

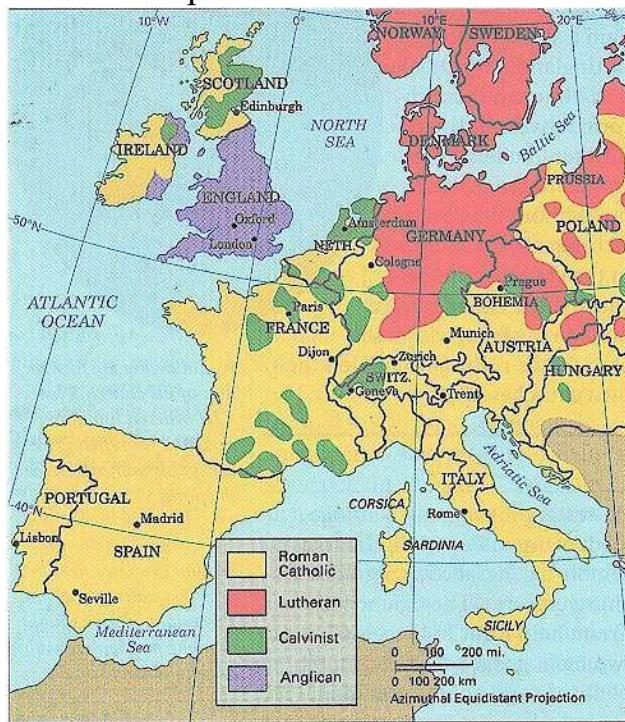
History of the Reformation

Pietism & the Moravians

- Evangelicalism
 - “Evangelicalism itself, I believe, is quintessentially North American phenomenon, deriving as it did from the confluence of Pietism, Presbyterianism, and the vestiges of Puritanism.
 - “Evangelicalism picked up the peculiar characteristics from each strain –
 - warmhearted spirituality from the Pietists (for instance),
 - doctrinal precisionism from the Presbyterians, and
 - individualistic introspection from the Puritans –
 - “even as the North American context itself has profoundly shaped the various manifestations of evangelicalism: fundamentalism, neo-evangelicalism, the holiness movement, Pentecostalism, the charismatic movement, and various forms of African-American and Hispanic evangelicalism.

Randall Balmer (2002). The Encyclopedia of Evangelicalism. Westminster John Knox Press. pp.vii–viii

Europe after the Reformation



- 17th Century Europe
- The 30 Years War 1618-1648
 - Causes of the war was the so called Peace of Augsburg 1555
 - German princes could choose the religion of their realms
 - Lutherans in Catholic territories could continue to practice their faith
 - Lutherans could keep the territory captured from Catholics
 - Bishops converted to Lutheranism had to give up their holdings
 - Those living in a state which had chosen a religion could not practice a competing faith
 - Political Problems
 - No clearly defined nation states

- Spain, France, Bohemia, Denmark The Netherlands, Sweden, Portugal, The Pope all wanted expanded land control
 - They all fought with armies of mercenaries
 - The Reformed faith was growing rapidly and was left out of the settlement
- The 30 Years War 1618-1648
 - Began as an attempt to rid Europe of Protestantism
 - Holy Roman Emperor Ferdinand II tried to impose religious (Catholic) uniformity
 - 2nd Defenestration of Prague – May 23, 1618
 - Quickly became World War .5
 - Protestant allies and Catholic France vs Hapsburg Spain and Germany
 - Casualties
 - 30% of the population (8 million) was killed by war, starvation & disease
 - All the warring parties were bankrupted
 - Drunkenness and moral decay was rampant
 - The Peace of Westphalia 1648.
 - Modern European states emerged.
 - Spain was weakened, France was strengthened and Rome was weakened
 - National sovereignty replaced loyalty to family rulers.
 - Last “religious” war in Europe
 - Caused the rise of well disciplined national armies as opposed to paid mercenaries
- Pietism
 - Background – the pendulum swings
 - Exhausted with inter-Protestant dogmatic fights
 - Scholasticism - rigorous concern for theological systematization
 - No confidence in simple confessional belief
 - Head knowledge
 - Focus on the emotional life
 - Separation of head and heart (artificial distinction)
 - De-emphasis on confession
 - Anti-institutional (small groups)
 - Personal Bible study
 - Different hermeneutic
 - How did the text make you feel?
- Rise of Pietism
 - Pietism (a life of personal piety)
 - Originally a German Lutheran religious movement in reaction to formal structures of theology and church order. (dead orthodoxy)
 - Pietism has an experiential character where the heart and Christian living is of fundamental concern
 - It has a biblical focus
 - There is a perfectionist bent
- Early Forerunners of Pietism
 - Catholic mysticism
 - Bernard of Clairvoux (1090 – 1153)
 - Thomas á Kempis (1380 – 1471) – *The Imitation of Christ*

- Johann Arndt (1555 – 1621)
 - Lutheran
 - Crypto-Calvinist
 - *True Christianity (1605 – 1610)*
 - Themes of medieval mysticism in a context of Reformation theology
 - Christ's life IN His people
- Jacob Spener (1635 – 1705) – the “Father of Pietism”
 - Convinced of the necessity of a moral and religious reformation within Lutheranism
 - Published *Pia Desideria* (Pious Desires) in 1675
 - Focus on individual devotion and piety
- *Pia Desideria* (Pious Desires) in 1675.
 - In it he made six proposals as the best means of restoring the life of the church.
 - There should be an earnest and thorough study of the Bible in private meetings. (small discussion groups within the larger church)
 - The priesthood should be universal. All Christians should share in the spiritual government of the church. Lay leadership essential.
 - A knowledge of Christianity must be attended by the practice of it as its indispensable sign and supplement
 - “No one will be justified other than those intent on sanctification”
 - Instead of merely didactic, and often bitter, attacks on the heterodox and unbelievers, they should be treated with sympathy and kindness
 - Universities should give more attention to devotional life than theological training.
 - Preaching should be directed to the fruits of a changed life rather than pleasing rhetoric.
 - University of Halle founded in 1692
 - 80 km SW of Wittenberg
 - All chairs were filled immediately with pietist scholars
 - Emphasis was on Spener’s six proposals.
 - Christians are “people of the Book”.
 - Christian living is of fundamental concern.
 - Pietism in practice led to greater emphasis morality and charity
 - August Hermann Francke (One of the original professors) established an orphan’s home in his own house 1695
- Weakness in Pietism
 - Arndt, Spener, Francke et.al. never denied or failed to teach the fundamental doctrines of the Christian faith
 - But theology was of minor concern.
 - Christian living was the issue.
 - A need to show “fruits of repentance” led to subjectivism
 - A need to be “pleasing to God” led to perfectionism (William Law, A Serious Call to a Devout and Holy Life)
 - The system led to an emphasis on sanctification rather than justification.
 - It was therefore fundamentally man-centered rather than God centered
- Pietism’s Place in History

- Pietism was sandwiched between the Reformation and the Enlightenment
 - There was great turmoil in the Protestant churches
 - There was a new and burgeoning middle class
 - Land becomes less important in determining wealth (nobility)
 - Scientific discovery was just beginning. (Microscope, telescope, planetary motion)
 - New music and art
 - Philanthropy
 - Influence on new theological movements
 - Moravians
 - Wesleyans
- Sects growing out of pietism
 - Moravians (Unitas Fratrum – United Brethren) in Bohemia
 - Followers of John Hus in Central Europe (1369-1415)
 - Organized in 1457 (Unity of Christian Brethren). Greatly influenced by two Eastern Orthodox Bishops.
 - By 1517 there were 200,000 members with 2 printing presses and their own hymnals, catechism and Bibles
 - From the beginning felt Christianity was a religion of the heart
 - Rome constantly persecuted them.
 - Moravian Church and Martin Luther
 - The Moravians felt a kinship with Luther's reforms.
 - They felt the doctrine taught by Hus was at least equal to Luther's 95 thesis
 - Luther refused their fellowship on the basis of their lack of emphasis on Justification
 - Moravians continued to grow and prosper
 - 1618 – they numbered about 3 million souls.
 - The war and its aftermath. (The Hidden Seed)
 - 1620 – Catholic armies finally defeated Bohemian army
 - Kingdom was forcibly re-Catholicized
 - 30 Years War – systematic effort to destroy Protestantism
 - 75% of population was lost
 - Moravian churches went underground
- Renewed Moravian church
 - Count Nicholas Von Zinzendorf (1700 – 1760)
 - Godson of Jacob Spener
 - 300 refugees moved to Saxony in 1722 and established the village of Herrnhut
 - Education, Christian unity, Charity, missions and Christ centered behavior was the focus.
 - Practice and doctrine
 - Pacifism, no oaths, no accumulated wealth
 - Pietist influence of Zinzendorf
 - World Mission-minded
 - Especially toward America
 - John Wesley