**Iona School for Ministry**

**The Continental Reformation**

**Handouts**

**December 3, 2022**

**Outline for the Day:**

9:00 – 10:00 Section I – the Need for Reform and Martin Luther

10:00 - 10:15 Break

10:15 - 11:15 Section II – the Swiss Reformation – Ulrich Zwingli & John Calvin

11:15 - 11:30 Break

11:30 - 12:00 Section III - The Anabaptists and the Radical Reformation

12:00 Noon Day Prayers

12:00 – 1:00 Lunch

1:00 – 2:00 Section IV - The Catholic Reformation

2:00 – 2:15 Break

2:15 – 3:00 Questions and Review

**Continental Reformation – 12.3.22**

**Bibliography:**

Atherstone, Andrew. *The Reformation: Faith and Flames.* Oxford: Lion, 2011.

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Eire, Carlos M. N. *Reformations – the Early Modern World, 1450-1650*. New Haven: YUP, 2016.

Gonzalez, Justo L., *The Story of Christianity, Vol. 2*. San Francisco: Harper, 1985.

Gregory, Brad S. *Salvation at Stake.* Cambridge: Harvard, 1999.

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McGrath, Alister. *Christianity’s Dangerous Idea: The Protestant Revolution–A History from the Sixteenth Century to the Twenty-First.* New York: Harper 2007.

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Grand Rapids: Eerdmans, 2005.

**Appendix – to Lecture on the Continental Reformation – 12.4.21**

What happens to the elements in the Eucharist?

1. **Transubstantiation** – the doctrine according to which the bread and the wine are transformed into the body and blood of Christ in the Eucharist, while retaining their outward appearance.
2. **Consubstantiation** – a term used to refer to the theory of the real presence, especially associated with Martin Luther, which holds that the substance of the Eucharistic bread and wine are given together with the substance of the body and blood of Christ.

From Glossary of Theological Terms – McGrath, pp. 483, 494

1. **Real Presence** – an expression used to cover several doctrines emphasizing the actual Presence of the Body and Blood of Christ in the Sacrament, as contrasted with others that maintain that the Body and Blood are present only figuratively or symbolically.

“Sometimes when the English reformers used the phrase, it was usually in conjunction with expressions that would later be called ‘receptionist.’ Hugh Latimer said that ‘the same presence may be called real presence, because to the faithful believer there is a real or spiritual body of Christ.’”

Oxford Dictionary of the Christian Church, p. 1370

1. **Memorial Meal** – this expression of belief arises from the words of Jesus, “Do this in remembrance of me.” No special significance is attached to the change in the elements. The believers are observing the “Lord’s Supper” and remembering his sacrificial death by means of these signs.

In the words of John Donne (also attributed to Elizabeth I)

He was the Word that spake it,

he took the bread and brake it,

and what that Word did make it,

I do believe and take it.

**The Five Points of Calvinism**:

1. T – total depravity of sinful human nature
2. U – unconditional election, in that human beings are not predestined based on unseen merit, quality or achievement.
3. L – limited atonement, in that Christ died only for the elect.
4. I – irresistible grace, by which the elect are infallibly called and redeemed.
5. P – perseverance of the saints, in that those who are truly predestined by God cannot in any way defect from that calling.

Alister McGrath “Reformed Orthodoxy” *Christian Theology, an Introduction (4th Ed) p.*383

**Continental Reformation – 12.3.22**

**Preparation for the Exercise**

1. Select a short text, hymn or prayer that is representative of one of the leaders of the Reformation from the text which we have used or from your own resources. For example, you may choose one of the hymns or prayers in our Prayer Book or the Lesser Feasts and Fasts.
2. The second part of the exercise will be a take home paper of three pages (approximately 1,500 words) on one of the major topics we have covered today. This essay will be due one week after class on Dec. 10.