



THE CHURCH IN THE WORLD

OLD SOUTH CHURCH
IN BOSTON
UNITED CHURCH OF CHRIST

Second Sunday of Lent
March 12, 2006

Old South Continues Lenten Journey

Throughout history, Christians responded to God's call to be the church in the world by both adapting to and witnessing against the world. In the middle ages Christians witnessed in one way. During the Reformation, some chose another, this time resisting the church itself.

What did the Reformation look like and feel like? What was at stake? What are the implications today as we respond to God's call to be the church in the world?

Our guide for this leg of our Lenten journey is Mark S. Burrows, professor of the History of Christianity at Andover Newton Theological School.

An historian of medieval and early modern Christianity, Mark's research and teaching explore the mystical texts and visionary literature of the Middle Ages, with special interest in Julian of Norwich, Dante, medieval poetry and monastic writings. He has published widely on a variety of subjects,



Professor Mark S. Burrows

both medieval and modern and directs the Program on Worship, Theology and the Arts.

He is an ordained minister in the UCC and an oblate novice at Glastonbury Abbey in Hingham MA.

LOOKING AHEAD

March 19	3rd
<i>The Congregational Way: the Pilgrims and Puritans</i>	
Dr. Peggy Bendroth	
March 26	4th
<i>An Experiment in Unity: The United Church of Christ</i>	
Dr. Elizabeth Nordbeck	
April 2	5th
<i>An Open Door: Old South Church</i>	
Dr. Peggy Bendroth	

TODAY

- Breaking bread
- Worshipping
- Community Building
- Learning

THE CHURCH
IN THE WORLD
Protesting and Reforming:
The Protestant
Reformation
with Mark Burrows

- Closing
Thank you for your \$3 donation to help defray the cost of the meal.

Gathering Chant

Gath-ered here in the mys-tery of this hour, gath-ered here in one strong
bod - y, gath-ered here in the strug-gle and the power, Spir - it draw near.

Community Building (hint: read your placemat)



Christianity: the Protestant Reformation

The articles below are adapted from the UCC's "Short History Course"

Reformation roots

There were harbingers of the Reformation before the 15th century. In England, John Wyclif translated the Bible from Latin into English in 1382 so that people could read the Word of God in their own language. About a century later, the Czech priest Jan Hus began to advocate moderate reform. He argued that laypeople should be allowed to read the Bible and opposed the church's sale of "indulgences"—a widely-abused practice that allowed Christians to buy salvation by giving money and property to the church. Hus believed that Christ, not the Pope, was the head of the church; the New Testament, not the church's teaching authority, was the final authority; the Christian life was to be lived in poverty, not in luxury. Accused of heresy, he was burned by Roman Catholic bishops in 1415 (an act for which Pope John Paul II publicly apologized in Prague in 1999).

Martin Luther's protest

In 1517, Martin Luther—a Roman Catholic monk and teacher in the Saxon town of Wittenberg—nailed to the door of the university church "95 Theses" of protest

against the sale of indulgences and other corrupt practices in the church. In the years that followed, Luther's teaching, preaching, and writing spread Lutheran reform throughout northern Europe. At first merely a movement to reform the Roman Catholic Church, Lutherans soon separated from Rome.

Almost simultaneously, Reformation winds blew to France and Switzerland. In Zurich, Ulrich Zwingli (1484-1531) and in Geneva, John Calvin (1509-64), both Roman Catholic priests, became the outstanding leaders of the Reformation outside Germany. The churches that followed them were simply called "Reformed." Their movement spread to several countries—including England. English Congregationalism was one of spiritual descendents of the Swiss Reformation.

Luther retained some of the ceremonies of the Roman Catholic Mass, including vestments and Gregorian chant, while at the same time abolishing devotions to the Blessed Virgin Mary and invocations of the saints. The Swiss Reformers were determined to go farther. They outlawed ceremonies, destroyed images of the saints and abolished the office of bishop.



Martin Luther

Ulrich Zwingli

John Calvin

Three Reformers who changed history.

At the same time, Reformed and Lutheran Christians began to argue about the Lord's Supper—the sacrament of Holy Communion. Luther's doctrine was more Catholic: he believed the body and blood of Christ were present "in, with, and under" the symbols of bread and wine. Like Luther, Calvin emphasized the real presence of Christ—but Christ, he believed, was present in the *community* as it assembled to celebrate the Lord's Supper, not localized in the *bread and wine*. ■



John Calvin in Geneva

French refugee John Calvin arrived in 1536 in Geneva—a crossroads for exiles and expatriates. He rapidly became more influential than Zwingli, second only to Luther. He wrote a popular, systematic presentation of Christian doctrine and life, *The Institutes of the Christian Religion*. Most important of Calvin's *Institutes* was obedience to God's will as defined in the scriptures. Salvation, he wrote, came by faith in God's grace, mediated through word and sacrament by the power of the Holy Spirit. Good works were consequences of union with Christ in faith, not the means of salvation. Calvin considered the law an indispensable guide and spur to the Christian life; prayer provided nourishment for faith.

Further, Christian life was maintained by the institutions of the church, the sacraments of communion and baptism, and by discipline. Calvin followed the biblical model in providing leadership through pastors, teachers, elders and deacons.

The Reformed faith eventually reached the German Palatinate around Heidelberg. Elector Frederick III (1515-76) was forced to mediate between his own warring Zwinglian and Lutheran chaplains; he dismissed them both. Frederick entrusted the writing of a new confession to two young proteges of Calvin. The result was the remarkable Heidelberg Catechism, adopted in 1563, that unified the German Reformed Church and became a treasured resource for instructing the young, for preaching, and for theological teaching.

Social unrest

The Reformation was a time of theological unrest, but also a time of war and social revolution. From 1618 to 1648, the Thirty

Years War ravaged the continent. Before the fighting ceased, most of Germany, and especially the Palatinate where the Reformed Church had been influential, was reduced to a wilderness. Churches were closed, and many pastors and people starved or were massacred. The Peace of Westphalia in 1648 divided the spoils. The Roman, Lutheran and Reformed churches were allowed to reclaim territories that had been theirs in 1624. Calvinist Reformed churches, for a time unrecognized, were honored along with Lutheran churches.

Protestantism in Germany had lost all its eastern territory. When two thirds of Hungary was regained for Catholicism, Hungarian Reformed Christians suffered intolerance. Their descendants emigrated to America and in 1890 organized in Cleveland the first Hungarian Reformed Church. As the Magyar Synod, Hungarian churches united with the Reformed Church in the United States in 1921. Forty Hungarian congregations continue in the United Church of Christ as the Calvin Synod. ■■

Martin Luther's Table Grace

"The eyes of all look to you, O Lord, and you give them their food in due season. You open wide your hand. You satisfy the desire of every living thing."

The Lord's Prayer should be said, and then:

"Lord God, heavenly Father, bless us and these your gifts which of your bountiful goodness you have bestowed upon us, through Jesus Christ our Lord. Amen."



Martin Luther



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Henry VIII's marital problems separate the English church from Rome: but the English Reformation doesn't end there

Reformation fever crossed the English Channel within 15 years of its outbreak in Europe. In 1534, King Henry VIII broke with the Church of Rome and assumed control over the Church of England—with himself as its temporal head and the Archbishop of Canterbury as ecclesiastical leader. But Henry was a conservative. Before the break with Rome, the Pope had honored the English king with the title "Defender of the Faith" because of Henry's writings against Lutheran theology.

Henry was no Protestant, and during his rule the Mass continued to be celebrated in Latin and Parliament imposed Catholic doctrines on the church. Henry's only concession to Protestant reformers was a decree that every church had to make one copy of an English-language Bible available to laypeople.

The situation changed with Henry's death in 1547. The next ruler, Edward VI, believed in the Reformation. During his brief six-year reign, Lutheran and Reformed theology invaded the kingdom.

Don't give something up for Lent, take something on.



Thomas Cranmer, Archbishop of Canterbury and architect of the English Reformation

One of the most important vehicles for Protestant influence was the Book of Common Prayer—authored principally by Archbishop of Canterbury Thomas Cranmer.

It replaced the Latin Mass as the official liturgy of the Church of England. Apart from its achievement as a book that harmonized Catholic liturgy with Reformed doctrine, the Book of Common Prayer set high standards for spiritual expression. The Book of Common Prayer was also second only to the King James Bible in its impact on the development of the English language.

But Edward's Reformation ended abruptly when the young king died in 1553. His successor was his embittered half-sister Mary Tudor. Her five-year reign was marred by a bloody campaign to restore the Roman Catholic Church. Bishops, priests and laypeople who refused to renounce their Protestant faith were imprisoned, exiled or executed. Cranmer was burned at the stake. Over 800 dissenters fled to the Continent where they absorbed the teachings of John Calvin and other radical reformers.

When the Queen died in 1558 her half-sister, Elizabeth, came to the throne. Elizabeth reestablished the Protestant Church of England. The Latin Mass again gave way to the Book of Common Prayer. Moderate scholars who defended the Anglican Church as a "middle way" between the Roman and Reformed churches were appointed as bishops. Elizabeth's aim was to unify the kingdom and end the religious conflict between Protestants and Catholics. But more radical Protestants wanted the revolution to continue. Their goal was to "purify" the church of doctrines and practices they believed were still tainted by Catholicism. These "Puritans," as their opponents named them in 1563, criticized Anglican liturgy and the state church's lack of spiritual discipline.

The Puritans laid the theological foundations for the later separatist movement of Congregationalism. But for the time being, they remained in the Church of England as an influential faction, gaining adherents among the rising middle class. ■■