 minutes)

Allow for response.

Is it possible both to promote/support the Church of the Nazarene as a loyal member and institutional representative, and contribute to the building up of the larger Body of Christ through involvement in ecumenical activities and ministries?

How does one do this?

Two components of Puritanism were the attempt to “purify” the church and devotion to the Holy Scriptures.

What would you suggest as one element of the Church of Jesus Christ, generally, that most needs to be reformed today and why?

What would you suggest as one element of the Church of the Nazarene, specifically, that most needs to be reformed today and why?

How has the church improved on evangelizing the world while at the same time retaining the integrity of the local culture?

As a group, function as a planning committee within a local congregation and suggest ways they could construct a ministry to facilitate devotion to the Word within their local church. *How is this similar to and/or different from the Puritan vision?*

Small Groups: God Revealed

(20 minutes)

Divide the class into groups of about 3 students each.

Refer to Resource 9-13 in the Student Guide.

In your group read the sermon excerpt in Resource 9-13 and discuss the questions.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson.

Have you accomplished all that was intended?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read in preparation for the next lesson. Topics include:

- Wesley and the Beginnings of Methodism

Suggested reading from Shelley includes chapter 34.

Prepare 3-4 questions or ideas the reading presents to you.

Read Resource 9-14. Prepare a 2-3 page response paper.

Continue working on module assignments as outlined in the syllabus.

Write in your journal. Reflect on the sermons you have read for this lesson. How have they made an impact on you personally? In what way have they influenced your life and ministry?

Looking Ahead

If you have some talented musicians in the class, you might ask them to lead the beginning of the next class in singing a medley of Wesley hymns.

If you have access to a good video on the life of John Wesley, you might consider showing part of it in place of some of the lecture for the next lesson.

Lesson 10

Wesley and the Beginnings of Methodism

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Hymn Singing	Group Activity	Hymnals
0:30	Wesley and the Beginnings of Methodism	Lecture	Resources 10-1—10-8
1:30	Student Response	Guided Discussion	
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Cell, George C. *The Rediscovery of John Wesley*. New York: Henry Holt, 1935.

Cox, Leo. *John Wesley's Concept of Perfection*. Kansas City: Beacon Hill Press of Kansas City, 1964.

Deschner, John. *Wesley's Christology: An Interpretation*. Reprint, Grand Rapids: Zondervan, 1985.

Heitzenrater, Richard. *The Elusive Mr. Wesley*. Second edition, Nashville: Abingdon Press, 2003.

Lindstrom, Harald. *Wesley and Sanctification*. Reprint, Wilmore, KY: Francis Asbury, [1980].

Maddox, Randy L. *Responsible Grace: John Wesley's Practical Theology*. Nashville: Abingdon, 1994.

McGonigle, Herbert. *Sufficient Saving Grace: John Wesley's Evangelical Arminianism*. Grand Rapids: Eerdmans, 2001.

Oden, Thomas C. *Doctrinal Standards in the Wesleyan Tradition*. Grand Rapids: Francis Asbury Press of Zondervan, 1988.

Outler, Albert, ed. *John Wesley*. New York: Scribner's, 1964.

Piette, Maximin. *John Wesley in the Evolution of Protestantism*. London: Sheed and Ward, 1937.

Semmel, Bernard. *The Methodist Revolution*. New York: Basic Books, 1973.

Starkey, Lycurgus, Jr., *The Work of the Holy Spirit*. New York: Abingdon, 1962.

Watson, David. *The Early Methodist Class Meeting: Its Origins and Significance*. Nashville: Discipleship Resources, 1985.

Williams, Colin. *John Wesley's Theology Today*. New York: Abingdon, 1960.

Wynkoop, Mildred Bangs. *A Theology of Love*. Kansas City: Beacon Hill Press of Kansas City, 1972.

Internet

Wesley Center for Applied Theology:

<http://wesley.nnu.edu/index.htm>

Wesley's Horse: Electronic Resource for Busy Pastors:

<http://www.wesleyshorse.org/>

Wesleyan Heritage Foundation: <http://www.gb-gm-umc.org/wesleyheritagefounda/index.asp>

John Wesley: Holiness of heart and Life: <http://gb-gm-umc.org/umw/wesley/>

John Rylands Library:

<http://rylibweb.man.ac.uk/data1/dg/methodist/jwol1.html>

Christian Classics Library:

<http://www.ccel.org/w/wesley/>

Wesley Tercentenary Site:

<http://www.wesley2003.org.uk/index2.htm>

Jeren Rowel:

<http://wesley.nnu.edu/covenant/WESLEY~1.htm>

George Lyons:

<http://wesley.nnu.edu/covenant/covenant.htm>

Lesson Introduction

(10 minutes)

Accountability

Call on 2 students to read their papers on Wesley's sermon.

Return and collect homework.

Orientation

This lesson will explore the widespread spiritual revival initiated by John Wesley within the Church of England, along with its emphasis on the doctrines of Christian perfection and assurance of salvation. This revival greatly influenced Christianity, gave birth to the Methodist Church, and contributed to the transatlantic holiness movement.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

- By the end of this lesson, participants should
- describe the key social, spiritual, and theological forces that contributed to John Wesley's life and thought
 - describe what was unique about the Wesleyan movement of the 18th century and what contribution it made to Great Britain and transatlantic religion
 - compare Wesleyanism to other great religious and theological traditions including Roman Catholic, Lutheran, and Reformed traditions
 - explain the contribution of Wesleyanism to the history of the idea of Christian perfection, and how the Wesleyan revival laid the foundation for later evangelical and holiness movements, as well as revivalism and the great spiritual awakenings of the 19th century

Lesson Body

Group Activity: Hymn Singing

(20 minutes)

Have students lead this section or have several Wesley hymns selected for the class to sing together.

Discuss the theological theme of the hymns.

Lecture: Wesley and the Beginnings of Methodism

(60 minutes)

John Wesley's Life

For students who have taken the module on John Wesley's Theology, much of this opening information will be review.

John Wesley, the founder of the Methodist movement, was born in Epworth, Lincolnshire, in 1703. His father, Samuel, was a scholarly yet debt-ridden and unpopular rector of the local parish church at Lincolnshire. Both of his parents were the children of ministers. His mother, Susanna, provided a lively spiritual and intellectual influence upon Wesley. A younger brother, Charles, became Wesley's closest friend and confidante, as well as a prolific poet and hymn writer.

Refer to Resource 10-1 in the Student Guide.

Wesley studied at Oxford University. There he became part of a group known as the "Holy Club," of which his brother Charles was a founding member. Members of this club reacted to the low state of the Anglican ministry as they perceived it. The Holy Club endeavored to live frugally and simply, to give generously to the poor, to avail themselves faithfully of means of grace, including frequent attendance at Anglican worship services, and to be rigorous in their daily devotions, using the *Book of Common Prayer* and the Bible itself.

Their methods of attaining perfection earned them the derisive title "Methodists." Wesley closely read devotional works such as Thomas á Kempis's *Imitation of Christ* and more contemporary writers, including Jeremy Taylor and William Law.

In 1724 Wesley graduated from Oxford. The following year he was ordained a deacon in the Church of England, which was a step toward ordination as a priest. In 1726 he was elected a fellow of Lincoln

College at Oxford University. This fellowship provided Wesley lodging at the college and a stipend, as long as he remained unmarried. His studies involved biblical languages. In 1727 Wesley received a master of arts degree from Oxford University. The following year, Wesley was ordained a priest in the Church of England. He became a well-liked tutor and preacher at Oxford.

However, he felt called to mission work in Georgia, an English colony primarily made up of ex-prisoners and convicts. Wesley hoped to evangelize the Native Americans, who he believed remained in a natural spiritual state. On the ship going to America in 1735 Wesley was impressed with the clear witness of a group of Moravians to their salvation, especially in the middle of a severe storm. Wesley was ashamed at his own fearfulness and unwillingness to die.

He continued his contacts with the Moravians in Georgia. One, August Spangenberg, asked him, "Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" Though Wesley resented the questions, he did not know how to answer them or the next questions, "Do you know Jesus Christ? Do you know that he has saved *you*?" The point struck deeply. Wesley recorded in his diary: "I said, 'I do.' But I fear they were vain words."

The Works of John Wesley, vol. 18, Journals and Diaries I (1735-1738), ed. W. Reginald Ward and Richard P. Heitzenrater (Nashville: Abingdon, 1988), 146.

Wesley's time was consumed with pastoral duties to the colonists. Trying experiences in Georgia included a failed romance with Sophy Hopkey, the 18-year-old daughter of a leading citizen. When she married another, Wesley kept the couple from taking Communion. For this, the colonists charged Wesley with dereliction in the fulfillment of his clerical duties. After posting bail, Wesley returned to England. Feeling defeated, he asked himself, "I went to America to convert the Indians: but oh, who shall convert me?"

Wesley, Journals and Diaries I (1735-1738), 211.

Again, Moravians were aboard the ship. Through their confident singing and praying amid storms, Wesley realized he did not have the same serenity and assurance of his salvation. When he arrived in London, Wesley attended a meeting of these Moravians on Aldersgate Street. He found them one evening, on May 24, 1738, reading from Luther's "Preface" to *Romans*.

As he listened, he realized anew that salvation was not by works of righteousness, but by faith, and found his heart "strangely warmed." He had the assurance of salvation that he sought. "I felt I did trust in Christ, Christ alone for salvation; and an assurance was given

Wesley, Journals and Diaries I (1735-1738), 250.

me that he had taken away *my* sins, even *mine* and saved *me* from the law of sin and death.”

Before his Aldersgate experience in 1738 Wesley lived simply, gave charitably, devoutly read his Bible and attended to the other means of grace. He did all of these things legalistically, serving God as a servant, in fear. Following Aldersgate he did all of these same things, but now he did so evangelically, serving God as a son, in love. Soon he was telling people that he was not a Christian before this experience.

Wesley, A Plain Account of Christian Perfection (Reprint, Kansas City: Beacon Hill Press of Kansas City, 1966), 30-31; The Works of John Wesley, vol. 1, Journals (Third ed., Reprint, Kansas City: Beacon Hill Press of Kansas City, 1979), 98-104.

In later years, Wesley noted that assurance should be considered a privilege. That men and women may know themselves to be sons and daughters of God, and love God as such, is a great joy and privilege. They need not relate to God out of fear, as servants would their master. There can be a personal awareness of the saving reaches of God’s love. That is what Wesley found at Aldersgate.

As Wesley commenced preaching about this assurance of the new birth, he found many churches that had once welcomed his preaching now closed to him. He was impressed by news of the revival in New England under Jonathan Edwards. In 1739 Wesley followed his friend George Whitefield into the “highways and byways” of England. He preached in open fields and coal mines. Locked out of the Church of England, in the same year Wesley began to build his own chapels. He began to see marked spiritual and moral change in those who heard his message. Wesley quickly became a significant part of the revival already begun through Whitefield in England and Jonathan Edwards in America, and through Methodism, was able to have a longer-lasting spiritual influence than either of these two leaders.

Refer to Resource 10-2 in the Student Guide.

Wesley visited the Moravians in Germany in August 1738. But Wesley broke with the Moravians in 1740 over their passive neglect of means of grace and overemphasis upon experience, to the neglect of the objective, scriptural basis of religion. He also opposed the Moravian leader Zinzendorf’s teaching that Christ’s “alien” righteousness was applied to human beings so as to deny their own growth in sanctifying grace.

Unlike the Moravians, Wesley affirmed that Christians were bound to obey the law. Wesley tried to find a balance, which he believed the Lutherans and Pietists such as the Moravians had not found, between antinomianism and legalism, between faith and works. Works would never save. Faith and faith alone justifies,

Wesley, "The Law Established Through Faith," *The Works of John Wesley*, 2:33-43; Wesley, "On Faith," in *The Works of John Wesley*, vol. 3, ed. Albert C. Outler (Bicentennial ed., Nashville: Abingdon, 1986), 492-501; Gordon Rupp, *Religion in England 1688-1791* (Oxford: Clarendon, 1986), 363-68.

"*Salvation by Faith*," *The Works of John Wesley*, vol. 1: *Sermons*, ed. Outler, 125; "A Plain Account of Christian Perfection," *Works*, 3rd ed., 11:367-68.

Works, 3rd ed., 8:285.

"A Plain Account of Christian Perfection," *Works*, 3rd ed., 11:422, 426.

"Letter to John Smith, June 25, 1746," in *The Works of John Wesley*, vol. 26, *Letters*, ed. Frank Baker (Oxford: Clarendon, 1982), 197-203; also "The New Birth," *The Works of John Wesley*, vol. 1, *Sermons*, ed. Albert C. Outler (Nashville: Abingdon, 1986), 73-77, and "The Marks of the New Birth," *ibid.*, 425-29.

Wesley proclaimed with the Reformers. But Wesley also taught that the Holy Spirit enabled active obedience.

Works were necessary for the preservation of the grace received through faith. There was a cycle: grace enabled works and works enabled perseverance in grace. Works were the fruit, the witness, and the guarantee of salvation. Faith itself for Wesley was moral, not simply intellectual or "spiritual." Faith, being wholly dependent upon God, produced holiness and good works. God called human beings to live by the law, and the only means to do so was by faith. In Wesley there was continuity between the commandments and the new covenant. The "end" of the commandments, the moral imperative, was an actively sacrificial and creatively redemptive love.

As he himself said, Wesley came to the "very edge" of Calvinism:

- In ascribing all good to the free grace of God
- In denying all natural free will and all power antecedent to grace
- In excluding all merit from man, even for what he has or does by the grace of God

However, Wesley did not agree with the Calvinists that a person could not lose salvation once saved. Wesley understood that a person's present standing before God was all that mattered. Wesley broke with Whitefield in 1741 over Whitefield's Calvinist understanding of election.

Wesley warned those who considered themselves Christians simply because they had been baptized, went to church, took Communion, and practiced private prayers, but really loved the world, money, pleasure. It was a form of "self-deceit" to believe religion itself was an adequate means of salvation. If some thought themselves heaven-bound, but practiced neither justice nor mercy, they were sadly mistaken about their ultimate destiny. Although Wesley's theology viewed men and women as utterly sinful, it also viewed them as utterly redeemable. Wesleyan theology forged a way of love that was not merely contemplative but active.

During his itineration Wesley saw more of the British Isles, probably, than any other person of his generation.

"The Nature, Design, and General Rules of the United Societies" (1743), in The Works of John Wesley, vol. 9: The Methodist Societies: History, Nature, and Design, ed. Rupert E. Davies, Nashville: Abingdon, 1989, 69.

In order to conserve converts, Wesley began a system in 1742 that bound together individuals seeking to grow in grace in both societies and small groups or "classes." The early meetings were "a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

Wesley appointed class leaders to nourish the converts. Smaller "bands" provided highly motivated seekers an even more intense means to reach Christian perfection. From 1744 Wesley conducted annual conferences with his class leaders and local preachers. These lay preachers lived meager, sacrificial lives. Wesley kept admonishing them to read and study, and he edited and published material especially for their edification. Some became proficient in biblical languages. A few, including Adam Clarke, became scholars. Wesley himself kept traveling throughout England and Scotland and extended the ministry to Ireland. The first membership report in 1766 indicated that there were 19,761 Methodists.

R. Southey, quoted in Rupp, Religion in England, 396. See also Diane Leclerc, Singleness of Heart: Gender, Sin, and Holiness in Historical Perspective (Lanham, MD: Scarecrow, 2001), chap. 3.

Class leaders included women. He found in women "a quicker and fuller responsiveness to his own ideas of interior piety and affectionate devotion." Wesley maintained a voluminous correspondence with them, conversing with his women followers in different frames of thought and mind than with the men he corresponded with.

John Wesley expected those converted under his ministry and members of the societies to worship faithfully in their local churches. Though some followers were members of dissenting churches, most were Anglicans. Wesley himself partook of the Communion services and other means of grace of the Church of England as long as he lived. Methodists in England built separate "preaching houses" or "chapels," but not "churches." Wesley's local preachers did not administer the sacraments; that was left to the ordained Anglican priests and ministers of other dissenting sects.

In 1751 Wesley married a widow, Mary Vazeille, but the marriage was unhappy. Wesley remained wedded to the society.

Refer to Resource 10-3 in the Student Guide.

Fellow Methodists

Charles Wesley (1707-88) was one of the founders of the Holy Club at Oxford, from which he graduated in 1726. Like his brother, Charles was an ordained Anglican priest. He accompanied his brother to Georgia and served as secretary to Governor Oglethorpe. Charles returned to England before his brother. He had his own conversion experience, also through the instrumentality of Moravians, three days before John, on May 21, 1738.

He published his first hymnbook in 1739. Charles served as rector of the Church of England in Bristol from 1756 to 1771. After 1771 he became one of the preachers at the Methodist City Road Chapel in London. Constantly corresponding with his brother, Charles helped Methodism to remain within the Church of England. As significantly, Charles wrote poems that provided hymns for the movement. These hymns were rich in the theology of Methodism.

Wesley considered **John Fletcher** (1729-85) the finest example of Christian perfection. Born in Switzerland, Fletcher had studied at the University of Geneva under strict Calvinists, but he found Reformed theology objectionable. In 1750 he went to England, where he was drawn to the vitality of Methodism. In 1757 he was ordained in the Church of England and served from 1760 as vicar at Madeley.

In 1771 Fletcher published an important treatise, *Checks to Antinomianism*. More sharply than Wesley, Fletcher described the three historical dispensations of God, His work as the Father, as the Son, and as the Holy Spirit. Not only were these dispensations historical, but they applied to the stages of grace under which persons lived in their spiritual pilgrimage. Unlike Wesley, Fletcher used Pentecost and "baptism with the Holy Spirit" language to describe both new birth and the entire sanctification of believers. From 1773 Wesley groomed him as his successor, but Fletcher died several years before Wesley.

During the 1760s Methodism spread to America through local preachers. For a time, Methodists in America cooperated with the Church of England. **Thomas Webb** established the John Street Chapel in New York City in 1768. In other places as well, local Methodist preachers established their own chapels. During the Revolutionary War, Wesley opposed independence for the colonies and urged their loyalty to the king. As a result of Methodism's attachment to

John A. Knight, The Holiness Pilgrimage: Reflections on the Life of Holiness. Kansas City: Beacon Hill Press of Kansas City, 1973, 63-81.

British rule, all the preachers Wesley had sent to America returned, except Francis Asbury (1745-1816). Wesley realized the end of the Revolutionary War meant Methodism in America could not stay attached to the Church of England.

Thomas Coke (1747-1814), a younger associate of Wesley, was an Oxford-educated priest in the Church of England with a doctorate in civil law. He met Wesley in 1776. He helped to incorporate the Methodist Conference and societies. He became superintendent of the Methodists' London Circuit in 1780, and Wesley sent him as his emissary to Ireland and to America. Coke made nine trips to America and the Caribbean and spearheaded Methodist missions endeavors. He perished at sea on a trip to Ceylon and India.

Refer to Resource 10-4 in the Student Guide.

Several significant events occurred in 1784, when Wesley was 80 years old. Gradually, Wesley had come to see that priests and bishops were of the same order, and himself as a "bishop" in the biblical sense. With James Creighton and Thomas Coke, who were, like Wesley, ordained priests in the Church of England as well as Methodists, Wesley ordained Richard Whatcoat and Thomas Vesey for ministry in America, and designated Coke and Francis Asbury as co-superintendents. Wesley edited the Articles of Religion of the Church of England for the Methodists in America.

Another significant event that year was that Wesley agreed to a "Deed of Declaration," the incorporation of the Methodist Conference with 100 corporate members. Probably, he anticipated that after his death the society would split from the Church of England and develop as one of the dissenting groups.

Wesley ordained 27 others for work in Scotland, and in 1789, two, Henry Moore and Thomas Rankin, for work in England. Wesley died in London in March 1791.

Wesley and Social Holiness

Wesley's theological presuppositions lay behind his deep concern for the poor in the society in which he lived. Wesley constantly visited the poor on his preaching tours throughout England. His ministry intentionally started with the lower class. He did not expect much to come out of his preaching to the so-called elegant. "Religion," he said, "must not go 'from the greatest to the least,' or the power would 'appear to be of men.'"

Refer to Resource 10-5 in the Student Guide.

The Works of John Wesley, vol. 21, Journal and Diaries, ed. W. Reginald Ward and Richard P. Heitzenrater (Nashville: Abingdon, 1992), 466.

Wesley often lodged with poor people and preferred their company to that of the rich. His understanding of poverty did not come in some detached way, but rather out of his fellowship with those who were poor. It was not beneath him to go "begging" for them. When past 80 years old Wesley trudged through the streets of London, ankle-deep in melting snow, raising money for the destitute.

From "On Working Out Our Own Salvation," in The Works of John Wesley, vol. 3, Sermons, ed. Albert C. Outler (Nashville: Abingdon, 1986), 199-209; "Free Grace," ibid., 544-63.

They were *not* poor and hungry because they were under some divine decree or disfavor, or fated by either nature or God to hunger and poverty. In Wesley's theology there was an abiding idea of the love of God to all. Prevenient grace allowed the freedom of will that enabled men and women to choose ethically, and most importantly to exercise faith to receive salvation. Everyone, said Wesley, had an eternally given birthright to salvation. If God's will was truly that *all* men and women be saved, it certainly was also His will that they had enough to eat.

Wesley did not assume that poor persons were lazy or lacking in resolve by nature. The most charitable gift one could give a poor person was a job. They were destitute of employment, not moral fiber. Wesley did not expect God to provide food miraculously. So he had to ask, *Why* were they hungry? The simple answer was, they had no jobs to seek. His analysis of the situation laid the blame on social forces, and not just personal sin.

A large portion of the corn and wheat harvests went into alcohol distilling. This meant there was a shortage, and the prices of the wheat and corn that reached the markets remained high. Another reason for hunger, Wesley said, was the lifestyle of the rich. They owned too many horses, which required growing oats and hay on land that could be used more productively.

Rich farmers were breeding horses rather than raising pigs, poultry, and sheep, and this kept the prices of pork, chicken, and mutton high. They became so accustomed to a luxurious way of life that they desired more and more. So they raised the rents they charged to their tenant farmers, producing even higher food prices. Wesley also blamed the government for allowing this. Taxes were too high, and the government taxed everything because of the enormous national debt.

Works, 3rd ed., 11:54-57.

What could society do?

- First, it could drop the prices of commodities. If prices were lower, it would give immediate relief for hunger and would give people more money to spend. This would pump capital throughout the economic system.
- Second, the government should prohibit distilling. He called liquor the “destroyer of health, of life, and of virtue.” Wesley’s view of the alcohol problem was that it was a social evil.
- Third, the government should find additional ways to repress luxury. It could reduce the number of horses by taxing them more, though not in a way that would hurt those farmers using horses for plowing their fields.
- Fourth, the government should reduce the national debt. One way to do so would be to abolish all government pensions given to the rich and privileged.

Works, 3rd ed., 11:58-59.

Although Wesley advocated these means, he despaired over whether this really would work without sweeping moral changes in the country.

Wesley did not think the accumulation of great wealth was just. It certainly was *not* a sign of God’s special favor, especially when the rich became wealthy in ways that greatly took advantage of poor people. There was no reason for the hoarding of capital, and much less for spending money for comforts and luxuries.

Although he did not say it was sinful to be rich, he called it dangerous. How could true religion, taking up one’s cross, be reconciled with “faring sumptuously” daily? Because he thought of the rich as so likely to be lost eternally, he did not hesitate to address them boldly. “What shall I do with wealth?” a rich person asks. Wesley’s response was simple. Dispense with it: give it to the poor, hungry, and naked. He cited a verse from his brother: “All my riches are above! All my treasure is thy love.”

“Dives and Lazarus,” The Works of John Wesley, vol. 4: *Sermons*, ed. Albert C. Outler. Nashville: Abingdon, 1987, 12.

“On Worldly Folly,” The Works of John Wesley, vol. 4: *Sermons*, 133, 138.

“The Danger of Increasing Riches,” The Works of John Wesley, vol. 4: *Sermons*, 183-84. See also the sermons “On Dress,” 248-61, and “The More Excellent Way,” 263-77, in The Works of John Wesley, vol. 3: *Sermons*, ed. Albert Outler.

You say you can afford more things now, that you have more money now? Wesley countered, you have no more right now to waste your Lord’s goods than you did when you were poor! You must give an account of every part. Is it more reasonable and just now that you are rich to rob God? If you have beyond your necessity, consider that God has entrusted this surplus to you to help the needy.

Effects of the Revival

Wesley played a significant part in generating a revival in the British Isles that brought great moral

Refer to Resource 10-7 in the Student Guide.

"Upon Our Lord's Sermon on the Mount: Tenth Discourse," *The Works of John Wesley, vol. 1: Sermons*, 662; "A Plain Account of Christian Perfection," *Works, 3rd ed.*, 11: 371, 387, 441. See "The Principles of a Methodist," in *The Works of John Wesley, vol. 9, The Methodist Societies: History, Nature, and Design*, ed. Rupert E. Davies (Nashville: Abingdon, 1989), 55;

The Letters of John Wesley, A.M., ed. John Telford (London: Epworth, 1931), 8:265.

The Church of England, the Methodists, and Society, 1700-1850 (London: University of London Press, 1973), 135-41.

regeneration. The England John Wesley left was far different from the one in which he had been born. The revival pricked the national conscience on various issues. Wesley believed social righteousness began with personal holiness, but he also understood that sin was more than personal. There were evils which society must address corporately, even politically.

This mobilization of the church as a force for social change flowed out of Wesley's theology of holiness, the essence of which was perfect love. Holiness was not for Wesley passive, but active, full of the "work" of faith, the patience of hope, the labor of love. Christian perfection was doing the will of God on earth as it was in heaven, and human beings accomplished this by grace-enabled love. Wesley believed the Sermon on the Mount provided an ethic for this world. Wesley said, "Let justice, mercy, and truth govern all our minds and actions. Let our superfluities give way to our neighbor's conveniences. . . . our conveniences to our neighbor's necessities; our necessities to his extremities."

There was no more flagrant a cause for moral indignation and political action than slavery. Wesley knew that not only moral persuasion but the abolition of slavery by Parliament was the only solution. Wesley had faith in the government's capacity to eradicate this social evil. Wesley's very last letter before he died in 1791 was to William Wilberforce (1759-1833), an evangelical member of Parliament. Wesley encouraged Wilberforce to take up the abolitionist cause, no matter the odds against it or against him: "Go on, in the name of God and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it!" He was realistic enough to know that the greedy people involved in this slave trade were not likely to change otherwise.

Not all affects of the revival in Great Britain were evident in Methodism itself. The revival touched all religious groups. It gave birth to a number of missionary and Bible societies. Robert Raikes, concerned for the education of slum children, began the Sunday School movement. The "Clapham sect" of evangelical Anglicans who lived near Clapham worked for social causes, including fighting slavery. Soon, writes historian Anthony Armstrong, "The spread of the Evangelical party in the Church of England and the development of Methodism meant that a vast number of churches and chapels could be regarded as abolitionist centers." With the support of churches as well as individuals such as Wilberforce, the Parliament

passed laws abolishing the slave trade in 1807 and slavery itself in the British Empire in 1833.

Wesleyanism as a Middle Way

Refer to Resource 10-7 in the Student Guide.

What was at the heart of Wesley's theology? Wesley emphasized the universality and prevenience of grace, assurance, and perfect love.

- The gospel was for every person: free grace.
- The gospel was for each person: the doctrine of assurance.
- The gospel was for the whole person: the doctrine of Christian perfection.

To put it another way, Wesley taught that all men and women needed to be saved, that they all could be saved, that they all could know they were saved, and that they could be saved to the uttermost.

Like the Church of England in which it was nurtured, Wesleyanism was a "middle way" between extremes. Theologically it stood between the Latin and Greek understandings of salvation, the one emphasizing the legal and the other the transformational. Wesley read the ante-Nicene Greek Fathers with special care. In Wesley, grace was both imputed and imparted. In a basic sense, justification is Christ's work for us, and sanctification Christ's work in us. We are both pardoned and empowered. We were not only saved by grace, but also healed by grace. With these kinds of stands Wesleyans were able to bridge the centuries-old theological chasm that separated Eastern Orthodoxy from the Western church.

Randy Maddox, Responsible Grace: John Wesley's Practical Theology (Nashville: Kingswood, 1994), 66-67, 95-98.

Wesleyanism was also a middle way between what was best in Catholicism and what was best in Protestantism. Wesley found a way into the mystical, inner life of cleansing communion with God, offering a way into holiness of heart, and into a life filled with good works of compassion and mercy, and all of the fruit of the Spirit. On one side of the high way were the Reformed Protestants, with their emphases upon justification by faith, not by works; nothing of ourselves, but all of Christ. On the other side, the Catholics cried out that good works exemplified holiness. Wesley combined the vision of holiness seen by Catholics with the means of faith, so that the high way became a middle way between the two, Catholics and Protestants. As the Catholic mystics such as Thomas á Kempis described, Wesley understood that holiness of heart accompanied a crucified life.

Wesley leaned greatly on the sacraments as a means of grace, but also upon the necessity of appropriating grace through faith. Such was the ideal of Catholics and Anglicans, but Wesley found an evangelical way into the Spirit-filled experience.

George Croft Cell, The Rediscovery of John Wesley (New York: Holt, 1935), 361.

Richard P. Heitzenrater, The Elusive Mr. Wesley, vol. 2, John Wesley as Seen by Contemporaries and Biographers (Nashville: Abingdon, 1984), 90-102.

Referring to Wesley's 1788 sermon on sanctification titled "God's Vineyard," George Croft Cell commented famously that Wesley "clearly revealed his consciousness that this teaching [sanctification] was a necessary synthesis of the Protestant ethic of grace with the Catholic ethic of holiness." The radical Protestants called him a "Jesuit" for his insistence upon the importance of good works as evidence of salvation, while the high church Anglicans called him a "Moravian" for his teachings on justification. So Wesley must have been striking a balance to have had enemies on both sides!

Wesley balanced "crisis" and "process." Christ's work in us consists of both crises and processes. Prevenient grace allowed for moral decisions all the way through life. Crises were part of the process of growth in grace. Moral obedience was necessary at every step of the Christian's life so as not to lose the grace freely given by God—the grace received, and lived, by faith.

Wesley drew upon both reason and experience to guide his theology, and he tested both by the Scriptures. Wesley's thought processes were premised on the Church of England's understanding that theology was formulated based on a "quadrilateral" of four sources: Scripture, tradition, reason, and experience.

Experience had both inward and outward components. Persons could have "assurance" of their spiritual standing based on both an internal "witness of the Spirit" and on external spiritual fruits. The spiritual fruits should be evident to others, and form a kind of objective criteria by which to judge oneself. For those who learned from Wesley, he moved them back toward a balanced, middle way that helped them avoid formalism on one side and fanaticism on the other.

Wesleyans were grounded in the Word, creeds, doctrines, and forms but also craved the Spirit and deep religious experience. They wanted the One who constantly broke through the forms. As Wesley found a way between the two, Wesleyan churches sought to be both of the Word and of the Spirit.

Refer to Resource 10-8 in the Student Guide.

It is a way of Christian perfection and perfect love. In a sense the way in which Wesley defined these terms

was also a “middle way.” Christian perfection was neither pre-Fall Adamic perfection with its innocence, nor human perfection with its arrogance. It was a perfection of Christlikeness that was filled with both divine and human natures.

Such perfection was both attainable in the present life and in another sense, unattainable until glory. It was perfection in love, however, not fully in deeds or knowledge. It was perfection in the desire and inclination to love as God loved. It was love perfected by the grace of God, but it remained human love. It was *agapē*, but it was also sanctified *phileo* and *eros*. Perfection was full consecration, met by sanctifying grace. It lived by faith but took responsibility. Christian perfection brought refinement of character but by grace rather than by self-effort; not by self-discipline alone but by Christ’s Spirit working in human beings to make them day after day the people they ought to be. Wesleyanism was a way of love, peace, and joy.

Guided Discussion: Student Response

(25 minutes)

Allow for response.

What characteristics about the “man” John Wesley are instructive for the context of ministry today?

What specific religious bodies trace their roots to John Wesley?

Wesley determined to remain an Anglican and reform the Church of England from within. What can we learn from this model for renewal?

What was the impact on the Methodist movement of Wesley’s society meetings and/or his stress on social holiness? What guidance can they give to local church or denominational strategies today?

On what points does the Church of Nazarene today differ from Wesley, particularly in terms of theological emphasis, church polity, worship, and so forth?

Lesson Close

(5 minutes)

Review

Allow for response.

What additional thoughts or comments do you have concerning this lesson?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Write a 3-page paper on this question: If Wesley were alive today, what might he say to the church of Jesus Christ generally or the Church of the Nazarene specifically?

Read in preparation for the next lesson. Topic includes:

- Revivalism and the Holiness Movement

Suggested reading from Shelley includes chapter 35.

Prepare 2-3 questions or ideas the reading presents to you.

Read Resource 10-9. Write a 2-page response paper. Discuss its biblical foundations and its implications.

Continue working on the module assignments as outlined in the syllabus.

Write in your journal.

- Focus on one of the hymns sung at the beginning of this lesson. What response did the hymn invoke in you?
- Wesley was a spiritual mentor to many of his followers. Dialogue about the features of his mentoring and how it would impact your life.

Lesson 11

Revivalism and the Holiness Movement

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:15	Church Involvement	Class Activity	
0:25	Revivalism and the Holiness Movement	Lecture	Resources 11-1—11-11
1:20	Evangelical Participation	Panel Discussion	
1:45	Student Response	Small Groups	Resource 11-12
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Butler, Jon. *Awash in a Sea of Faith: Christianizing of the American People*. Cambridge, MA: Harvard University Press, 1990.

Carwardine, Richard. *Transatlantic Revivalism: Popular Evangelicalism in Britain and America, 1790-1865*. Westport, CT: Greenwood Publishing Group, 1978.

Chiles, Robert E. *Theological Transition in American Methodism 1790-1935*. Nashville: Abingdon, 1965.

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- Jones, Charles E. *Perfectionist Persuasion: The Holiness Movement and American Methodism, 1867-1936*. Metuchen, NJ: Scarecrow, 1974.
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- McLoughlin, William G. *Modern Revivalism: Charles G. Finney to Billy Graham*. New York: Ronald Press, 1959.
- Palmer, Phoebe. *Phoebe Palmer: Selected Writings*. Edited by Thomas Oden. New York: Paulist, 1988.
- Quanstrom, Mark R. *A Century of Holiness Theology: The Doctrine of Entire Sanctification in the Church of the Nazarene*. Kansas City: Beacon Hill Press of Kansas City, 2003.
- Raser, Harold. *Phoebe Palmer: Her Life and Thought*. Lewiston, NY: Edwin Mellen Press, 1987.
- Richey, Russell. "Revivalism: In Search of a Definition." *Wesleyan Theological Journal* 28 (Spring-Fall 1993): 165-75.
- Rudolph, L. C. *Francis Asbury*. Nashville: Abingdon, 1966.
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- Smith, Timothy L. *Revivalism and Social Reform in Mid-Nineteenth Century America*. New York: Abingdon, 1957.
- White, Charles E. *Beauty of Holiness: Phoebe Palmer as Theologian, Revivalist, Feminist, and Humanitarian*. Grand Rapids: Zondervan, 1986.
- Wigger, John H. *Taking Heaven by Storm: Methodism and the Rise of Popular Christianity in America*. Urbana, IL: University of Illinois Press, 2001.
- _____, and Nathan O. Hatch. *Methodism and the Shaping of American Culture*. Nashville: Kingswood Books, 2001.

Internet

<http://wesley.nnu.edu/index.htm>

http://www.wheaton.edu/isae/defining_evangelicalism.html

Revivalism:

<http://mb-soft.com/believe/text/revivali.htm>

American Holiness Movement:

<http://mb-soft.com/believe/text/holiness.htm>

Methodism:

<http://mb-soft.com/believe/text/methodis.htm>

Chart on Denominations:

<http://mb-soft.com/believe/txh/denomi2.htm>

Denominationalism:

<http://mb-soft.com/believe/text/denomina.htm>

CQPress Article on Revivalism (Robert Wuthnow):

http://www.cqpress.com/context/articles/epr_rev.html

Phoebe Palmer Article by Stan Ingersol:

<http://www.messiah.edu/whwc/Articles/article26.htm>

Reading and Research on American Evangelicalism:

http://www.wheaton.edu/isae/further_reading.html

Lesson Introduction

(15 minutes)

Accountability

Have students answer the question. Allow them to refer to their homework papers.

Return and collect homework.

How is Finney similar to or different from the Wesleyan position on sanctification?

Orientation

This lesson will explore the 19th-century Holiness Movement in America and the revivalist religious culture in which it was born.

Allow for response.

Were any of you converted in a revival campaign? Would you share your experience?

Have any of you been involved in the planning of a revival campaign? Would you share your experience?

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- discuss the unique social conditions and religious climate that gave rise to revivalism, and the transatlantic dimension of revivalism
- identify: revivalism, evangelicalism, denominationalism, and social reform
- discuss some revival techniques and why they were effective in this setting
- relate revivalism to contemporary trends in the church

Lesson Body

Class Activity: Church Involvement

(10 minutes)

Allow for response. Record the responses on a board or overhead for all to see.

How would you describe a “typical” revival campaign?

What differences have taken place over the last 25 years?

Describe examples of ways you or your local church were involved in issues or projects of social reform?

Lecture: Revivalism and the Holiness Movement

(55 minutes)

American society in the early 19th century was overwhelmingly Protestant, but laws favored no particular denomination. Denominations were strictly voluntary associations. Lay leadership was strong in American Protestantism. At the beginning of the 19th century, only 7 percent of Americans claimed church membership. As a result of waves of revivals and the responses of denominations—especially the Methodists and Baptists—in organizing churches, by 1910, 44 percent of Americans were members of a church.

Latourette, A History of Christianity, 2: 1229-30.

Evangelists sought to win every individual to allegiance to Jesus Christ through a personal decision. They appealed to “plain” people. To reach this goal, they developed new measures and methods. Through various means, Protestantism went with the settlers into new areas and churches spread throughout the continent. The theology of evangelism required a modified Calvinism or, as in the case of the Methodists, open Arminianism. Protestants sought to transform society.

Revivals in New England

Though it ebbed and flowed, revivals in New England extended from the time of Jonathan Edwards and George Whitefield through the ministry of Charles Finney into the 19th century. The revivals were characterized by plain gospel truths, and emphases on God’s sovereignty, human sin, and Christ’s atoning love. The revivals brought many conversions and a general reformation of morals.

Refer to Resource 11-1 in the Student Guide.

Early leaders included

- Two of Edwards's protégés
 - Joseph Bellamy (1719-90), who pastored in Bethlehem, Connecticut, from 1738 to 1790
 - Samuel Hopkins (1721-1803), who pastored in Great Barrington, Massachusetts, and Newport, Rhode Island, as well as his son
- Jonathan Edwards the Younger (1745-1801), who pastored in New Haven, Connecticut, from 1767 to 1795, and served as president of Union College in Schenectady, New York, from 1799 to 1801

Between 1797 and 1801 many towns in New England experienced revivals, which continued for generations. While president of Yale College from 1795 until his death, Timothy Dwight (1752-1817) saw repeated revivals at the school. Another leader was Lyman Beecher (1775-1863), who combined moral reform in the towns and cities where he ministered with revivalism and benevolence. He was a champion of the temperance movement.

Nathaniel Taylor (1786-1858) modified Calvinism. His "New Divinity" suited the new measures of evangelism and stressed the freedom of the human will to respond to grace. He did not believe "original sin" prevented this response. Rather "original sin" simply meant sin was universal among humanity. Being creative and responsible beings, revivalists could win people to Christ by appealing to human wills or consent. Taylor questioned the strict predestination views of Congregationalism and detractors accused him of Arminianism.

Ahlstrom, A Religious History of the American People, 415-28.

Refer to Resource 11-2 in the Student Guide.

The revivals gave rise to various associations, which were the chief means by which the American church cooperated evangelizing the lost. These included:

- The Connecticut Missionary Society, which was formed in 1798 for home missions. In 1826 it merged with several similar societies to form the American Home Missionary Society.
- In 1801 Presbyterians and Congregationalists formed a "Plan of Union" under which to cooperate for the evangelization of the Western frontiers.
- For foreign work, in 1810 the same two denominations incorporated the American Board of Commissioners for Foreign Missions.
- The Baptist General Convention formed a Foreign Missions Society in 1814.
- Various local Bible societies began in the early 1800s. These merged in 1816 to form the American Bible Society.

- The New England Tract Society began in 1814 and in 1825 merged with a similar society in New York to form the American Tract Society.
- In 1824 the American Sunday School Union was formed in order to provide literature and materials for the growing movement in local churches.
- To facilitate theological education, the American Education Society was formed in 1826.

Refer to Resource 11-3 in the Student Guide.

Many Christians were coming to the conclusion that drinking alcohol should not be tolerated. Though previous organizations had taken a stand for "temperance," Timothy Dwight and Lyman Beecher led the crusade for total abstinence, and in 1826 helped form the American Society for the Promotion of Temperance. The society grew rapidly and was partly responsible for Maine's law, which in 1846 prohibited the buying and selling of alcohol in the state. Other Christians initiated societies that addressed keeping the Sabbath free of buying and selling.

In 1831 Arthur Tappan, a wealthy evangelical, formed a New York committee to address the issue of freeing the slaves. In 1833 the American Antislavery Society was formed in Philadelphia. It planned conferences, held lectures, distributed literature, and spawned local groups. Soon Charles Finney and some of his converts, including Dwight Weld, joined the campaign. They established Oberlin College as an expressly abolitionist school. As historian Sydney Ahlstrom writes, "In New England, New York, and the Northwest antislavery and evangelicalism had struck a close and powerful alliance that would soon wield great political influence."

Ahlstrom, A Religious History of the American People, 653.

Revival and the Growth of the Popular Denominations

Refer to Resource 11-4 in the Student Guide.

In other parts of the country, James McGready (1758-1817), a Scots-Irish Presbyterian pastor in North Carolina, preached so vigorously on the wrath of God that in 1796 he was forced to leave the town where he preached and moved to Kentucky. He began to hold camp meetings by advertising the time and place he would be holding Communion services. One such meeting in 1801 at Cane Ridge, Kentucky, drew as many as 25,000 people.

Among those attending the revival at Cane Ridge was Barton Stone (1772-1844), a Presbyterian pastor in Kentucky. Stone threw off his Calvinist doctrines and rejected the Westminster Confession. His church expelled him. In 1804 Stone began an independent

movement of Christians who took the Bible as their only standard of faith. They agreed to baptize only by immersion. The “Stoneites” were Arminian in theology and Congregationalist in polity.

At about the same time, Thomas Campbell (1763-1854), an Irish Presbyterian, and his son, Alexander Campbell (1788-1866), disturbed by sectarian strife, formed the “Christian Association.” They believed denominationalism or “sectarianism” was unscriptural and contrary to the spirit of Christ.

Like earlier Anabaptists, the Campbellites agreed to speak only where the Scriptures spoke, and to remain quiet where the Scriptures were silent. They believed regeneration occurred at the time of baptism. They had no “set-apart” ministry. They took Communion each Lord’s Day. Each local church was autonomous. In 1832, at Lexington, Kentucky, most of the followers of Stone and the Campbells joined to form the Christian Church—Disciples of Christ.

See David E. Harrell, Quest for a Christian America: The Disciples of Christ and American Society to 1866 (Nashville: Disciples of Christ Historical Society, 1966).

On the frontier, revivalism became a major mode of church expansion. It poured vitality into existing denominations. At the same time it produced controversy and schism. For instance, in Tennessee a group of Presbyterians became dissatisfied with both the rigid Calvinism and structure of their denomination and in 1802 formed the Arminian-leaning Cumberland Presbyterian Church.

Methodism in America

The first Methodists in America came as immigrants. Among them were local preachers from Ireland. These included Robert Strawbridge, who settled in Loudoun County in Northern Virginia, and Phillip Embury, who settled in New York City. The Methodist Church debated which was first. The differences symbolized the Northern/Southern and urban/rural dichotomies of American Methodism.

Refer to Resource 11-5 in the Student Guide.

Strawbridge was a Methodist local preacher from Ulster County, Ireland. He settled in Frederick County, Maryland, and began conducting religious meetings sometime between 1760 and 1766. He built a log-meeting house and formed a Methodist society. He began itinerating and drew others to the ministry. In 1766 he and his followers erected a chapel in Loudoun County.

Embury had been converted in 1752 under Wesley’s ministry and had become a class leader and then a

local preacher in Ireland. He and some neighbors settled in New York in 1760. But it was not until 1766 that neighbors persuaded him to begin religious services. By 1768 Embury was joined by Captain Thomas Webb, also a Methodist local preacher who preached in a full dress military uniform. They erected the John Street Chapel. Webb was instrumental in persuading Wesley to send workers to America.

In 1769 Wesley sent Richard Boardman and Joseph Pilmoor to the colonies. Wesley appointed Boardman his assistant or superintendent for America. Boardman toured various sections of the country. He encouraged Methodists to attend the means of grace offered through the Church of England. Devereux Jarratt (1733-1801), an evangelical Anglican priest serving in Dinwiddie County, Virginia, especially cooperated with Methodists. Jarratt led a revival that touched the Southern colonies and peaked 1775-76. Boardman was responsible for the itinerancy or circuit plan for organizing societies, but soon retired from active leadership.

The first American Methodist Conference was held in 1773. By then there were 1,160 members, with the highest concentration in Maryland. Thomas Rankin (1738-1810), from Scotland, presided over the Methodists in America from 1773 until his departure in 1778, but it was Francis Asbury (1745-1816), arriving in America in 1771, who oversaw its expansion.

Evangelism continued during the Revolutionary War. In 1776 there were 24 preachers and 4,921 members. By 1783 the numbers had risen to 82 preachers and 13,740 members. Though Wesley's authority was accepted, it was not without debate. The Methodist preachers followed Wesley's instruction not to give the sacraments, and advised their members to partake of the sacraments in the Church of England. But not all preachers agreed with this policy. Robert Strawbridge not only advised against it but also gave the sacraments.

Though Wesley opposed the American Revolution, after the war he realized Methodism in America would develop into a denomination. Wesley ordained Richard Whatcoat and Thomas Vesey for ministry in America. Wesley reduced to 24 the Articles of Religion of the Church of England for the Methodists in America, and revised the Sunday services of the Church of England for use in Methodist churches in America.

Wesley also designated Thomas Coke and Francis Asbury as co-superintendents. Coke, however, did not settle in America. At the 1784 “Christmas” Conference, considered the founding of Methodism in America, Asbury was ordained first as a deacon, then the next day, as an elder. He refused the appointment of superintendent, however, unless he were so elected by his fellow ministers. They proceeded to ratify Wesley’s appointment by electing Asbury superintendent.

The Christmas Conference also ruled that Methodists—within civil statutes—must emancipate their slaves within a year. But this ruling was overturned by the Annual Conference in 1800, being replaced by an admonition. Beginning in 1789 the Annual Conferences forbid the use of alcohol, except in times of “necessity.”

Asbury exceeded Wesley and Whitefield in the extent of his annual travels and the frequency of his sermons. Over Wesley’s objections, Asbury assumed the title of “bishop” in 1787. By the end of the Revolutionary War, all of the Methodist preachers except Asbury were American-born. For the most part Asbury’s journeys kept Methodism together in spite of disagreements over church polity and governance.

Opposed to a “settled ministry,” Asbury himself remained unmarried. Beginning in 1792 “presiding elders” oversaw the work of several circuit riders. The second bishop in American Methodism was Richard Whatcoat (1736-1806), who was elected at the General Conference in 1800. Throughout the early history of Methodism, the bishops moved about constantly among the people.

Russell E. Richey, Early American Methodism (Bloomington, IN: Indiana University Press, 1991).

Refer to Resource 11-6 in the Student Guide. Highlights for the remaining lecture are on this chart.

The early Methodist leaders set a system of circuits and preaching stations. The largest were called “six weeks circuits” for the amount of time it took a preacher to reach all 15 to 25 preaching points. As late as 1809, of the 84 preachers in the Virginia Conference, only three were married. Though some ministers were well educated for the time, most were recruited from among the common people. As Wesley had, the American Methodists published material and formed a Course of Study to educate these preachers while they were in ministry. The theology of Methodism—stressing individual responsibility and equality before God, and salvation of all—fit the mind-set of the American frontier. Methodists made great use of camp meetings.

Outside of the English-speaking Methodists, others were attracted to the Wesleyan message. Philip Otterbein (1726-1813), a Pietist, was serving as pastor of the Second German Reformed Church in Baltimore (1774 to 1813). He became a friend of Francis Asbury and participated in his ordination as superintendent at the Christmas Conference in 1784.

In 1789, with Martin Boehm, a Mennonite revivalist, Otterbein began the Church of the United Brethren in Christ, in which "inward spiritual experience" became the test for membership. Otterbein and Boehm were elected bishops of this church in 1800. Jacob Albright (1759-1808), a Lutheran who turned Methodist local preacher after his conversion, saw the necessity of an association that would meet the needs of those who spoke German. In 1800 he organized his followers into what was eventually called the Evangelical Association. In 1946 the Evangelical Association merged with the United Brethren to form the Evangelical United Brethren Church.

A split in Methodism occurred when African-Americans were refused seating on the main floor of the Saint George's Methodist Church in Philadelphia. In 1787 Richard Allen (1760-1831) began a separate congregation, called the Bethel Church. In 1794, with Asbury's blessing, Allen formally established the Bethel African Methodist Episcopal Church. In 1801 under the leadership of Daniel Coker (1780-1846), a similar schism took place in the Methodist churches in Baltimore. In 1816 the Baltimore congregations united with Allen's to form the African Methodist Episcopal Church. Asbury consecrated Allen as the first bishop of this church.

A separate meeting of African Americans attending the John's Street Church in New York City led to the founding of the Zion Church in 1796. In 1821 nineteen preachers representing six African-American Methodist congregations formed the African Methodist Episcopal Zion Church.

In 1844, at the quadrennial Methodist Conference, Northern Methodists stood firm against slavery and the denomination split into Northern and Southern conferences.

Other Denominations

The Baptists' theology was a compromise between Calvinism and Arminianism. Baptists accepted the Bible as the "infallible Word of God" in faith and practice.

Carol V. R. George, Segregated Sabbaths: Richard Allen and the Rise of Independent Black Churches, 1760-1840 (New York: Oxford University Press, 1973).

Refer to Resource 11-7 in the Student Guide.

They believed in the final perseverance of the saints. They were like Anabaptists rather than Calvinists in their rejection of infant baptism and their insistence upon believers' baptism by immersion. Baptists were not strict on the matter of limited atonement, and most extended the invitation to all. Baptists established regional associations. In 1845 the Baptists split over the slavery issue between Northern—later American—and Southern Baptist conventions.

The Presbyterians emphasized education and right doctrine. The "Plan of Union" with the Congregationalists was maintained until 1837 when "Old School" Presbyterians, who opposed the new measures of revivalism, accepted slavery, and emphasized Presbyterian and Calvinist distinctives, gained control of the General Assembly. Opposition to revivals and their new measures came from Old School Presbyterians, including Charles Hodge (1797-1878), the professor of theology at Princeton.

The strict Calvinists could not accept the idea that revivals could come through human instrumentality. For them, revivals only came from God through prayer. In 1837 the Presbyterian Church split between Old School and New School presbyteries, with some of each in the North and South. In 1861 each of these two groups split North and South. In 1938 the largest Northern and Southern groups reunited to form the Presbyterian Church (USA).

George Marsden, The Evangelical Mind and the New School Presbyterian Experience: A Case Study of Thought and Theology in Nineteenth Century America (New Haven, CT: Yale University Press, 1970).

The Holiness Revival in Pre-Civil War America

The preaching of entire sanctification was widespread in Methodism from earliest days. Wesley's *Plain Account* was published and required reading throughout the early period. Journals and biographies, and articles in the *Methodist Magazine* evidenced the widespread teaching of the doctrine, as did the circulation of John Fletcher's works. Entire sanctification was preached by circuit riders as well as revivalists. City Methodists, meanwhile, were losing the vitality of holiness. This accompanied the general rise of prosperity of American Methodists. Though entire sanctification was not seriously questioned, it was not always preached.

John Peters, Christian Perfection and American Methodism, Nashville: Abingdon, 1956; Allan Coppedge, "Entire Sanctification in Early American Methodism: 1812-1835," Wesleyan Theological Journal 13 (Spring 1978): 34-50; Timothy L. Smith, Nazarenes and the Wesleyan Mission: Can We Learn from Our History? Kansas City: Beacon Hill Press of Kansas City, 1979.

Refer to Resource 11-8 in the Student Guide.

Renewed interest in entire sanctification by American Methodists (and others) in the 1820s was evidenced by:

1825—Timothy Merritt published *The Christian Manual, a Treatise on Christian Perfection*.

1826—Nathan Bangs published *Letters to Young Ministers on the Gospel*.

1826—Adam Clarke's *Commentary* became available and was widely published and used. Clarke himself toured America in 1831.

1835—"New Divinity" articles appeared in the *Christian Spectator*. Written by Nathaniel Taylor of Yale, these articles were Arminian and evangelical and centered on the sanctifying work of Holy Spirit.

1835—Sarah Langford began Tuesday Meetings for the Promotion of Holiness in her New York City home. The meetings were soon taken over by Phoebe Palmer (1807-74), Langford's sister and wife of a medical doctor. The meetings continued for 37 years.

After 1839 the meetings included men and were attended by leaders from various denominations and future Methodist bishops, including Matthew Simpson, E. S. Janes, L. L. Hamline, and theologian Thomas C. Upham, who wrote *Principles of the Interior or Hidden Life* (1845). Phoebe Palmer and her husband spoke widely, including tours in Europe. Palmer used Pentecostal and "altar" language to describe entire sanctification.

Her own publications included *The Way to Holiness* (1851) and *The Promise of the Father* [based on Acts 2: 17] (1859). Phoebe Palmer's social concerns led her to form the New York Female Assistance Society for the Relief of the Poor and Religious Instruction for the Sick and Poor. She helped to begin the Five Points Mission, a settlement house and day school that distributed food and clothing in the notorious part of Manhattan known as "Five Points."

1836—Charles Finney (1792-1875) was already the most prominent evangelist in the country. He served as the pastor of the Broadway Tabernacle in New York City. Finney became a part-time professor at Oberlin College in 1835, and preached and taught holiness. Oberlin College, founded in 1834, was committed to biracial education, coeducation, and abolition.

A lawyer, Finney had been converted in 1821, and began holding revivals, using “new measures” not always welcomed by his fellow Presbyterians. In 1836 Finney read Wesley’s *Plain Account* amid a revival at Oberlin that witnessed the entire sanctification of President Asa Mahan.

In the same year, Finney published articles on the promised Spirit and entire sanctification as a second work of grace using Pentecostal language in *The Oberlin Evangelist*. These articles worked out the links between covenant and promise based on Ezekiel 36. Finney taught that the sanctification of the moral will came through the baptism of the Holy Spirit, which enabled complete obedience, devotion, and duty. Pentecost was a means of affirming the enabling power of grace.

Finney, The Promise of the Spirit, ed. Timothy L. Smith. Minneapolis: Bethany, 1980.

1839—To popularize the doctrine, Timothy Merritt began a periodical, the *Guide to Christian Perfection*. In 1846 the name of the paper became *Guide to Holiness*. The *Guide* was edited by Phoebe Palmer from 1864 to 1874.

1840—The Methodist bishops in their Episcopal address called for a renewal of the experience of entire sanctification.

1840s and 1850s—The interdenominational character of the preaching of sanctification became evident through many writings:

- Baptist A. B. Earle, *The Rest of Faith* (1857)
- Presbyterian W. E. Boardman, *The Higher Christian Life* (1858)
- Episcopalian F. D. Huntington, *Christian Believing and Living* (1859)
- Methodist George Peck, *The Scripture Doctrine of Christian Perfection* (1842)
- Methodist Randolph S. Foster, *Christian Purity* (1851)
- Methodist Jesse Peck, *The Central Idea of Christianity* (1856)

1843—The Wesleyan Methodists left over the moderate stand of the Methodist church on slavery. The Wesleyan Methodists called for immediate emancipation. Orange Scott, the Wesleyan Methodist leader, had been active in the New England Methodist churches and had won many over to abolition since about 1835, and he

threatened to lead Northern Methodists away.

1848—Wesleyan Methodists added a statement on entire sanctification to their discipline. The preaching of Pentecost incited Methodists to allow their “daughters” to “prophesy.” Though not yet ordained within the Methodist churches, Wesleyanism bolstered women’s positions in the church and society.

1853—Antoinette Brown Blackwell, a graduate of Oberlin, became the first woman ordained in modern history. With Galatians 3:28 used in the ordination sermon given by Wesleyan Methodist Luther Lee, she was ordained by leaders in the Holiness Movement.

Cited in Donald Dayton, Discovering an Evangelical Heritage. New York: Harper and Row, 1976, 88.

Adam Clarke had written in his *Commentary* that women “under the blessed spirit of Christianity” had “equal rights, equal privileges, equal blessings, and [were] equally useful.” By the 1820s women were speaking at both abolitionist and revival meetings. Leaders in the abolitionist campaign saw the analogies between the plight of slaves and the subjection of women. The oppression of both was justified by a certain reading of Scripture. In the light of both slavery and women’s rights, Wesleyan evangelicals read such passages as Galatians 3:28 as the imperative or teleological ethic by which all verses in the Bible were to be judged.

1857-58—Revival began with urban, noon prayer meetings that were reported widely and imitated throughout the country. The revival expanded lay participation and control. The meetings were held in a spirit of toleration and cooperation among evangelicals. The meetings increased the Arminian messages of free grace and free will. Though slavery was not directly attacked, the revivals led to concern for social morality, including temperance, Sabbatarianism, and women’s rights.

Timothy Smith, Revivalism and Social Reform. Compare Kathryn Long, The Revival of 1857-58: Interpreting an American Religious Awakening. New York: Oxford University Press, 1998.

The revivals built a sense of community, voluntarism, and spontaneity. Their ecumenical spirit coincided with the nonsectarian societies. The methods and aims of revivalism superseded doctrinal differences. The practical preaching of the revivals contrasted to formalism. At the same time the revivals reflected the growing

fears people had regarding urbanization and

immigration.

1860—The Free Methodists divided from the New York Genesee Conference. The move was led by B. T. Roberts. Free Methodists stressed plain dress, equality of clergy and laity, free human beings, free worship (meaning seats in church should not be rented), and worship not including musical instruments. From the beginning the Free Methodists included a statement on entire sanctification among their Articles of Faith. The Free Methodists associated entire sanctification with Puritan standards and plain living.

Revivalism and Social Reform

Timothy Smith, "Introduction" to Charles Finney, The Promise of the Spirit, 13.

Refer to Resource 11-9 in the Student Guide.

Timothy Smith writes, "Evidence has multiplied that holiness preaching from Francis Asbury and time onward was an important catalyst to Methodist participation in American movement for social justice." The mid-19th-century efforts were informed by a hermeneutic of reform:

- Supported the abolition of slavery, even though slavery was not explicitly condemned in the Bible.
- Evangelicals pressed for women's rights to vote and to preach the gospel based on such scriptures as Galatians 3:28 and Joel 2:28.
- While the Bible did not condemn alcohol, evangelicals saw principles in the Bible that led them to campaign for temperance and prohibition.
- They also pressed for education for the poor.

Dayton, Discovering an Evangelical Heritage.

What later became known as the "social gospel" had evangelical origins among those who did not separate social concern from evangelism.

In the late 19th century, urban rescue missions and slum work accompanied urban revivalism. In cities Protestants put up hospitals and clinics and established employment agencies. Throughout the country, they established rescue homes for unmarried mothers. They supported international relief agencies, and women's suffrage along with prohibition. Frances Willard (1839-98), a Methodist, was instrumental in furthering the work of the Women's Christian Temperance Union, which began in 1873.

Norris Magnuson, Salvation in the

Evangelicals also worked in prisons. Their efforts complemented other reforms, such as child labor laws and food and drug regulations. Holiness people possessed an optimism of grace that society could be reformed. Salvation was here and now. Their social

Slums: Evangelical Social Work, 1865-1920. Reprint, *Grand Rapids: Baker, 1990.*

optimism was bolstered by the prevailing postmillennialism.

Meanwhile, revivalism focused its attention on the urban business class through the preaching of Dwight L. Moody (1837-99), a layperson who teamed with the musician Ira Sankey (1840-1908) in major crusades in the late 19th century. Moody helped inspire the Student Volunteer Movement for Foreign Missions, which began at a conference he sponsored in 1886. While Moody was emphasizing the importance of personal conversion, other Protestants emphasized the obligations of the church to society. Washington Gladden (1836-1918), a Congregationalist who pastored in Columbus, Ohio, and Walter Rauschenbusch (1861-1918), a Baptist who taught church history at Rochester Theological Seminary, criticized the social order and popularized the social gospel movement.

Theological Shifts from Wesley to the American Holiness Movement

Refer to Resource 11-10 in the Student Guide.

On issues relating to holiness and the Holiness Movement, Wesley's sense of indebtedness to the whole history of the church was weakened in the American Holiness Movement. Some in America understood that the church had been in decline since the apostles, and attempted to return to the primitive or apostolic church, where they were convinced entire sanctification was clearly taught.

The American Holiness Movement added the terms "Pentecost" and "baptism with the Holy Spirit" to Wesley's terms relating to entire sanctification. While speaking constantly of the sanctifying Spirit, Wesley had not made this association. Fletcher's terms were more dynamic.

The American Holiness Movement also employed a hermeneutic of other metaphors in relation to holiness, such as, "the altar sanctifies the gift," and "Canaan." They compared their spiritual journey to the Israelites' rescue from Egypt, their "first crisis," to their entry into the promised land, their "second crisis."

The American Holiness Movement stressed immediacy rather than Christian growth and process. Furthermore, unlike Wesley, Americans were bold enough to testify freely to entire sanctification. Palmer thought testifying to it was one way of retaining the grace. Some American preachers associated holiness

with externals, with legalisms. The Americans were emotional in worship. Many of these modifications to Wesley's Methodism fit American social and cultural patterns.

Meanwhile, American Methodist theology underwent other theological transitions:

- Whereas Wesley had stressed revelation, his followers in America more and more judged doctrines by their reasonableness.
- While Wesley had emphasized the sinfulness of human beings, his successors emphasized how moral humanity was.
- Furthermore, whereas Wesley had emphasized free grace, his successors in America stressed free will.

Robert E. Chiles, Theological Transition in American Methodism, 1790-1935 (New York: Abingdon, 1965).

The Organization of Holiness

Refer to Resource 11-11 in the Student Guide.

Luther Gerlach and Virginia Hine, People, Power, Change: Movements of Social Transformation. Indianapolis: Bobbs-Merrill, 1970.

One definition of a movement is "a group of people who are organized for, ideologically motivated by, and committed to a purpose which implements some form of personal or social change; who are actively engaged in the recruitment of others; and whose influence is spreading in opposition to the established order within which it originated."

Following the Civil War, holiness people formed a movement in this sense. Their first organization was the National Campmeeting Association for the Promotion of Holiness, which began in 1867. Early leaders were prominent Methodists. They included Bishop Matthew Simpson, evangelists John Inskip and William McDonald, Pastor John Allan Wood, and Phoebe Palmer. Later leaders included Bishops William Taylor and Willard Mallalieu, and Boston University Professor Daniel Steele.

The association commissioned evangelists, published a paper, sponsored conventions, formed regional associations, and organized holiness camp meetings. Though beginning in the East, the association gravitated westward.

Many professed to be entirely sanctified through the holiness evangelists. They wanted their pastors to experience the same blessing. They wanted their home church worship services to be more like the camp meetings. How could their experience be conserved if they faced hostile pastors and church leaders?

In the 1880s, some came out of the older

denominations and formed independent congregations. These “come-outers” desired to return to New Testament Christianity. They resented church leaders and claimed that Christ himself is the Head of the Church. They preferred local, congregational autonomy. They wanted no creeds or disciplines except the Bible. They practiced only the baptism of adult believers, and only by immersion. Some, seeing that it was commanded by Jesus (John 13:14-15), practiced footwashing as a third sacrament.

In their understanding of the Second Coming, some interpreted biblical texts figuratively and were amillennial, believing there was not a time, place, or reason for a literal kingdom of God on earth. They had no church membership, since they believed having one’s name on a roll gave a person a false assurance of salvation. They called all born-again believers—the true church—to come out and be separate.

They saw themselves not as a new denomination but as a new reformation movement within the Church. They were undenominational. These come-outers, many of whom took the name “Church of God,” stressed both holiness and unity. The largest such group was founded by D. S. Warner (1842-95), a pastor in the Winebrennarian Church of God, a Pietist group. In 1878 he was expelled from his church for preaching holiness. Eventually the movement Warner founded was headquartered in Anderson, Indiana.

From 1880 to 1900 the holiness people faced the “church question.” Most holiness people in Methodist churches could not accept the Church of God principles. Methodist church leaders believed excessive preaching on holiness could lead to schism. They associated the Holiness Movement with fanaticism. They seemed more concerned about the affects of its preaching upon church order than its biblical and theological rightness or wrongness.

The National Campmeeting Association, which was led by loyal Methodists, went out of its way to assure leaders that it was not schismatic. The Western Union Holiness Convention that met in Jacksonville, Illinois, in 1880 insisted on denominational loyalty. The first General Holiness Assembly, which met in Chicago in 1885, included nearly all of the major leaders and evangelists in the Holiness Movement.

They discussed and debated the church issue—whether it was better to form new denominations or stay within the old churches. They concluded on insisting that

association members retain denominational loyalty. To further guard against fanaticism, the General Holiness Assembly banned any who emphasized healing or pre-millennialism. Some Methodist bishops, including Willard Mallalieu, promoted holiness doctrine. Others tolerated it. More and more, they discouraged it. Holiness people felt persecuted. Regional holiness associations, evangelists, camp meetings, and periodicals became more and more important as vehicles of fellowship and guidance. The irony was that the holiness doctrine of perfect love was yielding to church schism.

One obvious alternative was for holiness people to join the Wesleyan Methodists or the Free Methodists, and some did. Geographically these groups were isolated and associated culturally with the North. These groups already had rigid order and established leaders, while the Holiness Movement was spawning highly charged and strong-willed leaders. Some simply wanted nothing more to do with anything "Methodist."

Conclusion

The Holiness Movement stood between being "churchly" and being "sectarian," and at the same time desired to maintain the dynamics of a "movement." It sought to "Christianize" the whole of Christianity, yet formed its own denominations. It wanted to engage the world and to go triumphantly forth into it. But it wanted to do so without being a part of it, without surrendering to its values and materialism. Its people "came apart" in order to "go into."

As the Holiness Movement grew, so did opposition to holiness within Methodism. Methodist leaders were concerned about the disorder created by the Holiness Movement. In 1894 the Southern bishops banned itinerant evangelism. After this point, evangelists had to seek the permission of the local Methodist pastor before holding meetings. At the same time, Methodist theologians consciously departed from Wesley on a number of theological points and de-emphasized the secondness of entire sanctification.

Two such books were J. M. Boland's *The Problem of Methodism* (1888) and James Mudge's *Growth in Holiness Toward Perfection* (1895). Methodist bishops became willing to accept as ministers those who could not testify to the experience of entire sanctification. Various churches abandoned the class meetings, which had been a key place for those seeking holiness. People seemed resistant to the second crisis

experience. Growth into holiness seemed sufficient. In some cases it was the Methodists' preference for wealth and social prestige that kept them from seeking holiness. In many cases there was no clear teaching or preaching from Methodist leaders on this, their distinguishing doctrine.

Finally, in the 1890s groups such as the Church of the Nazarene, in Los Angeles, led by Phineas Bresee, separated from Methodism and emphasized entire sanctification but kept most of the structure, discipline, and ethos of traditional Methodism.

Panel Discussion: Evangelical Participation

(25 minutes)

Invite 2-4 representatives of different evangelical denominations to participate in a panel discussion.

Focus primarily on the identifiable features of evangelicalism as well as what distinguishes the different branches of the evangelical family tree.

Small Groups: Student Response

(10 minutes)

Divide the class into groups of about 3 each.

Refer to Resource 11-12 in the Student Guide.

In your groups discuss specific ways in which the church—locally and denominationally—might address social issues and needs.

List specific issues and/or needs, and then address them individually.

Lesson Close

(5 minutes)

Review

Call on students.

How can we as a denomination present ourselves to the world as a member of the body of Christ and maintain our distinctiveness as a holiness church?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Write a 3-4 page paper on: What might we reasonably expect to attain in this life due to God's sanctifying grace?

Read in preparation for the next lesson. The topic includes:

- The Protestant Missionary Movement and Its Impact in Asia

Read Resource 11-13. Suggested reading from Shelley includes chapters 37 and 38. Prepare 3-4 questions or ideas the reading presents to you.

Continue working on the module assignments as outlined in the syllabus.

Write in your journal. Write a prayer for personal or corporate spiritual renewal.

Bring your journal to class for the next lesson. Select a portion from your writing to share with the class.

Lesson 12

The Protestant Missionary Movement and Its Impact in Asia

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:15	The Protestant Missionary Movement	Lecture	Resources 12-1—12-5
0:45	Missionary Impact in Asia	Student Reports	Homework
1:00	Hudson Taylor	Video	Video
1:40	Student Response	Guided Discussion	
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Clark, Charles A. *The Nevius Plan of Mission Work in Korea*. Seoul: Christian Literature Society, [1937].

Drummond, Richard H. *A History of Christianity in Japan*. Grand Rapids: Eerdmans, 1971.

Fairbank, John K., ed. *The Missionary Enterprise in China and America*. Cambridge, MA: Harvard University Press, 1974.

- Gernet, Jacques. *China and the Christian Impact: A Conflict of Cultures*. Second Edition, Cambridge, England: Cambridge University Press, 1987.
- Hunter, Alan, and Kim-Kwong Chan. *Protestantism in Contemporary China*. Cambridge, England: Cambridge University Press, 1993.
- Huntley, Martha. *Caring, Growing, Changing: A History of the Protestant Mission in Korea*. New York: Friendship Press, 1984.
- Jones, E. Stanley. *The Christ of the Indian Road*. New York: Abingdon, 1925.
- Kang, Wi Jo. *Christ and Caesar in Modern Korea: A History of Christianity and Politics*. Albany, NY: State University of New York Press, 1997.
- Lyll, Leslie T. *John Sung*. London: China Inland Mission, 1954.
- Paik, Lak-Geon George. *The History of Protestant Missions in Korea, 1832-1910*. Second edition, Seoul: Yonsei University Press, 1971.
- Phillips, J. M. *From the Rising of the Sun: Christians and Society in Contemporary Japan*. Maryknoll, NY: Orbis Books, 1981.
- Ro, Bong Rin, and Marlin L. Nelson, eds. *Korean Church Growth Explosion*. Taichung, Taiwan: Word of Life, 1983.
- Rubenstein, Murray A. *The Protestant Community in Modern Taiwan: Mission, Seminary, and Church*. Armonk, NY: M. E. Sharpe Inc., 1991.
- Yamamori, Tetsunao. *Church Growth in Japan: A Study of the Development of Eight Denominations, 1859-1939*. South Pasadena, CA: William Carey, 1974.

INTERNET

<http://www.visionvideo.com/>

Lesson Introduction

(15 minutes)

Accountability

In pairs have the students read each other's homework paper.

Call on 2-3 students to share from their journals.

Return and collect homework.

Orientation

This lesson will explore the theological roots of Protestant missions, and the factors that led to the beginnings of Protestant missions by missionaries and local leaders who helped to spread the Christian movement. We will also learn about the beginnings of Protestantism in various countries.

If any of the students have a specific call to missionary service, you might ask them to share the nature of that call.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

- By the end of this lesson, participants should
- describe the widening sense in European Protestantism of the universality of the gospel and discuss the theological and evangelical impulses behind the modern missions movement
 - describe what Pietism contributed to the modern missionary movement; consider Nicholas Zinzendorf (1700-1760) and the Moravians
 - describe the factors that impelled the beginnings of Protestant missions, especially the life and work of William Carey (1761-1834) and Adoniram Judson (1788-1850)
 - compare methods the church used to implement her mission in history with present attempts to meet fresh challenges facing the church today
 - describe some of the ways in which Christianity grew in various Asian countries
 - discuss and analyze the connection between Christianity and culture in China, and discuss and analyze the strategies and goals of J. Hudson Taylor (1832-1905) and the China Inland Mission
 - compare and contrast the lives and work of

Toyohiko Kagawa (1888-1960) and Sung Ju-un (1901-44) in the context of Chinese and Japanese Christianity in the 20th century

- describe the reasons for the growth of Christianity in Korea; consider the impact of John Nevius [1829-93]'s plan
- describe the characteristics of European and American foreign missions in the 19th and early 20th centuries. Identify: comity, Henry Venn (1796-1873), Rufus Anderson (1796-1880)

Lesson Body

Lecture: The Protestant Missionary Movement

(30 minutes)

Refer to Resource 12-1 in the Student Guide.

The Rise of Protestant Missions

To help us put missions into historical perspective, researcher *David Barrett* has divided the course of Christian history into five eras:

1. A.D. 30-500 The Apostolic Era
2. 500-1750 The Ecclesiastical Era
3. 1750-1900 The Church Growth Era
4. 1900-1990 The Global Mission Era
5. 1990-present The Global Discipling Era

This lesson will focus on the third era and its impact upon Asia and the Pacific.

Protestant evangelization of the world closely followed the expansion of Great Britain, the Netherlands, and other Protestant countries around the world. Because of their sea-faring and military skills, and desire to build a large trade network to benefit the home countries, the British and the Dutch replaced the slowly declining Roman Catholic countries of Spain and Portugal as world powers.

France, rather than Spain or Portugal, supplied most of the Roman Catholic missionaries sent out in the 19th century. During the 19th century, the United States became a key missionary sending country. Protestant missionaries often did not get along well with the colonial administrators, and the merchants and entrepreneurs did not appreciate the interference of missionaries. The shift of world power to Protestant countries provided a context and milieu favorable to the expansion of Protestantism.

The Protestant missionary movement assumed the oneness of humanity, the equal worth of souls, the provision of salvation for all, and the inadequacy of other religions. Protestants saw others as lost souls, deserving of compassion and benevolence. All of this signified, as historian William Hutchison remarks, a conscious rejection of "hard-core Calvinism." The missionaries reached every country, preached in nearly every language, and translated the Bible into the major languages of the world.

William R. Hutchison, Errand to the World: American Protestant Thought and Foreign Missions. Chicago: University of Chicago Press, 1987, 49.

Missionaries often lived as patriarchs and established patriarchal church structures. They assumed *their* cultures were superior to those to whom they were ministering. Often they were slow to raise an indigenous ministry. They attempted, too often, to reproduce and replicate Western ecclesiastical forms and styles of worship.

Nonetheless, missionaries not only preached, but also taught the people how to read and preserved languages. They established schools at all levels, from primary schools through colleges. The missionaries established hospitals and clinics. They ran farms and established agricultural institutions and industrial schools. They elevated the place of women in society. The gospel found its way into all classes of people, from the wealthiest and most educated to the poorest.

Refer to Resource 12-2 in the Student Guide.

There was a slow, steady incline of Protestant missions. In 1698 Thomas Bray (1656-1730) founded the Society for Promoting Christian Knowledge (SPCK). The purpose of this society was to begin charity schools in England and Wales, and to distribute Bibles and other religious materials abroad as well as at home. Three years later, Bray was instrumental in founding the Society for the Propagation of the Gospel in Foreign Parts—SPG, to assist the SPCK. The purposes of the SPG were to minister to members of the Church of England in places such as North America and the West Indies and to bring the gospel to non-Christians.

In some respects the SPG was a positive response to news of the efforts of John Eliot to convert the Massachusetts people in New England. The SPG sent missionaries from England to work among not only the Native Americans but also slaves and the colonists themselves. John Wesley was one of those sent by the SPG, to work among the Native Americans, but as it turned out, he ministered mostly to the colonists. Both the SPCK and the SPG were “high church.” They emphasized Anglican rituals and liturgies, and established the Church of England in various parts of the world.

Concern in Denmark and Germany for the evangelization of the world followed Pietist revivals. Pietism was committed to the moral transformation of the individual, the Bible, lay involvement, and salvation by faith. Pietism sought to bring a full conversion experience to nominal Christians. In 1705 the king of Denmark commissioned the Royal Danish Mission for the sake of both ministering to Danish colonists and

reaching non-Christians. Its first two missionaries reached India the following year and established a significant center at Tranquebar, the Danish enclave in southern India. These missionaries had been prepared at the University of Halle, a significant center of Pietism. Halle, under the influence of Professor August Francke (1663-1727), a disciple of Phillip Spener, supplied missionaries for Danish and other missions.

Other groups such as the Moravians were likewise impelled to reach those who were oppressed. Nicholas Zinzendorf also had been educated at the University of Halle under Francke. Moravian missions began in 1732 after Zinzendorf made a trip to St. Thomas in the Virgin Islands, where he encountered black slaves. Soon Moravian missionaries were stationed in the Danish and British West Indies, Ethiopia, South America, Labrador, South Africa, Guinea, Russia, Ceylon, and India. Moravians began work in Tibet in the 1850s.

In 1782 German and Swiss Pietists formed the German Society for the Promotion of Christian Truth and Piety. In 1782 this society established its headquarters in Basel, Switzerland. In 1815 the Basel Mission was organized. With a Missionary Training Institution at Basel, this mission served as a major sending agency for German missionaries in the 19th and 20th centuries.

The Evangelical Revival in Great Britain gave birth to renewed interest in taking the gospel to the "lost." The Baptist Missionary Society began in 1792 in England for the primary purpose of sending out and supporting William Carey, who had published an influential treatise, *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen*.

The book challenged the prevailing notion among Calvinists that God would effect the conversion of the lost in His time and in His way apart from human instrumentality. Carey argued that it was Christians' duty to proclaim the gospel. The following year Carey left for India. Though Carey has been called the father of Protestant missions, it is clear that European Protestants had begun sending missions long before Carey.

The London Missionary Society—LMS—was formed in 1795. Interdenominational, its original organizers included both evangelical Anglicans and members of various dissenting British groups, including Congregationalists, Presbyterians, and Methodists.

Unlike the SPG, the LMS did not seek to impose a particular form of church government upon converts. Eventually, as several denominations formed their own missions agencies, the LMS became dominated by Congregationalists. The LMS first focused its attention upon the South Pacific islands. Its missionaries reached Tahiti in 1796. John Williams (1796-1839) spread the work to several islands before being killed and eaten in the Tonga Islands in retaliation for atrocities perpetrated by British sailors. The LMS also became chiefly responsible for the evangelization of the Samoan Islands, which Methodists from Tonga had begun to evangelize as early as the 1820s.

A similarly interdenominational agency that included Dissenters as well as Anglicans was the Religious Tract Society, founded in 1799. It published materials, eventually, in over 200 languages. The British and Foreign Bible Society, also interdenominational, was formed in 1804. It soon issued translations in Welsh, Gaelic, and Irish.

To counterbalance the “high church” tendencies of the SPG, and to allow evangelical Anglicans a choice other than the LMS, in 1799 Thomas Scott founded the Church Missionary Society. The society depended much, in its early years, upon the help of continental Pietists. The CMS was distinctly evangelical or “low church” and proved more zealous than the SPG in winning non-Christian converts. The CMS pioneered work in many parts of the world and oversaw the translation of the Bible in several languages. For instance, in 1814 the CMS supported the mission of Samuel Marsden, an Australian minister, to the Maoris in New Zealand.

Though John Wesley himself commissioned ministers for North America and the West Indies, it was not until 1817 that British Methodists formed the Wesleyan Methodist Missionary Society. Early British Methodist missionaries sent out by the society served in New Zealand, Tonga, and other islands in the South Pacific.

The Americans began organizing their own societies. Americans were optimistic about the future triumphs of Christianity. They increasingly sensed it was their duty to evangelize the world. In 1810, Samuel Mills and Adoniram Judson founded the American Board of Commissioners for Foreign Missions. Initially, this agency united Congregationalists and Presbyterians. Among the American Board’s successes was Hawaii, which it entered in 1820.

Refer to Resource 12-3 in the Student Guide.

Early denominational boards in America included the Baptists, which founded a missions society in 1814, the Methodists in 1819 and the Episcopalians in 1821. At first, the American agencies set their attention on reaching Native Americans and slaves, and commissioned missionaries to establish churches among settlers migrating to the West. The American Bible Society was formed in 1816 under the leadership of Samuel Mills.

Hutchison, Errand to the World, 45.

Between 1810 and 1870 about 2,000 Americans served overseas. Forty percent were sent out under the American Board, and an additional 40 percent were sent out by Baptists, Presbyterians, and Methodists.

Patricia Hill, The World Their Household: The American Woman's Foreign Mission Movement and Cultural Transformation, 1870-1920 (Ann Arbor, MI: University of Michigan Press, 1985), 167.

Alongside these societies were ones organized and administered by women. These women's societies raised support for and sent women missionaries as they chose, sometimes cooperating with other denominational societies and sometimes not. Only in the early 20th century did these societies merge with the other denominational ones.

British missionaries and agencies, accompanying the spread of British colonial power, dominated 19th century Protestant missions. Americans dominated Protestant missions efforts in the 20th century. Protestants used new instruments of evangelism. Agencies found ways of publicizing and involving support for missions among laypersons. Protestants emphasized conversion of individuals rather than groups, but welcomed mass movements toward Christianity among tribal peoples.

Refer to Resource 12-4 in the Student Guide.

Significant theories of mission developed through the influence of Henry Venn (1796-1873), the corresponding secretary of the American Board of Commissioners from 1832 to 1866, and Rufus Anderson (1796-1880), his counterpart as corresponding secretary of the Church Missionary Society from 1841 to 1872. These men developed very similar views about missions.

Quoted in R. Pierce Beaver, ed., To Advance the Gospel: Selections from the Writings of Rufus Anderson (Grand Rapids: Eerdmans, 1967), 16.

Anderson reacted against some of the "civilizing" or "Westernizing" measures already taken by such American Board missionaries as Hiram Bingham in Hawaii. Anderson emphasized instead the establishment of local churches, which were to be entrusted to "native pastoral inspection and care." The ideal missionary strategy was that of Paul, Anderson emphasized, who had established churches that were self-governing, self-supporting, and self-propagating. While Anderson believed the Holy Spirit was preparing

the world for the gospel, he realized the gospel would be carried through human instrumentality. Missionaries were evangelists.

Anderson directed missionaries toward the unconverted. Anderson's understanding of missions presumed that congregational autonomy was the biblical standard and precedent. Anderson believed mission was essential to what it meant to be the church, and that the local churches, once established, would themselves become missionary-sending centers. Missionaries must be careful to step aside. The tendency was otherwise, Anderson feared: "They deem themselves more competent to fill the offices than the natives, and would fain believe that the natives are incompetent to fill them." The local people, Anderson continued, "cannot, indeed, perform the duties as well as foreigners, if the duties must be performed just as they are in foreign courts and governments," but "better have the duties performed imperfectly than not be done by them."

Quoted in Clifton J. Phillips, Protestant America and the Pagan World: The First Half-Century of the American Board of Commissioners for Foreign Missions, 1810-1860. Cambridge, MA: Harvard University Press, 1969, 125. See Beaver, "Introduction," To Advance the Gospel, 9-38.

Anderson's view toward mission schools was negative: "Schools, regarded as converting instrumentalities, have almost wholly disappointed us; regarded as preparatory means, they have not answered expectations; and as auxiliaries, they have been expensive." His tour of mission fields in 1854-55 led to the closing of a number of schools in India, Ceylon, Syria, and Turkey. Anderson believed schools on mission fields should primarily train national preachers and teachers. Schools, wherever they existed, should serve the churches, and therefore, should be in the vernacular languages.

Quoted in Beaver, To Advance the Gospel, 27.

Hutchison, Errand to the World, 77-90.

Henry Venn emphasized the imperative of preaching. Proclamation was central to mission, and the cross of Christ central to proclamation. Preaching was to be accomplished everywhere, by various means. This required mastering the vernacular languages and translating the Bible as quickly as possible. The Bible was given a prominent place in missions, and missionaries were advised to speak when it spoke and to remain silent where it was silent, in other words, not to fight for or divide over nonessentials.

Evangelism was to be kept vital, Venn admonished. The borders of evangelism were to continue to expand. To keep evangelistic growth, the mission needed primarily to use local preachers as evangelists. As early as possible, the local leaders were to replace the missionaries. The mission should do all it can to promote self-reliance rather than dependency, and to

promote leaders who would be proactive, rather than to wait upon missionary leaders. The mission should kindle evangelistic zeal and desire within the young church, so the people do not see the missionaries as necessary in order for evangelism to be accomplished.

This summary is taken from Wilbert Shenk, Henry Venn: Missionary Statesman (Maryknoll, NY: Orbis, 1983), 30-32. See also Max Warren, ed., To Apply the Gospel: Selections from the Writings of Henry Venn. Grand Rapids: Eerdmans, 1971.

Missionaries themselves were only to preach where Christ was not yet named, going only where there was not yet a church or mission. They were not to compete but to maintain friendly relations with other agencies. Once the church was started, the missionaries were to leave it in the hands of local leaders, and go on to new territories. Missionaries were not to settle down in any locality. Venn warned missionaries not to become involved in the political affairs of the countries in which they resided. They were to regard the indigenous culture and institutions highly. Since governments maintained order they should be respected.

Refer to Resource 12-5 in the Student Guide.

Yet after 1880 the tide of colonialism greatly influenced mission activity, and both theory and practice diverged away from the views of Venn and Anderson. This period of high colonialism coincided with the rise of the social gospel. Compassionate ministries became an inevitable component of mission work. Education and forms of social work were legitimate, "civilizing" components of the church's task in the world, according to mission theorists such as James Dennis (1842-1914), a Presbyterian missionary serving in Syria and Lebanon from 1869 to 1891. In his three-volume *Christian Missions and Social Progress*, Dennis established the idea that missions released social forces in the world. Dennis lamented the preoccupation of previous missionaries with evangelism alone.

Hutchison, Errand to the World, 92, 99-102, 107-11, 118-24; James Patterson, "The Kingdom and the Great Commission: Social Gospel Impulses and American Protestant Missionary Leaders, 1890-1920," Fides et Historia 25 (Winter/Spring 1993): 48-61.

John R. Mott (1865-1955) thought similarly. Mott, a Methodist layperson, was an active leader in the Student Volunteer Movement, the Young Men's Christian Association, and various ecumenical conferences. Though he believed preaching should take priority, Mott justified medical and other social work as necessary expressions of the gospel. Likewise, Robert Speer (1867-1947), who wielded wide influence as secretary of the Presbyterian Board of Foreign Missions from 1891 to 1937, taught that the evangelistic and social or civilizing components of the gospel could not and should not be separated.

Dissenting from the views of Dennis, Mott, and Speer, Roland Allen (1868-1947) rejected institutional work and stressed that the church's attention must not drift away from preaching, evangelism, and church planting. Allen was a high-church, Anglican missionary of the

Society for the Propagation of the Gospel in northern China from 1895 to 1903. He returned to England, where he researched missions and published books such as *Missionary Methods: Paul's or Ours?* (1912) and *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (1927). He criticized missionaries for simply perpetuating the mission rather than evangelizing. Often missionaries were a "stifling" presence. Allen emphasized the direct work of the Holy Spirit. Allen retired to Kenya, serving there from 1932 to 1947. While Allen's views were often neglected in his own time, evangelicals distrustful of a socially active gospel and expecting the soon return of Christ rediscovered Allen in the 1960s.

Student Reports: Mission Impact in Asia

(15 minutes)

Call on students to give a brief comment on what they learned about the different Asian countries from their homework reading.

Would the Pietist strategies be worth following today?

Can the strategies of Hudson Taylor be used today?

Consider Toyohiko Kagawa and Sung Ju-un; which of them would you follow?

Can the Korean patterns of church growth be duplicated in other countries?

Video: Hudson Taylor

(40 minutes)

This video is available through Gateway Films/Vision Video.

If you cannot find this video, there may be other videos available on the life of an early missionary.

Be sure to preview any video before showing it to the class.

Guided Discussion: Student Response

(15 minutes)

Allow for response.

What were the aims and policies of 19th-century mission agencies?

How have 19th-century missions policies influenced churches worldwide today?

What improvements have been made? Lessons learned?

What is the mission philosophy of the Church of the Nazarene?

Lesson Close

(5 minutes)

Review

Call on the students to respond.

What was the most valuable lesson for you personally today?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read in preparation for the next lesson. Topics include:

- The 19th-Century European Church
- Christianity in Africa, Central America, and South America

Read Resource 12-6. Suggested reading from Shelley includes chapters 36, 40, and 41. Prepare 3-4 questions/ideas the reading presents to you.

Contextualization and religious pluralism: discuss the presence of other cultures or religions in your community and the implications for ministry. Write a 2-page paper.

Complete module assignment: 10 sermon illustrations as outlined in the syllabus.

Write in your journal. Imagine yourself as a missionary in one of the areas explored in this lesson. Imagine how you would pray. What would be your focus? What would be your passion?

Lesson 13

Christianity around the World and the 19th-Century European Church

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Missions—Cross-culturally	Small Groups	Resource 13-1
0:40	The 19th-Century European Church	Lecture	Resources 13-2—13-7
1:20	Student Response	Guided Discussion	
1:35	Church vs. Sect	Small Groups	Resource 13-8
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Barrett, William. *Irrational Man: A Study in Existential Philosophy*. Garden City, NY: Doubleday, 1958.

Bright, John. *The Authority of the Old Testament*. Reprint, Grand Rapids: Baker, 1975.

Bruce, F. F. "The History of New Testament Study." In *New Testament Interpretation: Essays on Principles and Methods*. Edited by I. Howard Marshall. Grand Rapids: Eerdmans, 1977.

Dussel, Eugene. *A History of the Church in Latin America: Colonialism to Liberation (1492-1979)*. Translated and revised by Alan Neely. Grand Rapids: Eerdmans, 1981.

Grant, Robert M., and David Tracy. *A Short History of the Interpretation of the Bible*. Second edition, Philadelphia: Fortress, 1984.

Hastings, Adrian. "Christianity in Sub-Saharan Africa." In *Encyclopedia of Religion*, Vol. 3. Edited by Mircea Eliade. New York: Macmillan, 1987.

Kung, Hans. *Does God Exist? An Answer for Today*. New York: Vintage, 1978.

Martin, David. *Tongues of Fire: The Explosion of Protestantism in Latin America*. Oxford, UK: Blackwell Publishers, 1990.

Nichols, James H. *History of Christianity, 1650-1950: Secularization of the West*. New York: Ronald, 1956.

Welch, Claude. *Protestant Thought in the Nineteenth Century*, 2 vols. New Haven, CT: Yale University Press, 1972, 1985.

Internet

Soren Kierkegaard:
<http://www.ccel.org/k/kierkegaard/selections/>
(Selections from the Danish philosopher)

Friedrich Schleiermacher:
<http://plato.stanford.edu/entries/schleiermacher/>
(Resources)

Oxford Movement:
<http://www.quodlibet.net/crockett-oxford.shtml>

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students read each other's homework paper.

Return and collect homework.

Orientation

This lesson will cover Protestant missions in Africa, Latin America, and the Caribbean.

We will also explore 19th-century Christian theologians who responded to a variety of intellectual challenges of the age, including Darwinism, Marxism, Freudianism, and historicism. The latter especially influenced Protestant interpretation of the Bible.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- discuss how Christianity was carried into Africa in the 19th century by Protestants and be able to compare to Roman Catholics in Africa, and analyze and critique their methods
- relate missions in Africa to colonial policies
- identify significant church leaders, including Albert Schweitzer
- discuss the progress of Protestant Christianity in Latin America and the Caribbean
- understand some of the basic ideas of key European theologians in the 19th century
- understand the rise of biblical criticism in the 19th century

Lesson Body

Small Groups: Missions—Cross-culturally

(30 minutes)

Divide the class into groups of about 3 each.

Refer to Resource 13-1 in the Student Guide.

Cross-culturally, what criteria might missionaries use to determine whether or not the customs of the indigenous peoples are compatible with the gospel? Consider the five models outlined in H. Richard Niebuhr's book *Christ and Culture*:

- **Christ Against Culture** (radical Christians)—the claims of culture are to be rejected (author of Revelation, Tertullian, Tolstoy)
- **Christ of Culture** (cultural Christians)—the best of culture should be selected to conform to Christ (Abelard, Ritschi)
- **Christ Above Culture** (synthesists)—the reception of grace perfects and completes culture (Aquinas, Clement of Alexandria)
- **Christ and Culture in Paradox** (dualists)—both are authorities to be obeyed, though in tension (Paul, Luther)
- **Christ as Transformer of Culture** (conversionists)—culture reflects the fallen state of humanity; in Christ, humanity is redeemed and culture is renewed to glorify God (Gospel of John, Augustine)

H. Richard Niebuhr, Christ and Culture (New York: Harper and Row, 1951).

You may want to have group reports during the last 10 minutes of this section.

In our attempts to evangelize other people groups, how do we best prepare? In what ways must we be sensitive to their unique culture?

Lecture: The 19th-Century European Church

(40 minutes)

There is a great deal of information here and you may need to decide how much detail to include.

Refer to Resource 13-2 in the Student Guide.

Philosophical Assumptions

Increasingly, historical ways of thinking influenced European scholars. Protestant scholars in Germany and elsewhere examined the Bible using historical methods. The assumption was that human reason could understand all things. This was based on the revival of Pietism, which emphasized experience as a source of truth, or at least as a way of validating truth. One of the implications of Pietism was that truth was one. Truth might be beyond human comprehension but could be experienced directly.

The most important aspect of Christian life was not sterile articulations of beliefs, but personal experience with the divine. Human reason was freed to investigate and probe into philosophy or history, knowing there were areas of the human spirit beyond its grasp. At the same time, Pietists looked directly at the Bible for guidance in both Christian faith and practice. Church tradition was not needed for a right understanding of the text. Human reason was sufficient.

Rationalism moved toward the Thomistic—Thomas Aquinas—view that reason and faith were separate paths toward the same truth. Rationalists, however, dismissed miracles. They understood the universe to be controlled by fixed laws. Rationalism rejected the idea of God working directly in history or communicating in history. “Thus saith the Lord” was a statement of faith, not a statement based on direct experience. In his *Critique of Pure Reason*, Immanuel Kant (1724-1804) set the scope and limitations of reason, upon which intellectuals had put their confidence. Reason alone cannot demonstrate the nature of God or the universe, Kant argued.

Rationalism investigated religion from an objective point of view. Auguste Comte (1798-1857) rejected faith and believed science alone offered a way of meeting the challenges and problems of society. In his *The Essence of Christianity*, Ludwig Feuerbach (1804-72) doubted God’s existence, saying “God” was only a projection of the human conscience and unconscious needs and wants. The supposed Absolute Spirit was nothing more than the human spirit, Feuerbach argued. “God” represented the infinity of human nature. Love lavished upon God should more properly be aimed at humanity. “What yesterday was still religion is no longer such today,” Feuerbach wrote, “and what today is atheism, tomorrow will be religion.”

The Essence of Christianity, trans. Marian Evans (Third ed. London: Kegan Paul, Trench, Trubner, 1893), 32.

Science played an increasingly important part in defining the nature of the world. Many replaced their faith in God with faith in science. The evolution theories of Charles Darwin (1809-82) challenged Christians to interpret Genesis in ways that were consistent with scientific hypotheses. Darwin’s books, *The Origin of the Species* (1859) and *Descent of Man* (1871), revolutionized thinking about the origin and evolution of life on earth.

His research and writings primarily advanced the idea of evolution by natural selection based in random and purposeless change. Of course, this contradicted traditional views of God, creation, and humanity, as

well as calling into question the authority of the Scriptures upon which former positions had been grounded. It undermined current defenses of the faith in at least two ways:

- First, it questioned the accuracy of the Bible that, as mentioned before, had been the primary source of “evidences” for Christianity.
- Second, it reversed the perceptions of the relations of science to Christianity. Previously, Christian apologists had argued that scientific discoveries of the last 200 years—roughly 1650-1850—had led to the conclusion that so complex and orderly a system could lack an “intelligent designer.”

David Livingstone, Darwin's Forgotten Defenders: The Encounter Between Evangelical Theology and Evolutionary Thought (Grand Rapids: Eerdmans, 1987).

Marx, "On the Future of Religion," in Issues in Religion: A Book of Readings, ed. Allie M. Frazie. (Second ed., New York: D. Van Nostrand, 1975), 129. See Hans Kung, Does God Exist? An Answer for Today (New York: Vintage, 1978), 229; 217-61. See also John Luik, "Marxist and Wesleyan Anthropology and the Prospects for a Marxist-Wesleyan Dialogue," Wesleyan Theological Journal 18 (Fall 1983), 54-66.

Karl Marx (1818-83), father of modern-day communism, argued that material, economic forces governed human history. He taught that religion was used as a tool of the ruling classes to control and pacify workers. Religion, Marx taught, diverted workers' attention away from present alienation and oppression. Religion reflected the suffering of humanity in quest of consolation, “the sigh of the oppressed creature,” the “opiate of the people.” Even more radically, Friedrich Nietzsche (1844-1900), the son of a Lutheran pastor, argued that religion, and Christianity in particular, enslaved people's “will to power.”

Whereas Marx and his followers attributed behavior to material motivations, psychiatrist Sigmund Freud (1856-1939) sought to find unconscious reasons for action. Freud saw religion as a survival of a primitive mental life, a stage of cultural development that humanity had outlived. The gods had banished the terror of nature, compensated for suffering, and offered a higher purpose in life. But a personal God, said Freud, was nothing more than an exalted father, and religious ideas were illusions that represented wishes rooted in childhood conflicts never wholly overcome. Freud and many of his day believed religion would soon fall into oblivion, being no longer needed by healthy and psychologically adjusted human beings.

Kung, Does God Exist? 262-88.

Interpreting the Bible

Pietism combined with rationalism and historical methods to produce a way of looking at the Bible as any other book. The historical approach stressed that meaning in the text could be gotten through understanding the context of the time. This movement was an attempt to apply scientific methodology and techniques to the study of the Bible for the purpose of determining its exact meaning.

Refer to Resource 13-3 in the Student Guide.

A. Berkeley Mickelsen,
Interpreting the Bible (*Grand Rapids: Eerdmans, 1963*), 4.

The methods themselves were not new but came to be applied to the Bible. "Lower criticism" sought to uncover the most reliable text(s). "Higher criticism" pursued questions of historical background, authorship, dating, word studies, and so forth. A related concern was the search for the "historical Jesus." The impact of biblical criticism was to question the authority of Scripture, raise doubts about other traditional Christian doctrine such as the person and work of Christ and miracles, and contributed to intense debate within the Christian community over biblical inspiration and inerrancy. Their approach encouraged Semitic language study, Near Eastern history and archaeology. Yet, to some, the Bible became simply a "complicated array of sources, redactors, and interpolators."

In Germany, scholarship built upon Pietist bases. Johann Bengel (1687-1752), a Lutheran Pietist leader of Wurttemberg, and a New Testament scholar, was much used by John Wesley in his *Explanatory Notes upon the New Testament*. Bengel argued that meanings should be based strictly on a grammatical analysis of the text, not on theological presuppositions.

Historical methods greatly influenced biblical study in the 19th century. Johann Eichhorn (1752-1827), a professor at the universities of Jena and Gottengen, developed a theory of the Pentateuch's composition that attributed it to various sets of composers or writers: the Yahwistic, the Elohist, the Deuteronomist, and the Priestly.

Later interpreters included Ferdinand Baur (1792-1860), the founder of the "Tubingen school," who was influenced by the philosophy of George Hegel to see dialectical processes taking place in the biblical material. This school of thought saw competing ideas in both Testaments, contrasting for instance what it perceived to be "Petrine" as against "Pauline" groups in the Early Church. Only out of such conflicts did consensus in the church emerge. Tubingen scholars hypothesized that the New Testament, with the exception of Romans, Galatians, First and Second Corinthians, and Revelation, was composed in the second century.

These scholars also eliminated supernatural elements from serious consideration. To them, there was a foundational difference between the Jesus of history and the Christ of faith. *The Life of Christ*, by D. F. Strauss (1808-74) cast doubt on the Gospels' historical reliability in general and the Virgin Birth in particular. Julius Wellhausen (1844-1918), a teacher at Marburg

and Göttingen universities, looked at the religion of the Hebrews as a process of development and analyzed texts of both the Old and New Testament looking for probable sources. Wellhausen noted that the prophets preceded the writing of the books of Law and the material dealing with the priesthood.

Refer to Resource 13-4 in the Student Guide.

Alec Vidler, The Church in an Age of Revolution: 1789 to the Present Day (Harmondsworth, England: Penguin, 1971), 128.

In Great Britain, Benjamin Jowett (1817-93), professor at Oxford, denied the importance of miracles to substantiate the authority of the Bible. Rather, he said, the authority of the Bible rested on its spiritual and moral worth. Jowett's views were so controversial that 11,000 clergy and 137,000 laypersons in the Church of England affirmed their firm belief in the "inspiration and divine authority of the whole canonical scriptures" in writing.

Though the Cambridge school of British exegetes used critical methods, they were free of Hegelian assumptions and were more likely than their German counterparts to accept the Bible's literal meaning. These British scholars included Brooke F. Westcott (1825-1901), who became the bishop of Durham in 1890, Joseph B. Lightfoot (1828-89), and Fenton J. A. Hort (1828-92). In a series of commentaries on the New Testament, these scholars paid close attention to the Bible's every syllable and grammatical tense.

Quoted in Vidler, The Church in an Age of Revolution, 120.

Hort and Westcott published a new edition of the New Testament Greek text based on the latest archaeological findings. Hort expressed joy that evolution had shattered the Bible as an "idol," since Jesus Christ himself was the Word of God. Hort believed the early chapters of Genesis were a "divinely appointed parable or apologue setting forth important practical truths on subjects which, as a matter of history, lie outside our present ken." William Robertson Smith (1846-94), a Scottish scholar, remained evangelical and loyal to the Westminster Confession while accepting Wellhausen's views on the composition of the Pentateuch and the Gospels. Forced from his professorship at Aberdeen in 1881, Robertson Smith became a professor at Cambridge.

Nineteenth-century scholars produced monumental exegetical commentaries blending grammar, lexicography, and historical backgrounds, while giving attention to critical textual problems.

Modern Theology

Refer to Resource 13-5 in the Student Guide.

Germany

Friedrich Schleiermacher (1768-1834) became known as the “father of modern theology.” Through Schleiermacher, Pietism gave fresh theological vision to the church. Schleiermacher’s father was a Reformed army chaplain. His parents had been converted under the Herrnhuter Brethren and sent their son to Brethren schools. Later Schleiermacher wrote that their piety was “the mother’s womb, in whose sacred darkness my young life was nourished” and “my spirit breathed” and that had helped him as he “began to sift the faith of my fathers and to cleanse thought and feeling from the rubbish of antiquity.”

Schleiermacher, On Religion: Speeches to Its Cultured Despisers, trans. John Oman (New York: Harper and Row, 1958), 9.

Afterward, Schleiermacher entered the University of Halle. In 1790 he became tutor to a Prussian noble family. In 1794 he was ordained and appointed the preacher of a Reformed church in Berlin. His parishioners were well-educated intellectuals and leaders of society. Their faith was being challenged by rationalism, and Schleiermacher’s sermons attempted to keep them within Christian faith.

In 1799 he published *Religion: Speeches to Its Cultured Despisers*. While many people were content with the church, he said, few have found “religion itself.” Religion, Schleiermacher said, was “as far removed by its whole nature from all that is systematic as philosophy is naturally disposed to it,” and thus, beyond the challenges of rationalism. At the same time, it was unnecessary to base religion on revelation. Rather, Schleiermacher’s impulse when faced with the challenges of rationalism and science was to look inward. *Life uninformed by the cultivation of personal religion and religious community was sterile, artificial, and out of sync with universal being.* Piety, he argued, contributed to the well-being of society.

Schleiermacher, On Religion, 17.

Richard R. Niebuhr, “Friedrich Schleiermacher,” in A Handbook of Christian Theologians, eds. Martin Marty and Dean G. Peerman (Cleveland: Collins World, 1965), 17-19.

Schleiermacher believed the greatest assurances of faith could be found by realizing there was an inescapable “feeling” or intuition of dependency. This was evidenced in a kind of “dread” of standing alone over against the “Whole.” At the core, there was an awareness of the One who had determined all of existence: God. There was a longing in human beings to surrender themselves to and be absorbed in what was greater than self. This “feeling” was a quality of self-consciousness that preceded all subject-object relations. Yet this feeling of dependency must itself have its source in that which is ultimately not

dependent. Persons who claimed self-sufficiency had not yet understood their own conditional nature.

Schleiermacher believed the religious self needed community. Though religion began with the immediate feeling of absolute dependence, it created institutions, forms, and dogmas. Theology, being very historically conditioned, was more like poetry than science. For Schleiermacher, the church was where the Holy Spirit brought the consciousness of God in Christ to bear upon human souls. Only in Jesus Christ was the specific structure and content of Christian faith set apart from other religions. Christ's total consciousness was dominated by God-consciousness. Christ mediated, formed, and defined God-consciousness for the church. Schleiermacher found worth in following Christ apart from any consideration of His virgin birth, resurrection, or ascension.

In 1802 Schleiermacher left Berlin for a rural parish. From 1804 to 1807 he served as professor of theology at the University of Halle. These years were disrupted by the Napoleonic wars. Schleiermacher became preacher of the Trinity Church in Berlin in 1809, and in 1811 joined the theological faculty of the University of Berlin. In 1821-22 he published a systematic work, *The Christian Faith*.

His intentions remained apologetic, and in a sense, evangelistic. He believed only a theology based on experience rather than revelation would make sense to modern men and women. One could never know "God-in-Himself," but only God in His relation to "me." God's supposed attributes were totally related to subjective experience. Likewise with other beliefs. Knowledge of sin was not based on revelation, but on the immediate awareness of the incapacity of human beings to do good.

Schleiermacher's aim, as Claude Welch puts it, was "to create an eternal covenant between the living Christian faith and an independent and freely working science, a covenant by the terms of which science is not hindered and faith is not excluded." Religion, as Schleiermacher defined it, was a much deeper, emotional, primordial impulse than either reason or theology, either "knowing" or "doing." Religion was not confined to beliefs. It began with experience, not the Bible. Religion was grounded in the structure of human existence, and manifested itself in all of life's forms. On that basis, religion and culture had an integral relation to each other.

Welch, Protestant Thought in the Nineteenth Century, 1:63.

James Nichols, History of Christianity, 1650-1950: Secularization of the West (New York: Ronald, 1956), 152-55.

Schleiermacher found a situation in Germany in which the church had been stripped of its autonomy from the state. During the Napoleonic wars, however, German churches strengthened their faith. Germans began to use the old hymns, to read the Bible more, and to attribute the despotism of the French to their atheism. Schleiermacher personally helped write church constitutions for various German states, and helped effect union between Lutheran and Reformed churches, in several cases.

Other 19th-century German theologians followed along many of the lines of thought that Schleiermacher began. Albrecht Ritschl (1822-89) rejected both philosophy and traditional dogma. Ritschl taught at the universities of Bonn (1846-64) and Gottengen (1864-89). His theology was reflective of liberalism as it expressed itself in 19th century Europe.

Jesus was unique, Ritschl said, not because of His supernatural divinity but because of His unique revelation from and relation to God. Jesus taught us how to approach God and how to live ethically in this world. Like Schleiermacher, Ritschl focused on the individual. God was not what He was in some absolute nature but was what He revealed himself to persons to be: love.

Christ the Son was completely devoted to the ideal and established a community seeking perfection. Christ's influence upon the world was the extent to which persons followed Him. His death provided a subjective moral influence rather than an objective justification for humanity's sin.

Flew, The Idea of Perfection in Christian Theology, 374-93; Welch, Protestant Thought in the Nineteenth Century, 2: 1-30.

The "Kingdom," to Ritschl, was "the organization of humanity through action inspired by love." It bound together God's followers in pursuit of the ideal. The "worth" of Christianity lay in the positive values it contributed to the world. Unlike Schleiermacher, Ritschl built theology upon historical rather than purely subjective foundations. Salvation, said Ritschl, must be related to history. It was in history that human beings, through their vocations, strove for selfless motivation and ultimately perfection. The Kingdom came in the measure to which Christlikeness prevailed among humanity.

Adolph von Harnack (1851-1930) was a church historian who analyzed events using a dialectical, Hegelian conceptual framework that depicted history moving forward by the constant of conflicts. Harnack taught church history at the University of Berlin from

1888 to 1921. His most important work was *History of Dogma*, three volumes published between 1886 and 1889.

Though Harnack stressed the historical development of dogma and its cultural conditioning, he believed any Christian practice or doctrine could be judged by its fidelity to the gospel. His conclusion was that the simple gospel of Jesus Christ had nothing in common with doctrinal authority and ecclesiastical hierarchy. He argued that Christian doctrines had been Hellenized, so that theology was far removed from the teachings of the Bible.

The Roman Catholic Church had obscured the gospel by looking at it from the perspective of the Roman mind, laws, and institutions. The goal of church history was to separate the essence of the faith from its relative historical forms: "Neither exegesis nor dogmatics but the results of church historical research will break the power of the traditions which are now burdening the consciences of men."

Cited by Wilhelm Pauck, "Adolph von Harnack," in A Handbook of Christian Theologians, 105.

Harnack desired to throw off the philosophical frameworks of theology. Great theologians, including Augustine and Luther, did so, von Harnack believed. The gospel was able to break free from cultural barriers and blockages. Christian faith was not the sum of doctrines anyway, but a disposition of the heart. It rested on faith in Jesus Christ and upon His teachings. Christ's proclamations addressed the human conscience, required decision, and brought about transformation. Harnack had faith that history could recover both the true Jesus Christ and the pure gospel.

Pauck, "Adolph von Harnack," 86-111; Welch, Protestant Thought in the Nineteenth Century, 2: 146-50, 175-82.

Ernst Troeltsch (1865-1923) looked at Christianity from a sociological point of view. He studied under Ritschl at Gottengen, and taught at the universities of Bonn (1892-94), Heidelberg (1894-1915), and Berlin (1915-23). Troeltsch proposed to show from both history and theology that Christianity had the highest value for society. The "certainty" of faith rested in neither revelation nor reason but in its value for persons. From a purely functional point of view, Troeltsch said, modern culture needed Christianity.

Refer to Resource 13-6 in the Student Guide.

Students will be working with the chart as part of a small-group activity.

Like Harnack, Troeltsch saw theology as being historically conditioned. Theologians must be aware of both culture and the Christian tradition. Unlike Harnack, Troeltsch did not believe there was an "essential" Christianity, and saw little value in understanding the primitive church. Faith arose in and was sustained in the Christian community as it had come to develop.

Welch, Protestant Thought in the Nineteenth Century, 2:288-89.

One must in each time and place determine what is appropriate from the Christian tradition based on its worth in relation to present circumstances, Troeltsch said. The superiority of Christianity to other religions did not rest on revelation but on its relative good for us, and especially the value it placed upon persons. For those reared within Christian contexts: "the only religion we can endure is Christianity, for Christianity has grown up with us and has become a part of our very being," and "we have nothing else." Troeltsch's thought represented the triumph of modernism or historicism in Christian theology.

Welch, Protestant Thought in the Nineteenth Century, 2:266-301. Compare Joseph R. Washington, Black Sects and Cults (Garden City, NY: Doubleday, 1972).

Troeltsch demonstrated the social good Christianity had done in his *Social Teachings of the Christian Churches*. Whereas Harnack had looked at the history of ideas, Troeltsch examined the social history of the church. As Karl Marx has suggested, Troeltsch agreed that all doctrines were developed under social and economic conditions. Troeltsch compared "sects" to the "church." The church was open to the secular world and buttressed and stabilized the social order, while members of sects sought personal perfection through separation from the world's institutions. Troeltsch's description of this distinction was based on the system of state churches and dissenting bodies as they had developed in Europe, but was adopted by various other scholars of religion to classify religious groups.

Look over the chart with the students.

Denmark

Refer to Resource 13-7 in the Student Guide.

Soren Kierkegaard (1813-55) was a Danish philosopher and theologian who sharply criticized the church of his day. By 1815 a Pietist revival had made inroads in Denmark, giving birth to the Danish Inner Mission and the Danish Missionary Society (1821). The Danish Inner Mission was formed to deepen the religious life of the nation, and stressed personal conversion. By Kierkegaard's time, however, a "new Lutheranism" had risen in response to Pietism. The new Lutheranism emphasized the sacraments and confessional orthodoxy. Grace came only through the institutions of the church, to which everyone in the country belonged.

Kierkegaard, known as the "melancholy Dane," was born to a very old father, the son of a second marriage to a former servant. Kierkegaard was physically deformed and suffered from depression. At age 17 he entered the university, and a new life opened. As he later reflected upon it, his college days were ones in which he experienced an "esthetic" type of living for pleasure, for the moment.

He rejected Christianity and indulged in his own sensual desires. The esthetic had no permanent relationships. Life was void of meaning. One was indifferent to choice, allowing the feeling of the moment to determine behavior. Everything was relative. Nothing was absolute. The self was the greatest good and the greatest goal was personal happiness. Everyone else became a tool to personal gratifications. It was a succession of first loves. Society was insignificant. All revolved around the self. Even an intellectual, Kierkegaard pointed out, could live an "esthetic" type of existence. While outwardly joyous, this was accompanied by emptiness and despair.

Kierkegaard developed an intense guilt, nonetheless, that led him to God. He entered the next stage of his spiritual development, living strictly according to societal norms and moral law. If the first stage was lived for the self, the second was lived for society. The conventionally ethical was perceived to be universal and binding upon the self. There were absolute laws to which one must conform. Life was structured and orderly. The "ethical" life did not exist for the moment, but in remembrance of the past and in anticipation of the future. One defined oneself within a historical continuum and social context. One established friendships and life relationships, including marriage.

He fell in love with Regina Olsen. He proposed marriage to her and they became engaged. At the same time, Kierkegaard was torn. In his guilt, he had resolved never to marry. At the same time, he rejected the dialectical system of Hegel, which resolved all conflicts in syntheses. In general, Kierkegaard saw that life must be lived "either/or," not in the kind of "both/and" way Hegelian metaphysics implied.

In this "either/or" existence, Kierkegaard extolled the autonomous life, one never adjusted to or assimilated with society. In particular, Kierkegaard chose to reconcile with his father and not to marry Regina. The breaking of his engagement, especially without any explanation, was a great ethical breach, practically unforgivable in the Danish society of the time. It brought scandal upon Kierkegaard. With "fear and trembling," just as Abraham offered Isaac, Kierkegaard offered himself. One lived the "religious" life in perpetual "fear and trembling." One wrestled for oneself with God through ethical dilemmas, without allowing society to dictate. Truth had to be apprehended inwardly and subjectively. This was what characterized life: not the logical, ordered, and rational, but the wonder, fear, trembling, terror, and joy in

which the individual bore the burden for choice. Life was filled boldly with anxiety and despair. That was what life was all about.

If the first stage was life lived for self, and the second stage for society, the third stage was life lived for God and God alone. The individual stood alone before God. If one had become cognizant of the past and future in the ethical stage, here one became awed by how one's choices affected ultimate existence itself. If one comprehended by the senses in the first stage, and by understanding in the second stage, one comprehended by faith in the religious stage. Men and women, here, stand before a higher plane of judgment than society, and beyond its laws.

By this volitional "teleological suspension" of the conventionally "ethical," Kierkegaard entered the third level of his development, the religious stage. Briefly he fled to Berlin and thought about becoming a pastor. Then he felt it necessary to confront the Danish church, and to be in a sense, a "sacrificial lamb" for its cleansing, deploring the state of Christianity in Denmark, to attack the church's leaders. In 1843 he published *Either/Or*, which immediately established his iconoclastic reputation.

To Kierkegaard, Christian life must be chosen; it cannot be born into. One must encounter Christ for oneself. Faith was an act of the will and a personal commitment. Kierkegaard opposed the association of Christianity with the church, or religion with dogma. The church was far different from the teachings of its Founder. The church seemed to exist only to make participants comfortable, and none appeared to be following Christ. Jesus challenged people to live, to risk, to suffer.

The "apostolic succession" and sacraments of the church mattered for nothing if its leaders and forms did not follow Christ. One who had only objective, society-driven, and society-given Christianity was nothing but a heathen. True Christianity required a personal and subjective "leap" of faith. This leap was beyond reason and rationality. Only by this leap of faith was the chasm that separated God from human beings overcome. God was accessible only by such a leap.

As a philosopher, Kierkegaard rejected the notion that the rational could be identified with the "real." Just as there was no rational reason for Abraham offering Isaac, and no reason for assuming that the sacrifice of Isaac would not be made, there was no rational certainty, in leaping, that one would be caught.

Quoted in W. T. Jones, A History of Western Philosophy, second ed., vol. 4, Kant to Wittgenstein and Sartre (New York: Harcourt, Brace, and World, 1969), 214.

Welch, Protestant Thought in the Nineteenth Century, 1:308.

More than most previous philosophers, Kierkegaard addressed the inner states of men and women, their guilt and anxiety, their existential dilemmas. The self was not an object of investigation but an active, behaving, and feeling subject. Kierkegaard never obscured the fact that he himself was involved in working his way through these problems of life. His philosophy was not "logical" or speculative. "It is impossible to exist without passion," he wrote. His philosophy was often told via stories. Kierkegaard believed philosophy's function was not to edify but to transform. He did not ask, "Does God exist?" but "Am I in relation to God?"

Existentialists such as Kierkegaard opposed "positivism," which took science as the ultimate arbiter of human life, with little concern for how ordinary men and women lived from day to day. Existentialists criticized positivism for failing to come to grips with the "dark" or malevolent side of human nature. The 19th century suggested to some the progress of civilization and the perfectibility of humanity. When the First World War began, melancholy swept all of Western society and shattered faith in progress, and existentialism seemed to define well the irrational, broken, and fractured nature of human beings.

Great Britain

In Great Britain, both evangelicalism and the Oxford Movement reinvigorated the Church of England. Influenced by Romanticism, the Oxford Movement (1833-45) deepened devotion to the historic positions of the church. It sought the mysteries of faith in Christian antiquity, the spirituality of the church fathers, liturgy, and worship. It represented a movement against rationalism and liberalism. John Henry Newman (1801-90), a priest in the Church of England, found his way to the Oxford Movement. By 1841 he was advocating an interpretation of the Anglican Articles of Religion that was close to the conclusions of the Council of Trent. In 1845 he converted to Roman Catholicism. Late in life, he was appointed a cardinal.

Other theologians found practical applications for doctrine. John F. D. Maurice (1805-72) spoke for the underprivileged and articulated a form of Christian socialism. Maurice was forced out of his professorship at King's College in London for questioning the idea that baptism rescued a person from the devil. Maurice also rejected anger and punishment as eternal

characteristics of God. Maurice became a professor at Cambridge in 1866.

Meanwhile, the Archbishop of Canterbury assumed increasing responsibility for the Church of England through regular meetings at the archbishop's residence in Lambeth, in London. Anglican bishops came from throughout the world. Though these conferences were not binding on the national churches, they provided a forum in which the church's leaders discussed theological issues.

By 1850, 44 percent of churchgoers in England were nonconformists. After 1875, many evangelicals in the Church of England gravitated toward the Keswick Conventions that met to promote "Practical Holiness," and emphasized a deeper spiritual life. Methodism in England grew markedly after Wesley's time under the leadership of Jabez Bunting (1779-1858) and Hugh P. Hughes (1847-1902). Hughes emphasized social work, championed the rights of laborers, and planted urban missions. Hughes also pressed politicians to conform to moral standards and became a spokesperson for those opposing alcohol, gambling, and other vices. In 1892 Hughes became the first president of the Free Church Congress, which led to the establishment of the Federal Council of the Evangelical Free Churches in 1919. In comparison to other denominations, women remained prominent in the Methodist Church.

Guided Discussion: Student Response

(15 minutes)

Allow for response and discussion.

Are there elements in the theologians under discussion that Wesleyans may accept?

How did theologians address their age?

Were they successful in both keeping the kerygmatic core and contextualizing the message of the gospel?

How would you compare and contrast Friedrich Schleiermacher and Soren Kierkegaard?

Small Groups: Church vs. Sect

(20 minutes)

Divide the class into groups of about 3 each.

Refer to Resource 13-8 in the Student Guide.

In his book, *Called unto Holiness* (pages 266-71), Timothy L. Smith comments that from the beginning, the Church of the Nazarene did not manifest the classic features of a "sect" but functioned much more like a "church." Do you agree or disagree?

If you have a copy of Called unto Holiness, bring it to class so students can refer to it if they so desire.

In what ways would you say the Church of the Nazarene today exhibits one or more features of a "sect," particularly in your context? Look at the chart on Resource 13-6. Make check marks out to the side in the areas you feel best describe our church.

For a religious body to become more "churchly" might indeed imply more of an accommodation to the world or at least a drift from the original vision of its founders. *To what degree or in what ways can we observe this phenomenon in the Church of the Nazarene?*

Lesson Close

(5 minutes)

Review

Call on students to respond.

How important is it to know the history of theological thought as you contemplate what you believe?

How influential have the past theologians been in forming your theology?

Look Ahead

You will need hymnals for the next class. You will need to provide them or have students bring one if they have one.

If possible, have an Eastern Orthodox priest come and share with the class instead of lecturing on Eastern Orthodoxy.

The lecture can be copied and given to the students as part of this lesson's homework.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Much of this lesson dealt with modern approaches to or definitions of religion: Darwin and science, Marx and economics, Freud and psychology, and so forth. How have these trends impacted Christianity and our mission to the world? Write a 3-page paper.

Read in preparation for the next lesson. Topics include:

- Church Life, Worship, and Christian Education
- Eastern Orthodoxy in the Modern Era

Read Resource 13-9. Suggested reading from Shelly includes chapter 45. Prepare 3-4 questions or ideas the reading presents to you.

Write in your journal. Read biblical passages related to reason or the mind—love God with our minds; have the mind of Christ, etc.—and meditate on the role of reason or the mind in the Christian life. Read biblical passages that describe decisive spiritual experiences—Moses at the burning bush or Paul on the road to Damascus—and meditate on the nature of spiritual experience. Relate from your own spiritual journeys on these points: reason and experience.

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Lesson 14

Western Church Life and Eastern Orthodoxy

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:15	Worship and Music in the Church	Lecture	Resource 14-1 Resource 14-2 Hymnals
0:45	Music Explored	Small Groups	Resource 14-3
1:05	Christian Education	Lecture/Discussion	Resource 14-4
1:25	Eastern Orthodoxy	Lecture/Discussion	Resource 14-5 Resource 14-6
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Boylan, Anne. *Sunday School: The Formation of An American Institution, 1790-1880*. New Haven, CT: Yale University Press, 1990.

Gangel, Kenneth O., and Warren S. Benson. *Christian Education: Its History and Philosophy*. Chicago: Moody, 1983.

Kennedy, William B. *The Shaping of Protestant Education: An Interpretation of the Sunday School and the Development of Protestant Educational Strategy in the United States, 1789-1860*. New York: Association Press, 1966.

Middendorf, Jesse. *The Church Rituals Handbook*. Kansas City: Beacon Hill Press of Kansas City, 1997.

Neill, Stephen. *A History of Christian Missions*. Revised edition, reprint, London: Penguin, 1990.

Pelikan, Jaroslav. *The Spirit of Eastern Christendom, 600-1700*. Chicago: University of Chicago Press, 1974.

Staples, Rob. *Outward Signs and Inward Grace: The Place of Sacraments in Wesleyan Spirituality*. Kansas City: Beacon Hill Press of Kansas City, 1991.

Ware, Timothy. *The Orthodox Church*. Revised edition, Harmondsworth, England: Penguin, 1993.

Internet

<http://www.eskimo.com/~lhowell/bcp1662/>

<http://www.episcopalnet.org/1928bcp/>

<http://wesley.nnu.edu>

The Liturgies of the Eastern Church:

<http://www.melkite.org/HolyCommunion.html>

Liturgies from a Methodist Church:

<http://www.angelfire.com/super/bmc/liturgy.htm>

Orthodox Church in America:

http://www.oca.org/pages/orth_chri/index.htm

Greek Orthodox Archdiocese of America:

<http://www.goarch.org/>

The Hall of Church History (The Eastern Orthodox):

<http://www.gty.org/~phil/orthodox.htm>

Christianity Today:

<http://www.christianitytoday.com/ctmag/features/churchmin/eastorth.html>

Christian History Magazine (Orthodoxy):

<http://www.christianitytoday.com/ch/54h/>

Christian History Magazine (Russian Millennium):

<http://store.yahoo.com/cti/is18miofrch.html>

The Eastern Orthodox Catechism:

<http://www.ocf.org/OrthodoxPage/reading/catechism.html>

http://www.oca.org/pages/orth_chri/Orthodox-Church-Introduction/intro.oca.html
<http://www.ocf.org/OrthodoxPage/>

Lesson Introduction

(15 minutes)

Accountability

Call on several students to read their homework papers. Allow students to dialogue on what they wrote.

Return and collect homework.

Orientation

Throughout history, church life, styles and practices of worship, and methods of transmitting the faith have changed to meet the needs of the age and culture. This lesson describes some of these trends in the recent history of the church. You will be introduced to some of the major trends in local church life.

In addition this lesson will explore the development of the Eastern Orthodox Church as it continued to grow into a strong and vital religious force in Russia and Eastern Europe.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- relate the story of the beginnings of the Sunday School movement
- place current styles of worship in a historical context
- understand the development of hymnology in the church
- trace the history of the Eastern Orthodox Church in Russia and in other various countries

Lesson Body

Lecture: Worship and Music in the Church

(30 minutes)

Worship

Refer to Resource 14-1 in the Student Guide.

Worship in the Wesleyan-Holiness tradition was most influenced by two distinct traditions: Anglican and revivalist traditions.

John Harper, *The Forms and Orders of Western Liturgy from the Tenth to the Eighteenth Century: A Historical Introduction and Guide for Students and Musicians* (Cambridge, MA: Clarendon, 1991), 166-87.

In 1549, under the reign of Edward VI, the Church of England developed *The Book of Common Prayer*. Principally under the editorship of Archbishop of Canterbury Thomas Cranmer, the book was revised and republished in 1552. It attempted to provide a *via media*, or middle way, between the old Roman Catholic Missal, and the Protestant reformers. Specifically, the *Book of Common Prayer* shifted attention away from the consecration of the elements by the priest to the provisions of the atonement. The *Book of Common Prayer* replaced references to the "altar" with those to the "Lord's Table." In comparison to the Roman Catholic mass, in Anglican worship the people participated more in the prayers.

Quoted in Rob L. Staples, *Outward Sign and Inward Grace: The Place of Sacraments in Wesleyan Spirituality* (Kansas City: Beacon Hill Press of Kansas City, 1991), 203.

The 1662 revision of the *Book of Common Prayer* stood until 1965 and was the one used by the Wesleys. It provided the basic structure for the Communion services of the Wesleyan-Holiness denominations. John Wesley highly regarded it because, within its prayers and litanies, there was the gospel and an evangelical theology of holiness. Wesley believed the Communion liturgy was a "means of conveying to men [and women] either preventing, or justifying, or sanctifying grace, according to their several necessities."

Bard Thompson, ed., *Liturgies of the Western Church* (Philadelphia: Fortress, 1961), 409-34.

Wesley abridged the *Book of Common Prayer's* ritual for the use of the Methodist churches in North America and sent it to them in 1784. He revised it and published it again in 1786. Although the Methodists received it with gratitude, they did not use it. The written prayers and formalism of it did not suit the American context. Soon after Wesley's death they laid aside all pretenses of using it. They had come to believe that extemporaneous rather than written prayers were more efficacious. In Great Britain, some Methodists retained the use of the *Book of Common Prayer* even after they separated from the Church of England after Wesley's death.

Wesley's formalism did not fit the places where American Methodism was growing. In the early part of the century, many Methodists were illiterate, so a *Prayer Book* was useless. Instead of formality, the worshipers prized spontaneity, freedom, and emotion. Methodists were pragmatists. They were concerned mostly about saving souls and were willing to use whatever methods necessary to see this accomplished. They were willing to adjust their worship to suit these evangelistic ends. Unlike Anglican churches, the pulpit was at the center. This signified the centrality of the Word and preaching. The basic function of preaching was to call people to repentance, conversion, and Christian perfection.

The American Methodist *Discipline* included rituals for the baptism of infants and adults, the Lord's Supper (a briefer version of the one Wesley had prepared), weddings, burials, and ordination. The *Discipline* simply advised that Sunday morning and evening services should include Scripture reading. In 1876, after Thomas Welch found a way of producing and distributing unfermented grape juice, the *Discipline* stipulated that this be used in the Lord's Supper.

Revivalism strongly influenced 19th-century American Methodist worship. The church's yearly routine included camp meetings. Protracted revival services once or twice a year with a professional evangelist likewise brought the spirit of the camp meeting into the local congregation. A song service preceded the sermon. A typical order of worship included:

- Invocation Prayer
- Hymn
- Apostles' Creed
- Pastoral Prayer
- Lord's Prayer
- Anthem—choir
- Old Testament Lesson
- Gloria Patri
- New Testament Lesson
- Notices—announcements
- Offering
- Hymn
- Sermon
- Invitation—altar call
- Prayer
- Hymn

Certain hymns and songs, popularized in camp meetings, found their way into the weekly services. The words were pietistic, personal, individual-centered,

and heavenly-minded. Hymns expressed the feelings of new converts. Class meetings gave way to midweek prayer meetings, which attracted the saints of the church, and in which prayers were interspersed with testimonies and songs. At the same time, many Methodist churches had pipe organs and stained-glass windows.

Rather than the weekly taking of Communion as practiced in the Church of England, most American Methodists served Communion quarterly. This suited the reality of the circuit riding system, in which an ordained minister qualified to administer the sacraments might be available only that often. When Methodists took Communion, they did so at the Communion rail or "altar" at the front of the sanctuary.

At the same time, in communities where their liveliest competitors were with Baptists, Methodists defended their practice of infant baptism. Because their children had been baptized, they were considered "preparatory members" of the church, waiting their "confirmation" and reception into the church as full members.

James F. White, Protestant Worship: Traditions in Transition (Louisville: Westminster, 1989), 158-65, 176-77; Robert Webber, ed., The Complete Library of Christian Worship (Nashville: Star Song, 1994), 2:247-48.

Allow for response.

What changes have you seen in the worship format of our services?

Why have these changes been made?

What criteria should be used by church leadership to determine whether or not the local church is worshiping rightly, correctly?

Are there some practices that bother you? Why?

Music

Call on several students. You are looking for a brief overview of the power and influence behind the hymns.

You were to have read a piece on Wesley hymns as homework. What insights did you gain from the reading?

Refer to Resource 14-2 in the Student Guide.

The 19th-Century Heritage: Holiness Movement Hymns

The 19th-century camp meeting movement in the United States gave rise to a new kind of hymn. For a time, in the early 19th century, hymnbooks shunned the inclusion of these hymns, so the camp meetings produced their own unofficial "songsters." They were simple. Even if one could not read, the tunes and the words could be easily memorized and sung. The hymns themselves were intended to meet the needs of "the poor and despairing."

Rodney Reed, "Worship, Relevance, and the Preferential Option for the Poor in the Holiness Movement, 1880-1910," *Wesleyan Theological Journal* 32 (Fall 1997), 97-98.

James I. Warren, *O for a Thousand Tongues: the History, Nature, and Influence of Music in the Methodist Tradition (Grand Rapids: Francis Asbury Press, 1988), 98-113.*

Warren, *O for a Thousand Tongues*, 125.

Mel R. Wilhoit, "American Holiness Hymnody: Some Questions: A Methodology," *Wesleyan Theological Journal* 25 (Fall 1990), 45-46.

Sing to the Lord (*Kansas City: Lillenas, 1993*), 51.

In particular, the Salvation Army hymns set songs to secular, even vulgar, tunes. Once William Booth questioned this, but answered, "why *should* the Devil have all the best tunes?" Sometimes a rollicking chorus was added to a "mother" hymn. One such example was the chorus "Blessed Be the Name" by Ralph Hudson being attached to Wesley's "O for a Thousand Tongues."

The prominent features of 19th-century hymns were:

- life as a pilgrimage
- Jesus as central
- the gathered church
- personal assurances of faith

In gospel hymns, James Warren notes, "salvation comes by gaining a close relationship with a kind, gentle, loving, pleading Savior." Jesus is seen as possessing "mothering" characteristics. He is caring, comforting, and loving.

Many of the popular hymns current among American Protestants were adopted and interpreted in Wesleyan ways by holiness people. A camp meeting hymn was "There Is a Fountain Filled with Blood," which rooted holiness in Calvary. The hymn talks not only about sinners losing all their guilty stains but about "all the ransomed Church of God being saved to sin no more." That longing for salvation from sin was for this world.

"Rock of Ages" was written to counter Wesley's idea that two works of grace were needed. Augustus Toplady meant to be writing that the "double cure" is for sin, and both salvation and purity came in justification. But that is not how holiness people sang it. For them the "double cure" was twofold in space as well as concept: 1) justification, which saved from wrath, and 2) sanctification, which made one pure.

Songs about personal assurance of faith included such early American favorites as "Come, Thou Fount of Every Blessing." Holiness Movement-inspired hymn books changed "Prone to wander, Lord I feel it; prone to leave the God I love; Take my life, Lord, take and seal it, seal it in thy courts above." The words were inconsistent with what they taught about holiness preserving someone from the proneness or desire to backslide. Furthermore, the "sealing" in the courts above seemed too much like eternal security. So those in the Holiness Movement devised words more Arminian and more positive about victory: "Jesus sought me when a stranger, wand'ring from the fold of God; He, to rescue me from danger, interposed his

precious blood.”

Sing to the Lord, 756.

*Warren, O for a Thousand
Tongues, 148f, 165; Sing unto the
Lord, 708.*

The great hymn of the Civil War, “Battle Hymn of the Republic,” represented in a line a theme of the holiness revival and its commitment to social justice: “As He died to make men holy, let us die to make men free.” Gospel hymn writers sometimes had vivid personal testimonies of God’s rescuing them. “Bring Them In” was a call for home missions work. It described the Good Shepherd looking for the lost sheep, and we were to be under-shepherds, commanded to “Go, find My sheep where’er they be.”

Sing unto the Lord, 655.

Some of the hymns were heavy in their emphasis on heaven. The saints gathered here were like a nonresident community in this world, just passing through. “My heavenly home is bright and fair, I feel like traveling on.”

Sing unto the Lord, 322.

A frequently sung tune was “Where Is My Wandering Boy Tonight?” A similar theme is in Fanny Crosby’s “Jesus Is Calling.” “Jesus is tenderly calling thee home, . . . calling the weary to rest, . . . waiting, . . . [and] pleading.”

*Kenneth W. Osbeck, One Hundred
One Hymn Stories (Grand Rapids:
Kregel, 1982), 211.*

Fanny Crosby, a Methodist, wrote “Rescue the Perishing” in 1869 after visiting a New York City inner-city mission. “Some mother’s boy” must be rescued, she felt, when she had the opportunity to speak. Afterward an 18-year-old boy asked if she meant him. They prayed and he was saved. “Now I can meet my mother in heaven, for I have found God,” he exclaimed.

Sing unto the Lord, 713.

The plea “Rescue the Perishing” was not to judge or condemn but to reach out in pity, to “weep over the erring one.” It spoke of God’s will to redeem and save even the farthest gone, waiting any penitent sinner’s return. So our job was to plead with them earnestly yet gently, and patiently to tell them that God will forgive if they only believe. The hymn spoke of feeling that remained in even the ones most sinful, crushed and buried, but able to be restored by grace. That grace is conveyed directly by a “loving heart,” meaning those working in the slums, ones who could demonstrate kindness they had not seen for a long time. Doing so, “chords that are broken will vibrate once more.”

Whereas Wesley’s hymns had been prayers for holiness, the American Holiness Movement hymns were bolder about affirming its being presently attained. Particularly holiness hymnody used verbs much like

those used by the Wesleys, "cleanse," "consume," "fill," "perfect," "restore," "sanctify," "wash."

The modifiers were as equally indicative of the distinctives of the movement: "all," "every," "full," "inbred," "no more," "perfect," "spotless."

Wilhoit, "American Holiness Hymnody," 40-41.

Commonly-used nouns were "blood," "fire," "fountain," "glory," "love," "peace," "power," "rest," "sin," "salvation," "victory," and "waves." Just as Wesley's words had been, these were "pressed into emphatic place."

Sing unto the Lord, 520.

Phoebe Palmer herself felt "The Cleansing Wave." It showed how closely sanctification or cleansing rested in the atoning blood of Jesus. Through it, Christ would be "enthroned within." The experience was as if "heaven below," to feel the blood applied.

Wilhoit, "American Holiness Hymnody," 51.

Other hymns even more than her own reflected Palmer's "altar" terminology and methodology. Mel Wilhoit writes, "Although the Holy Spirit played an important role in the Wesley hymns, the person and work of Christ was definitely the focus of much nineteenth-century Holiness altar phraseology and hymnody."

Wilhoit, "American Holiness Hymnody," 42.

The hymn "'Tis Burning in My Soul," verse 2, speaks of putting upon the altar a willing offering, "my all from day to day," so that the fire of love from heaven would burn in my soul. "Trust and Obey," verse 4, says, "we never can prove the delights of His love until all on the altar we lay." And especially the hymn "Is Your All on the Altar?" indicated the impact of her thought. The plea is to lay all on the altar of sacrifice, to allow the Spirit to control, to yield body and soul, and in this way to find peace and sweet rest.

"Beulah land" and "Canaan" hymns were popular. Both referred to the entrance into the experience of entire sanctification. Israel's 40-year wandering in the wilderness symbolized justification, the Christian's life before attaining perfection. In this state, there was a continual temptation to sin. "Crossing Jordan" was the instantaneous attainment of entire sanctification. Those who did so were living in the Promised Land. They had already reached the land of "corn and wine," where the Savior comes and walks alongside.

This was not heaven by-and-by, not an experience only to be longed for, but to enter into here and now. Hymns such as "Beulah Land" and "Walking in the King's Highway" presented "an almost unbelievably

Charles E. Jones, Perfectionist Persuasion: The Holiness Movement and American Methodism, 1867-1936. Metuchen, NJ: Scarecrow, 1974, 42.

Jones, Perfectionist Persuasion, 35-46.

happy spiritual journey ahead" for the sanctified Christian. "'Tis Good to Live in Canaan" represented happiness over the new experience, which was comparable to heaven itself. With such an experience, this world, with all of its woes, "This Is Like Heaven to Me."

Certain late 19th-century hymn writers had deep roots in the Holiness Movement, and the popularity of their hymns helped to lend a general acceptance to many of the teachings of holiness proponents. These included W. G. Fisher, who wrote "Whiter than Snow" in 1872, and Elisha Hoffman, who wrote many hymns, including "Glory to His Name." The third stanza rings, "there Jesus saves me and keeps me clean," and the fourth implores, "plunge in today and be made complete."

In a phrase in Fanny Crosby's "I Am Thine, O Lord," written in 1875, was a prayer that God would "consecrate me now to Thy service, Lord, by the power of grace divine," until her will was "lost in Thine." In 1897 William Kirkpatrick wrote "O to Be like Thee," a prayer for Christlikeness here and now. The prayer is that we might wear His perfect likeness. The hope is that even while the person is singing he or she will be blessed: "While I am pleading, pour out Thy Spirit, fill with Thy love."

Johnson Oatman penned "Higher Ground" in 1898, an expression of the desire for a higher level of Christian living. It was a plea for continued, upward movement in Christian life, away from doubts and fears; and above the world.

Just as the Methodists had found it necessary to create their own hymnody in the 19th century, so did American Holiness people. Just as they found it necessary by the turn of the century to create their own schools, to publish their own papers, and to establish their own denominations, so naturally they penned their own songs. Their hymns included the ones they liked to sing in holiness camp meetings. The hymnody was distinct, expressing the second blessing crisis experience in the language and cadence they experienced.

Wilhoit, "American Holiness Hymnody," 52-55; Sing unto the Lord, 513, 242, 473, 490, 114.

Wilhoit, "American Holiness Hymnody," 55-56.

Allow students to look through hymnals as they discuss these questions.

What is your favorite hymn?

Why is it a favorite?

What is the theme or theological content?

What changes have taken place in the worship music in the 20th century?

What have been the focus and reasons for the change?

Small Groups: Music Explored

(20 minutes)

Divide the class into groups of about 3 each.

Refer to Resource 14-3 in the Student Guide.

Using a current hymnbook, compare and contrast the theology, style, and structure of hymns written

- by the Wesleys
- by popular 19th-century and early 20th-century writers, including Fanny Crosby and Lelia Morris
- by denominational hymnist Haldor Lillenas
- hymns written in the past 20 years

How important is it that we employ music and other worship forms that directly reflect our Wesleyan-holiness heritage?

Lecture/Discussion: Christian Education

(20 minutes)

Refer to Resource 14-4 in the Student Guide.

In 1780 Robert Raikes (1735-1811), a newspaper publisher and Reformer, began Sunday Schools in the slums of London. Others looked upon these efforts as hopeless, and labeled his use of the Sabbath a sacrilege. These children did not attend any school and were illiterate. In his own home, from the Bible, Raikes began by teaching them how to read.

In 1785 William Fox joined his efforts and even hired Sunday School teachers to help teach the children secular knowledge as well as the Bible. In 1785, William Elliot began the first Sunday School in the United States. By 1790 there were Sunday Schools in Boston, Philadelphia, and smaller towns. Initially, as in Great Britain, they were for children unable to afford other education. Teachers taught reading and writing.

The American Sunday School Union began in Philadelphia in 1824. It made it a goal to “establish a Sunday School in every destitute place where it is practicable throughout the valley of the Mississippi.” The union began hundreds of such schools. This meant the establishment of Sunday Schools often preceded those of local congregations and prepared the way for preachers of various denominations.

The expansion of accessible public school education made the work of teaching literacy through Sunday School less and less crucial. By 1828 two-thirds of the

William B. Kennedy, The Shaping of Protestant Education: An Interpretation of the Sunday School and the Development of Protestant Educational Strategy in the United States, 1789-1860 (New York: Association Press, 1966), 15.

Kenneth O. Gangel and Warren S. Benson, Christian Education: Its History and Philosophy (Chicago: Moody, 1983), 262-64. See also Anne M. Boylan, Sunday School: The Formation of an American Institution, 1790-1880 (New Haven, CT: Yale University Press, 1988).

children attending Sunday Schools also attended public schools, so the Sunday Schools shifted focus. Though laypersons rather than ministers taught Sunday School classes, the Sunday Schools took the place of catechetical classes that systematically prepared children for membership and instructed them in the faith. Like many catechetical schools, at first the Sunday Schools emphasized memorization. More and more, they emphasized transformation, with the realization that a child may be converted and know Christ as his or her Savior at a tender age.

Paul Boyer, Urban Masses and Moral Order in America, 1820-1920 (Cambridge, MA: Harvard University Press, 1978), ch 7.

In the late 1820s, adult study groups began. Sometimes taught as Bible classes by pastors, these also prepared Sunday School teachers. At the same time, churches began to realize the importance of ministering to young adults. The Young Men's Christian Association, which began in London in 1844, moved to the United States in 1851. By 1860 there were 205 YMCAs and 25,000 members. Increasingly, the YMCA saw the necessity of establishing dormitories in cities where young men went looking for jobs and often lost their moral compasses.

At the same time, preachers were scarce and many Baptist and Methodist churches were carried on primarily by laypersons. In these cases, the Sunday School became a more consistent form of religious instruction than the sermon. Often women organized and carried on Sunday Schools in local churches.

Horace Bushnell (1802-75), a Congregationalist pastor in Hartford, Connecticut, emphasized the impact of early influences upon children in his book, *Christian Nurture* (1847). Against the revivalism of his time, Bushnell stressed that persons may grow up in nurturing Christian homes and church environments and not need to experience a crisis of conversion. There was an "organic connection" between children and their parents that allowed the parents to vouchsafe for their children's spiritual welfare. In order for a child to grow up as a Christian, Bushnell suggested Bible stories, hymns, and theological lessons appropriate to their age and level of understanding. Their becoming Christians may come as a smooth socialization process.

In 1872 the American Sunday School Union initiated uniform lesson plans. Under this system, participating denominations agreed to teach the same departmentally graded lesson on the same Sunday. Materials were developed around this lesson. In 1880, these lessons were published as "quarterlies." By 1900, three million English-speaking pupils were using the

uniform lessons, and they were being translated and used elsewhere around the world. This furthered the popularity of interdenominational Sunday School teachers' meetings.

The American Sunday School Union gave way to denominational agencies. Across the years, church membership was recruited largely from the Sunday Schools. Denominational and interdenominational publishing houses produced millions of pages of material. Lessons appropriate to age levels developed, and Christians adopted commonly accepted teaching philosophies and methods. They sought to understand their pupils not only theologically, but psychologically and developmentally.

Denominations hired experts trained in education to lead their Sunday School programs, and large churches hired staff persons for Christian education ministries. Denominations and other agencies published books and held workshops to enable local Sunday School teachers to do a better job.

Kenneth S. Latourette, Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries, vol. 5, The Twentieth Century Outside Europe: The Americas, the Pacific, Asia and Africa: The Emerging World Christian Community. Reprint, Grand Rapids: Zondervan, 1969, 37.

In the United States, between 1919 and 1955 enrollment in Sunday Schools grew 80 percent, while the population increased 50 percent. In 1922 the International Sunday School Association, which had been formed in the 19th-century, merged with the younger Sunday School Council of Evangelical Denominations to form the International Council of Religious Education. In 1950 the International Council became a constituent part of the National Council of Churches of Christ in the USA, becoming its Commission on Christian Education. Sunday Schools were a means of counteracting the secular trends of public school education.

What are some changes you have seen in Sunday School and Christian education?

What has become the main focus for Sunday School?

Is some of our programming outdated?

How might we better serve today's children and families?

Lecture/Discussion: Eastern Orthodoxy

(30 minutes)

If you have invited a guest speaker for this section, you may want to allow more time. You can alter the

The Church under Islam

During the 15th and 16th centuries, the Turks treated

other sections as needed.

If you have invited a guest, you may want to change the order of the lesson and allow the speaker to go first.

Refer to Resource 14-5 in the Student Guide.

Christians with generosity and tolerance. Sultan Mohammed II had a patriarch appointed to Constantinople and invested him with the staff signifying his position. In this sense, the sultan succeeded the emperor as protector of Orthodoxy. Though social pressures remained, Christians did not suffer direct persecution, unless they converted to Islam and then chose to return to the Orthodox faith. Those who did this faced martyrdom.

Since the Turkish Empire was an Islamic theocracy, Orthodoxy needed to be organized as an empire within the empire, *imperium in imperio*. The bishops became civil officials controlling the "Greek" nation within the Turkish Empire. The church was intellectually conservative, though many priests were trained in Western Europe by Roman Catholics, Anglicans, or Protestants. However, when it became involved in political intrigues, the patriarchy became corrupt and unstable.

The Reformation and Counter-Reformation made an impact on Eastern Orthodoxy. In Poland, there were sharp contests between Roman Catholics and the Orthodox. In Poland and Russia, the Roman Catholics established a United Church. These were "Catholics of the Eastern Rite." They recognized the pope's supremacy while following Eastern practices, such as allowing a married clergy. The Council of Brest (1596), designed by the Jesuits, brought the Orthodox remaining in Poland into the Roman Catholic Church. One historian asserts that the Orthodox were better treated in Turkey under the Muslims than in Poland under the Roman Catholics.

Timothy Ware, *The Orthodox Church (Revised edition, Harmondsworth, England: Penguin, 1963)*, 105.

Contact with Protestants sparked theological discussions. Patriarch Cyril Lukaris (1562-1638) so hated Catholicism that he turned to Protestant and particularly Calvinist understandings of the faith in his *Confession*. In response to him, other Orthodox theologians expressed their differences with Calvinism in relation to four issues:

- free will and grace
- the doctrine of the church
- the number and nature of the sacraments
- the veneration of icons

Regarding the Lord's Supper, the Orthodox accepted the Roman Catholic position of transubstantiation. But by 1755 the Orthodox had become so upset with the Roman Catholics proselytizing members, they declared

the Roman Catholic baptism invalid and demanded that converts to Orthodoxy be rebaptized.

At the same time, Orthodoxy in Greece experienced a revival through the renewal of *hesychasm*, the “Jesus Prayer.” More than anything else, the Orthodox liturgy itself united the church and kept it alive.

Nations that gained freedom established their own national hierarchies independent of Constantinople. This was true in Greece (1833), Romania (1859), Bulgaria (1870), and Serbia (1879).

Refer to Resource 14-6 in the Student Guide.

Moscow and St. Petersburg

Eastern Orthodoxy flourished in Russia. Moscow considered itself the “Third Rome” and the champion of Orthodoxy. As they spread eastward across the Asian continent, the Russian people felt themselves a blessed and “chosen” nation. With the sanction of the patriarch of Constantinople, the metropolitan of Russia was elevated to a patriarchy in 1589.

Meanwhile, however, there were divisions within Russian monasticism. So-called possessors, led by Joseph of Volokhatamsk, defended monastic landholding, emphasized social obligations, were severe toward heretics, and emphasized rules, discipline, and liturgy. “Nonpossessors,” led by Nilus of Sora, believed monasteries should not own land. They called for otherworldliness and emphasized ascetic living, complete poverty, inner personal relations to God, and prayer.

In the 1600s came reforms and other divisions in the Orthodox church. The Reformers corrected service books, published new literature, encouraged preaching, and urged lay discipline, prayer, and fasting. This led to increased lay devotion. Controversy arose, meanwhile, over the degree to which the Russian church should conform to Greek ritual. Old believers—called *raskolniki* or dissenters—wanted to retain Russian customs, such as using three fingers rather than two—the Greek custom—in blessings. The Reformers, led by Patriarch Nikon, wanted to return to Greek customs. Nikon also wanted to make the church supreme over the state. He demanded the right to intervene in civil matters.

During the Synodical period (1700-1917), Peter the Great restored great power to the czar. He accepted Western influences. Though, as in the West, Russian intellectuals often scoffed at religion, renewal

measures also could be noted. The common people respected the disciplined and reverent lives of monks, called *startzi*, elders who perpetuated the mystical traditions of the faith. Czar Alexander I experienced something of a religious conversion, as had Golitsyn, the procurator of the Holy Synod.

The Russian Bible Society, formed in 1813, oversaw the translation of the Bible into various vernacular languages. When the Ministry of Religious Affairs and Public Education was created in 1817, Golitsyn served at its head. In the 1820s, Czar Nicholas limited the spread of Roman Catholicism and strengthened ties between the Orthodox church and state. The state assumed control of theological education and paid salaries to the clergy. At the same time, Czars Alexander I and Nicholas I oppressed the peasants, and much of the growing social radicalism in Russia was antireligious.

Yet intellectuals such as novelist Fyodor Dostoyevsky (1821-81) renewed attention to the Greek heritage and theology of the church. The great author Leo Tolstoy (1828-1910) exerted profound influence upon religion. He rejected dogmas and stressed both the human conscience and disciplined life.

The 19th-century revival in the church freed it from imitation of the West. The revival was influenced by the monks of Mt. Athos. They carried on the traditions of *hesychasm* and the Old Believers, and stressed liturgy, discipline, social responsibility, and obedience to elders (*startzi*). The revival moved from one monastery to the next. Seraphim of Savoy (1759-1833), a monk, healed many and lived ascetically. He emphasized both the Jesus Prayer and "divine light," through which came "deification" and union with God in this life. The Orthodox idea of sanctification included the whole body, not just the "soul."

Attention to missions grew slowly. Michale Glucharev, known as Makary, evangelized central Asia and attempted to interest Russians in their missionary responsibilities. He emphasized the Bible. He translated it, studied it, and required prospective converts to do the same. John Veniaminov (1797-1879) worked among the Aleuts from 1823-39. After the death of his wife, he became a monk, and eventually a bishop. Late in life (1868-79) he served as metropolitan of Moscow and in 1870 helped found the Orthodox Missionary Society. Its primary aim was to evangelize non-Christians under Russian rule, but soon it sent missionaries to Japan, China, Korea, and Alaska.

Neill, A History of Christian Missions, 369-79.

Ivan Kasatkin, known as Nicolai, served as a missionary to Japan. He made his first converts there in 1868. He built a large cathedral in 1873 and was consecrated a bishop in 1880. He tried to distance the church from Russian political interests in Japan. By the time of his death in 1912, there were 35 Russian Orthodox priests in Japan and about 34,000 members.

In the meantime, anti-Western “slavophiles” saw divine providence in the rise of Russia. They saw Russia as the means by which others would be brought into the Orthodox fold. The Russian Orthodox church followed settlers to North America and the Balkans. C. P. Pobiedonostsev, a layperson and lawyer, served as procurator from 1880 to 1905. He distrusted liberal democracy, cooperated closely with the state, and encouraged missions.

Allow for response.

What contributions did Eastern Orthodoxy make to Wesleyan theology?

The Eastern Orthodox still claims to be the “church that never changes;” an example of this would be their worship service, The Divine Liturgy. This claim is partly rooted in the Orthodox commitment to tradition. *How do we as Protestant Christians view the role of tradition? How is this similar to or different from the Orthodox?*

Lesson Close

(5 minutes)

Review

Allow for comments.

Do you have any questions or comments concerning this lesson?

Look Ahead

Bring your current copy of the *Manual* to the next class session.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read the Communion liturgies of other denominations and compare and contrast them to your own church. What does our denominational *Manual* recommend with regards to the observance of the Lord's Supper? Is this sufficient? Why or why not? Do your observations suggest that Nazarenes would welcome a more regular observance of the Lord's Supper? In your opinion, what do most Nazarenes believe theologically about the Lord's Supper? Do the perspectives you hear from fellow Nazarenes harmonize with our Wesleyan heritage? Write a 5-page paper.

Read in preparation for the next lesson. Topics include:

- Evangelicalism and the Rise of Fundamentalism
- Roman Catholicism in the 19th and 20th Centuries

Read Resource 14-7. Suggested reading from Shelley includes chapters 42 and 43. Prepare 3-4 questions/ideas the reading presents to you.

Write in your journal. Read scriptures on worship and praise of God. Reflect on a recent worship experience where you were fully engaged in worship and praise. Read the following selections and reflect on them.

The selections are included in the Student Guide.

Bring your journals to the next class session and be prepared to share a selection.

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Unit 3: Christianity in the 20th and 21st Centuries

Lesson 15

Developments in the Late 19th and Early 20th Centuries

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:15	Evangelicalism and the Rise of Fundamentalism	Lecture	Resources 15-1—15-10
1:05	Student Response	Guided Discussion	
1:20	Preserving the Faith	Small Groups	Resource 15-11
1:35	Roman Catholicism in the 19th and 20th Centuries	Guided Discussion	
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Aubert, Roger. *The Church in a Secularised Society*. London: Darton, Longman, and Todd, 1978.

Carpenter, Joel. *Revive Us Again: The Reawakening of American Fundamentalism*. New York: Oxford University Press, 1997.

Dolan, Jay. *The American Catholic Experience: A History from Colonial Times to the Present*. Notre Dame, IN: Notre Dame University Press, 1992.

_____. *In Search of an American Catholicism: A History of Religion and Culture in Tension*. New York: Oxford University Press, 2002.

Hutchison, William R. *The Modernist Impulse in American Protestantism*. Cambridge, MA: Harvard University Press, 1976.

Larson, Edward J. *Summer for the Gods: The Scopes Trial and America's Continuing Debate over Science and Religion*. New York: Basic Books, 1997.

Marsden, George. *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism, 1870-1925*. New York: Oxford University Press, 1980.

Russell, C. Allyn. *Voices of American Fundamentalism: Seven Biographical Studies*. Philadelphia: Westminster, 1976.

Tracy, Wes, and Stan Ingersol. *Here We Stand*. Kansas City: Beacon Hill Press of Kansas City, 1999.

Weber, Timothy. *Living in the Shadow of the Second Coming: American Premillennialism 1875-1982*. Revised edition, Grand Rapids: Zondervan, 1983.

Internet

Christian History Magazine (Fundamentalism):
<http://www.christianitytoday.com/ch/55h/>

Religious Movements Web Site:
<http://religiousmovements.lib.virginia.edu/nrms/fund.html>Religious

American Catholic Web Site:
<http://www.americancatholic.org/>

Article on Infallibility of the Pope:
<http://www.newadvent.org/cathen/07790a.htm>

Article on Immaculate Conception of Mary:
<http://www.newadvent.org/cathen/07674d.htm>

Decrees of the First Vatican Council:
<http://www.geocities.com/Heartland/Valley/8920/churchcouncils/Ecum20.htm>

Second Vatican Council (16 Documents):
<http://www.ewtn.com/library/COUNCILS/V2ALL.HTM>

Video Resource

Mine Eyes Have Seen the Glory (1992). Written and narrated by Randall Balmer (author of book by same title: Oxford, 1989).

Lesson Introduction

(15 minutes)

Accountability

In pairs have the students read each others' homework papers. Also, have the students share a passage from their journals.

Return and collect homework.

Orientation

This lesson will explore late 19th- and early 20th-century debates among Protestants that led to the division between "modernists," those willing to adjust Christian beliefs to suit the thinking of the age, and "fundamentalists," those concerned about preserving traditional faith.

We will also explore changes in the Roman Catholic Church in the 19th century, especially the ratification of doctrines that affirmed the infallibility of the pope, and the role of Mary in salvation. Further, we will focus on the impact of Vatican II.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

- By the end of this lesson, participants should
- trace the causes and effects of the modernist-fundamentalist debate in American Christianity and the rise of evangelicalism
 - identify leaders, including Walter Rauschenbusch, Billy Graham
 - analyze where Wesleyanism stands in relation to fundamentalism
 - describe the importance of Vatican I (1869-70) for Catholicism around the world
 - describe and analyze trends in Roman Catholicism since Vatican II
 - identify and evaluate the significance of Popes John XXIII and John Paul II

Lesson Body

Lecture: Evangelicalism and the Rise of Fundamentalism

(50 minutes)

One of the foci of this lesson is to talk about fundamentalism not only as adherence to core beliefs but also as a worldview and "spirit" or attitude.

Refer to Resource 15-1 in the Student Guide.

Richard Hofstadter, Social Darwinism in American Thought (Rev. ed. Boston: Beacon Press, 1955); Bernard A. Weisberger, They Gathered at the River: The Story of the Great Revivalists and Their Impact Upon Religion in America (Boston: Little, Brown, 1958); Robert T. Handy, A Christian America: Protestant Hopes and Historical Realities (New York: Oxford University Press, 1971).

Of crucial importance in the Protestant Reformation was the authority of the Bible. Luther's stand against Roman Catholicism depended upon biblical authority. But the 19th century presented challenges to biblical Christianity.

Darwin's *Origin of the Species*, published in 1859, confirmed the theories of several leading scientists, who had concluded from geological evidence that the world was much older than the literal reading of the Bible indicated.

At first, few clergy reacted drastically against Darwin's theories. Theologians harmonized evolutionary theories with Christian principles. Increasingly, biblical scholars suggested that on matters such as the computation of dates and simple chronology, the biblical writers contradicted each other and sometimes were mistaken on matters of historical fact. They found that Hebrew writers borrowed from other cultures. But on matters of faith and practice, if not science and history, the Bible remained authoritative as God's Word to men and women. The overriding concern of 19th-century evangelicals was the conversion of men and women to Christ. They hoped soon to evangelize the entire world. The preaching of the gospel dominated lesser concerns.

The hermeneutics used by most 19th-century Christians let the Bible speak authoritatively on matters of faith and practice and left science and history free to pursue truth along separate lines. Since God was Truth, scientific and historic inquiries ultimately magnified His glory. Yet Christian apologists did not settle for a transcendent unity of religion and science.

When Genesis said the world was created in six days, and Darwinists said it took several million years, Christians interpreted "day" to mean an indeterminate duration of time. They interpreted the remnants of animal instinct in men and women as the carnal nature of which Paul spoke, at war with the higher, spiritual

nature of God's image. Somewhere in time, God had infused a soul in humankind.

Those following this method would seek through prehistory to find some threshold when consciousness and conscience developed in humankind. Apologists attempted to maintain harmony between faith and science. James McCosh (1811-94), president of Princeton, for instance, espoused theistic evolution. God created the world over time. He may have worked through evolution as through any other means, McCosh said. He accepted the validity of what scientists concluded, the validity of induction, and he sought to reconcile their conclusions with what he considered the central tenets of biblical faith.

Ernest Robert Sandeen, The Roots of Fundamentalism: British and American Millenarianism 1800-1930 (Chicago: University of Chicago Press, 1970), 18-20, 111-14; Theodore D. Bozeman, Protestantism in an Age of Science: The Baconian Ideal and Antebellum American Religious Thought (Chapel Hill, NC: University of North Carolina Press, 1977), 154-55; Hofstadter, Social Darwinism, 26-27.

John Fiske's *Outline of Cosmic Philosophy* (1874) was one of many books that combined Christianity and the new scientific learning. Methodist and Baptist evangelicals, whose world centered upon their subjective experiences of grace, saw little wrong with inductive reasoning. They did not distrust subjective inquiry.

Refer to Resource 15-2 in the Student Guide.

While some reconciled Darwinism and the Bible, others could not. Charles Hodge (1797-1878), professor of theology at Princeton, was convinced that God and the world were unchanging, that God created it just as humans now perceived it. Hodge defended slavery as biblical and drafted a doctrine of inspiration in defense of biblical inerrancy. For Hodge, there was no immediate evidence that change was taking place among plants or animals. Indebted to Francis Bacon and Common Sense Realism, Hodge accepted only what was immediately apparent as a revelation of higher truth, which consisted of immutable laws.

Hodge was not against science or reason, but he was distrustful of speculative theory. Such hypotheses as evolution, he pointed out, were based on subjective interpretations of data, and Hodge believed human reason was too tainted by original sin to be trusted. Hodge was just as distrustful of Charles Finney's "new methods" and 19th-century revivalism, and opposed the abolition of slavery.

Yet perfectionism and postmillennialism influenced many aspects of social thought. These views gave optimistic interpretations to historical developments. The gospel impelled movement beyond interim ethics, which tolerated slavery and the subjugation of women, toward a teleological ethic, in which there was no bond or free, no male or female. It seemed as though God

was working out His will on earth as it was in heaven and that in doing so He was eradicating evil here below. Through various hands He was building His kingdom.

Charles H. Hopkins, The Rise of the Social Gospel in American Protestantism, 1865-1915 (New Haven, CT: Yale University Press, 1940); Aaron I. Abell, The Urban Impact on American Protestantism, 1865-1900 (Cambridge, MA: Harvard University Press, 1943).

The side of Darwinism that suggested the evolution of humankind from lower to higher states confirmed this general optimism. Some Christians rejoiced in the change and progress in industry and technology they witnessed in society. There was a general belief among Protestants that human enterprise and reason were ways by which God worked in the world. So they welcomed science and history as part of the great upward quest of humankind.

In the meantime, what eventually became the Niagara Bible Conference first met in 1876; these conferences—meeting annually until 1901—defended the Bible's verbal inerrancy and promoted premillennialism. Moody Bible Institute, founded in 1889, inspired the founding of hundreds of Bible institutes and colleges that later became the centers of fundamentalism.

Walter Rauschenbusch (1861-1918) provided Christianity with a theology that could be applied to the social conditions of his era. Rauschenbusch, a German-American Baptist, was educated at Rochester Theological Seminary and later at Berlin. After pastoring among German immigrants he came to see the need for applying Jesus' teaching practically. He began teaching at the German Seminary at Rochester in the field of New Testament and later transferred to the seminary proper as professor of church history.

His first major publication appeared in 1906, and his works soon gained prominence in both popular and academic markets. The period in which he wrote, during the Progressive Era, was marked with social legislation, labor ascendancy, expansion, general prosperity, and faith in American culture. Reforms in the presidential administrations of Theodore Roosevelt and Woodrow Wilson confirmed this view of progress, which seemed to benefit everyone both economically and morally, as in the case of temperance, enacted in state after state.

Rauschenbusch imbibed that optimism from both secular and theological sources. He "baptized" the social principles and theories such writers as Thorstein Veblen, William G. Sumner, and Richard T. Ely articulated. Social theory advocated the uplifting of the masses through social agencies, and through a more

active participation of the government guarding the rights of the poor. Poverty could be eliminated. Rauschenbusch de-emphasized God's wrath and judgment, and considered human beings capable of achieving definite social good. Human beings were ascending. Rauschenbusch considered himself to be living in a culture in which the Kingdom of God was being established.

Rauschenbusch believed the social order was able to be further "Christianized" by the philanthropic works of affluent citizenry and church members. His justification came by his picture of Jesus as a great moral teacher who performed good deeds that reached people's needs. Rauschenbusch emphasized what Jesus did over what He proclaimed. For Rauschenbusch the Kingdom was to be realized, not through divine intervention, but through the greater achievements of morality and equal justice. Rauschenbusch awakened the church to serve the physical needs of people and gave the churches a sense of responsibility for the world.

Refer to Resource 15-3 in the Student Guide.

Rauschenbusch's optimism waned as the Great War engulfed the world and destroyed Germany, which many had considered the finest Christian society. Rauschenbusch's doctrine of sin underwent revision in his last major work as he spoke of the depth of evil. At last, he became disillusioned with humanity's capacities to build the Kingdom on earth.

Germans had not only been the author of the Great War, but, American Protestants remembered, had first doubted the inerrancy of the Bible. Some Americans linked German wartime atrocities to German scholarship. Higher criticism resulted from empirical method of investigation that applied historical methodology to the Bible. The ramifications of German criticism challenged not only the inerrancy of Scriptures but the absolute nature of morality and ethics. The Hegelian dialectic implied developmental truth. No assertion was beyond its sociocultural background. American clergy had early felt the impact of German thought. Theologians in seminaries found it necessary to review Hebrew and Greek texts and account for historical inaccuracies and internal discrepancies.

Sandeen, The Roots of Fundamentalism, 1970, 103-10; Jergen Herbst, The German Historical School in American Scholarship (Ithaca, NY: Cornell University Press, 1965), 73-97; Richard Hofstadter, Anti-Intellectualism in American Life (New York: Alfred A. Knopf, 1963), 133.

"Modernism" was a movement within American theology that questioned biblical authority, classical Christian doctrines, and the divinity of Jesus. The term modernism itself indicated that observation and reason were standards of authority. Modernism, at its best,

H. Shelton Smith, Robert Handy, and Lefferts Loetscher, eds., American Christianity, Vol. 2, 1820-1960 (New York: Charles Scribner's Sons, 1963), 238-39.

presented Christianity so that the modern minds would find it intellectually palatable. Modernists could speak of the subjectively beneficial values of religion. Modernism saw modern thought, not as the tool of theology, but as its final arbiter.

Kenneth S. Cauthen, The Impact of American Religious Liberalism (New York: Harper and Row, 1962).

"Modernism," in this sense, must not be confused with "liberalism." In liberalism there remained the attempt to correlate biblical and modern thought, to see the two as complementary. In liberalism there was genuine attempt to express classical doctrines in contemporary terms. In modernism, however, whatever Christian beliefs seemed antagonistic to modern thought were expunged.

Refer to Resource 15-4 in the Student Guide.

Both fundamentalism and modernism emerged out of a broad, 19th-century, evangelical movement in which heart piety was central. Modernists such as Baptist Harry E. Fosdick maintained that the historical method saved the church from intellectual immaturity. Fosdick believed the "personal experience of God in Christ" was vital in Christianity. He claimed that relationship to God necessitated creativity and expansive expression.

Cited in William Gatewood, Controversy in the Twenties (Nashville: Vanderbilt University Press, 1969), 65.

Fundamentalism may be defended as "a movement organized in the early twentieth century to defend orthodox Protestant Christianity against the challenges of theological liberalism, higher criticism of the Bible, evolution, and other modernisms judged to be harmful to traditional faith." Various elements of the 19th century especially influenced fundamentalism.

William Hordern, A Layman's Guide to Protestant Theology (New York: MacMillan, 1972), 87-91.

Those who embraced the dispensationalism promoted in prophecy conferences rejected postmillennialism, concluded that Christ was not about to build His kingdom on earth with human hands, and accepted literal interpretations of Scripture. They had pessimistic rather than optimistic notions about the redeemability of society, and dismissed as crucial in God's design the progress of technology or any other social development that bettered the world. The history of the world seemed to confirm that things would be getting worse and worse, not better and better, before the return of Christ and His subsequent 1,000 years of rule.

Timothy Weber, "Fundamentalism," in Dictionary of Christianity in America (Downers Grove, IL: InterVarsity, 1990), 461-62.

The nature of humanity would not change, and it could not be adequately transformed. Fundamentalists looked upon the world's decline as a sign of Christ's soon coming. Only Christ's return would save His people from calamity. Staunch Calvinist theology, which intermingled with dispensationalism, stressed biblical principles as unchanging truths. Calvinist orthodoxy provided a rigid and uncompromising means

Gerald McCulloh, "The Influence of Arminius on American Theology," in *Man's Faith and Freedom: The Theological Influence of Jacobus Arminius*, ed. Gerald McCulloh (New York: Abingdon, 1962), 64-87; C. C. Goen, "The 'Methodist Age' in American Church History," *Religion in Life* 34 (Autumn 1965), 562-72.

Refer to Resource 15-5 in the Student Guide.

Have the students look at our Articles of Faith in the Manual—Article 4 and Article 15.

These are the two primary areas of doctrinal belief where the Church of the Nazarene does not agree with Fundamentalism.

Gatewood, *Controversy*, 74-75.

Look at paragraph 904.8 in the Manual. This is another area where the Church of the Nazarene disagrees with Fundamentalism.

Refer to Resource 15-6 in the Student Guide.

through which to ground the faith amid changing social trends. The Scofield Reference Bible, published in 1909, linked verses in such a way as to enforce a dispensationalist reading of Scripture. The following year the Northern Presbyterian Church affirmed five essential doctrines: inerrancy of the Bible, the Virgin Birth, Christ's substitutionary atonement, His bodily resurrection, and miracles.

In the 1910s, those fearful of modernism encroaching upon traditional Christian beliefs, identified "fundamentals" or essentials to the faith, and published *The Fundamentals*, a 12-volume paperback series written by several authors that was widely distributed. *The Fundamentals*—published between 1910 and 1915—included pamphlets on:

- the inerrancy and verbal inspiration of Scripture
- the Trinity
- the Virgin Birth and Incarnation
- original sin
- the atonement of Christ
- the resurrection of Christ
- a premillennial return of Christ
- spiritual rebirth
- bodily resurrection and eternal salvation or damnation

To these was attached belief in a literal reading of the Genesis account of creation.

Fundamentalists believed other Christians were succumbing to the spirit of the age by accepting the conclusions of the historical method as applied to the Bible. In 1919 conservatives formed the World's Christian Fundamentals Association. In 1920 Conservatives in the Northern Baptist Convention organized the Fundamentalist Fellowship to combat spreading liberalism. Three years later the Baptist Bible Union formed to gather Baptist fundamentalists of various denominations, and in 1932 Northern Baptist fundamentalists formed the General Association of Regular Baptists.

The fundamentalists took an offensive position against modernism, calling it a revolt against the Judeo-Christian concept of God, the Bible, and the Christhood of Jesus.

The 1920s was a decade of disillusionment. Fundamentalists were not the only ones whose optimism was irretrievably lost during the events surrounding the First World War. Intellectuals, literary

Henry F. May, *The End of American Innocence: A Study of the First Years of Our Time, 1912-1917* (New York: Alfred A. Knopf, 1959).

Robert Miller, *American Protestantism and Social Issues, 1919-1929* (Chapel Hill, NC: University of North Carolina Press, 1958), 18ff.

David Morberg, *The Great Reversal: Evangelism and Social Concern* (Rev. ed. New York: Lippencott, 1977).

and social critics, novelists, and far-left religious modernists were among the elements whose innocence ended. A series of race riots and the Attorney General's raids on suspected communists ushered in the decade. After these upheavals, the United States sought normalcy, political stability, and Republican tranquility. Though denominational leaders still subscribed to the social gospel in the 1920s, it was in decline.

During the debates between fundamentalists and modernists, Protestants lost the synthesis they held during the 19th century between personal evangelism and deep concern for individuals in society. There were several factors for this "great reversal" of social concern among evangelicals in the years following the First World War:

- The post-war era itself was an age of anxiety.
- As fundamentalists were pushed out of or left larger denominations, their leaders had less of a sense of "custodianship" or "guardianship" over the morals and welfare of society.
- Whereas 19th-century Protestants had been primarily postmillennialist, by the 1920s fundamentalists were premillennialists.
- Fundamentalists were separatists when it came to society, emphasizing the separation of church and state. The church's role was limited to spiritual things—getting men and women saved—and it should not be diverted, they thought, into other channels of activity.
- During the fundamentalist/modernist controversy the social gospel became linked to modernism. Yet both the modernists and fundamentalists affirmed the social value of moral transformation. When evangelists proposed to stage a revival in any city they advertised it to be of social benefit: it would clean the drunks from the streets, restore marriages, promote civil duty and patriotism, and bring in business. Fundamentalists emphasized personal piety. To fundamentalists, the idea of moral reform began with the individual.

Logically, fundamentalism necessitated no particular social philosophy, but it became linked in people's minds to business interests. Bruce Barton, in *The Man Nobody Knows*, portrayed Jesus as the greatest Salesman. Churches in the 1920s accentuated this theme, using massive advertising campaigns and promotion gimmicks to raise Sunday School attendance and showing Jesus as "a man among men."

Refer to Resource 15-7 in the Student Guide.
Gatewood, Controversy, 80.

Fundamentalist leaders including James Gray (1851-1935), president of the Moody Bible Institute in Chicago, contended that fundamentalism would bring revival to the United States. William Jennings Bryan (1860-1925), after his retirement from politics in 1915, devoted himself to defending the faith and challenging evolution. Conservative churches grew phenomenally in the 1920s and 1930s, with Northeastern urban centers being a chief stronghold.

Hofstadter, Anti-Intellectualism, 133, 122, 119.

Evangelist Billy Sunday (1862-1935) staged inflammatory campaigns against modernism. Sunday suggested that higher criticism had begun when the Kaiser sought ways to make the German people endorse his plan for world domination. Sunday declared that, "When the word of God says one thing and scholarship says another, scholarship can go to hell!" He associated Christianity with militant masculinity because "Jesus was a scrapper."

Smith, Handy, and Loetscher, American Christianity, 2:346-49.

The most prominent theological school attacking modernism was Princeton, in the person of Benjamin B. Warfield (1851-1921). He was heir to Charles Hodge's conservative tradition. After Warfield's death, J. Gresham Machen (1881-1937) attempted unsuccessfully to keep the school true to the strictest interpretations of the Westminster Confession. Machen himself had studied in Germany and was ably skilled to counter modernist thought, and established an intellectual formulation of fundamentalism. In his major work, *Christianity and Liberalism* (1923), Machen suggested that modernism proceeded from a "totally different root" than Christianity. It differed in its "view of God, of man, of the seat of authority and of the way of salvation."

Being a Calvinist, Machen loathed the modernists' denial of both original sin and the ability of God to intervene supernaturally in history. He contemplated the day when insufficient evidence for evolution would necessitate scientific refutation of the theory. But Machen and other conservative Presbyterians could not change the direction of their denomination.

In 1927 the Presbyterian General Assembly decided the five fundamentals were no longer binding for ministerial candidates. In 1929, Machen formed the Westminster Theological Seminary, with three other Princeton professors. Believing modernism had infiltrated the mission fields, Machen and others began the Independent Board for Presbyterian Foreign Missions in 1933. For this, he was tried and suspended by his denomination. In 1936, he founded a separate

denomination, later called the Orthodox Presbyterian Church.

Fundamentalists intuited the general revolt against “formalism” that had been going on for some time among various intellectuals. Formalism understood that laws were universal and unchanging, and that they transcended and governed the physical and moral world. The growing reaction against this philosophy suggested that laws were useful only for certain situations and periods of time. Those who revolted against formalism had no standards by which morals or any other aspect of culture could be judged.

Refer to Resource 15-8 in the Student Guide.

This shook fundamentalists, who believed certain morals were directly attributable to biblical principles, the moral laws by which God governed the universe. Neither the Bible nor morals were culturally relative for fundamentalists. The social behavior of youth, especially college students, departed drastically from old norms. This also threatened fundamentalists, who believed certain universal standards were meant for all times and places.

More important than the college “flappers” were broader social changes. Women, who had recently won the vote, were departing from the matronly, moral image many had made for them. Divorce rates rose. A few radicals openly advocated birth control. There was a general feeling of instability for the family. Hollywood’s heroes and heroines lived loose lives. The mood of the whole country seemed hedonistic. It was not merely a generational conflict. At deep levels the values that gave certain men and women a sense of meaning and permanence in life seemed to be crumbling beneath them.

Morton White, Social Thought in America: The Revolt Against Formalism (New York: Viking Press, 1947). See also Paula S. Fass, The Damned and the Beautiful: American Youth in the 1920s (New York: Oxford University Press, 1977).

Fundamentalists needed a religion that would remain the same while life around them rapidly changed. In the 1920s many people migrated from rural to urban areas, and many who did so were attracted to preaching that emphasized the permanent truths of religion. They attended churches where the preaching and singing reminded them of home. In their attempts to retain an identity in the urban world around them, they focused their attention upon forces that threatened them. Increasingly fundamentalists believed themselves entrusted by God to hold onto the true biblical faith. As seemed to be true of all movements, fundamentalism defined itself in relation to antagonistic forces that reinforced its own distinctiveness and reasons to exist. As they saw it, there was a conspiracy directed against their faith.

See Gerlach and Hine, People, Power, Change, 1970.

In the 1920s fundamentalists hoped that trends away from the old-time faith could be rectified. They found confidence in their own sense of rightness, and were armed and ready to combat modern religion and Darwinian science with the sword of truth. With the enactment of prohibition, a major national effort at coercive reform, many fundamentalists turned away from populist progressivism and divorced themselves from urban-based reform movements.

When it came to teaching evolution in public schools, John Scopes found himself hopelessly at odds with conservative Tennessee parents. The World's Christian Fundamental Association—which had been formed in 1919—hired William Jennings Bryan to prosecute Scopes for teaching evolution. Bryan had assisted the Tennessee legislature in passing the statute making it illegal to teach any account of creation other than a literal reading of Genesis. In defense of Scopes the American Civil Liberties Union hired Clarence Darrow, one of the most prominent “free-thinkers” in his time.

Lawrence Levine, Defender of the Faith: William Jennings Bryan: The Last Decade, 1915-1925 (New York: Oxford University Press, 1965); Edward J. Larson, Summer for the Gods: The Scopes Trial and America's Continuing Debate Over Science and Religion (New York: Basic, 1997).

The case should have rested solely on an investigation of whether the law had been broken, as it clearly had. The case actually became a trial of fundamentalism, with Bryan contending for biblical literacy and Darrow ridiculing Bryan's knowledge of both modern science and the Bible. Bryan won the battle, but many assumed fundamentalists had lost the war.

Joel A. Carpenter, "A Shelter in the Time of Storm: Fundamentalist Institutions and the Rise of Evangelical Protestantism, 1929-1942," Church History 49 (March 1980), 62-75.

Fundamentalism was not defeated at Dayton, Tennessee, in 1925. Local congregations grew. Fundamentalists took to the radio air-waves. Though attempts to ensure the fundamentalist orientation of denominations failed, nondenominational organizations, periodicals, and schools such as Moody Bible Institute and Wheaton College, flourished.

In the 1930s, commentators forgot fundamentalists in favor of the ecumenical drives of large denominations. By the 1930s translations of Søren Kierkegaard and Karl Barth were being published in America. For those demanding a realistic and biblical, yet reasonable defense of the faith, neoorthodoxy represented a third option.

In the 1940s fundamentalists inched further back toward the cultural center, driven by the whole country's patriotism. However, by this time, there were two distinct camps within fundamentalism: one more open to the literary and historical criticism of the Bible, and other issues such as evolution than the other. The more open group appropriated the term “evangelical.”

The conservatives remained separatist, forming the American Council of Churches in 1941 as the alternative to the World Council of Churches, while the outward looking wing formed the National Association of Evangelicals in 1942.

Unlike “evangelicals,” fundamentalists—as the term could now be applied to the conservatives—would not fellowship with Pentecostals. A more generic and less dogmatic type of preaching was emerging in the likes of Charles E. Fuller, who used the new medium of radio to broadcast his “Old Fashioned Revival Hour.” Even more successful was Billy Graham. Fundamentalists opposed the crusades of Billy Graham because he included Protestants who remained liberal and ecumenical.

Refer to Resource 15-9 in the Student Guide.

Evangelicals may be defined by their insistence on the principles of the Protestant Reformation:

- Sola fide. Evangelicals emphasize the necessity of spiritual regeneration for new life. Faith is the means of salvation, which comes in and through Christ alone. Not works, not intellectual assent, but faith is central to salvation.
- Sola Scriptura. God is known principally through His written Word. Though reason, tradition, and experience are formative factors, none of these is the basis for understanding God and doing theology as is the Bible. It is inerrant in teaching Christians how to behave and what to believe.
- Priesthood of all believers. All believers may call upon God and confess their sins to Him. God calls all persons to ministries. They minister to each other. Laypeople are an integral part of the expansion of the Kingdom.

See Sydney Ahlstrom, “From Puritanism to Evangelicalism: A Critical Perspective,” in The Evangelicals: What They Believe, Who They Are, Where They Are Changing, eds. David Wells and John D. Woodbridge, (Rev. ed., Grand Rapids: Baker, 1975), 289-309.

There are various types of evangelicals. Reformed and fundamentalist evangelicals—those indebted to the Calvinist tradition—emphasize theological orthodoxy, logic, and right belief. They emphasize sin and the unredeemability of humanity. Their ancestors in church history were the “Old School” Princeton theologians Charles Hodge, Benjamin Warfield, and J. Gresham Machen.

Pentecostal evangelicals do not emphasize doctrine or dogmas so much as personal experience. They see supernatural forces all around. They seek to return to the primitive New Testament church with all of its gifts. Revivalist and Baptist evangelicals emphasize pragmatic means of evangelism. Their theology is a modified Calvinism, generic and moralistic. They stress

individualism and the separation of church and state. Their ancestors include Charles Finney, Dwight Moody and Billy Graham. Many evangelicals accept historical criticism and the conclusions of science.

In the 1950s there was little about which evangelicals needed to complain, since old values and transcendent ideals found their way into the rhetoric of politicians. The values of Protestants, Catholics, and Jews satisfied the search for permanence and national tranquility. The 1960s drove evangelicals toward more counter-cultural positions. Few could not accept the anti-establishment ideology of the political and religious left. The moral upheaval of the 1960s was similar in form to that of the 1920s and continued into the next decades.

Eventually, after the cultural crises of the 1960s and the resurgence of conservatism generally in America in the 1970s, the political and social force of fundamentalists erupted beyond anyone's expectations. Emphasis on civil rights movements upset many. Fundamentalists remained convinced that the Bible described and proscribed a certain role for women subservient to male domination. Abortion and gay rights shocked them. Along with these fears was a sense of self-rightness and confidence. They sensed that culture was becoming worse and worse, rapidly descending toward anarchy and chaos. Against this fundamentalists stood for order, stability, hierarchies of authority, permanent values, and unchanging normalcy. They did not believe scientists who agreed with evolution stood for these same values.

For the cultural aims of fundamentalists see George M. Marsden, Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism, 1870-1925 (New York: Oxford University Press, 1980).

Refer to Resource 15-10 in the Student Guide.

Analysis

The attempt to speak adequately and cogently to one's present age has always been the task of Christian evangelism. If modernism typified the complete capitulation of the *kerygma* to the *zeitgeist* (the "spirit of the age"), fundamentalism rejected the *zeitgeist*, and narrowed and rigidified what they perceived to be the *kerygma*. Fundamentalism failed to appreciate the human element in Christianity. It failed to admit scientific advances or deal with philosophical ideas. It did not see the divine-human connection in salvation history, in the same way as Wesleyans.

The Wesleyan position, because of its willingness to deal with the human element in salvation history, would have been a viable alternative to modernism and fundamentalism. Wesleyanism, or "Arminianism-on-fire," failed to articulate its position due to its

reclusiveness and sectarianism in the period of the great debate. Its people failed to see the relationship of its message of holiness to the broader theological discussion. Wesleyans often fell to fundamentalist tendencies. Wesleyan theology failed to be a *via media*.

Though fundamentalists penetrated the Wesleyan-Holiness churches, the historic positions and articles of faith of these churches helped them remain distinct. They possessed a dynamic understanding of biblical inspiration. Wesleyans were “proto-fundamentalist.” Their articles of faith had roots in the Church of England and predated the issues that arose regarding the Bible in the 20th century.

Though Wesleyans believed in the Second Coming, they did not believe the Bible was clear enough to dictate a “premillennial” interpretation of it. The Holiness Movement was not “anti-” anything except worldliness in the churches. Another distinguishing mark was that the holiness churches were open to the ordination of women, which the fundamentalists abhorred based on their literal interpretation of certain scriptures. Often holiness colleges became more open to the world, to science, to philosophy, and to liberal arts. Neither was the impulse of Wesleyanism to be separatist when it came to fellowship with other Christians. Finally, Wesleyans were optimistic regarding the “this-world” transforming power of grace, where fundamentalists were not.

Guided Discussion: Student Response

(15 minutes)

Allow for response and discussion.

Are the issues that led to the fundamentalist-modernist controversy still important ones in your context?

What is the fundamentalist worldview?

Can we identify any elements of fundamentalism in the Church of the Nazarene today? Does this diverge from our genuine stance?

What might certain fundamentalist tendencies indicate about our denomination within the larger church culture?

Small Groups: Preserving the Faith

(15 minutes)

Divide the class into groups of about 3 each.

Refer to Resource 15-11 in the Student Guide.

A feature of fundamentalism was “preserving traditional faith.” What is it about the Christian faith today that we as evangelicals might be concerned about “preserving”?

A feature of “modernism” was to question traditional Christian beliefs. What traditional Christian beliefs are currently under attack or perhaps even under question—or under threat of compromise—even among evangelicals?

For good or ill, who are the William Jennings Bryans and Clarence Darrows of our times?

Guided Discussion: Roman Catholicism in the 19th and 20th Centuries

(20 minutes)

Allow for response and discussion.

Consult Tracy and Ingersol, Here We Stand, for a comparative analysis.

What thoughts do you have from the reading of Resource 14-7?

On what points of faith do Catholics and Protestants agree?

On what points of faith do Catholics and Protestants differ?

Is it possible for us to extend the right hand of Christian fellowship to Roman Catholics?

Over the centuries, for good or ill, the Catholic church has employed various methods to counteract “heresy:” excommunication, inquisition, syllabus of errors. *How would our denomination or local congregations identify and address unorthodox beliefs or beliefs contrary to our heritage?*

How would we discipline individuals who persisted in their teaching of these?

Lesson Close

(5 minutes)

Review

Call on students for response.

How has the "worldview" of fundamentalism affected your local church?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Holiness writers speak of "holiness and hope" or our "optimism of grace" as a way to reflect our theology and our mission. What lies at the heart of this spirit? How can we translate this spirit into positive action today? Write a 3- to 4-page paper.

Read in preparation for the next lesson. Topics include:

- Missions and Ecumenism
- Indigenous Movements
- Twentieth-Century Christian Theology

Read Resource 15-12. Suggested reading from Shelley includes chapters 44 and 46. Prepare 3-4 questions/ideas the reading presents to you.

Continue working on the module assignments.

Write in your journal. How are we to be salt and light in our world? How do we counter the negative influence of fundamentalism in our own lives?

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Lesson 16

Missions, Ecumenism, and Theology

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Missions and Ecumenism	Lecture	Resources 16-1—16-3
0:25	Student Response	Guided Discussion	
0:40	Indigenous Movements	Lecture	Resources 16-4—16-6
1:00	Student Response	Guided Discussion	
1:10	20th-Century Christian Theology	Guided Discussion	
1:30	20th-Century Christian Theology	Small Groups	Resource 16-7
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Barth, Karl. *Credo*. New York: Charles Scribner's, 1962.

_____. *Evangelical Theology: An Introduction*. Translated by Grover Foley. New York: Holt, Rinehart and Winston, 1963.

Cone, James. *Black Theology and Black Power*. New York: Seabury, 1969.

Gutierrez, Gustavo. *A Theology of Liberation: History, Politics and Salvation*. Translated by Caridad Inda and John Eagleson. Maryknoll, NY: Orbis, 1973.

Hopkins, Charles H. *John R. Mott: 1865-1955*. Grand Rapids: Eerdmans, 1980.

Hutchison, William R. *Errand to the World: American Protestant Thought and Foreign Missions*. Chicago: University of Chicago Press, 1987.

Jenkins, Philip, *The Next Christendom: The Coming of Global Christianity*. New York: Oxford University Press, 2002.

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Lesson Introduction

(10 minutes)

Accountability

Call on 2 students to read their homework papers.

Return and collect homework.

Orientation

This lesson illustrates the historic connection between missions and ecumenism, and the desire to evangelize the world more effectively as the primary impetus toward ecumenical cooperation.

We will then explore how Christianity became less European and North American-centered in the 20th century, as Christianity spread rapidly in Africa, Asia, the Caribbean, and Central and South America. Further, in these places indigenous movements of various types—some related to Christian denominations, some orthodox, some heterodox—accompanied the growth of Christianity.

We will also explore prominent theological movements of the 20th century, namely neoorthodoxy and liberation theology.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- understand and analyze reasons for the rise of the ecumenical movement
- understand and evaluate recent theories in world missions
- identify key leaders in the ecumenical movement and missions
- evaluate how indigenous churches may differ from the church or churches from which they originated
- explain and analyze the origins of certain independent churches
- compare, contrast, and evaluate Karl Barth (1886-1968) and Paul Tillich (1886-1965)
- identify: *Church Dogmatics*, neoorthodoxy, and leading theologians

- describe the social, economic, and political conditions that gave rise to liberation theology
- analyze the basic thought of liberation theology, especially the work of Gustavo Gutierrez, and critique this theology from a Wesleyan point of view

Lesson Body

Lecture: Missions and Ecumenism

(15 minutes)

Define ecumenical.

There is a wealth of information here, and you may need to decide how much detail to include in your lecture.

The ecumenical movement began out of the desire to evangelize the world more effectively. Various early missions societies as well as Bible and tract agencies were interdenominational. As early as 1825 missionaries in India met in Bombay to form a missionary "union." By the time of the Bangalore Conference of 1879 there were already discussions about creating a "Church of Christ in India."

An Evangelical Alliance began in Great Britain in 1846 to counteract the Roman Catholic-leaning Oxford Movement in the Church of England. The alliance professed faith in the inspiration and authority of the Bible, the Trinity, the depravity of humanity, the mediation of the Son, justification by faith alone, conversion and sanctification by the Holy Spirit. The alliance spread to Europe and the United States. Members of the alliance from throughout the world gathered in New York in 1873 for the International Missionary Conference.

Another interdenominational organization, the Student Volunteer Movement, began in 1888 under the inspiration of evangelist Dwight L. Moody and with the cooperation of the YMCA and the YWCA. The SVM organized conventions and rallies with the theme "the evangelization of the world in this generation." The SVM sent recruiters to various colleges to urge students to commit themselves to Christian missions if God so led. Thousands responded. The SVM peaked about 1920. Through it, about 20,000 college students committed themselves to missionary service. In 1936, however, conservatives in the SVM separated and formed the Student Foreign Mission Fellowship, centered at Wheaton College. In 1945 this group merged with the Inter-Varsity Christian Fellowship, which had begun in 1934.

The Foreign Missions Conference of North America, made up of 21 denominational and para-church mission leaders, was formed in 1893 and held annual meetings. By 1917 it had grown to represent 100 mission agencies. In 1950 the Foreign Missions Conference joined the National Council of Churches in America to form its Division of Foreign Missions.

In 1875, a World Alliance of Reformed Churches brought together Presbyterians and others from throughout the world. In 1891 Congregationalists met together, as did Methodists in 1901 and Baptists in 1905. At the same time, Anglicans strengthened their ties to the Eastern Orthodox Church and reached out to Roman Catholics and Protestants. In 1896 Pope Leo XIII declared the Anglican orders of clergy and apostolic succession valid.

In the United States, in 1908, 29 denominations formed the Federal Council of Churches. Many of those forming this council had worked together in various interdenominational voluntary agencies, such as the Young Men's Christian Association and the Student Volunteer Movement. In creating a federal council, the churches expressed their fellowship and sense of unity as well as their desire to influence the moral and social conditions of society.

In 1910 a World Missionary Conference was held in Edinburgh. It drew 1,200 official representatives from 160 mission boards. One obstacle to the evangelization of the world, as the conference saw it, was the competition among denominations. The conference discussed mission policies that aimed for world evangelization, and launched both a periodical, the *International Review of Missions*, and a continuation committee, the International Missionary Council.

The IMC encouraged comity arrangements on mission fields around the world. To follow up, leaders organized Life and Work Conferences in Stockholm in 1925 and in Oxford in 1937, and Faith and Order Conferences in Lausanne in 1927 and in Edinburgh in 1937. These conferences minimized ecclesiastical and theological differences and sought common ground among Christians in the areas of both practice and faith. In 1938 a Provisional Committee of the World Council of Churches met in Utrecht to draft a constitution.

Among the prime movers of the ecumenical movement was John R. Mott (1865-1955), a Methodist layperson active in various interdenominational agencies, including the YMCA, SVM, World Student Christian Federation, World Missionary Conference, and the International Missionary Council. In 1946 he won the Nobel Peace Prize.

That quite a few denominations merged seemed to suggest that organic merger was a possibility. In 1918 several American Lutheran churches of various national origins formed the United Lutheran Church. In Canada,

in 1925 the Methodists, Congregationalists, and most Presbyterians merged to form the United Church of Canada. In the USA, the Congregationalists and General Convention Christian Church joined in 1931 to form the Congregational Christian Church. In 1934 the Evangelical Synod of North America merged with the General Synod of the Reformed Church to form the Evangelical and Reformed Church, and in 1957 this body united with the Congregational Christian Church to form the United Church of Christ.

In 1939 the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Protestant Methodist Church united to form the Methodist Church. In 1968 the Evangelical United Brethren Church—the product of a 1946 merger of the Evangelical Church and the Church of the United Brethren—merged with the Methodist Church to form the United Methodist Church. A smaller merger the same year brought together the Wesleyan Methodist Connection with the Pilgrim Holiness Church to form the Wesleyan Church.

In 1950 the National Council of Churches of Christ in the United States superseded the old Federal Council of Churches. At the time, it embraced two-thirds of the Protestant and Orthodox Christians in the United States.

Christian councils were initiated in India, Japan, China, the Philippines, and elsewhere. Most Latin American countries had a council of churches made up of all Protestants. William Temple (1881-1944), the ecumenically-minded archbishop of Canterbury, was influential in the founding of the British Council of Churches in 1942.

In several countries, where more than one branch of a denomination or churches with a similar theological heritage had been active, it was only natural that these churches unite. In 1908, for instance, the South India United Church merged the churches planted by the United Free Church of Scotland, the Reformed Church of America, the London Missionary Society, and the American Board. The United Protestant Church of Madagascar began in 1934. The United Church of Christ in the Philippines, which began in 1948, was the product of previous mergers of Presbyterians, Congregationalists, and United Brethren, with some independent Methodists and congregations of the Disciples of Christ added.

The Second World War interrupted plans, but the World Council of Churches was formally constituted

with 144 member churches at Amsterdam in 1948. The 83-year-old John Mott became its honorary president. The theme of the conference was "Man's Disorder and God's Design." Delegates elected Willem Visser't Hooft (1900-1985), a Dutch ecumenical leader. Visser't Hooft continued as general secretary of the WCC until 1966. Under him, the aim of the WCC remained not simply dialogue but true unity among the churches.

The WCC is made up of a representative assembly that meets every six or seven years and a presidium. Its headquarters are in Geneva, Switzerland. Membership of the WCC includes Eastern Orthodox and Anglican bodies, as well as most major denominations. The Roman Catholic Church is an associate member.

Refer to Resource 16-1 in the Student Guide.

The WCC, by definition, is "a fellowship of churches which confess the Lord Jesus as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of one God, Father, Son, and Holy Spirit." Among its functions, the WCC aimed to:

- facilitate common action by the churches
- promote the growth of ecumenical consciousness in the members of all churches
- establish relations with denominational federations of world-wide scope and with other ecumenical movements
- call world conferences on specific subjects as occasion may require
- support the churches in their task of evangelism

Manschreck, 2: 495.

The WCC immediately became a major coordinating agency for relief in Europe. The second assembly of the WCC met in Evanston, Illinois, in 1954. At its third assembly in New Delhi, India in 1961, the International Missionary Council became the missions department of the WCC. During the 1960s the WCC shifted from institutional concerns to emphasizing service to the world and advocacy of and intervention for human rights.

The fourth assembly, which met in Uppsala, Sweden in 1968, focused on the economic gap between rich and poor nations, and the disastrous effects of racism. It directed the attention of the council to the world rather than to "foreign" fields. Johannes Hoekendijk, the secretary for evangelism for the WCC accused evangelism of isolating individuals and congregations from their cultures. Denominations, Hoekendijk felt, were dysfunctional anachronisms.

Hutchison, Errand to the World, 183-91.

Such views were strongly criticized by Donald McGavran (1897-1999), who accused the Uppsala conference of “betraying” the 2 billion lost. McGavran stated that the Great Commission was sufficient justification for world evangelization.

Refer to Resource 16-2 in the Student Guide.

McGavran became an influential figure in evangelical circles for his theories on evangelism and church growth. He relied on social science research, especially anthropology, to analyze church growth.

McGavran became convinced that evangelism needed to use the natural social bridges of people, and that missions must center on unreached people rather than existing churches. Among his important books was *The Bridges of God* (1955). McGavran warned there was too great a focus on personal conversion, which to him was too Western and individualistic a concept for most people, who lived in tightly-knit social groups.

Rather, McGavran said, missionaries should see people in groups and reach them as such. He saw people coming to Christ through mass movements. Christians were sent, McGavran noted, to disciple nations or ethnic groups. Observing the social system in India, McGavran noted that missions should target homogeneous units or groups of people. Evangelists should not expect to reach people by mixing them with others unlike themselves. These ideas influenced American evangelicals looking for strategies to win ethnic minorities. Like Roland Allen before him, McGavran criticized missions for focusing on institutions, aid, and relief rather than evangelism.

George Marsden, Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism (Grand Rapids: Eerdmans, 1987), 237-44.

In 1961 McGavran began the Institute of Church Growth in Eugene, Oregon. In 1965 this institute moved to Fuller Theological Seminary, and McGavran became dean and professor in Fuller’s School of World Mission and Institute of Church Growth. In 1970 he published the widely used *Understanding Church Growth*. He taught at Fuller until 1980.

Evangelicals such as McGavran criticized the openness of the WCC to the notion of salvation outside of explicit faith in Christ. In 1951 the American National Association of Evangelicals joined with the British Evangelical Alliance to form the World Evangelical Fellowship. The WEF was made up of national interdenominational bodies. Evangelicals worked together ecumenically, but apart from the WCC. They criticized the WCC, also, for sometimes seeing the coming of the kingdom of Christ in violent civil wars and class conflict.

Refer to Resource 16-3 in the Student Guide.

To counteract the WCC, Billy Graham organized conferences that met in Berlin in 1966, in Lausanne in 1974, and in Manila in 1989. These conferences brought together evangelists and evangelical leaders from throughout the world.

Efiong S. Utuk, "From Wheaton to Lausanne: The Road to Modification of Contemporary Evangelical Mission Theology," Missiology, 14 (April 1986), 205-20.

The 1974 Lausanne Conference brought together persons representing 150 nations and 135 denominations. The conference placed evangelism in the larger context of the whole life and mission of the church. The conference recognized the steady increase in the number of missionaries serving around the world, and that two-thirds of those missionaries were themselves from "two-thirds-world" countries. Those who gathered committed themselves to the social needs and conditions of persons, and to dialogue with Roman Catholics.

Evangelicals recognized that Europe, which had given birth to so many peoples' faith, had itself become a mission field. On continental Europe, the church had lost much of its vitality. Its forms of church life were not suited to either urbanization or technology. In most European countries, fewer than 5 percent of the population attended church. But missions strategies that worked well in Latin America or Africa did not work in Europe. The 1975 meeting of the WCC in Nairobi struck a much different emphasis than the Uppsala Assembly. Latin Americans were coming into key leadership positions in the WCC. Mortimer Arias, a Methodist Bolivian bishop and prominent WCC leader, for instance, emphasized the urgency of evangelism and the uniqueness and finality of Jesus Christ. He based this, however, more on the love of God than the lostness of humanity.

Yet, at the 1991 meeting of the WCC in Canberra, the presentation of Hyun Kyung Chung, a Korean theologian, startled onlookers by invoking the spirits, including the spirits of the ancestors, in pursuit of the Spirit.

North America and Great Britain sent out perhaps 80 percent of all missionaries during the 20th century. By the latter part of the century, those who considered themselves devoted to the ecumenical movement were withdrawing from missions. Some became involved in humanitarian, nonmissionary agencies and roles. The denominations and agencies that grew most quickly and effectively were those not affiliated with the World Council of Churches. By 2000, about 90 percent of the North American missionaries serving around the world were from evangelical denominations or agencies such

as the Southern Baptist Convention and the Wycliffe Bible Translators.

Among the most important missions agencies of the 20th century was the Wycliffe Bible Translators and Summer Institute of Linguistics. William C. Townsend (1896-1982), a Presbyterian, founded this organization. Townsend had joined the SVM as a young man and had gone to Guatemala as a Bible salesman in 1917. He became burdened for the many who could not read Spanish. He joined the Central American Mission and worked among the tribal Cakchiquel people. Over a span of 10 years, Townsend learned their language, reduced it to writing, and translated the New Testament, which became the first book of any kind written in the language. In 1934 Townsend resigned from the CAM and soon founded the Wycliffe Bible Translators and Summer Institute of Linguistics. Eventually, Wycliffe became the largest independent Protestant mission in the world, sending out over 5,000 missionaries who produced over 300 Bible translations. Wycliffe cooperated with various denominations.

Growth in Latin America

In Latin America, the educational level of the Roman Catholic clergy remained low, and their numbers were inadequate to meet the needs of church members. During the 20th century, Latin America received comparatively few missionaries from Europe. Increasingly, Latin America became a mission field for both Roman Catholics and Protestants in North America. About one-half of the missionaries sent out by North American Roman Catholics served in Latin America. Roman Catholics, of course, already considered the people "Christian" and opposed the spread of Protestantism. The opposition may have caused Protestants to toughen their defenses, but they cooperated with Roman Catholics in Bible translation work.

Protestants made significant inroads, beginning with Mexico and Brazil. Conservative missions dominated. Early American missions included the southern branches of the Presbyterian, Methodist, and Baptist denominations.

In 1949 there were about 4.5 million Protestants in Latin America. Some of these were immigrants from Europe. But by the late 1970s there were over 30 million Protestants, Pentecostals, most of them in Latin America. In Rio de Janeiro alone, 700 new Pentecostal

churches opened between 1989 and 1992. The Assemblies of God in Brazil alone had reached somewhere between 11 and 15 million members by the mid-1990s. Pentecostal churches in Latin America became centers of social and political power. While Roman Catholics and other Protestants were attempting to minister to the poor, the Pentecostals were among them.

Guided Discussion: Student Response

(15 minutes)

Allow for response and discussion.

Should churches join various interdenominational councils or agencies? What criteria would a denomination or a local church body employ to determine the level of their involvement?

Imagine that you serve as the planning committee for an ecumenical conference including representatives from various religious bodies. What items for discussion would be included on the agenda for the conference? What atmosphere would you seek to create and how would you encourage a spirit of open dialogue among the attendees?

Is global evangelism at the center of ecumenical dialogue today? If so, in what sense? If not, what has contributed to the disconnection between missions and ecumenism, and if not, what is central to ecumenism today?

Lecture: Indigenous Movements

(20 minutes)

Refer to Resource 16-4 in the Student Guide.

Africa

Movements or indigenous churches in Africa have been called prophetic, separatist, messianic, millennial, or Zionist, but the most common name is African Independent churches. These churches abandoned any connection with Western missionaries and the churches they founded. The independent groups had various degrees of orthodoxy. Some were perfectly in accord with traditional Christian teachings, while others were mixed with other beliefs, and some made a cult out of their founder.

By 2000 there were over 5,000 distinct religious movements among 290 different tribes in Africa. From roughly 10 million African Christians in 1900, 145

million in 1970, and 400 million in 2002. Christianity established an indigenous presence.

Independent churches often began as schisms from European- and American-based denominations. Many times the schisms were not related to doctrine but to leadership. D. B. Vincent, who changed his name to Jojola Agbebi, founded the Native Baptist Church in Lagos, Nigeria, in 1888. Agbebi, a Yoruban and originally an Anglican, rejected all the trappings of white religion, including hymnbooks, pews, and Western dress. In 1913 Agbebi became the president of the newly founded African Communion of Independent Churches. These churches espoused "Ethiopianism," which presented a black Christ and Christianity, and sought racial justice and the kingdom of God on earth. Their goal was a Christian society or theocracy for all of Africa.

A major prophet was William Wade Harris (1865-1928), from the Grebo tribe in Liberia. Harris was educated in mission schools. From 1909 to 1913 he was imprisoned in Liberia for rebellion against the government. While in prison he received visions. Upon his release, Harris began a tremendous evangelistic tour of the Ivory Coast—where Protestants had not yet stationed missionaries—and Ghana. He told the people to destroy vestiges of their indigenous religions. From 100,000 to 120,000 persons were converted.

Though he had both Episcopal and Methodist background, Harris told his converts to attend any Christian church, whether it was Protestant or Roman Catholic. His movement was eschatological. His followers saw him as the last prophet before Christ's return. In 1923, W. J. Pratt, a Methodist missionary, organized many of Harris's converts. Others became Roman Catholics. In places where there were no churches, Harris left "twelve" apostles in the villages to carry on the work. But he formed no sect of his own. After his death, one of his followers, John Ahui, founded the Harrist Church of the Ivory Coast. Harris, one historian comments, "created the largest mass movement to Christianity in the history of the African continent."

Sheila Walker, "William Walker Harris," in Encyclopedia of Religion, ed. Mircea Eliade (New York: Macmillan, 1987), 6: 199.

Isaiah Shembe (1870-1935) was a Zulu prophet, baptized in the African Native Baptist Church. In 1911 he founded his own Amanazarehta Church. He was inspired by the American Alexander Dowie, who had begun Zion City outside of Chicago, and the Christian Catholic Apostolic Church. P. L. LeRoux, a Dutch Reformed missionary working among the Zulus,

popularized Dowie's work. Shembe founded Ekuphakameni, a "New Jerusalem." In believers' minds, Shembe was a new David, and the Black Messiah, supplanting Jesus. Other African prophets, contemporaries of Harris, included Garrick Braide, who evangelized in the Niger Delta, and Simon Kimbangu (1889-1951), who began an evangelistic movement in the lower Congo.

Kimbangu was a Baptist who had dreams concerning his own leadership. He used Old Testament passages as texts of liberation against Western colonialism. The churches he planted emphasized the Ten Commandments, baptism by immersion, and the destruction of fetishes and pagan drums. He prohibited polygamy. His churches were strongly anti-Roman Catholic. When missions refused to sell his churches hymnbooks, Kimbangu prayed and he and some of his members were given the gift of "catching" songs through dreams or visions. The Congolese government kept him in prison for 30 years—from 1921 until his death—but his followers formed the Church of Jesus Christ on Earth through the Prophet Simon Kimbangu. Counting 8 million members, it became a member of the World Council of Churches.

There were numbers of lesser prophets. Sometimes the leader of a schismatic group claimed prophecy, healing, and other powers. Through visions, dreams, and miracles, they took as literal for their day and age the commands of Christ to heal and to drive out demons. They took seriously the powers of witchcraft and sorcery. They demanded strict obedience to the commandments, but usually tolerated polygamy.

Many of these indigenous groups were proud that they did not forsake African spiritual customs. They taught that God was present in Africa before the European missionaries came. Their worship was emotional. Often tightly controlled by a strong leader, these groups taught that the missionaries had intentionally kept the Spirit from them! To them, liberation from European domination came by the power of the Holy Spirit.

"Healing" included remedies for unemployment, family disputes, racism, marital discords, and tribal squabbles. They absorbed the pre-Christian, primal religion and even the traditional healer who appeased or placated the spirits. The Christian healer emphasized victory over and defeat of evil spirits. Sometimes, however, the emphasis on demons obscured the message of victory. In spite of the appeal of these indigenous churches, about four-fifths of

Wilson-Dickson, A Brief History of Christian Music, 290-91.

Vittorio Lanternari, The Religions of the Oppressed: A Study of Modern Messianic Cults, trans. Lisa Sergio (New York: Alfred A. Knopf, 1963), 12, 25-26; Mark Shaw, The Kingdom of God in Africa: A Short History of African Christianity (Grand Rapids: Baker, 1996), 243-52.

Harvey Cox, Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the

Twenty-first Century (*Reading, MA: Addison-Wesley, 1995*), 243-62.

Refer to Resource 16-5 in the Student Guide.

Lanternari, The Religions of the Oppressed, 194; 185-95.

W. Stanley Rycroft, "The Contribution of Protestantism in the Caribbean," in *The Caribbean: Its Culture*, ed. A. Curtis Wilgus, (Gainesville, FL: University of Florida Press, 1955); W. Richards Jacobs, "The Politics of Protest in Trinidad: The Strikes and Disturbances of 1937," *Caribbean Studies*, 17 (April-July 1977), 16.

George E. Simpson, *Religious Cults of the Caribbean: Trinidad, Jamaica, and Haiti (Rio Piedras, Puerto Rico: Institute of Caribbean Studies, University of Puerto Rico, 1970)*, 11.

African Christians remained members of mission-founded denominations.

Latin America and the Caribbean

In Brazil, modern prophets emerged from rural populations, where Indian beliefs in an earthly paradise and a coming messiah mixed with Roman Catholic practices. Some groups, however, awaited the second coming of dead leaders. In the 1930s the followers of Father Cicero, a Roman Catholic priest, formed insurrections against the government. In part, these movements represented a protest of the lower class against their social and economic conditions. The people came to regard self-anointed leaders as reincarnations of saints, or even Christ himself. One itinerant preacher, Antonio Conselheiro, suggested that the Brazilian government was an institution of the anti-Christ.

The churches in the Caribbean continued to be influenced by diverse religions, especially those coming from Africa. In areas under British colonial rule, indentured servants arriving from India also brought Hindu and Muslim beliefs. Though Protestant groups in the Caribbean grew markedly during the early 20th century, local leaders organized indigenous churches with varying degrees of Protestant, Roman Catholic, African, and other influences. People associated the traditional Protestant churches with the colonial establishment, whereas the unorthodox churches represented a means of self-expression for those alienated by the social structure.

For instance, in Trinidad the Shango cult—named after the Yoruban god of thunder—mixed Roman Catholic and Baptist beliefs while retaining the names of prominent African divinities. The cult provided, as one anthropologist describes it, a "total magico-religious complex which includes cosmological, theological, ceremonial, magical, and medical aspects." The cult identified Shango with Saint John and made various animal sacrifices to him. The cult retained the African view that the spirits of the dead affected and may possess the living.

The so-called Shouters or Spiritual Baptists in Trinidad copied aspects of the Shango cult and retained African customs but considered the Holy Spirit the only spirit involved in their worship services. Both Shangoists and Shouters engaged in healing, but the Baptists with less "paraphernalia" than the Shangoists. Both groups used crosses and crucifixes, swords, lighted candles, and

ceremonial robes. Both poured water four times in ceremonial rituals, anointed the heads of devotees with olive oil, offered food to the spirits, wrote symbols and messages with chalk, and clapped their hands and danced in worship services.

Members of both groups received dreams and visions. The Shangoists, but not the Shouters, used drums. The Shango pastor did not preach and used the Bible less, while the Shouters accepted fundamentalist beliefs in the inerrancy of the Bible, the virgin birth of Jesus, the supernatural Atonement, the Resurrection, and the authenticity of miracles. But they also shouted and experienced trances.

It was said of a Shouter leader, "Mother Martha:"

In addition to her intelligence, vitality, and skill in healing, a factor in her considerable success as a Shouters leader in the city is her knowledge of non-Spiritual Baptist ideology and her ability to appeal to rank-and-file Trinidadeans of African descent through the use at the right moment of just the right combination of modified Christian and non-Christian elements.

Simpson, Religious Cults of the Caribbean, 146: 11-111, 140.

Similar was the "Revival Zion" cult in Jamaica. Not simply a variety of Protestantism, it embraced African and Western belief systems. It taught that God the Father was the high God, and remained in the heavens, while Jesus came down in revivals, but never advertised himself. The Holy Spirit was the chief energizer and the powerful force in worship. The Revivalists invited the Holy Spirit and other saints and spirits to use their bodies and fell into trances. Knowledge, they felt, came by repeated possessions. They used drums, dances, songs, and sacrificial offerings.

Simpson, Religious Cults of the Caribbean, 157-200. Compare Barry Chevannes, "Revivalism: A Disappearing Religion," Caribbean Quarterly 24, (Sept/Dec 1978), 1-17.

Also in Jamaica, the Rastafarians, an unusual cult idolizing the Ethiopian Emperor Haile Selassie, arose in the 1930s. Like some other Africans and African Americans, the Rastafarians placed a great deal of significance in "Ethiopianism," which represented black antiquity. The concept possessed an eschatological meaning.

Marcus Garvey (1887-1940), a Jamaican, lectured in the United States, pushing the cause of black nationalism until he was jailed for mail fraud and deported in 1927. Garvey emphasized that in order to dispel the notions of white colonialism, those of African

ancestry needed to see Christ as black. He established the African Orthodox Church.

Leonard E. Barrett, The Rastafarians: Sounds of Cultural Dissonance. Boston: Beacon, 1977.

In 1933 Leonard Howell, an ex-Garveyite, formulated a creed that included hatred for the white race and the superiority of the black race, based on their being an incarnation of ancient Israel. Ethiopia was “heaven,” Haile Selassie the Living God. Rastafarians hoped that blacks would rule the world. Some immigrated to Ethiopia. In spite of government suppression, the Rastafarian movement grew—especially among the masses.

Simpson, Religious Cults of the Caribbean, 287.

In Haiti, the prominent Vodun cult mixed Roman Catholicism with African religions because, as one anthropologist described it, the people “see magical qualities in the rites conducted by the priest and because such affiliation carries prestige.” Beginning in the 19th century, Haitians associated their African *loas*, which were inherited deities, tribal gods, and powerful ancestors, with Roman Catholic saints. Both functioned as intermediaries.

Simpson, Religious Cults of the Caribbean, 237-38.

Asia

Refer to Resource 16-6 in the Student Guide.

In the Philippines, the revolutionary Malolos Congress, which met in September 1898, debated the separation of church and state in the incipient Philippine Republic and granted permission for a national church with direct ties to Rome along the same lines as European countries such as Italy and Spain. In anticipation of this and in order to facilitate the establishment of a national church, in October 1898, Emilio Aguinaldo, the president, appointed Gregorio Aglipay (1860-1940), a Filipino priest, as his military vicar general.

Richard Deats, Nationalism and Christianity in the Philippines (Dallas: Southern Methodist University Press, 1967), 63-69; Mary D. Clifford, “Iglesia Filipina Independiente: The Revolutionary Church,” in Studies in Philippine Church History (Ithaca: Cornell University Press, 1969), 226-29.

While serving as a priest, Aglipay had been one of the founding members of the Katipunan, a secret society that worked against the Spanish. Once appointed vicar general, Aglipay wrote a pastoral letter to all Filipino priests, urging them to renounce their allegiance to Spanish ecclesiastics. The Roman Catholic Church excommunicated Aglipay in May 1899.

Aglipay proceeded in October of the same year to hold an ecclesiastical assembly made up of Filipino clergy. The assembly delegates professed both their loyalty to the pope and their refusal to be ruled by the Spanish church. Negotiations with the pope to set up a Filipino hierarchy failed.

By January 1900, the Vatican had decided to place the Roman Catholic Church in the Philippines under an

Deats, Nationalism and Christianity in the Philippines, 63-69.

American archbishop. By this time the revolution was directed against the Americans, and Aglipay himself was vigorously involved in guerilla warfare against the Americans. Aglipay's followers believed he possessed magical powers. He sent another mission of two Filipino priests to Rome in 1901, but they failed to win an audience with the pope. Aglipay surrendered his hopes that the pope might appoint him archbishop and that his Filipino priests might form the basis for an indigenously Roman Catholic Church in the Philippines.

Homer C. Stuntz, The Philippines and the Far East (Cincinnati: Jennings and Pye, 1904), 489-94.

In 1901, once a peace was forged between Filipinos and Americans, Aglipay met with Protestant missionaries in the offices of the American Bible Society and invited them to join the Filipino clergy in their break with Rome. Aglipay already allowed his priests to marry. But Protestant missionaries noted that some of the priests had kept mistresses, and they continued to gamble and engage in cockfighting, without any rebuke from Aglipay.

Bonifacio S. Salamanca, The Filipino Reaction to American Rule, 1901-1913 (Quezon City: New Day, 1984), 86.

In August 1902 about 40 Filipino priests formally established the Iglesia Filipina Independiente. In deciding to separate from the Roman Catholic Church, the priests left the door open for reconciliation with Rome, "if the pope acknowledges his errors!" Aglipay accepted a proposal making him supreme head of the church, and he was consecrated "Obispo Maximo" in January 1903, by other bishops elected by the same body.

J. Tremayne Copplestone, History of Methodist Missions, Vol. 4, Twentieth-Century Perspectives: The Methodist Episcopal Church, 1896-1939 (New York: Board of Global Ministries, The United Methodist Church, 1973), 221.

Methodist missionary Homer Stuntz probably represented general sentiment at the time in suggesting that the Iglesia Filipina Independiente did not seem to be on the "Spirit-approved list of saving instruments." The missionaries thought Aglipay should proclaim the Bible as the sole rule of faith and renounce both clerical celibacy and "Mariolatry." They criticized the church's failure to distribute Bibles to families in their parishes. The Protestants decided to have little to do with the IFI because its ritual was Roman Catholic, its theology was rationalistic, its ethics were Spanish, and its politics was anticolonial.

Mariano Apilado, "Revolution, Colonialism, and Mission: A Study of the Role of Protestant Churches in the United States' Role in the Philippines" (Ph.D. dissertation, Vanderbilt University, 1976), 168.

In its first years the IFI counted 20 percent of the population among its members. They allowed worship services to be conducted in either Spanish or one of the vernaculars, instead of Latin. They abolished excessive fees for the services of the church. But in many ways their controversies with Roman Catholicism were political, not theological.

Isabelo de los Reyes, Jr., "The Iglesia Filipina Independiente," Historical Magazine of the Protestant Episcopal Church, 17 June 1948, 132-37.

Lewis B. Whittemore, Struggle for Freedom: History of the Philippine Independent Church. Greenwich, CT: Seabury, 1961, 137-41.

In 1904 Aglipay attempted to establish ties with the Protestant Episcopal Church with the idea that it might recognize his episcopal standing. He approached Bishop Charles Brent with the idea, but Brent greatly disliked Aglipay, and anyway, he wanted no war with the Roman Catholics. When Brent rejected Aglipay's overtures, Aglipay and his followers chose other paths. Aglipay corresponded with the Old Catholic Swiss National Church seeking the same recognition. During the next decades it even dallied with the American Unitarian Association. After the Second World War it formed a Concordat with the Protestant Episcopal Church and eventually joined the Anglican Communion.

Guided Discussion: Student Response

(10 minutes)

Allow for response.

What criteria do we use to measure the orthodoxy of the teaching promulgated by a religious body or group?

To what extent, or for how long, can a mixture of orthodox Christian teachings and seemingly unorthodox teachings be allowed to coexist?

If it can be determined that a form of religious syncretism—a mixing of beliefs—compromises authentic Christian faith, what steps can be taken to address the situation?

In our efforts to evangelize or missionize, how can we be sure we are seeking to “transform culture” in the name of Christ and not simply remake the indigenous culture into our own cultural image?

Guided Discussion: 20th-Century Christian Theology

(20 minutes)

Allow for response and discussion.

What thoughts do you have from your reading of Resource 15-12?

Are there elements in neoorthodoxy and liberation theologies that Wesleyans may accept?

Did American theology address the needs of the age?

What would a “neoorthodox”—or neoevangelical or neo-holiness—theological movement look like for our times?

On a more cultural or social note, what might a contemporary Barmen Declaration look like?

Small Groups: 20th-Century Christian Theology

(25 minutes)

Divide the class into groups of about 3 each.

Refer to Resource 16-7 in the Student Guide.

Depending on your class you may want to do this as a class activity instead of small groups.

Lesson Close

(5 minutes)

Review

Call on each of the students.

State one key idea you learned from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

This lesson underscores certain religious practices that could possibly be taken to excess, such as healing, ritualistic worship practices, prophetic visions and dreams, and/or millennial expectation. How do we avoid such excess; how do we know when we have crossed the line into excess; and how do we restore balance when we have crossed the line into excess? Write a 2-3 page paper.

Prepare for the next lesson. Topics include:

- Church and State Under Totalitarianism
- Pentecostalism

Read Resources 16-8 and 16-9. Suggested reading from Shelley includes chapter 47. Prepare 3-4 questions or ideas the reading presents to you.

Complete module assignment of five instances of applying a historical perspective to a contemporary issue in your ministry.

Write in your journal. Focus on Christian unity and Christ's prayer to "make them one." Read the portion of John 17 that speaks of Jesus' desire that His disciples be one as He and the Father were one. What lay at the heart of Jesus' prayer? How can the church of today fulfill this prayer? In a spirit of confession, how have we contributed to division?

Lesson 17

Church and State, and Pentecostalism

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Church and State Under Totalitarianism	Lecture	Resources 17-1—17-3
0:30	Student Response	Guided Discussion	
0:45	The Holy Spirit	Class Activity	
0:55	Pentecostalism	Lecture	Resources 17-4—17-9
1:35	Student Response	Guided Discussion	
1:55	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Anderson, Robert M. *Vision of the Disinherited: The Making of American Pentecostalism*. New York: Oxford University Press, 1979.

Baker, Richard T. *Darkness of the Sun: The Story of Christianity in the Japanese Empire*. New York: Abingdon-Cokesbury, 1947.

Blumhofer, Edith L., Russell P. Spittler, and Grant A. Wacker, eds. *Pentecostal Currents in America*. Urbana, IL: University of Illinois Press, 1999.

Burgess, Stanley M., Gary B. McGee, and Patrick H. Alexander, eds. *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids: Zondervan, 1988.

Cox, Harvey. *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century*. Reading, MA: Addison-Wesley, 1995.

Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity*. New York: Oxford University Press, 2002.

Kagawa, Toyohiko. *Meditations on the Cross*. Translated by Helen F. Topping and Marion R. Draper. Chicago: Willett, Clark, 1935.

Martin, David. *Tongues of Fire: The Explosion of Protestantism in Latin America*. Oxford: Blackwell, 1990.

Poloma, Margaret M. *The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas*. Knoxville, TN: University of Tennessee Press, 1989.

Schildgen, Robert. *Toyohiko Kagawa: Apostle of Love and Social Justice*. Berkeley, CA: Centenary, 1988.

Synan, Vinson. *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001*. Nashville: Thomas Nelson Publishers, 2001.

Wacker, Grant. *Heaven Below: Early Pentecostals and American Culture*. Cambridge, MA: Harvard University Press, 2001.

Whitehead, Raymond L., ed. *No Longer Strangers: Faith and Revolution in China: Selected Writings of Bishop K. H. Ting*. Asian edition, Manila: Philippine-China Development Resource Center, 1991.

Wickeri, Philip L. *Seeking the Common Ground: Protestant Christianity, the Three-Self Movement, and China's United Front*. Maryknoll, NY: Orbis, 1988.

Internet

Comprehensive Bonhoeffer page:

<http://thesumners.com/bonhoeffer/links.html>

International Day of Prayer for Persecuted Christians:
<http://www.persecutedchurch.org/index.cfm>

Religion in China Today:
<http://english.peopledaily.com.cn/features/religion/religion1.html>

Comprehensive Pentecostal Page:
<http://religiousmovements.lib.virginia.edu/nrms/penta.html>

Hartford Institute for Religious Research
(Pentecostalism)
http://hrr.hartsem.edu/research/research_pentecostalism_links.html

"I Believe" Site (Pentecostalism):
<http://mb-soft.com/believe/txc/pentecos.htm>

Christianity History Site (Rise of Pentecostalism):
<http://www.christianitytoday.com/ch/58h/>

Christianity: Religion and Spirituality Directory
(Pentecostalism):
http://christianity-links.com/Denominations_Pentecostalism.html

Research Unity for Pentecostal Studies:
<http://artsweb.bham.ac.uk/aanderson/Pentecost/pentec.htm>

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students read each other's homework papers.

Return and collect homework.

Orientation

This lesson will explore how 20th-century Christianity was persecuted under totalitarian regimes of various political types.

This lesson will also explore the rapid spread of Pentecostalism in South America, Central America, and the Caribbean in the 20th century.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

- By the end of this lesson, participants should
- empathize with other Christians around the world
 - describe and discuss the relation between the theology of Dietrich Bonhoeffer and the situation of Christians in Germany under Hitler
 - understand some of the ways in which Christianity has grown in adverse social and political situations such as Japan and China in the 20th-century, and identify Toyohiko Kagawa
 - debate the legitimacy of the Three-Self Church in China
 - describe and evaluate the Pentecostal movement in the last half of the 20th century
 - analyze the social, economic, and religious factors leading to the spread of Pentecostalism

Lesson Body

Lecture: Church and State under Totalitarianism

(20 minutes)

Christianity under Nazism

Refer to Resource 17-1 in the Student Guide.

In Germany, Lutheranism had close ties to the state. It was difficult for theologians and pastors to speak against the government. However, with the rise of National Socialism and Adolph Hitler in the 1930s, dissidents led by Martin Niemoller (1892-1984) formed an underground Confessional Synod. Niemoller was arrested in 1937 and remained in prison throughout the war.

Through this ordeal, Dietrich Bonhoeffer (1906-45) developed his theology of costly grace. Bonhoeffer had been educated under Germany's leading scholars and had earned a doctorate in theology at the age of 21, taught for a year at Union Seminary in New York, and pastored in Berlin. He was an early opponent of Hitler. From 1933 to 1935 he served as pastor of a German congregation in England. Knowing Hitler would oppose him if he returned to Germany, Bonhoeffer could have stayed in England and had offers to return to America.

But he returned to Germany. Bonhoeffer took charge of a seminary established to train pastors for the "confessing" church. Forced to disband, in 1937 it moved underground. This hidden community of ministers in training provided the context out of which Bonhoeffer became involved in the resistance movement against Adolph Hitler. For Bonhoeffer the kingdom of Christ was to come in the midst of the world. The companionship of fellow believers provided the "physical sign of the gracious presence of the triune God." True love was found within community: "Human love is directed to the other person for his own sake, spiritual love loves him for Christ's sake."

Bonhoeffer, Life Together, trans. John W. Doberstein (New York: Harper and Brothers, 1954), 20.

Bonhoeffer, Life Together, 34.

Love did not come out of condescension or pity. One was to serve another with no sense of one's own superior humility. It was not a pious fellowship masking one's sinfulness, lies, or hypocrisy. Within the genuine community sins were mutually confessed and mutually forgiven. Self-justification was abandoned. The self is not allowed to be alone. As it did for Thomas á Kempis, the Lord's Supper sealed this in Bonhoeffer's theology. This concept of community was far removed from that of

asceticism, which avoided and suppressed human passions. Even so, within life in community, there was time for being alone as well as for being with others.

In 1937 Bonhoeffer wrote *The Cost of Discipleship*. In it he imagines a conversation between a pastor and one of his parishioners:

The man says, "I have lost the faith I once had."
"You must listen to the Word as it is spoken to you,"
the pastor responds.

"I do," the man replies, "but I cannot get anything
out of it, it just falls on deaf ears."

"You really do not want to listen," the pastor says.
"On the contrary, I do."

Then the pastor remembers the proposition, "Only
those who believe obey." But this does not help, for
believing is what this man finds so hard. It is now
time to say: "Only those who obey believe."

The pastor confronts the man, "You are disobedient,
that is what is preventing you from listening to Christ
and believing in his grace." The pastor must not allow
the man to hide under the cloak or cover of "cheap
grace." Obedience produces faith.

Dietrich Bonhoeffer, The Cost of Discipleship, trans. R. H. Fuller, rev. Irmgard Booth (New York: Macmillan, 1963), 75f.

The Sermon on the Mount demanded radical, present discipleship in the midst of a sinful world. Bonhoeffer believed God hated "visionary dreaming" because it made the dreamer proud and pretentious. What the world required was active involvement in righteous causes. This might require using sinful and evil means to achieve righteous ends, but to Bonhoeffer this was the consequence of living responsibly.

Bonhoeffer, Life Together, 27.

In 1943 Bonhoeffer was arrested and imprisoned. While in prison he continued to write what was published posthumously as *Letters and Papers From Prison*. Bonhoeffer wrote, "I thought I could acquire faith by trying to live a holy life, or something like it. I suppose I wrote *The Cost of Discipleship* as the end of that path." "I discovered later," he went on, "and I'm still discovering right up to this moment, that it is only by living completely in this world that one learns to have faith. One must abandon any attempt to make something of oneself, whether it be a saint, or a converted sinner, or a churchman."

Bonhoeffer, Letters and Papers from Prison, ed. Eberhard Bethge (Rev. ed., New York: Macmillan, 1971), 369.

Though Bonhoeffer took the Sermon on the Mount seriously, the will of God, he taught, was something new and different in each life situation. The command of Jesus rose above all other mandates. At the same time, Bonhoeffer taught that the church must become "worldly" and die in the sense of losing itself for the sake

Quoted in Franklin Sherman, "Dietrich Bonhoeffer," in *A Handbook of Christian Theologians*, eds. Martin Marty and Dean G. Peerman (Cleveland: Collins World, 1965), 483; see 464-84.

of the world. Just as God was in the middle of the world, the church must speak and act in ways that were relevant to the world, and penetrate into the world as salt and light. "Jesus does not call men to a new religion, but to life," Bonhoeffer said. In July 1944, from prison, Bonhoeffer helped plot an assassination attempt against Hitler. In April 1945 Bonhoeffer was executed.

Christianity in the Japanese Empire

Christians in Japan faced similar moral dilemmas. Japan annexed Taiwan in 1895 and Korea in 1910. Increasingly, military factions controlled Japan. The Japanese government set up policies that affected all Christians. It required students to attend Shinto shrines, saying these rites were nonreligious acts, only respecting or venerating the ancestors.

Refer to Resource 17-2 in the Student Guide.

By the 1930s the government enforced shrine attendance and emperor "worship." Heightened nationalism and the association of Shintoism with nationalism made it difficult for Christians. Many were imprisoned, tortured, and martyred for failing to give honor to the state. In 1936 the National Council of Churches in Japan declared shrine attendance and veneration of the emperor "nonreligious." But many in the Holiness churches disagreed with this. Two hundred-fifty ministers in the Holiness church were jailed for insisting that Jesus would return as Judge. In 1939 the Religious Bodies law brought all religion under the state. The law forced all Christian churches under the "Kyodan," or one Christian association. All missionaries were forced out of Korea in 1939, and many in Japan also left.

In Korea the churches existed in the context of and in response to Japanese rule. Christians led the subversive, nationalistic, anti-Japanese movement. In this case colonialism was not associated with Christianity. "The independent spirit of the Korean Protestants," writes Stephen Neill, "made them natural allies of every movement for national independence, and therefore natural objects of the suspicion of the Japanese." Protestants were prominent in the pro-independence "March 1" (1919) movement.

A History of Christian Missions, 345.

As in Japan itself, officials monitored churches. In Korea, and later in other countries such as the Philippines, the Japanese forced Protestants to unite. Korean theologians articulated their own liberation theology, which was called *minjung* theology, a theology of the people. It reflected upon the immense

social and political struggles and pain of the Korean people and built upon *han*, the spirit of the people.

In Japan, the Kyodan declared its obedience to the state and the emperor. Its first assembly met in June 1941. But for very different reasons, Anglicans, Seventh-Day Adventists, and members of the Salvation Army and holiness churches stayed out of the united church, went underground, and faced persecution. Government pressures on Christians continued to mount. The government resented references to Jesus as "Lord" and militarist-sounding hymns such as "Onward Christian Soldiers."

Christians who cooperated with the state saw Japan's "Co-Prosperity Sphere" as an opportunity for the kingdom of God. They had aspirations of evangelizing other countries of Asia under Japanese control using Asian rather than Western missionaries.

One of the most profound figures to emerge in Asian Christianity was Toyohiko Kagawa (1888-1960). The child of a broken family, Presbyterian missionaries influenced him to become a Christian and he was baptized in 1904. While attending college at Kobe Theological Seminary in Japan, he felt called to minister to the poor in the slums. In 1909 he moved into the Shinkawa slums of Kobe to start a mission and settlement work. In 1912 he organized a cooperative among the slum residents.

In the meantime, he published articles on his activities and on his philosophy of peace and justice. Marrying in 1913, in 1914 he departed for study at Princeton Theological Seminary, where he stayed for two years. He returned to Japan to publish, in 1915, *The Psychology of the Poor*. He became an ordained minister in the Presbyterian Church in 1918.

In 1921 Kagawa led strikers at the Kobe shipyards. The same year he organized both the Japan Farmers' Union and the Friends of Jesus Group. After the massive Tokyo earthquake of 1923, he helped supervise relief efforts, especially in slum areas.

His books, including a biography, were widely sold, translated in English and circulated around the world. This brought him fame. He lectured in the United States and Europe 1924-25. When he returned to Japan, he launched the "Kingdom of God" movement, and established the Shikanjima settlement house in Osaka. After setting up other "gospel schools" for the poor, in 1927 he organized the All-Japan Anti-War

League. He continued to organize cooperatives in various cities and towns, and a cooperative hospital opened in Tokyo in 1931. Later travels took him to Canada, China, the Philippines, back to the United States, and to India, where in 1938, he attended the Madras convention of the International Missionary Council, and met Gandhi.

Allow for response.

What did you learn from his writing that you read for homework?

What did you think of his ideas?

Kagawa was arrested in 1940 for opposing Japan's war efforts. The following year he went to the United States in an attempt to avert war. War was unstoppable. In 1943 he was again arrested for his anti-war stance. Released in 1944, he visited China. Following Japan's surrender, he became an advisor to the prime minister. In 1945 he organized the Socialist political party and was elected president of Japan's League of Cooperative Unions. The following year, he became president of Japan's Farmer's Union. Also in 1946, he launched the New Japan for Christ movement. He preached in large campaigns. In later years he served in various government positions, attended conferences, and held lecture tours. In 1958 he presided over the Christian International Conference for World Peace, held in Tokyo.

Robert Schildgen, Toyohiko Kagawa: Apostle of Love and Social Justice (Berkeley, CA: Centenary Books, 1988), 323-25; William Axling, Kagawa (London: Student Christian Movement, 1932).

Christianity under Communism in Russia and Eastern Europe

Refer to Resource 17-3 in the Student Guide.

The Communist Revolution in Russia in 1917 marginalized the Russian Orthodox Church. In 1918 the church and state were officially separated. The church had taken a stand against Communism. To Communists, the church was a tool of oppression. Communists expected religion to disappear. The clergy were considered "nonproductive" elements of society.

In 1929 the regime took drastic measures against religion. It forbade religious societies, social institutions, and itinerant preaching. The state took control of church buildings. Under Stalin some of the largest persecutions and deaths of Christians in the 20th century took place. Yet, secretly, monasteries and convents persisted. The church stood with the state against German invasions. In 1950 there were about 3.2 million Protestants in addition to Orthodox Christians in Russia. In the 1950s Christians were allowed to hold some festivals and conventions.

J. Herbert Kane, A Concise History of the Christian World Mission: A Panoramic View of Missions from Pentecost to the Present (Grand Rapids: Baker Book House, 1982), 158.

Similar developments took place in the Balkans. The Bulgarian Orthodox Church, for instance, was disestablished in 1949. Though fewer churches were open, in comparison to “free” Europe, the churches in Eastern Europe were full. The Baptist Seminary in Bucharest in 1977 had 10 times more applicants than it could accommodate.

Christianity under Communism in China

When the support of the world church was cut off from China, the church not only survived, but flourished. After the Second World War, Communists rapidly took over the north, making mission work impossible. By 1949 the Communist takeover was complete. Denunciation meetings, held for the purpose of “re-educating” the people, criticized missions and missionaries, and their followers. A “Manifesto” in 1950, signed by many Christian leaders, admitted the church in China had been entangled with imperialism—evidenced by the fact that several missionaries had joined the diplomatic corps. Missionaries had become an embarrassment to Chinese Christians. By 1953 their removal from China was complete.

Meanwhile, the government forced the churches to register with the government. The government required church leaders to study Marxist texts. If a church registered, it would be allowed to join the Three-Self Patriotic Movement, so-called because of the old missions mantra of Self-Governance, Self-Support, and Self-Propagation. Considered “postdenominational,” the Three-Self Patriotic Movement was the only officially tolerated, Protestant church in China.

Initially its leaders included those influenced by liberal Protestant thought and were open not only to the social gospel but to socialism. They appreciated the Communists’ attempt to rid the country of vice and corruption, and saw violence as a necessary part of ushering in the rule of justice and equality. Among the leaders of the Three-Self Church was Wu Yao-zong (1893-1979), who had studied at Union Theological Seminary under Reinhold Niebuhr, and who was actively involved with the YMCA and social causes before the war. Another leader was Bishop K. H. Ting [Ding Guang-xun] (b. 1915), an Anglican who studied and worked abroad but returned to China in 1951.

The government forced those churches that did not register to disband. Pastors who refused to do so were arrested and given long—sometimes life—prison terms

Floyd Cunningham, Holiness Abroad: Nazarene Missions in Asia (Lanham, MD: Scarecrow Press, 2003), 170-72.

and sent to labor camps. Those Christians who refused to cooperate with the government-recognized church worshiped secretly. Controls over the church tightened. Within the Three-Self Church, pastors had various degrees of freedom. Some continued to preach as they had, as long as they did not criticize the government.

During the Cultural Revolution, which began in 1966, all churches were closed. Christians were persecuted. The whole church moved underground into houses. Meanwhile, radio programs from outside China continued to penetrate the "bamboo curtain."

<http://www.religlaw.org/interdocs/docs/doc19religion1982.htm>

After 1979, there was increasing liberty. The government declared there to be freedom of religion and offered incentives for Christians to rejoin the Three-Self Church. The China Christian Council was organized in 1981 with Ting as president. The CCC joined World Council of Churches. In 1982, the government issued "Document 19," which promised religious toleration and encouraged churches to reopen.

Once again, the government required churches to register, and Christians once more faced the decision of whether or not to affiliate with the Three-Self Patriotic Movement. Three-Self Churches and clergy came under the scrutiny of the Religious Affairs Bureau. Among those who chose to affiliate, situations varied. In many cases, old leaders trained by missionaries before the Second World War resumed leadership. Though forbidden to address political issues, in many places they could itinerate, preach, and teach.

Though there were few theological schools, and few Bibles, old leaders passed along their faith by oral tradition, by word of mouth. They maintained theological distinctions, even if they chose to participate in the Three-Self Church. As the old Bible School graduates began to pass away, the children and grandchildren of these leaders continued and extended the ministry. They served as itinerant evangelists and Bible women, preaching and teaching just as had their fathers and mothers.

Beatrice Leung and John D. Young, eds., Christianity in China: Foundations for Dialogue (Hong Kong: University of Hong Kong, 1993), 286-309.

Many farmed during the day and held Bible studies at night. In the 1990s the government opened more churches, returned land to churches or compensated them for land that had been confiscated, and allowed for new church buildings and Bible training schools. Christians who refused to affiliate with the Three-Self Church criticized those who joined.

Guided Discussion: Student Response

(15 minutes)

Allow for response.

Should evangelicals in China have joined the Three-Self Church?

In situations of persecution or anti-Christian sentiment, how can the church best maintain its witness? Does Scripture give us any guidance on this point? What can we learn from the history of Christianity on this subject? What models for Christian response in adverse situations have been put forth?

Consider once again appropriate ways for the church to engage its surrounding culture, particularly as centered on the issue of church and state relations. *What are the possible dangers of too close an entanglement with the state? What might be possible scenarios—like Bonhoeffer faced in Hitler’s Germany—where Christians would engage in “civil disobedience” out of faithfulness to a higher law?*

Class Activity: The Holy Spirit

(10 minutes)

Select some scriptures—on the ministry of the Holy Spirit—from Acts, Romans 8 and 12, and Ephesians 4 for different students to read to the class.

Focus on the third person of the Trinity.

Would anyone like to share an experience of the cleansing, teaching, and/or gifting ministry of the Holy Spirit?

Select a hymn about the Holy Spirit for the class to sing together.

Let’s pray together, inviting the Holy Spirit’s presence on each of us, on the class, and on the ministry of the church of Jesus Christ.

Lecture: Pentecostalism

(40 minutes)

Refer to Resource 17-4 in the Student Guide.

Pentecostalism, a worldwide Protestant movement that originated in the 19th century in the United States, takes its name from the Christian feast of Pentecost, which celebrates the coming of the Holy Spirit upon the disciples. Pentecostal churches thrive in various places around the world. Pentecostal churches are characterized by their practice of speaking in tongues or “glossolalia.” Often they are urban. Pentecostalism is experience-centered. Besides the emphasis on the

baptism of the Holy Spirit, Pentecostalism recognizes divine healing and demands high standards of personal conduct. Though Pentecostalism appeals to the poor, it gives them expectations of both health and material benefit.

Pentecostalism emerged out of the restorationist and holiness movements, and the prophecy and second coming conferences of the late 19th century. These emphasized that in the "last days" God would pour out His blessing in new ways. Earlier, glossolalia occurred in the 1830s under the ministry of Presbyterian Edward Irving in London, in the services of Mother Ann Lee's Shaker movement, and among Joseph Smith's Mormon followers in New York, Missouri, and Utah.

The Pentecostals, however, were the first to give doctrinal primacy to the practice. In his book *The Apostolic Faith*, Charles Parham, a one-time licensed Methodist preacher, emphasized a return to ("restoring") New Testament or "primitive" church practices such as divine healing. In 1900 Parham opened the College of Bethel. Followers claimed that all of the gifts and graces of the apostolic church were to be given in the present age.

By the end of 1900 some had begun to speak in "tongues." A daughter school opened in Houston. In 1905 William J. Seymour enrolled there. He took the practices to Azusa Street in Los Angeles in 1906. Pentecostals stress the special importance of the Azusa Street revival, which occurred in an abandoned African Methodist Episcopal church in downtown Los Angeles and launched Pentecostalism as a worldwide movement. Seymour won over Frank Bartleman, pastor of an independent congregation, and organized the Apostolic Faith Gospel Mission. The meetings attracted both blacks and whites.

Robert M. Anderson, Vision of the Disinherited: The Making of American Pentecostalism (New York: Oxford University Press, 1979), 47-75.

A contemporary account reported:

The power of God now has this city agitated as never before. Pentecost has surely come and with it the Bible evidences are following, many being converted and sanctified and filled with the Holy Ghost, speaking in tongues as they did on the day of Pentecost. The scenes that are daily enacted in the building on Azusa street and at Missions and Churches in other parts of the city are beyond description, and the real revival has only started, as God has been working with His children mostly, getting them through to Pentecost, and laying the

foundation for a mighty wave of salvation among the unconverted.

The meetings are held in an old Methodist church that had been converted in part into a tenement house, leaving a larger unplastered, barn-like room on the ground floor. Here about a dozen congregated each day, holding meetings on Bonnie Brae in the evening. The writer attended a few of these meetings and being so different from anything he had seen and not hearing any speaking in tongues, he branded the teaching as third-blessing heresy, and thought that settled it. It is needless to say the writer was compelled to do a great deal of apologizing and humbling himself to get right with God.

In a short time God began to manifest His power and soon the building could not contain the people. Now the meetings continue all day and into the night and the fire is kindling all over the city and surrounding towns. Proud, well dressed preachers come in to "investigate." Soon their high looks are replaced with wonder, then conviction came, and very often you will find them in a short time wallowing on the dirty floor, asking God to forgive them and make them as little children.

Web Address:

http://www.sendrevival.com/pioneers/Frank_Bartleman_William_Seymour/

It would be impossible to state how many have been converted, sanctified, and filled with the Holy Ghost. They have been and are daily going out to all points of the compass to spread this wonderful gospel."

Anderson, Vision of the Disinherited, 86.

Pentecostal ideas, writes one historian, were a "catch basin for many of the ideas germinating on the fringe of the revivalist-holiness tradition since the days of Charles Finney and before." It attracted a few "outlaws," so to speak, from the National Holiness Association. For instance, by 1895 a movement began in Iowa that stressed a third blessing called "the fire," which followed the conversion and sanctification experiences already taught by the Holiness Movement.

Anderson, Vision of the Disinherited, 111.

The leader of this movement was Benjamin Hardin Irwin from Lincoln, Nebraska, who named his new group the Fire-Baptized Holiness Church. The Fire-Baptized Holiness Church taught:

C. B. Jernigan, Pioneer Days of the Holiness Movement (Reprint, Bethany, OK: Arnett Publishing Co., 1964), 152-54.

- instant conversion through the new birth
- instant sanctification as a second blessing
- instant baptism in the Holy Ghost and fire
- instant divine healing through prayer

- the instant premillennial second coming of Christ

This group later accepted tongues-speaking as the sign of this baptism with fire.

Refer to Resource 17-5 in the Student Guide.

Pentecostals preferred the immediacy of the Spirit to “man-made” doctrines, creeds, and disciplines. Some saw speaking in tongues as a necessary accompaniment to the baptism with the Holy Spirit, whether it was considered a first, second, or third work of grace subsequent to sanctification.

Pentecostal groups such as:

- the Church of God—Cleveland
- the Pentecostal Holiness Church
- and the Church of God in Christ, an African American denomination found by Charles H. Mason

had their origins in the late 19th-century holiness movement and were explicitly Wesleyan in theology. The Assemblies of God was indebted more to Baptist and dispensationalist traditions.

Donald Dayton, Theological Roots of Pentecostalism (Reprint, Grand Rapids: Zondervan, 1987).

Pentecostal theology was also influenced by A. B. Simpson, founder of the Christian and Missionary Alliance, who spread a “fourfold” gospel of justification, sanctification (through the baptism with the Holy Spirit), Second Coming, and divine healing.

Holiness camp meetings and gatherings kept away or expelled those who advocated tongues-speaking. Phineas Bresee, pastor of the large Church of the Nazarene in Los Angeles, sent observers to Azusa Street. He was surprised by the publicity the movement was already drawing, but concluded:

Refer to Resource 17-6 in the Student Guide.

Anything that is out of the good old way of entire sanctification, by the truth, through the blood, by the baptism with the Holy Ghost and Fire, which entirely separates and burns up the chaff of carnality, and then abides to teach, lead and empower, may well be halted and carefully examined before being admitted to confidence, or given the semi-endorsement of publication . . . These are more or less people whose experience is unsatisfactory, who have never been sanctified wholly, or have lost the precious work out of their hearts, who will run after the hope of exceptional or marvelous things, to their own further undoing. People who have the precious, satisfactory experience of Christ revealed in the heart by the Holy Spirit, do not hanker after strange fire, nor run

Nazarene Messenger (December 13, 1906), 6.

after every suppositional gift, nor are they blown about by every wind of doctrine. There is rest only in the old paths where the Holy Spirit Himself imparts to the soul directly the witness of His cleansing and indwelling.

The Pentecostal revival reached a peak 1906-7. Its challenges to the holiness message caused many holiness groups and associations, including those that became part of the Church of the Nazarene, to form cohesive denominations.

Early Pentecostals believed Christ would return after the gospel had been carried worldwide. The gift of tongues was to enable the rapid transmission of the gospel, so they thought. Though they realized very soon that the gift of tongues they possessed did not communicate the gospel in any language, they relied on other supernatural phenomena such as healing to evangelize people.

Gary B. McGee, "Assemblies of God Mission Theology: A Historical Perspective," *International Bulletin of Missionary Research*, 10 (October 1986), 166-70.

They sought to restore the apostolic pattern of evangelism, which was rapid. They quickly sent new converts to carry on the faith further. Often Pentecostal missionaries were sent by small churches, acted independently, and lived by faith. The Holy Spirit, they believed, empowered common people to spread the gospel, and did not need institutions or much church structure. The priorities were evangelizing, training local believers, and building indigenous churches.

The Pentecostal revival made some inroads in areas where the Holiness Movement was already prospering, especially in the American South, and attracted far more non-Methodists than had the earlier forms of perfectionism.

Pentecostalism spread rapidly around the world. The leading European pioneer was Thomas Barratt, a Norwegian Methodist pastor who founded flourishing Pentecostal movements in Norway, Sweden, and England. The German pioneer was the Holiness leader Jonathan Paul. Lewis Pethrus, a convert of Barratt's, began a significant Pentecostal movement in Sweden which originated among Baptists. A strong Pentecostal movement reached Italy through relatives of American immigrants.

Pentecostalism was introduced to Russia and other Slavic nations through the efforts of Ivan Voronaev, a Russian-born American immigrant from New York City, who established the first Russian-language Pentecostal

church in Manhattan in 1919. In 1920 he began a ministry in Odessa, Russia, which was the origin of the movement in the Slavic nations. Voronaev founded over 350 congregations in Russia, Poland, and Bulgaria before being arrested by the Soviet police in 1929. He died in prison.

In South America Pentecostalism reached Chile in 1909 under the leadership of an American Methodist missionary, Willis Hoover. When the Methodist Church in Chile rejected Pentecostal manifestations, a schism occurred which resulted in the organization of the Methodist Pentecostal Church. Extremely rapid growth after 1909 made Pentecostalism the predominant form of Protestantism in Chile.

The Pentecostal movement in Brazil began in 1910 under the leadership of two American Swedish immigrants, Daniel Berg and Gunnar Vingren, who began Pentecostal services in a Baptist church. A schism soon followed, resulting in the first Pentecostal congregation in the nation that took the name Assemblies of God. Phenomenal growth caused Pentecostalism to be the major Protestant force in Brazil.

Pentecostal missions were also begun by 1910 in China and Africa. The missionary enterprise accelerated rapidly after the formation of missions-oriented Pentecostal denominations in the United States after 1910.

Refer to Resource 17-7 in the Student Guide.

The movement suffered controversy and division in its formative stages. Two divisions were major. These involved teachings concerning sanctification and the Trinity.

The sanctification controversy grew out of the holiness theology held by many of the first Pentecostals, including Parham and Seymour. Having taught that sanctification was a "second work of grace" prior to their Pentecostal experiences, they simply added the baptism of the Holy Spirit with glossolalia as a "third blessing." In 1910 William Durham of Chicago began teaching his "finished work" theory, which emphasized sanctification as a progressive work following conversion with the baptism in the Holy Spirit following as the second blessing.

The Assemblies of God, formed in 1914, based its theology on Durham's teachings and taught a "finished work" theology that included full cleansing in the first work of grace. Most of the Pentecostal groups that

began after 1914 were based on the model of the Assemblies of God. They included the Pentecostal Church of God and the International Church of the Foursquare Gospel, founded in 1927 by Aimee Semple McPherson.

A more serious schism grew out of the “oneness” or “Jesus only” controversy, which began in 1911 in Los Angeles. This movement rejected the teaching of the Trinity and taught that Jesus Christ was at the same time Father, Son, and Holy Spirit and that the only biblical mode of water baptism was administered in Jesus’ name and then was valid only if accompanied with glossolalia. This movement spread rapidly in the infant Assemblies of God after 1914 and resulted in a schism in 1916, which later produced the Pentecostal Assemblies of the World and the United Pentecostal Church.

Through the years other schisms occurred over lesser doctrinal disputes and personality clashes, producing such movements as the Church of God of Prophecy, a split from the Church of God—Cleveland, Tennessee. In most cases, however, Pentecostal denominations developed out of separate, indigenous churches originating in different areas of the world with little or no contact with other organized bodies.

The greatest growth for Pentecostal churches came after World War II. With more mobility and greater prosperity, Pentecostals moved into the middle class and lost their image as disinherited members of the lower classes. Pentecostals emerged from their isolation, not only from each other but from other Christian groups as well. In 1943 the Assemblies of God, the Church of God—Cleveland, Tennessee, the International Church of the Foursquare Gospel, and the Pentecostal Holiness Church became charter members of the National Association of Evangelicals, thus clearly disassociating themselves from the organized fundamentalist groups which had dis-fellowshipped the Pentecostals in 1928. They became part of the moderate evangelical camp that grew to prominence by the 1970s.

Intra-Pentecostal ecumenism flourished during the late 1940s, both in the United States and elsewhere. In 1947 the first World Pentecostal Conference met in Zurich, Switzerland, and has since met triennially. The next year the Pentecostal Fellowship of North America was formed in Des Moines, Iowa, and has met annually since then.

Refer to Resource 17-8 in the Student Guide.

The founding of the Full Gospel Businessmen in 1948 brought the Pentecostal message to a whole new class of middle class professional and businessmen, helping further to change the image of the movement.

Healing evangelists such as Oral Roberts brought greater interest and acceptance to the movement in the 1950s. The TV ministry of Roberts brought Pentecostalism into the homes of the average American. In the early 1960s, speaking in tongues spread among members of other denominations. The movement was called "neo-Pentecostalism."

Dennis Bennett, an Episcopal priest in Van Nuys, California, experienced glossolalia and was forced to leave his parish in Van Nuys because of the ensuing controversy. Bennett accepted the pastorate of an inner-city Episcopal parish in Seattle, Washington. The church in Seattle experienced rapid growth after the introduction of Pentecostal worship, becoming a center of neo-Pentecostalism in the northwestern United States. The new wave of Pentecostalism soon spread to other denominations in the United States and also to many other nations. Other well-known neo-Pentecostal leaders included Pat Robertson, founder of the 700 Club.

In 1966 Pentecostalism entered the Roman Catholic Church as the result of a weekend retreat at Duquesne University. As glossolalia and other charismatic gifts were experienced, Catholic prayer groups were formed at Notre Dame University and the University of Michigan. By 1973 the movement had spread so rapidly that 30,000 Catholic Pentecostals gathered at Notre Dame for a national conference. The movement had spread to Catholic churches in over a hundred nations by 1980. The most prominent leader among Catholics was Joseph Leon Cardinal Suenens, who was named by Popes Paul VI and John Paul II as episcopal adviser to the renewal.

In order to distinguish these newer Pentecostals from the older Pentecostal denominations, the word "charismatic" began to be widely used. The older Pentecostals were called "classical Pentecostals." Unlike the rejection of the earlier Pentecostals, the charismatic renewal was generally allowed to remain within the mainline churches. Favorable reports by the Episcopalians (1963), Roman Catholics (1969, 1974), and Presbyterians (1970), while pointing out possible excesses, generally were tolerant and open to the existence of Pentecostal spirituality as a renewal movement within the traditional churches.

By 1980 the classical Pentecostals had grown to be the largest family of Protestants in the world, according to *The World Christian Encyclopedia*. The 51-million figure attributed to the traditional Pentecostals did not include the 11 million charismatic Pentecostals in the traditional, mainline churches. Thus, 75 years after the opening of the Azusa Street meeting there were 62 million Pentecostals in over a hundred nations of the world.

Refer to Resource 17-9 in the Student Guide.

Kane, A Concise History, 148-149; Donald McGavran, "What Makes Pentecostal Churches Grow?," 121-123, and C. Peter Wagner, "Characteristics of Pentecostal Church Growth," 125-132, in *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century* (South Plainfield, NJ: Bridge, 1986).

Analysis

Pentecostalism spread rapidly around the world. What were reasons for the growth of Pentecostalism? Historians and missiologists suggest:

- Pentecostal churches were indigenous from the beginning.
- Churches paid their own way without the use of foreign funds.
- The Holy Spirit, Pentecostals taught, made use of ordinary Christians and impelled them to witness.
- Converts possessed connections with nonbelievers and collectively formed congregations of new believers, and these were trusted to be church leaders.
- They had lively church services that included indigenous music, handclapping, testimonies, and emotional appeals.
- Pentecostals concentrated on the lower classes.
- They made everyone feel at home.
- They took the gospel everywhere.
- They emphasized the baptism with the Holy Spirit as an experience, not a doctrine.
- They witnessed divine healings. They accepted the worldview of many to whom they went, that demons and evil spirits invaded, bound, and ruled, and that Jesus was able to drive out evil spirits.
- Among them, there were frequent manifestations of "signs and wonders."

Pentecostals accepted a worldview like that of the New Testament, in which events and happenings were attributed to supernatural forces. Many Pentecostals witnessed to people—practitioners of folk Catholicism, Calvinism, Protestantism, shamanism, Buddhism, and African-based religions—who already possessed the "belief that personal spiritual beings and impersonal spiritual forces have power over human affairs. And, consequently, that human beings must discover what beings and forces are influencing them in order to determine future action and, frequently, to manipulate their power," this is a definition of *animism*.

Gailyn Van Rheenen, *Communicating Christ in Animistic Contexts* (Grand Rapids: Baker, 1991), 20.

Harvey Cox, "Pentecostalism at Harvard," Christian Century 110 (August 25-September 1, 1993), 807; see also Charles Kraft, Christianity with Power: Your Worldview and Your Experience with the Supernatural (Ann Arbor, MI: Servant, 1989).

Harvey Cox, a Harvard professor, writes that if Pentecostalism has succeeded it is "because it has spoken to the spiritual emptiness of our time by reaching beyond the levels of creed and ceremony into the core of human religiousness, into what might be called 'primal spirituality,' that largely unprocessed nucleus of the psyche in which the unending struggle for a sense of purpose and significance goes on." He observed that Pentecostals incorporated into their worship "insights and practices of other faiths—shamanic trance, healing, dreams, ancestor veneration—more than any other Christian movement."

Guided Discussion: Student Response

(20 minutes)

Allow for response and discussion.

There may be many questions from the students on this topic.

How do we account for the rapid and widespread growth of Pentecostalism worldwide? Is this to raise concern or celebration?

What is the historical development of the Church of the Nazarene with regards to "speaking in tongues"?

What information did you gain from your homework reading?

Have you had any experience with someone who claimed the experience of "speaking in tongues"?

What would you do if persons attending your local church began to promote the theology and the practices of Pentecostalism?

Lesson Close

(5 minutes)

Review

Call on students.

What was the greatest insight from this lesson?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Imagine the shape of Christianity 50 years from now, and 100 years from now. What theological issues will be important? What will be the shape of denominations? What do you hope will be the legacy of the Church of the Nazarene?

Read in preparation for the next lesson. Topics include:

- Globalization
- Postmodernity

Suggested reading from Shelley includes chapter 48. Prepare 2-3 questions or ideas the reading presents to you.

Complete module assignments of a timeline and a biographic sketch.

Bring your journal with you to the next lesson.

Write in your journal. Read the fictional, journalistic-style description of the execution of Dietrich Bonhoeffer. Consider the depth of his devotion to the will of God and his willingness to sacrifice. Relate this to your own life. What is God's will for you? To what lengths would you be willing to go to fulfill this call? How has God promised His faithfulness and sufficiency to us in times such as these? How was Bonhoeffer an "imitator of Christ" for us? How might our witness—like that of Bonhoeffer—impact others?

Lesson 18

Directions and Conclusions

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:20	Review of History	Class Activity	Homework Resource 18-1
0:55	The Future of Christianity	Lecture	Resources 18-2—18-5
1:30	Student Response	Guided Discussion	
1:50	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Jenkins, Philip. *The New Christendom: The Coming of Global Christianity*. New York: Oxford University Press, 2002.

Lesson Introduction

(20 minutes)

Accountability

Call on each student to read a portion from his or her journal from the last few lessons.

Return homework.

Make arrangements for returning the last homework assignments to the students.

Orientation

This lesson will offer conclusions regarding the movement of the church across time and space.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

- By the end of this lesson, participants should
- offer conclusions regarding the directions of church history
 - apply the meaning of church history to their ministries
 - discuss possible directions for the church of the future

Motivator

Read the prayer to the class.

Prayer for the Church

O Gracious Father, we humbly beseech thee for thy holy Catholic—universal—church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son our Lord. Amen.

Following the reading have the students compose their own prayer for the church.

The Book of Common Prayer

Lesson Body

Class Activity: Review of History

(35 minutes)

Students may use any of the notes or materials they have to refresh their memories.

Have the students share their time-lines as part of this review.

Have the students share their biographical sketches in relation to the appropriate section.

Refer to Resource 18-1 in the Student Guide.

We are going to go back over the previous lessons and notes, and review some of the prominent trends and issues across church history, giving specific examples of each.

Scripture and Tradition—Theology

Biblical authority and interpretation, creeds, controversies, prominent theologians, the influence of philosophy and culture on Christian theology, and the idea of Christian perfection

Ecclesiastical Structures

The early and medieval church, Roman Catholicism, Eastern Orthodoxy, and various forms of Protestantism; the issues of church and state, and prominent church leaders

Church and Society

Christians' persecution in different times and places; Christianity's relationship to world systems such as colonialism, and to other religions

Spread of Christianity

From the beginning days, eastward and westward, the Christianization of Europe, missionary strategies in different places and times, and methods of conversion

Christian Life, Worship, and Ministry

How Christians have worshiped, the role of the pastor, women in the church, and the lives of the laypersons

Collect timelines and biographic sketches at the end of this section.

Lecture: The Future of Christianity

(35 minutes)

The Church of the Nazarene emerged in the process of the universal church's growth and development. The theology and the traditions of the Church of the Nazarene are rooted deeply in historic, orthodox Christianity. We understand ourselves to be part of the Church universal, which is "the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, [and] the Body of Christ called together by the Holy Spirit through the Word."

Article 11 in the church's Manual.

We are indebted to the church's fathers and mothers, and the early councils and creeds, as well as to the Reformers, and to the Anglican Reformer John Wesley, for our doctrines and beliefs. Our customs of worship come from Catholic and Protestant heritages, as well as from the contexts in which we have grown. One cannot fully understand the Church of the Nazarene without understanding where it fits in the grand scheme of the Church over the last 2,000 years.

Phineas Bresee remarked that the Church of the Nazarene did not result from theological controversy, nor was it a movement in church polity, not an "ecclesiasticism," and remained remarkably free from sectarianism. It was neither a product of "come-outism," nor proselytism, but was rather "a voice crying in the wilderness."

"The Mission of the Pentecostal Church of the Nazarene," Herald of Holiness (December 18, 1912), 4.

B. F. Haynes, the first editor of the *Herald of Holiness*, wrote, "The Church of the Nazarene in point of doctrine, of experience, of evangelistic activity of mission belief and endeavor, is Mr. Wesley's legitimate and historic offspring and the direct successor of the Wesleyan movement. There is not a single truth in which we believe that was not stressed by Mr. Wesley." Wesley once wrote, "The Catholic or universal church is all the persons in the universe whom God hath so called out of the world as to entitle them to the preceding character—as to be 'one body,' united by 'one Spirit,' having 'one faith, one hope, one baptism; one God and Father of all, who is above all, and through all, and in them all.'"

"The World is My Parish," Herald of Holiness (December 18, 1912), 3.

John Wesley, ed. Albert Outler
(New York: Scribner's, 1964), 312.

Globalization and Christianity

As always in the history of Christianity, political, social, and economic trends will continue to affect the life of the church. One current trend sure to affect the church in the future is globalization. This signifies the

Refer to Resource 18-2 in the Student Guide.

emergence of an increasingly one-world culture, brought about by technological innovation, global communication networks, and economic restructuring. The world will converge toward a more uniform culture. This will weaken regional and national identities and lead to a greater sameness of everyday life among people around the world. People will view the same entertainment spectacles. Political events and economic developments will not take place without affecting millions around the world.

What might the implications of this globalization be for Christianity?

- Globalization will not necessarily lead to secularization. Religion has continued to thrive long after its death knoll has been tolled.
- Christians and others are making use of communication networks to spread the gospel.
- What Latin once was to the Catholic Church, English and Spanish are becoming: the *lingua franca* or common language of Christianity.
- At the same time, religious revivals thrive in response to an imposing global culture.
- Religion will continue to offer identity and local community as well as links to global networks of believers.

Some would see convergence religiously just as there is convergence socially and economically. The rise of consumerism indicates the desire of many to construct their own worldviews rather than accept traditional, prepackaged varieties. The religions of the future might be more an amalgam, constructed according to taste. There might be more similarities than differences among Roman Catholic, Eastern Orthodox, and Protestant believers. Almost certainly, today's major religions will continue to be of significance. Just as it has in so many times and places before, Christianity will not only adapt but respond in creative and vital ways.

Postmodernism

Among the most important trends in Western Christianity of the late 20th and early 21st centuries is "postmodernism," which describes a particular genre of literature, art, and architecture, and describes a movement in the history of ideas.

Postmodernity's roots began in "modernity," which lasted roughly 200 years, from 1789 to the fall of the Berlin Wall in 1989. Modernity grew in a period of

Refer to Resource 18-3 in the Student Guide.

rationalism, scientific certainty, human optimism, and the belief in inevitable progress toward a better world. Among some, reason supplanted the role of faith.

Philosophers thought of faith and morality as subjective, and unsuitable for public discourse. Modernity was freed from texts and traditions, even biblical revelation. Reason became the sole arbiter of determining truth. Anything that could be understood could be understood through empirical evidence. Knowledge dealt with facts, which modernity viewed as value-free. Technology, scientific discovery, and economic systems would lead to a better world and personal happiness. Using the powers of reason and ingenuity, humanity could solve the problems of the world. Society not only recognized the rights of the individual but was duty bound to serve those rights.

In contrast, in the postmodern world people were no longer convinced that knowledge was inherently good. Postmoderns question the Enlightenment belief in inevitable progress, replacing optimism with pessimism. Postmoderns are no longer confident that humanity will be able to solve the world's great problems, or even that their economic situation will surpass that of their parents. They view life on earth as fragile and believe the continued existence of humanity is dependent on cooperation rather than conquest.

Postmoderns reject objective truth. They are skeptical and suspicious of authority. They search for self and identity. They believe that whatever is expedient is justifiable. Whatever is true is true for the individual subjectively. Whatever meaning can be found in a text, the readers apply to themselves; there are no certain canons, no objective and universal meaning. Postmoderns quest for a new, perhaps even "virtual" community. At the same time, they continue to search for the transcendent and seek spirituality in "new age" and other nontraditional forms.

Local churches and strategists wasted no time figuring out means and methods for reaching the postmodern generation. Many churches cast away traditional forms of worship, traditional language, and traditional assumptions about evangelism in order to meet the needs of this generation.

The Shift from North to South

While Western thought shifted to postmodernism, the demographic center of the church once more shifted. At the beginning, and even until the rise of Islam,

Look through the chart at the bottom of Resource 18-3.

See for instance George Hunter, How to Reach Secular People (Nashville: Abingdon, 1992).

Refer to Resource 18-4 in the Student Guide.

there was every reason to believe the church would expand and grow in an eastward direction. But through the labors of the Apostle Paul and missionaries who came after him, and the circumstances of history, it was Europe rather than Asia or Africa where Christianity became strongest and endured.

In the 16th-century, due to Portugal's and Spain's pursuit of gold and glory, Christianity spread to new worlds. Northern Europe and England and Scotland became important centers for the Protestant Reformation. From its beginning the United States offered an open market of religious options. Religion flourished because open competition forced churches to think seriously about their membership. Competition encouraged religious entrepreneurship and vitality. By the 19th and 20th centuries, North America had become an important and vital center for aggressive and evangelical Christianity.

Cited in Marty, A Short History of Christianity, 306.

As late as the 1930s Hilaire Belloc, an English Roman Catholic, could comment, "Europe is the faith; the faith is Europe." Yet the 20th century saw considerable decline in church attendance in Western Europe. State churches limited people's options and failed to meet the needs of parishioners. By the turn of the 21st century there were at least 1,500 Christian foreign missionaries—mostly from Africa and Asia—at work in Great Britain. Christianity could not be defined as a Western or European religion. As Martin Marty remarks, "Some days it seemed as if the faith had become anything but Europe and Europe was anything but faithful."

Marty, A Short History of Christianity, 307.

Where the church once was strongest, in Europe, Christianity had become a cultural memory, while Christianity in ever-expanding sections of Africa, Latin America, and Asia was dynamic, life transforming, and revolutionary.

Unexpectedly, when looked at from the perspective of mid-20th-century Protestant liberalism, which was trying to address the intellectual anxieties of the modern age, the stridently conservative denominations and the churches they planted around the world saw great growth in the late 20th century. That is, the churches that compromised least with the "spirit of the age," and stuck to biblical authority and strict moral convictions had a message to offer the world.

The older churches had given up overt evangelism while the gospel was being excitedly proclaimed and the Kingdom expanding through younger evangelical

denominations, Pentecostalism, and indigenous churches. The World Council of Churches was out of step with the vital, dynamic, and growing edge of Christianity. Unlike the mid-20th century, by 2000 there was little if any serious talk of the organic union of the Church.

Marty, A Short History of Christianity, 302-8. Within the Church of the Nazarene see Howard Culbertson, The Kingdom Strikes Back: Signs of the Messiah at Work in Haiti (Kansas City: Nazarene Publishing House, 1990), and Sergio Franco, Wounded, but Transformed: A Story of Christians in Nicaragua Today: A Story of Good News (Kansas City: Nazarene Publishing House, 1990).

As always in church history, accompanying the expansion of the gospel were works of mercy and compassion—hospitals, clinics, schools, orphanages, vocational education, feeding programs, and the like—no less among the evangelicals, Pentecostals, and indigenous churches than in the older denominations.

As of 2000, only two of the world's ten most populous nations—the USA, Russia—were located in the West. By 2050, according to projections, 12 of the world's 13 most populous nations will be in Asia, Africa, and Latin America—with the USA as the only exception. The most rapid Islamic advances would occur in nations with the most rapidly growing populations, including Pakistan, Bangladesh, Indonesia, Egypt, and Saudi Arabia.

The church, spreading eastward and southward, was well positioned as the 21st century began to meet the challenges of this demographic shift. The church was growing exponentially in Africa. Korea had become a key missionary-sending center. China may well become an important center for Christianity in the decades ahead.

By 2000 the "average" Christian in the world was a poor, brown-skinned woman living in a third-world mega-city. For more than 50 years, the most rapid expansion of Christian churches has been taking place in the countries near the equator, specifically Brazil, Nigeria, the Philippines, Congo, where the general population also has been growing much more rapidly than in Northern hemisphere nations.

By 2000, there were more Roman Catholics baptized each year in the Philippines than in any single country of Europe—more than in France, Italy, Spain, and Poland *combined*. Among Protestants, the largest individual denominations were located outside of the USA or Europe. For example, there were more Anglican/Episcopalians in Nigeria and Uganda than in either England or the USA, and many more Presbyterians in South Korea than in either Scotland or the USA. Brazil counted many more members of the Assemblies of God than in the USA.

Philip Jenkins, The Next Christendom: The Coming of Global Christianity (New York: Oxford University Press, 2002).

While indebted to Western missionary efforts, the non-Western churches are forging their own identities. In the World Council of Churches, and in various denominations, it became evident that for the sake of their own identity, indigeneity, and relevance to their own cultures, the younger churches will separate themselves from foreign domination, become critical of Western ways, and become not only self-propagating but missionary-sending agencies in their own right. If there is to be cooperation among various Christian groups, it will be based on both experience-centered faith and trust in the authority of the Scriptures.

Conclusion

Refer to Resource 18-5 in the Student Guide.

One basic characteristic common through the centuries of Christianity is its impulse to share the faith across generational, ethnic, linguistic, and racial divides. Christianity has been flexible enough to meet the intellectual and moral challenges of each culture and each generation it encounters. It can accommodate change and yet retain a gospel core centered around Jesus Christ as attested to in the Bible.

The gospel both creates solid, sustainable, and close communities of faith, and challenges individuals to think above and beyond the communities of which they are a part. As human and imperfect as the church sometimes is, men and women find Christ through it. Christians emphasize the differences between Christ and culture, and separate or withdraw from culture. Many times, Christians—realizing they must live in two worlds—have seen Christ and culture in paradox.

Thomas C. Oden, Beyond Revolution: A Response to the Underground Church (Philadelphia: Westminster, 1970), 19.

See Niebuhr, Christ and Culture. See also Bainton, Christianity, 388-89.

Christianity offers answers to humankind's quest for meaning, and it offers hope. With the Bible as its guide, the church has a self-correcting mechanism and spiritual force. The history of the church is one of frequent self-correction and reformation. Thomas Oden remarks, "The person is not fully serious about Christian experience unless he [or she] is willing to work within just those present, given, corporate church structures which are inadequate and need a basic revolution." Whenever there has been spiritual rigor and moral resolve within the Church, it ceases to be simply another component of society and sits in judgment on every aspect of culture. As the church judges culture, it both offers hope and becomes evangelistic.

Across the centuries, the church attempted, however inadequately, to proclaim Christ and model His life to the world. The church exists within the world, and this

perpetually creates a dynamic tension. When Christianity was not the national religion it seemed more capable of providing “salt” and “light” than when promoted by and embedded within the state. When Christianity became closely identified with the state it cooperated with its political and economic power structures, blessed wars and other military ventures, and participated too often in exploitive regimes. Such ventures as the Crusades brought enduring disrepute to the Church. The church became a willing ally in the territorial expansion of favored states, and in becoming such, the church lost its witness.

Christians during these times saw the parallels and similarities between Christ and culture, and accommodated themselves to the values of the pervading culture. On the other hand, however coercive were such institutions as colonialism, the church’s cooperation with political power structures afforded the opportunity for the church to expand into areas of the world where it would not have otherwise.

The church’s witness to the gospel is not always easy. Monks and missionaries of all sorts leave homes and comforts to take the gospel into wildernesses and inhospitable societies. Many times pastors labor under poverty and other hardships. The Christian mission draws the best and brightest, the most talented and well educated of their generations. Not only that, but common persons, poor persons, less educated and even once despised persons rise to spiritual leadership.

In contrast to their own societies, Christianity empowers women. Christians face criticism from their “own” people, finding many times in many places that “my people is the enemy.” Yet Christians have a vision for what society should be and can be by God’s transforming grace. Evangelists such as John Wesley saw Christ as the Transformer of culture, able to change it through their hands to be something that would, progressively, be more like the kingdom of God. Christians are active agents for change in society. In unexpected ways, Christians transcend their own cultures. Their values are not the values of the cultures in which they live. Adversity adds strength to the Christians’ testimony, whether facing martyrdom under the Romans, or as with the Anabaptists, under fellow Protestants. Suffering tests, refines, and proves the faithfulness of Christians, as under 20th-century totalitarianism in the Soviet Union and in China. Paradoxically, as soon as Christians succeed in making themselves acceptable in society, and win places of

prestige for themselves in culture, they succumb to the temptations of power.

The transcendent message, nonetheless, remains in the Christ Christians serve, in the Word, and in the traditions of the church. Christian parents transmit the faith they received to their children, while telling them that the message is not just for them. From the very beginning through the 20th century and beyond Christians have understood the message of salvation to be universal, able to be “disembodied from its racial and geographic origins.”

Johnson, A History of Christianity, 515.

Christians translate the gospel in ways diverse peoples can understand. Christians translate the Bible into the vernaculars of the people. They take it across all sorts of topographical boundaries and human-made borders. It was for the cultured Persians, the educated Chinese, the religious Africans, and for the barbaric Europeans, as well as for the Jews. From Philip, Thomas, and Paul to E. Stanley Jones, John Sung, and Mother Teresa, Christians have shared their faith in powerful ways that transcend and bridge cultures for Christ. Impelled by the transforming message, there is every reason to believe faithful Christians will continue to spread the gospel far and wide in the centuries ahead.

Guided Discussion: Student Response

(20 minutes)

Have each of the students read their papers on the future of the church.

Allow students a time to discuss each other's ideas.

Allow the students to ask questions and give comments from their reading questions/ideas.

Collect homework.

Lesson Close

(10 minutes)

Review

Call on each of the students.

What will you take with you from this module?

Assign Homework

Encourage the students to read this address.

Read Resource 18-6. This is an address given by Dr. Jim Bond at the Faith, Living, and Learning Conference in June 2001. While he is speaking mainly to educators, there is a great deal of relevance to the issues being faced in the pulpit and the denomination in the 21st century.

Continue in your desire to learn from history and make appropriate applications to issues of contemporary culture and society.

Punctuate the Finish

Close in a time of prayer for each of the students individually.