Second, they cause uproar and sacrilegiously rob and pillage monasteries and castles that do not belong to them, for which, like public highwaymen and murderers, they deserve the twofold death of body and soul. It is right and lawful to slay at the first opportunity a rebellious person, who is known as such, for he is already under God's and the emperor's ban. Every man is at once judge and executioner of a public rebel; just as, when a fire starts, he who can extinguish it first is the best fellow. Rebellion is not simply vile murder, but is like a great fire that kindles and devastates a country; it fills the land with murder and bloodshed, makes widows and orphans, and destroys everything, like the greatest calamity. Therefore, whosoever can, should smite, strangle, and stab, secretly or publicly, and should remember that there is nothing more poisonous, pernicious, and devilish than a rebellious man. Just as one must slay a mad dog, so, if you do not fight the rebels, they will fight you, and the whole country with you.

-- Luther: Against the Thievish and Murderous Hordes of Peasants (1525)
And should the peasants prevail (which God forbid!), -- for all things are possible to God, and we know not but that he is preparing for the judgment day, which cannot be far distant, and may purpose to destroy, by means of the devil, all order and authority and throw the world into wild chaos, -- yet surely they who are found, sword in hand, shall perish in the wreck with clear consciences, leaving to the devil the kingdom of this world and receiving instead the eternal kingdom. For we are come upon such strange times that a prince may more easily win heaven by the shedding of blood than others by prayers.

-- Luther, ibid.
LONDON (AP) — A leader of African Anglicans who have been outraged by the appointment of a gay bishop in the United States blasted a church report on the dispute, saying Tuesday that it should have pushed for U.S. Episcopalians to repent.

Archbishop Peter Akinola of Nigeria, in a statement released in London, said it was the U.S. Episcopal Church and the Canadian diocese of New Westminster that pushed the worldwide Anglican Communion to the breaking point.

``Why, throughout the document, is there such a marked contrast between the language used against those who are subverting the faith and that used against those of us, from the global south, who are trying to bring the church back to the Bible?'' he said.

Anxiety over the reading:
The text of the world not as plain or trustworthy as it seems

Note irony!!! A nominalist would already know the “instability of the text” --- s/he doesn’t believe we can really grasp “what a thing is in itself”

• RESULT:
  Instability / Unreliability
  Difficulty of reading meanings off plain surfaces of things
  Does turn to “Scripture alone” better or worsen disruption of ordo?
  Rule of fortuna / chaos?

• KEY ANXIETY:
  – Can we trust God’s word that he will save us???
  – Note: a radical uncertainty; radical anxiety about the seeming arbitrariness on God’s part.
The New York Times

October 14, 2004

OP-ED CONTRIBUTOR

What Derrida Really Meant
By MARK C. TAYLOR

Along with Ludwig Wittgenstein and Martin Heidegger, Jacques Derrida, who died last week in Paris at the age of 74, will be remembered as one of the three most important philosophers of the 20th century. No thinker in the last 200 years had a greater impact than he did on people in more fields and different disciplines. Philosophers, theologians, literary and artistic critics, psychologists, historians, writers, artists, legal scholars and even architects have found in his writings resources for insights that have led to an extraordinary revival of the arts and humanities during the past four decades. And no thinker has been more deeply misunderstood.

A Mighty Fortress is our God
A Refuge never failing.

Luther: you can DOUBT certainty in the world BELIEVE FIRMLY in an unknowable God at the same time.

Transition to Calvin:
“Priesthood of all the faithful”

in this area that his contribution might well be most significant for our time. He understood that religion is impossible without uncertainty. Whether conceived of as Yahweh, the father of Jesus Christ, or as Allah, God can never be fully known or adequately represented by imperfect human beings.

And yet, we live in an age when major conflicts are shaped by people who claim to know, for certain, that God is on their side. Mr. Derrida reminded us that religion does not always give clear meaning, purpose and certainty by providing secure foundations. To the contrary, the great religious traditions are profoundly disturbing because they call certainty and security into question. Belief not tempered by doubt poses a mortal danger.

By-passing mediation:
turn to individual interpretation

• Sum: The private reading of Scripture --- now possible outside monasteries with the invention of the printing press and the availability of books --- provides direct access to God without the need for mediation through clerics [e.g., priests, mass, the “First Order”]
• WE ARE ALL PRIESTS

• Christian Liberty: “Hence all of us who believe in Christ are priests and kings in Christ.” [p.17]

• “For as priests we are worthy to pray for others <i.e., we are mediators></p. 18>
  • “Although we are all equally priests, we cannot all publicly minister and teach.” [p. 19]
  – NB: He preserves some hierarchy

Luther: Two Sacraments: Baptism and Eucharist

Luther: Note emphasis on PREACHING THE WORD --- NOT ON “MEDIATION”

16th century: THE WORD

Jean Calvin

• Re-working Protestantism: A NEED TO REINVEST THE WORLD WITH VALUE

  – Luther, “Any work that is not done solely for the purpose of keeping the body under control is not good or Christian.” [Christian Liberty, p. 33]

  – 1517: Luther’s 95 theses
  – 1528: Calvin goes to law school
    – A legal and humanist education
    – A “Christian humanist”
    – Lawyer’s education: he is a “systematizer”
    – Luther: the mystic
    – Calvin: the great systematizer
1534: Leaves France to escape persecutions
1536: On way to Strasbourg [Germany, now France] forced to detour to Geneva [Switzerland]
Geneva: ruled by a prince-bishop
Ask Calvin to set up a theocracy in Geneva:
i.e., if you don’t belong to the church of Geneva, you can’t live in Geneva
They give Calvin power to excommunicate
1538: They throw him out!
1541: A neo-Catholic group arises and the Genevan Protestants get worried about return of the prince-bishop: They invite Calvin back
Until his death, Geneva is “Calvin’s city”

Two problems from Luther:

1) Overcome Luther’s dualism of inner/outer: A need to reinvest the world of human action with some larger significance than itself [i.e., re-connect that chain of being]

2) Keep Luther’s emphasis on God’s potentia absoluta [cf. Erikson 88]: the complete/arbitrary freedom of God grace

Predestination in Calvin:

1) Predestination is God’s fore-ordained will. It is already decided by God. God has no reason for choosing some rather than others.
   - Whatever God wills is just, no matter how unjust it might look to us.
   - Preserve the ABSOLUTE AUTONOMY of God

2) GOOD WORK IS A SIGN OF ELECTION
   - Ill works are a sign of damnation
   - Fundamental shift from Luther: “The Xtn will do good works, but apparently good works can be carried out by a non-believer.”
   - Calvin: “Good works are testimonies of God dwelling in us.”

3) GOOD WORKS A REMEDY FOR ANXIETY!
   - I know I’m chosen if I do good works
   - Good works strengthen assurance in the believer that s/he is saved
   - No need for “FAITH ALONE”
• The Lord fits each one of us to look for our VOCATION ["calling"] – a subjective and individual place in the world
• God appoints duties to every person so that “he may not needlessly wander about in life.”
• All actions are judged in God’s sight by one’s vocation.

Rembrandt: portraits = VOCATIONS

Catholicism/ Eastern Orthodoxy
Anglicanism ["high" and "low"]
James I [1603]: “No bishop, no king.”
[Church of England; Episcopal USA]
Lutheranism ["high": "low"]
Methodism
Calvinism ------------------------->
[Presbyterianism: Scotland/USA]
Baptists
Anabaptists
Puritans/ Quakers
Levellers
Unitarians

NB: In Calvin, pulpit has displaced altar
[Word has displaced sacrament]

One degree less of “mediation”

STRONG MEDIATION
“High Church”
BISHOPS

Baptists w/ "Office of Moderator"
NO BISHOPS

STRONG INDIVIDUALISM
“Low Church”

“Wars of Religion” are wars over “mediation”
Priest? Bishop?
……
Pope?
King?????
Causes/Consequences of “Reformation” in British Isles

**Henry VIII**  
[Tudor]  
1491-1547

* Catherine of Aragon - divorced  
  daughter: Mary I
* Anne Boleyn - beheaded  
  daughter: Elizabeth I
* Jane Seymour - died  
  son: Edward VI
* Anne of Cleaves - divorced
* Catherine Howard - beheaded
* Catherine Parr - survived

**Thomas More**  
d. 1535

1534: Act of Supremacy -- declares self Head of Church of England
1535: Beheading of Thomas More
1536: Act of Union: England and Wales
1547: Henry dies

1547: Edward VI becomes king at age 9;  
removes his sisters Mary and Elizabeth from line of succession
1553: dies of tuberculosis at age 15  
crown passes to Lady Jane Grey for 9 days

**Queen Mary I,**  
“Bloody Mary”  
1553-1558

Lord Mayor of London deposes Lady Jane Grey after nine days;  
proclaims Mary Queen;  
Catholicism becomes official religion

**Elizabeth I**  
Reign: 1559-1603

“Bloody Mary” dies of cancer
1559: Elizabeth declared head of Church of England

**NB:** 1555 = Peace of Augsburg
John Ogilvie, S.J.

"Wars of Religion" are wars over "mediation".

Priest?  Bishop? ……
Pope?  King?????

Catholicism/ Eastern Orthodoxy

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[Church of England; Episcopal USA]

Lutheranism ["high"/"low"]

Methodism

Calvinism ------------->
[Presbyterianism: Scotland/USA]

Baptists

Anabaptists

Puritans/ Quakers

Levellers

Unitarians

James VI [Stuart] of Scotland becomes James I of England
Mother:  Mary [Stuart], Queen of Scots
Reign: 1603-1625

1604: Against Puritans: "No bishops, no king."
1606: Union Jack
1611: King James Bible [Authorized version]
James I ambivalently favorable toward Catholicism; increasing opposition of Puritans

1625: Charles I ascends throne
1642-1651: Great Rebellion
1647: Charles I kidnapped
Calvinism in America:

**The Puritans**

“Thus it is that natural men are held in the hand of God, over the pit of hell, they have deserved the fiery pit, and are already sentenced to it, and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the exactions of the fierceness of his wrath in hell; and they have done nothing in the least to appease or assuage that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the Satan gathereth and shouteth above them, and would cast them in to hell; and swallow them up, he has put up in their own hearts, he has the fire in them which would break out in their souls, and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of, all that preserves them every moment is the mere arbitrary will, and uncovered, unobliged forbearance of an incensed God.”

—from “Sinners in the Hands of an Angry God”

**Doctrine of “Total Depravity”**

- The one who most thoroughly knows his/her total depravity has the best knowledge of himself/herself.
- Leads to total despair / hopelessness.
- Opens the way for total dependence on God’s grace.
- Calvin: “Our condemnation is not set before us in the law, that we may abide in it, but that having fully known our misery, we may be led to Christ, who is sent to be a physician to the sick, a deliverer to the captives, a comforter to the afflicted, a defender to the oppressed.”

[Commentaries on Romans]

Jonathan Edwards (1703-1758)

Calvinism in America: The Puritans

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