

ROBERT C. JONES



*A Brief History of
Protestantism in the
United States*

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Origins of the Major Protestant Denominations in the United States



Written by Robert Jones
Acworth, Georgia

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Christian Theology and History Adult Sunday School Courses

Robert Jones

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I've always been a strong believer in adult Sunday School classes and Bible studies in our churches. And many churches have quality, Biblically-based adult-focused programs. Unfortunately, just as many churches tend to downplay adult education, focusing on children's education (not a bad thing in itself), or focusing on the needs of the "unchurched", where topics such as church history and theology are often purposely ignored.

Yet there is a strong need for adult education focused on both the Bible and the basic tenets and history of the Faith. Among the reasons:

- Not all adults come from a strong childhood background in the church – adult Sunday School classes/Bible studies may be their first serious introduction to what Christianity is all about
- Christianity (and especially Evangelical Christianity) is under constant attack from the media and popular culture (movies, music, etc.). We need to give fellow Christians the tools to defend the Faith against attack (or to provide a "ready defense" as Peter says in 1 Peter 3:15)
- Even adult Christians that have a strong Biblical background often know little about the origins and history of their Faith

To better meet the needs of adult Christians (both those mature in their Faith, and those just starting out in the "School of Christ"), I've written a series of courses that focus on the history of the Christian Church (including the Jewish roots), as well as the development of doctrine in the Church. The topics represented in these courses are intended to both further the participant's walk in the Faith, as well as serve as a starting point for Christian apologetics.

While the primary purpose of these courses is for use in churches, they also may be useful for High School and College projects, especially the courses focused primarily on historical aspects.

One note: these courses are primarily written from an Evangelical Protestant viewpoint (I come from a Reformed Church background), but I hope I've given ample time to other points of view throughout the various courses.

Cover (Clockwise): 1. Christ Church, Philadelphia (Episcopal) 2. Mars Hill Presbyterian Church, Acworth, Georgia (1837) 3. 1741 German Protestant worship hall, Ephrata, PA 4. Wesley Memorial, Fort Pulaski, Georgia (Photos 1,3,4 by Robert C. Jones. Photo #2, courtesy Mars Hill Presbyterian Church)

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Introduction

As John Hagee has pointed out in the past, the age of the great Protestant denominations, which started in 1517 when Martin Luther tacked his 95 Theses on the door of Wittenburg Castle in Germany, is slowly coming to end. In the future, there will really only be two “sides” in Protestantism – those that believe that Jesus is the Son of God, and those that don’t. However, at my various Bible studies, Sunday School classes, lectures and seminars, the most common question remains, “what is the difference between the denominations?” For historical purposes (if for no other), this course will attempt to address that question.

Some caveats about this course:

- By “denomination”, I’m generally referring to a broad Protestant movement (“Presbyterian”), rather than a specific governmental body (“Presbyterian Church in America”), unless otherwise noted
- I generally only included denominations that have at least a million members in the United States. The only exception is the Anabaptists (Amish, Mennonites), who don’t quite reach that mark. They are included because of their historical importance.
- I only included denominations that accept the basic Creeds of the Christian church (Apostles Creed, Nicene Creed, etc.)
- In the Appendix, I included the Roman Catholic Church in America for comparison purposes. I’m aware that they aren’t a “Protestant denomination”.
- While I discuss the origins and early European histories of the various denominations, once the denominations were established in the United States, the focus becomes U.S.-centric in the timelines
- In my various lineage charts, the same movement can appear on multiple charts. The Baptists, for example, appear on both the Anglican chart (the Baptists came out of the Separatist movement) and the Anabaptist chart (the latter being for theological similarities/influence).

Areas of disagreement among the Protestant Reformers

Almost all of the Protestant reformers agreed on the basic evangelical (a word coined by Luther) tenets of Luther and Calvin, which included:

- All mankind are unregenerate sinners - there is nothing that man can do on his own to achieve salvation
- Sin is a massive gulf between God and humans - God sent his Son, Jesus, to redeem the sins of mankind
- Through faith in Jesus, humans can become reconciled (justified) with God
- Salvation for humans beings is through the Grace (unmerited favor) of God only - No one is worthy of salvation
- Mankind is not saved through works - works are a result of justification, not a cause
- Also – original sin, priesthood of believers, Bible as the sole word of God

All of the major denominations accepted the basic Creeds of Christianity, including the Apostles and Nicene.

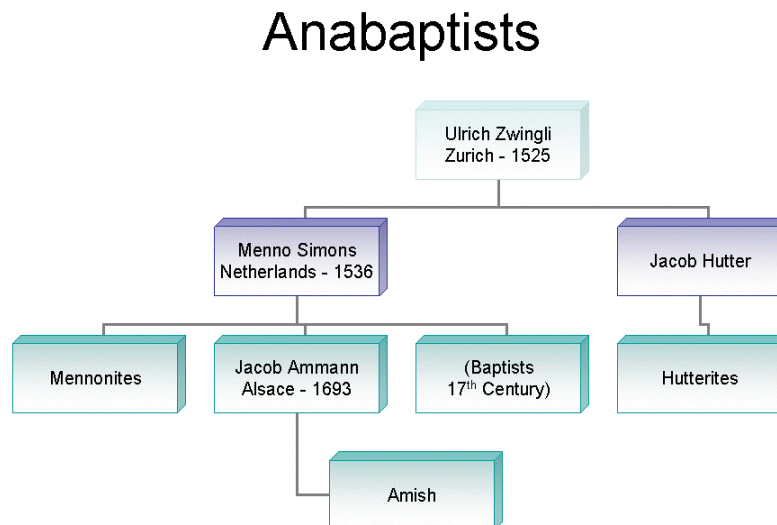
Even with this strong basis for agreement, there were still many areas of disagreement that caused the proliferation of denominations that are still with us today. Among those areas of disagreement:

Practice	Choosing sides
Believer's baptism vs. infant baptism	Baptist, Anabaptist vs. Presbyterian, Methodist, Anglican, Lutheran, UCC
Immersion vs. sprinkling	Baptist, Anabaptist, some Pentecostals vs. Presbyterian, Methodist, Anglican, Lutheran, UCC
Relationship between church and state	Anabaptists believed in strict separation
The meaning of the Eucharist (Communion)	Transubstantiation - Roman Catholic Church Consubstantiation - Martin Luther Symbolic - Ulrich Zwingli Spiritual - Caspar Schwenckfeld
Free will vs. predestination	Methodist vs. Presbyterian
Eschatological beliefs	Baptists, Pentecostals tend to be premillennialists
Pacifism	Anabaptists believed in strict pacifism, as did early Pentecostals
Role of the Holy Spirit	Baptists, Pentecostals, Methodists vs. Presbyterians ("Frozen Chosen"), Anglicans, Lutherans

Quiz

1. T/F John Wesley later looked back at his time in Georgia as among the best years of his life
2. T/F One way that Methodists differ from Presbyterians is that Presbyterians believe in Free Will (Arminiasm)
3. T/F The Puritans were a break-away group from the Lutherans
4. T/F The Reformed Church was founded by John and Charles Wesley
5. T/F "Anabaptist" means "against Baptists"
6. T/F Pentecostalism has the 19th century Holiness movement as one of its antecedents
7. T/F George Washington was a Congregationalist
8. T/F The Puritans were so-named because they wanted to "purify" the Reformed Church
9. T/F Baptists are the largest Protestant denomination in the United States
10. T/F Presbyterians and Lutherans are examples of "Spirit-focused" denominations
11. T/F Even today, the Roman Catholic Church adamantly disagrees with Luther's premise that we're saved by faith alone
12. T/F Baptists and Anabaptists believe that in order to be baptized, you must be a believer
13. T/F Methodists had a strong impact on the religious revivals and camp meetings popular in the 19th century
14. John Calvin, and the Presbyterians that followed him, had a strong belief in the necessity of having bishops in the church
15. The first Catholic churches in America were established by English settlers in what is now the Northeastern part of the United States

Anabaptists



Formed:	1525
Theology and practice:	Evangelical, pacifist, strict separation of church and state, marriage only among the "spiritually kindred", shunning/excommunication allowed in some circumstances, refusal to take oaths, foot washing, eschatological
Baptism:	Believer's
Sacraments:	Baptism and Communion
Form of government:	Decentralized (local bishops)
Worship:	Non-liturgical
Famous members:	Dwight Eisenhower (Mennonite roots), Milton Hershey, JM Smucker

The first Anabaptists were students of Ulrich Zwingli that became impatient with the slow pace of the Protestant Reformation. While much of the basic theology between Zwingli and the Anabaptists was similar, they disagreed on several key points, such as adult vs. infant baptism, separation of church and state, and whether Christians should serve in the military (the Anabaptists were nonviolent pacifists - Ulrich Zwingli died fighting the Catholics in the Second Battle of Kappel!)

Because of their break with Zwingli, and because their views were anathema to both Roman Catholics and other Protestant groups, the Anabaptists were the most persecuted group in the whole Reformation.

The first Mennonites came to the United States in 1683, and settled in Germantown, Pennsylvania. Because of Pennsylvania's (or William Penn's) reputation for religious tolerance, the Commonwealth became a target of Anabaptist migrations in the 17th and 18th century. Originally referred to as "Pennsyl-

vania Deutsch”, it was eventually corrupted into “Pennsylvania Dutch”, which is how “outsiders” refer to them today.

Key events

Date	Event
c. 1525	Schism between Ulrich Zwingli and some of his students.
January 21, 1525	Dissidents illegally rebaptize each other
1526	Zwingli authorizes execution of Anabaptists
1527	Schleitheim Confession of Faith
1534	Munster seized by Anabaptist revolutionaries
1536	Menno Simons joins Anabaptist movement
1632	Dordrecht Confession of Faith
1683	Mennonites settle in Germantown, Pennsylvania
1693	Schism over the doctrine of shunning results in formation of Amish
1748	<i>Martyrs Mirror</i> (1660) translated into German by Pennsylvania Mennonites
1750	A Mennonite schoolteacher, Christopher Dock, writes <i>Schul-Ordnung</i> (School Management) in Skippack, Pennsylvania
1860	General Conference Mennonite Church formed
1941 - 1945	40% of conscientious objectors in World War II were Amish or Mennonite
1965	Amish exempted from Social Security system
1972	Supreme Court Ruling in favor of Amish education practices - "There can be no assumption that today's majority is 'right' and the Amish and others are 'wrong'"
1979	Amish receive polio vaccinations
1987	PennDOT proposal to build a highway through the middle of Amish Country draws 1000 Amish to a public meeting
1988	Measles vaccinations
2000	319,768 Mennonites in North America ¹
2002	Mennonite Church U.S.A. formed
2003	1,203,995 members worldwide ²

Key beliefs

The emergence of the Anabaptist movement rose out of their belief that there is no Biblical basis for infant baptism. Their mentor Ulrich Zwingli disagreed from both a theological point of view, and a secular one - infant baptism was used by the secular government for tax registration, and it was from the city government of Zurich that Zwingli had his authority.

In 1525, several of Zwingli's students (Conrad Grebel, Felix Manz, Georg Blaurock) illegally rebaptized each other. The term "anabaptist" grew out of this event:

¹ <http://www.mcusa-archives.org/Resources/membership.html>

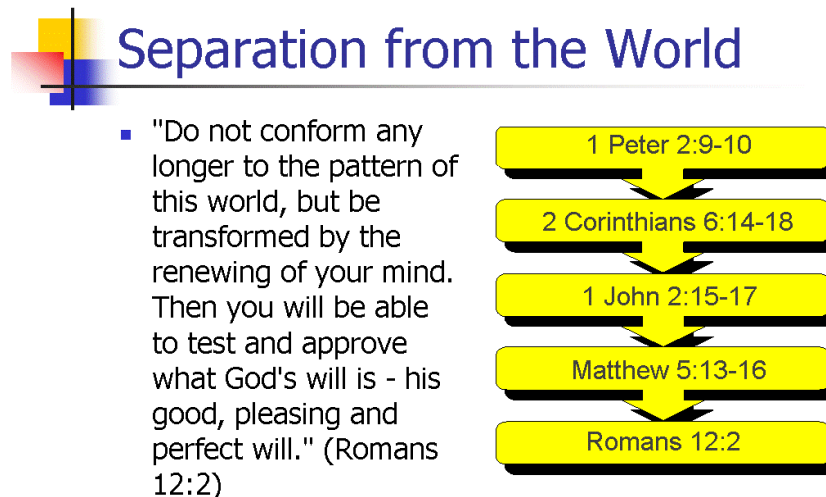
² <http://www.mcusa-archives.org/Resources/membership.html>

"The name Anabaptists which is now applied to them, has but lately come into use, deriving its matter from the matter of holy baptism, concerning which their views differ from those of all, so-called, Christendom." (Thielman J. van Braght, *Martyrs Mirror*, 1660 , p. 16)

The Anabaptist view on infant baptism is summarized in the following passage:

"Of Holy Baptism, and why we have preferred it to all other articles, in our history: "...Because it is, beyond contradiction, the only article on account of which others call us Anabaptists. For, since all other so-called Christians have, yet without true foundation, this in common that they baptize infants; while with us the baptism only which is accompanied by faith and a penitent life, according to the word of God, is administered to adults..." (Thielman J. van Braght, *Martyrs Mirror*, 1660 , p. 16)

The Anabaptists were also known (as the Amish are still known today) for their doctrine of "nonconformity", or the feeling that true Christians must separate themselves from the unclean world. The Anabaptists site several scriptural references for this viewpoint:



Third Confession of Dort (Dordrecht) (1632) - excerpts

Of God and the Creation of All Things: "...we find it testified that without faith it is impossible to please God..."

Of the Fall of Man: "...Adam and Eve...became disobedient to their Creator; through which disobedience sin has come to the world, and death by sin, which has thus passed upon all men, for that all have sinned, and, hence, brought upon themselves the wrath of God, and condemnation..."

Of the Coming of Christ into this World, and the Purpose for Which He Came: "...the Son of God died, and tasted death and shed His precious blood for all men; and that he thereby bruised the serpent's head, destroyed the works of the devil, annulled the handwriting and obtained forgiveness for all mankind; thus becoming the cause of eternal salvation for all those who, from Adam unto the end of the world, each in his own time, believe in, and obey Him."

The Law of Christ, i.e. The Holy Gospel or The New Testament: "...before his ascension He instituted His New Testament...and left it to His disciples...that neither angel nor man may alter it, nor add to it nor take away from it."

Of Repentance and Reformation of Life: "...since the imagination of man's heart is evil from his youth, and, therefore, prone to all unrighteousness, sin, and wickedness, the first lesson of the precious New Testament of the Son of God is repentance and reformation of life..."

Of the Church of Christ: "We believe in, and confess a visible church of God, namely, those who, has been said before, truly repent and believe, and are rightly baptized..."

Of the Washing of the Saint's Feet: "...We also confess a washing of the saint's feet...as a sign of true humility."

Of Revenge: "...we must not inflict pain, harm or sorrow upon anyone, but seek the highest welfare and salvation of all men...and when we are smitten, rather turn the other cheek also, than take revenge or retaliate."

Of the Swearing of Oaths: "...we understand that all oaths, high and low, are forbidden..."

Of the Ecclesiastical Ban, or Separation from the Church: "We confess, a ban, Separation, and Christian correction in the church, for amendment, and not for destruction..."

Of Shunning the Separated: "...we believe and confess, that if anyone, either through his wicked life or perverted doctrine, has so far fallen that he is separated from God...the same must, according to the doctrine of Christ and His apostles, be shunned without distinction, by all the fellow members of the church..."

Of the Resurrection of the Dead, and the Last Judgment: "[We believe that] in the last day all men who shall have died, and fallen asleep, shall be wakened and quickened, and shall rise again through the incomprehensible power of God..."

(From "Martyrs Mirror", 1660)

Legacy

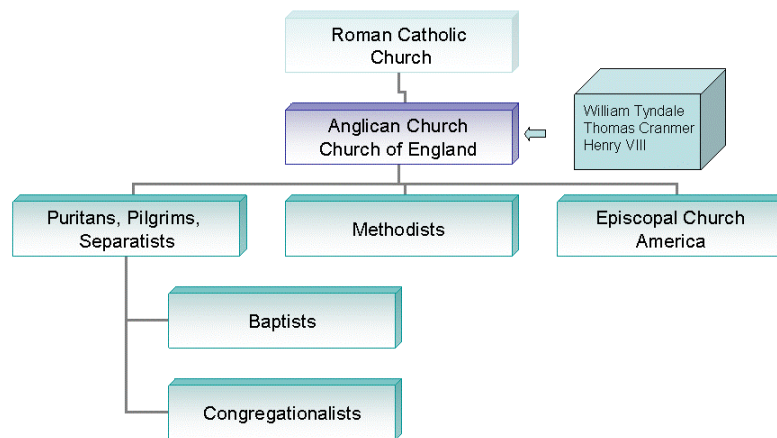
Compared to the Lutheran and Reformed Church successors, the Anabaptist are a comparably small group today, with the Amish, Mennonites, and Hutterites comprising about 1,000,000 members worldwide (2003). However, while there is no unbroken line of succession between the Anabaptists and the modern day Baptists (over 32,000,000 strong in the U.S.A.), there is certainly great doctrinal similarity. The Anabaptists may be considered the spiritual predecessors of the American Baptist movement.




Amish farmer in Lancaster County, Pennsylvania (Photo by Robert Jones)

Anglican Church

Anglican Church



Formed:	1534 (Act of Supremacy)
Theology and practice:	Evangelical, "great liberty in nonessentials", Book of Common Prayer, three pillars of Faith, Reason and Tradition, "sufficiency of scripture", "Catholicism with a small 'c'"
Baptism:	Adult and Children
Communion:	Communion as a spiritual mystery
Sacraments:	Baptism and Communion
Form of government:	Church of England is hierarchical - Archbishop of Canterbury, King or Queen Hierarchical; Episcopal Church is more decentralized, with congregations appointing their own priests
Worship:	Liturgical (very similar to Roman Catholic)
Famous members:	George Washington  Thomas Jefferson, James Madison, James Monroe, William Henry Harrison, John Tyler, Zachary Taylor, Franklin Pierce, Chester A. Arthur, Franklin Delano Roosevelt, Gerald Ford, George H. W. Bush, Leonidas Polk, Desmond TuTu



It can be said with some justification that the Reformation in England was based less on theological grounds, than on personal/political grounds (Henry VIII wanted a divorce). However, the English Reformation has had a profound and lasting effect on English speaking peoples everywhere, because of a) the establishment of the Church of England and b) William Tyndale's translation of the Bible, which served

as the basis (90%) of the King James version of the Bible still in wide use today. Methodists, Baptist and Congregationalists can all trace their origins to the Anglican Church. (engraving from *Art Explosion 600,000*, Nova Dev., 1999)



Key Events

Date	Events
1408	The Church bans translation of the Bible into English (in response to Wycliffe and the Lollards)
c. 1493	Tyndale born in the west of England
1514/15	Tyndale receives M.A. at Oxford, ordained as priest
1520	Henry VIII publishes "Defense of the Seven Sacraments", refuting Luther - Named "Defender of the Faith" by the pope
1521	Tyndale acts as a tutor at a manor near Bath, and meets a woefully unlearned local clergy. Vows "If God spare my life, ere many years pass, I will cause a boy that driveth the plow shall know more of the Scriptures than thou dost." (Christian History, Issue 16, p. 7)
1524	Tyndale seeks permission of Bishop of London, Cuthbert Tunstall, to translate the Bible into English; refused
1524	Tyndale sails to Hamburg, Germany
1525	Tyndale completes translation of New Testament into English, from original Greek manuscripts. The print run in Cologne is interrupted by Catholic sympathizers.
1526	6,000 copies of Tyndale's English New Testament printed in Worms - many copies distributed in England
1527/29	Henry VIII seeks annulment from pope of his marriage; refused
1529/33	Battle of the pen between Tyndale and Sir Thomas More, Chancellor of England (More eventually wrote 9 books against the "Tyndale heresy"!)
1530	Tyndale's English translation of the first 5 books of the Old Testament printed in Antwerp
1534	Henry VIII leads passage of Act of Supremacy - Church of England is formed with King as head
1535	Tyndale betrayed by English spy Henry Phillips - imprisoned near Brussels
1535	Sir Thomas More ("A Man for All Seasons") beheaded for not publicly approving of marriage of Henry VIII to second wife (Ann Boleyn)

Date	Events
1535	First complete printed English translation of Bible published in England by Miles Coverdale - based largely on Tyndale's work
October 6, 1536	Tyndale burned at stake, in Brussels - Final words were, "Lord, open the king of England's eyes."
1536/40	Henry VIII and Thomas Cromwell systematically dissolve and destroy the monasteries in England
1549	Thomas Cranmer writes the first <i>Book of Common Prayer</i>
1553-1558	Queen Mary I restores Catholicism; 300 Protestant dissenters executed
1558 – 1603	Queen Elizabeth I restores the Church of England as the official religion of England; assumes title of Supreme Governor of the Church of England 
1563	Convocation of the Church establishes the <i>Thirty-Nine Articles</i> as the doctrinal basis for the Anglican Church
1579	Sir Francis Drake's crew conducts first Anglican service in the New World
1607 - 1611	King James I appoints 54 men to make a new Bible translation, eventually called the King James Version
1607	First congregation at Jamestown
1689	King's Chapel in Boston opens
1693	William and Mary College established
1698	Churches established in Rhode Island and New York City
1775 - 1783	Disarray in the American version of the Church of England, as the Revolutionary War exposes divided loyalties
1782	<i>The Case of the Episcopal Churches in the United States Considered</i> published by William White – a call for unity
1783	Conference of churches in Maryland adopts the name Protestant Episcopal Church
1784	American Samuel Seabury ordained bishop in Scotland after cooling his heels for a year in England
1787	Archbishop of Canterbury ordains two new bishops from the United States
1789	First meeting of the House of Bishops – church constitution adopted in Philadelphia. Formal separation from the Church of England
1861 – 1864	Protestant Episcopal Church stays intact during the Civil War
1864	Bishop Leonidas Polk, Lt. General, C.S.A. killed at Battle of Pine Mountain, June 14, 1864 
1881	English Revised Version of the New Testament published; 3,000,000 sold in first year
1888	Chicago Lambeth Quadrilateral on Church Unity

Date	Events
1970	Ordination of women as deacons approved
1976	Ordination of women as priests approved
1976 - 1979	Book of Common Prayer revised using contemporary language
1988	Barbara C. Harris elected first female bishop
1994	Episcopal Church - 2,471,880 members ³
2006	House of Bishops endorses a resolution apologizing for its complicity in the institution of slavery

William Tyndale - key beliefs

While politically, Henry VIII was the founder of the Anglican Church, William Tyndale was its greatest early theologian. Tyndale was greatly influenced by John Wycliffe, Erasmus, and Martin Luther. He had a strong view that the Bible should be both available and readable by the common man. He felt that true authority for faith is found only in the Bible.



One area where he disagreed with Martin Luther was on the subject of divorce. Tyndale felt that divorce is against God's will. It was this strong stand which eventually led to his death, as he rejected Henry VIII's entreaties to have Tyndale publicly back his divorce.

Tyndale's view on communion was Zwinglian - he stressed that communion was in commemoration of Christ's death.

Legacy of the English Reformation

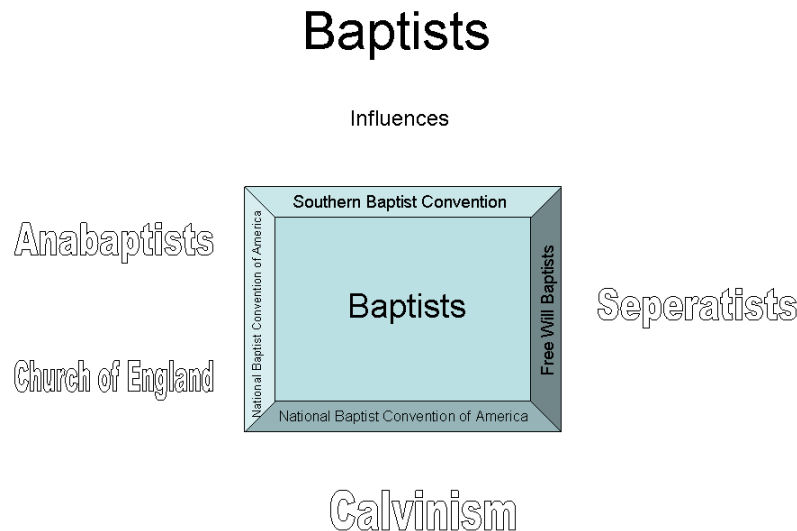
Tyndale's translation of the Bible would form the basis of almost all other English translations for the next 400 years. His translation brought new words to the English language (longsuffering, peacemaker, scapegoat, beautiful), and used words and phrases that tended to undermine the traditional authority of the Roman Catholic Church, such as "congregation" instead of "church", "elders" instead of "priests", and "repentance" instead of "penance". 90% of Tyndale's words appeared in the King James Version of Bible, and 75% of Tyndale's words appeared in the Revised Standard Version of Bible (Christian History, Issue 16, p. 9)

The English Reformation produced the Church of England, headed by the sovereign, and the Episcopal Church in the United States, which has approximately 2,500,000 members. (Photo at right – Christ Church in Philadelphia, worship home of George Washington and Ben Franklin)



³ *Handbook of Denominations in the United States*, by Frank S. Mead and Samuel S. Hill (Abingdon, 1995)

Baptists



Formed:	1609
Theology and practice:	Evangelical, evangelistic, typically Calvinist, eschatological (usually premillennialist)
Baptism:	Believer's, immersion
Sacraments:	Baptism and Communion
Form of government:	Decentralized
Worship:	Non-Liturgical
Famous members:	Warren G. Harding, Harry S. Truman, Jimmy Carter, William Jefferson Clinton, Hillary Clinton

"The true constitution of the Church is of a new creature baptized into the Father, the Son, and the Holy Ghost: **The false constitution is of infants baptized:** we profess therefore that all those Churches that baptize infants are of the same false constitution: and all those Churches that baptize the new creature, those that are made Disciples by teaching, men confessing their faith and their sins, are of one true constitution..." – John Smyth, "The Character of the Beast", 1609 (*The Baptists: A People Who Gathered "To Walk in All His Ways."*: Christian History, Issue 6, (Carol Stream, IL: Christianity Today, Inc.) 1997)

The Baptist movement grew out of the Puritan/Separatist movements in England in the 17th century. The Puritans, generally Calvinists, wanted the Church of England to be more democratic in its governmental structure, and less Catholic in its trappings, liturgy, and rituals. (The Puritans were members of the Church of England, who wished to "purify" the church from within.) The Separatists were more radical, desiring a complete break from the Church of England. Out of the Separatist movement came both the Pilgrims and the Baptists.

The man often cited as the "first" Baptist is John Smyth (1570–1612), a former Anglican priest that became, in succession, a Puritan, a Separatist, and finally, a Baptist. In 1608, John Smyth (with the help of Thomas Helwys (?–1616)) took a group of Separatist followers to Amsterdam. During this period, Mennonites, descendents of the 16th century Anabaptists influenced Smyth and his followers.

In 1609, in a scene somewhat reminiscent of the Anabaptist “re-baptizing” ceremony in Zurich 90 years before, Smyth re-baptized himself and 40 followers, reasoning that their baptism as infants were invalid. What was soon to become the Baptist Church had begun.

In 1644, a group of Calvinist Particular Baptists published their “London Confession”, affirming believer’s baptism as a key tenet:

“Baptism is an ordinance of the New Testament, given by Christ, to be dispersed only upon persons professing faith. The way and manner of dispensing this Ordinance the Scripture holds to be dipping or plunging the whole body under water.” - "The London Confession (1644)" (*The Baptists: A People Who Gathered "To Walk in All His Ways."* Christian History, Issue 6)

There are approximately 32 million Baptists in the United States today

Key Events

Date	Events
1608	John Smyth takes a group of Separatist followers to Amsterdam, and is greatly influenced by Mennonites he finds there
1609	Smyth re-baptizes himself and 40 followers
1612	Death of John Smyth
1638	Calvinist Particular Baptist Church founded in England
1639	Separatist minister Roger Williams establishes a Baptist church in Providence, Rhode Island
1641	John Clarke establishes a Baptist church in Newport, RI
1644	Calvinist Particular Baptists publish their “London Confession”, affirming believer’s baptism as a key tenet
1689	Philadelphia Confession written by Baptist Churches in London
18 th century	<ul style="list-style-type: none"> • George Whitfield preaches doctrine of free will in the Americas • Split among Baptists into “Old Lights” (rationalists) and “New Lights” (more focused on the impact of the Holy Spirit and emotionalism) • Black Baptist churches begin to be formed in the South
1793	73,471 Baptists in the U.S., 25% of them Black ⁴
1814	General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions
1832	New Hampshire State Baptist Convention writes a confession
1836	Providence Baptist Association of Ohio – first organized Black group
1845	Southern Baptist Convention formed
1895	National Baptist Convention of Americas formed, consolidating various Black Baptist groups

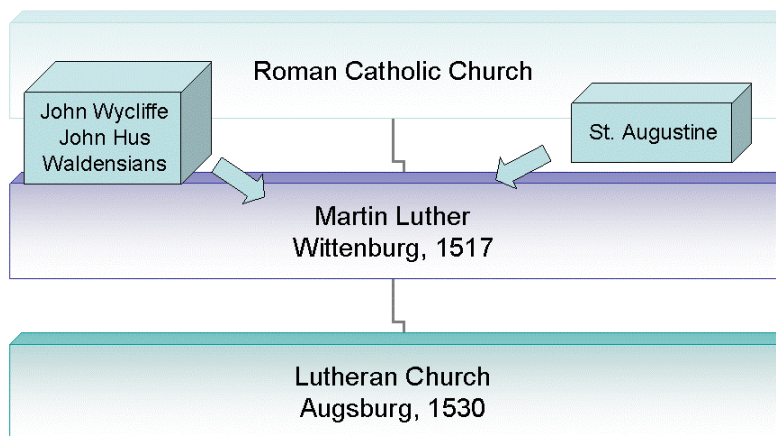
⁴ *Handbook of Denominations in the United States*, by Frank S. Mead and Samuel S. Hill (Abingdon, 1995)

Date	Events
1905	Baptist World Alliance formed
1961	Progressive National Baptist Convention of Americas formed
1994	32 million Baptists in 27 denominations in the U.S. ⁵
2000	Southern Baptist Convention upholds its long-standing prohibition on female pastors
2005	Lynn Swanson Fowler ordained as a Music Minister at First Baptist Church in Marietta, GA



Lutherans

Lutheran Church



Formed:	1517 (Luther and the 95 Theses) or 1530 (Augsburg Confession)
Theology and practice:	Evangelical (Luther wrote the book); <i>Sola scriptura</i> , <i>Sola Gratia</i> , <i>Sola Fide</i> , priesthood of believers
Baptism:	Adult and Children
Communion:	Body and blood of Christ are present "in, with, and under the forms" of bread and wine during communion
Sacraments:	Baptism and Communion
Form of government:	Centralized (local congregations vote for pastors)

⁵ *Ibid*

Worship:	Liturgical
Famous members ⁶ :	Bach, Beethoven, Mendelssohn, Steve Jobs, Henry Melchoir Muhlenberg, Norman Schwarzkopf, Richard John Neuhaus, Edwin Meese III, William Rehnquist, Dag Hammarskold, Dr. Albert Schweitzer

While other groups that eventually became Protestants preceded Luther (Moravians, Waldensians), the Protestant Reformation as we know it today can reasonably be traced to the actions of an obscure Augustinian Monk named Martin Luther, who, in two acts of defiance, changed the face of Europe forever, both secularly, and in terms of Christianity. The two events? – tacking his 95 theses to door of Wittenburg Castle in 1517, and his “Here I stand, I can do no other” response to the Emperor of the Holy Roman Empire in 1521.



Key Events

Date	Events
1483	Martin Luther born in Eisleben, Saxony
1505/07	Becomes Augustinian monk; ordained as a priest
1512	Doctorate in Theology; Professor of Biblical Literature at Wittenburg University
1517	Protests sale of indulgences by Pope Leo X
October 31, 1517	Tacks 95 theses to door of Wittenburg Castle
1520	Bull of Excommunication #1
Dec, 10/11, 1520	Luther burns the Bull; announces that to be saved, one must renounce the Pope
1521	Bull of Excommunication #2 - Luther excommunicated
April 17/18, 1521	Council (Diet) of Worm, convened by Charles V, Emperor of the Holy Roman Empire. Luther ordered to recant. Luther replied, “Here I stand. I can do no other.”
1521-1522	Luther in hiding at Wartburg Castle; translates New Testament into German, and battles with the Devil
March 9, 1522	Luther begins a series of sermons asking for calm as followers of Carlstadt destroy relics, paintings and statuary in churches
1525	Marries former nun Katherine von Bora; criticizes the Peasant’s Revolt
1527	Writes "A Mighty Fortress is Our God" (Luther wrote a total of 41 hymns)
1528	Publishes "Large Catechism", "Small Catechism"
1530	Luther is the doctrinal inspiration for the Augsburg Confession, written by Philip Melancthon
1534	Publishes German Bible - 100,000 copies of New Testament printed in Wittenberg during his lifetime (Durant, p. 369)
1546	Death of Luther
1577	Formula of Concord
1619	Lutheran service at Hudson Bay

⁶ <http://www.faithlutherangroton.org/famous.html>

Date	Events
1623	Lutheran congregation in Manhattan
1738	Lutherans in Georgia open first orphanage in America
1748	Henry Melchior Muhlenberg establishes first Lutheran synod in America – the Ministerium of Pennsylvania
1820	First General Synod
1826	The Lutheran Theological Seminary at Gettysburg, Pennsylvania, is established
1840 - 1873	58 Lutheran synods formed in the U.S. ⁷
1847	Missouri Synod formed
1850	The first deaconess is consecrated in North America
1863	United Synod of the South created
1866	Several other synods (including Pennsylvania) pull out of the General Synod, and form the General Council
1917	Norwegian Lutheran Church of America formed, uniting three Lutheran groups
1918	Joint Synod of Wisconsin formed
1918	North and South reunite in United Lutheran Church, as well as reunification of the General Synod and the General Council
1930	American Lutheran Church merges synods of Iowa, Ohio and Buffalo
1970	Elizabeth Platz becomes the first female Lutheran pastor in North America
1988	Evangelical Lutheran Church in America formed; 5.2 million members in 1994 ⁸
1992	April Ulring Larson becomes first woman bishop in America
1999	Arts & Entertainment network votes Luther the 3 rd most influential person of the millennium
October 31, 1999	"The Joint Declaration on the Doctrine of Justification" is signed by the Catholic Church and the Lutheran Church, seemingly bringing the Catholic Church closer to Luther's view of salvation by "faith alone"
2006	Evangelical Lutheran Church has 4,930,429 members ⁹
2006	Missouri Synod has 2,463,747 members ¹⁰

Key Beliefs

Luther had struggled his whole clerical life with the idea that God was a wrathful, judgmental God, and that no mortal man could possibly live a life pure enough to please God. One day, while sitting on the privy in Wittenburg Castle, Luther had what he later described as a "thunderbolt to my conscience" - the realization that the righteousness of God is not a negative characteristic (i.e. judgmental), but rather a merciful one (justification of sinners through faith). Romans 1:17 was the spark for this revelation:

⁷ <http://www.elca.org/communication/quick.html>

⁸ *Handbook of Denominations in the United States*

⁹ <http://www.elca.org/communication/quick.html>

¹⁰ <http://www.lcms.org/pages/internal.asp?NavID=2436>

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."" (KJV)

Later, Romans 1:17 would become the centerpiece of Luther's theology, capsulizing his views on justification by faith, and salvation by grace, and grace alone:

"The righteousness of God is the cause of our salvation. This righteousness, however, is not that according to which God Himself is righteous as God, but that by which we are justified by Him through faith in the Gospel. It is called the righteousness of God in contradistinction to man's righteousness which comes from works...righteousness (justification) precedes works and good works grow out of it." (Luther's Commentary on Romans, p. 41)

Luther was also a strong proponent of viewing the Bible as the sole source of Christian belief. He vociferously rejected non-Biblical tenants such as purgatory, worship of Mary and the Saints, and indulgences (although not infant baptism). He generally viewed the Bible as literally true (what would be called fundamentalism today), but at the same time, he cast some doubt on the authority of several books in the Bible, including James, Hebrews, and Revelation.

Luther strongly rejected monasticism, which he viewed as the epitome of the "salvation through works" viewpoint. (The Augsburg Confession had liberal references rejecting monasticism.) He also rejected clerical celibacy, and he eventually married a former nun, and had 6 children! However, because he only accepted two of seven Roman sacraments - Baptism and Communion, he viewed that divorce was possible, since he did not accept marriage as a sacrament.

Luther also strongly believed in the Pauline/Augustinian doctrine of predestination, although the doctrine is surprisingly under-represented in the Augsburg Confession, upon which the Lutheran faith is based.

Luther was also a strong proponent of the doctrine of a "priesthood of believers", a view which says that each Christian can make their own interpretation of the Scriptures, and that no intermediaries (such as clerics) are needed for a Christian to communicate with God. Coming out of this viewpoint was Luther's total rejection of papal authority. He noted that, in the first several centuries of the Church, the Bishop of Rome had no special authority.

One area where Luther's views strongly disagreed with that of other Reformers (Zwingli, Schwenckfeld, the Anabaptists) was in the area of the nature of the Eucharist (Communion). While Luther rejected the Roman Catholic doctrine of Transubstantiation (defined by the Fourth Lateran Council in 1215) which said that the elements actually turned into the body and blood of Christ during the Eucharist, Luther's Consubstantiation view still promulgated the presence of Christ's body and blood during communion:

"It is the true body and blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ himself." (Luther's "Small Catechism", Schaff, Vol. III, p. 90)

In 1530, the Lutheran Church as we know it today was created with the signing of the Augsburg Confession, written by Philip Melancthon (and inspired by Luther).

Augsburg Confession (1530) - excerpts

Of Original Sin: "...after Adam's fall, all men begotten after the common course of nature are born with sin...bringing eternal death now also upon all that are not born again by baptism and the Holy Spirit."



Of Justification: "...men can not be justified [obtain forgiveness of sins and righteousness] before God by their own powers, merits, or works; but are justified freely [of grace] for Christ's sake through faith."

Of New Obedience: "...this faith should bring forth good fruits, and that men ought to do the good works commanded of God, because it is God's will, and not on any confidence of meriting justification before God by their works."

Of the Church: "But the Church is the Congregation of saints [the assembly of all believers]..."

Of Baptism: "...it is necessary to salvation, and that by Baptism the grace of God is offered, and that children are to be baptized, who by Baptism, being offered to God, are received into God's favor. They condemn the Anabaptists who allow not the Baptism of children, and affirm that children are saved without Baptism."

Of the Lord's Supper: "...the [true] body and blood of Christ are truly present [under the form of bread and wine], and are [there] communicated to those that eat in the Lord's supper [and received]."

Of Ecclesiastical Rites: "...vows and traditions concerning foods and days, and such like, instituted to merit grace and make satisfaction for sins, are useless and contrary to the gospel."

Of Christ's Return to Judgment: "...in the consummation of the world [at the last day], Christ shall appear to judge, and shall raise up all the dead, and shall give unto the godly and elect eternal life and everlasting joys; but ungodly men and the devils shall he condemn unto endless torments".

Of Good Works: "...our works can not reconcile God, or deserve remission of sins, grace, and justification at his hands, but these we obtain by faith only."

Of the Worship of Saints: "But the scripture teacheth not to invoke saints, or to ask help of saints, because it propoundeth unto us one Christ the Mediator, Propitiatory, High-Priest, and Intercessor."



Of the Mass: "This is not only commanded by St. Paul, to use a tongue that the people understand (1 Cor. xiv. 9), but man's law hath also appointed it."

(From "The Creeds of Christendom: Vol. III", edited by Philip Schaff)

Legacy

So why did the theological views of an obscure Augustinian monk light the match that ignited the Protestant Reformation, when earlier reformers such as Wycliffe and Hus had much less impact? If one were to pick a single factor, it would have to be the development of the printing press. As the Internet today has democratized the distribution of information and opinion, the printing press allowed views at

odds with official Catholicism to receive wide-spread (and International) exposure. Europe in the 16th century was ready for a message of reform, and Luther and the printing press delivered it. (Engraving: Luther at the Council of Worms. Historian Thomas Carlyle called his response of "Here I stand. I can do no other" "the greatest moment in the modern history of man.")



It is hard to put into words the effect of Martin Luther. By successfully refuting the pope and his bull of excommunication, Luther lessened the hegemony of the Roman Church over Europe. By successfully refuting the Emperor of the Holy Roman Empire, Luther helped bring about the rise of nationalism. And, of course, Luther was the spark that ignited the Reformation, which forever changed the face of Christianity in the world.

Luther's influence continues in modern times. On October 31, 1999 in Augsburg, a *Joint Declaration on the Doctrine of Justification* was signed by the Lutheran World Federation and the Catholic Church. Among the contents:

"Together we confess: By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works."

(http://www.lutheranworld.org/Special_Events/EN/jd97e.pdf)

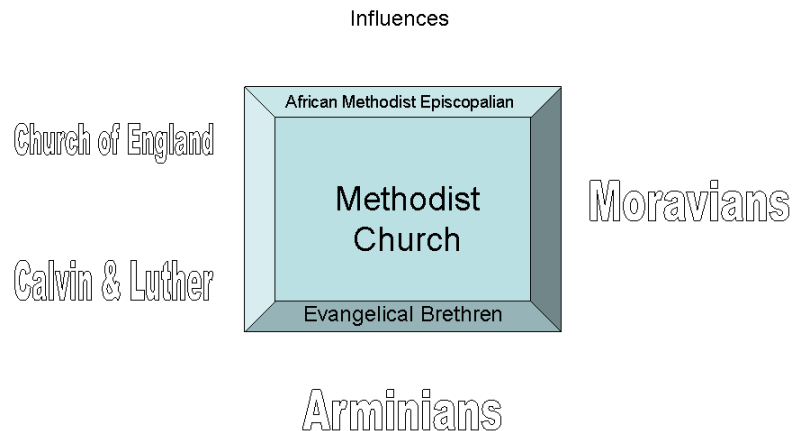
This understanding of justification by faith would seemingly bring the Catholic Church closer to Luther's interpretation.

Other legacies of Luther include:

- As the founder of the Lutheran Church, Martin Luther could view with satisfaction that there are over 7,000,000 Lutherans in the United States alone as of 2006.
- Luther was the first to use the term "evangelical" to describe the essential Reformation theology. By some estimates, there are over 65 million evangelical Christians in the United States today alone.
- Luther was the first proponent of congregational hymn singing in church!

Methodists

Methodist Church



Formed:	1729 (Holy Club) or 1739 (Methodist Societies)
Theology and practice:	Evangelical, Free Will, Prevenient Grace, Spirit-focused (at least in the early days), wide freedom of personal belief and interpretation
Baptism:	Adults, Children
Sacraments:	Baptism and Communion
Form of government:	Centralized (Bishops appoint pastors)
Worship:	Non-Liturgical
Famous members ¹¹ :	George Whitefield, William McKinley, George W. Bush, James Knox Polk, Ulysses S Grant, Rutherford B. Hayes, Rush Limbaugh, George McGovern, Harry Blackmun, Ralph Reed, William Foxwell Albright, Zell Miller, Richard B. Russell, Johnny Isakson, Roy Barnes

John Wesley was born in 1703, the son of an Anglican rector. Along with his brother Charles (b. 1707), they formed the “Holy Club” at Oxford in 1729. The Holy Club was half Bible study, and half monastic lay order. Among the facets of the Holy Club was the study of scriptures, following a strict moral code, periodic fasting, and a focus on a prison ministry.

The Holy Club was formed in response to the lax nature of the observing of religion (Church of England) at Oxford in those days. Charles Wesley later commented on the origin of the name “Methodist”:

“I went to the weekly sacrament and persuaded two or three young students to accompany me to observe the method of study prescribed by the University, that gained me the harmless name of Methodist.” (Charles Wesley, on the Holy Club)

¹¹ http://www.adherents.com/largecom/fam_meth.html



From 1735-1737, Charles and John (both ordained priests in the Church of England), took their ministry to Georgia, ostensibly to do mission work with the Indians. The trip was a miserable failure. John lost at love with Sophy Hopkey, few converts were made, and the disillusioned brothers returned home after two

years. John would later comment, "I went to America to convert the Indians, but, oh, who will convert me?" (Photos: Wesley memorial at Fort Pulaski, Georgia. Photos by Robert Jones)



Although both were long ordained in the Anglican Church, John and Charles would both have "born again" experiences in 1538, beginning a sequence of events that would lead to the creation of the Methodist Church.

John's conversion experience would occur on May 24, 1738 at Aldersgate, when he was listening to a Moravian speaker reading from the preface to Luther's Commentary on Romans:



"In the evening, I went very unwillingly to a Society in Aldersgate-Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ; Christ alone, for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death." (John Wesley's Journal, May 24, 1738)

Charles conversion happened several days earlier. On May 17, 1738, Charles was greatly influenced by reading Luther's Commentary on Galatians. On May 21, 1738, he heard the words "In the name of Jesus of Nazareth, arise, and believe, and thou shalt be healed of all thy infirmities", spoken by the sister of the man with whom he was rooming. Charles would later comment, "I now found myself at peace with God, and rejoice in hope of loving Christ."

For the next several decades, both Charles and John preached temperance, hard work, salvation and faith in Christ to workers and prisoners all over the British Isles, on horseback and on foot. By one estimate, John rode over 250,000 miles on horseback and preached over 40,000 sermons! He traveled 42 times to Ireland and 22 times to Scotland (Christian History).

While the first "Methodist Societies" were established in 1739, John Wesley didn't break from the Anglican Church until 1784. As an Anglican priest, he was not able to ordain Methodist ministers in the United States, so he left the Church of England.

Date	Events
1728	John Wesley ordained as a priest at Oxford
1729	Charles Wesley founds the Holy Club at Oxford
1735	Charles Wesley ordained, Church of England
1735/37	Wesleys mission to Georgia
1738	John and Charles Wesley have separate conversion experiences within several days of each other
1739	First "Methodist Societies" formed

Date	Events
1739 – 1743	Charles preaches to over 150,000 people
1766	First Methodist Societies in the U.S.
1769	Methodists in New York build the Wesley Chapel
1769-1771	John Wesley sends lay ministers to the Colonies, including Francis Asbury
1773	First Methodist Conference held, in Philadelphia
1776-1779	Many Methodist preachers and congregants, loyal to England, flee to Canada or England
1784	John Wesley breaks with the Anglican Church (Deed of Declaration)
1784	Christmas Conference in Baltimore organizes Methodist Episcopal Church and appoints first bishops
1785	The Methodist Episcopal Church publishes its first <i>Book of Discipline</i>
1789	The Methodists establish the first church book publishing house in America
1792	First General Conference held
1816	The African Methodist Episcopal Church formed
1844	General Conference asks a Southern Bishop to stop practicing his office as long as he remains a slaveholder
1845	Split of Methodists into Methodist Episcopal Church, Northern Body and Methodist Episcopal Church, South
1908	The Methodist Episcopal Church adopts a Social Creed at its General Conference
1913	4,000,000 Methodists ¹²
Post World War I	Methodist church strongly supports temperance movement
1938	Methodist Episcopal Church, Northern Body and Methodist Episcopal Church, South reunite
1939	7.7 million members after unification ¹³
1956	Women accepted into the clergy
April 23, 1968	The United Methodist Church was created, bringing together The Evangelical United Brethren Church and The Methodist Church. The new UMC had 11,000,000 members ¹⁴
1980	Marjorie Matthews becomes first female bishop
1994	13 million Methodists in the U.S.; 18 million around the world ¹⁵
2003	"The United Methodist Church has about 8.3 million members in the United States and 1.5 million members in Europe, Africa and the Philippines." ¹⁶

¹² <http://archives.umc.org/interior.asp?mid=1215>

¹³ *Ibid*

¹⁴ *Ibid*

¹⁵ *Ibid*

¹⁶ *Membership*, 5/3/2003, United Methodist Church Archives

Key Beliefs

The Wesleys were influenced by several sources, including (obviously), the Anglican Church in which they were both priests. John thought the Church of England was focused too much on rationality, not enough on the spirit. This Wesleyan focus on the Holy Spirit would later blossom in the 18th and 19th century religious revivals in the United States.

John Wesley was also greatly influenced by Martin Luther and John Calvin, although he broke with them on one key issue - predestination. John Wesley was an Arminian, believing strongly in the doctrine of Free Will, and also in the doctrine of Prevenient Grace, which states:

"...the divine love that surrounds all humanity and precedes any and all of our conscious impulses. This grace prompts our first wish to please God, our first glimmer of understanding concerning God's will, and our 'first slight transient conviction' of having sinned against God. God's grace also awakens in us an earnest longing for deliverance from sin and death and moves us toward repentance and faith." ¹⁷

John Wesley was also greatly influenced by the Moravians (descendents of followers of John Hus), whom he originally met on the ship back from Georgia in 1737.

Legacy

The Methodist Church in the United States was a great influence on the *Great Awakening* in the United States in the 18th century, as well as subsequent religious revivals in the 19th century. Methodists would greatly influence the Holiness movement of the mid-19th century, as well as the Pentecostal movement that arose in the late-19th century.

Charles Wesley wrote between 6,500-9,000 hymns, many of them still sung today in Protestant (and even Catholic) churches throughout the world. Some of Charles Wesley's greatest works include:

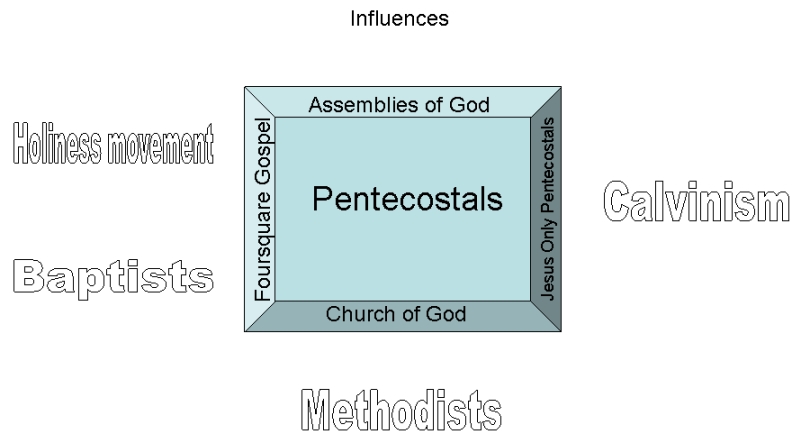
- "O for a Thousand Tongues to Sing"
- "Hark, the Herald Angels Sing"
- "And Can It Be?"
- "Come, Thou Long-Expected Jesus"
- "Love Divine, All Loves Excelling"
- "Christ the Lord is Risen today"

Today in the United States, the United Methodist Church is the third largest Christian denomination (after the Roman Catholic Church and the Southern Baptist Convention).

¹⁷ *The Book of Discipline of The United Methodist Church - 2004* (United Methodist Publishing House, 2004)

Pentecostal Movement

Pentecostals



Formed:	1900
Theology and practice:	Evangelical, Spirit-filled, charismatic, fundamentalist, often Free Will, divine healing, speaking in tongues as a sign of baptism by the Holy Spirit, eschatological. Early in the movement, many were pacifistic. (Note: only a very tiny portion of Pentecostals are involved in snake handling)
Baptism:	Believer's, immersion. Baptism by the Holy Spirit. Will sometimes do rebaptisms for back-sliders.
Sacraments:	Baptism and Communion
Form of government:	(Very) decentralized
Worship:	Non-Liturgical
Famous members ¹⁸ :	Oral Roberts, Jim Bakker, Jimmy Swaggart, John Ashcroft, James Watt, Elvis Presley, Denzel Washington, Anthony Quinn, Pat Boone, Aimee Semple McPherson, Al Sharpton

The Pentecostal movement is the largest Protestant denomination in the world today, by some accounts¹⁹, approaching 500,000,000 adherents. (Note: not all Pentecostal churches have formal membership programs).

The Pentecostal movement had its beginnings in the Holiness movement of the mid-19th century. The Holiness movement itself grew out of the Spirit-filled Methodist tradition, and resulted in a second wave (the first wave occurred in the 18th century) of revival meetings sweeping throughout the United States.

¹⁸ http://www.adherents.com/adh_fam.html

¹⁹ *Christian History*, Issue 58

One church denomination that came directly out of the Holiness movement is the Church of the Nazarene (1,500,000 members in 2006). The Church of the Nazarene Web site lists these as the attributes of the Wesleyan-Holiness Churches²⁰:

- Born out of the 19th-century holiness revivals
- Accepted pietism emphasis
- Reemphasis on sanctification as second work
- Possibility of a sinless life
- Sanctification both instantaneous and progressive
- Revival oriented
- Missionary minded
- Simple worship
- Conservative in theology
- Emphasis on personal ethics
- Appeal to the poor

In the late 19th century, a Kansas college student named Charles Fox Parham promulgated a theory of *glossolalia* – speaking in tongues – as evidence of baptism of the Holy Spirit. In time, his theory would spread like wildfire across the Midwest, and make its way all the way to Los Angeles.

In 1903, a southern Holiness preacher named William J. Seymour opened the Azusa Street Revival. His first sermon was on the Pentecost (Acts 2:4), and the modern Pentecostal movement was born.



Pentecostalism reached a mass audience in the 1910s and 1920s when Aimee Semple McPherson became a national sensation as a Pentecostal revivalist. She drove around in a “gospel car”, with signs on it such as “Where will you spend eternity?”

Key Events

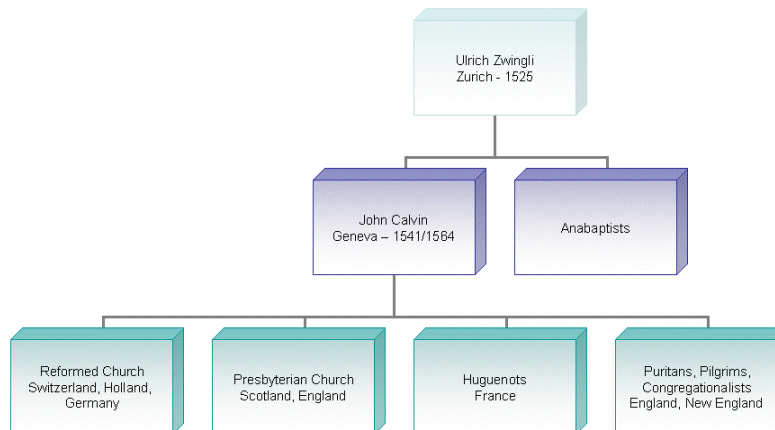
Date	Event
1867	National Holiness Camp Meeting Association formed
1896	Speaking in tongues occurs at a Holiness meeting in North Carolina
1900	Charles Fox Parham opens a Bible school in Topeka, Kansas
1901	Speaking in tongues occurs at a Holiness meeting in Topeka, Kansas
1903	A revival in Galena, Kansas gains thousands of converts to Charles Parham’s message
1905	<i>The Great Revival in Wales</i> published, introducing a larger audience to what would become Pentecostalism
1906	The Azusa Street Revival in Los Angeles, led by William J. Seymour becomes the foundation of the modern Pentecostal movement
1906	First General Assembly of the Church of God, in Cleve-

²⁰ <http://www.nazarene.org/archives/history/tree.pdf>

Date	Event
	land Tennessee
1907	Pentecostal Assemblies of the World organized
1910	Tennessee preacher George W. Hensley handles a rattlesnake in front of his congregation
1913	Pentecostal-Holiness meeting held in Arroyo Seco, California, attended primarily by Pentecostal pastors
1914	First General Counsel of the Assemblies of God; receives ordained women into fellowship
1919	Aimee Semple McPherson becomes a national sensation as a Pentecostal revivalist. She drove around in a “gospel car”, with signs on it such as “Where will you spend eternity?”
1922	Death of William J. Seymour
1926	Aimee Semple McPherson somewhat discredited in what may have been a phony kidnapping
1943	Pentecostal churches join the National Association of Evangelicals
1998	Largest church in the world is the Yoido Full Gospel Church in Korea – 240,000 attend weekly worship ²¹
2006	Assemblies of God has 12,100 churches in the U.S.; 236,022 churches and outstations in 191 other nations ²²

Presbyterian Church

Presbyterian Roots



Formed:	1525 (Zwingli); 1560 (Scottish Presbyterian Church)
Theology and practice:	Evangelical, Calvinist, predestination, Bible is inspired by God, but written by man, rationa-

²¹ *Christian History*, Issue 58

²² <http://ag.org/top/about/history.cfm>

	listic
Baptism:	Adults, Children
Communion:	Symbolic
Sacraments:	Baptism and Communion
Form of government:	Decentralized ("Presbyterian")
Worship:	Non-Liturgical
Famous members ²³ :	John Witherspoon, Andrew Jackson, James Buchanan, Grover Cleveland, Benjamin Harrison, Woodrow Wilson, Condoleezza Rice, Aaron Burr, Dan Quayle, Bob Dole/Elizabeth Dole, Warren Burger, William O. Douglas, William Jennings Bryan, Billy Sunday, Andrew Carnegie, Ross Perot, Sam Walton, J. Edgar Hoover, Alger Hiss, Roy Rogers

Presbyterianism was founded by three Protestant Reformers in the 16th century. One was Swiss (Ulrich Zwingli), one was French (John Calvin), and one was Scottish (John Knox).

Ulrich Zwingli (1484-1531)

Key Events

Date	Events
1484	Ulrich Zwingli born in Wildhaus, Switzerland
1506	Master of Arts, University of Basel; becomes a priest - Influenced by writings of Erasmus
1518	Appointed preacher at Grossmunster Cathedral in Zurich - Leads Zurich to withdrawal from alliance with Catholic France
1522	Resigns from priesthood; employed by Zurich City Council as evangelical pastor
1523	Publishes 67 theses
1525/1526	Authorizes execution of the Anabaptists
1531	Dies fighting in Catholic/Protestant Second War of Kappel

Key beliefs

Zwingli, a contemporary, not a follower of Luther, laid the foundation for the Reformed Church. As Luther, he believed that mankind is unregenerate, and is saved through the intercession of Christ. Also as Luther, he believed in the supreme authority of the Bible.

Zwingli also believed in predestination, and took it to some interesting conclusions. He felt that it would be impossible for God to be omnipotent and omnipresent if he did not "control and dispose" all events. As Zwingli believed that we were predestined to salvation (or damnation) before birth, this meant that there may be members of the elect among the heathen (Luther was horrified), and that infants that died before being baptized may be saved, if they were predestined to be so.



²³ http://www.adherents.com/largecom/fam_pres.html

Zwingli believed that baptism by water can take place without baptism of the Holy Spirit, and that baptism by the Holy Spirit can take place without baptism by water. In the latter case, the believer is still saved. Zwingli also believed in infant baptism, a point in which he violently disagreed with his students, the Anabaptists. To Zwingli, an important element of infant baptism is a profession of faith by the parents, and a pledge to bring the child up as a Christian.

It was the doctrine of what happens during the Eucharist (communion) that caused the biggest rift between Luther and Zwingli. Unlike Luther, who believed that Christ's body and blood were present during the sacrament, Zwingli took a more symbolic view. He felt that the bread and wine signify the body and blood of Christ - he therefore rejected transubstantiation and consubstantiation. He further believed that the sacrament was a commemoration, not a repetition (as in the Catholic faith) of the atoning sacrifice of Christ. To Zwingli, communion is a visible sign of an invisible grace.

First Zurich Disputation (1523) - excerpts

"All who say that the gospel is invalid without the approbation [confirmation] of the church err and cast reproach upon God."

"Christ is the only way to salvation for all who ever were, who are and who shall be."

"Whosoever seeks or shows another door, errs - yea, is a murderer of souls and a robber."

"Christ is the Head of all believers...All who live in this Head are his members and children of God. And this is the true Catholic [universal] Church, the communion of saints."

"Who believes the gospel shall be saved; who believeth not shall be damned. For in the gospel the whole truth is clearly contained."

"From the gospel we learn that the doctrines and traditions of men are of no use to salvation."

"...the mass is no sacrifice, but a commemoration of the one sacrifice of the cross and a seal of redemption through Christ."

"Christ is the only mediator between God and us."

"Christ is righteousness. From this it follows that our works are good so far as they are Christ's, but not good as far as they are our own."

"The power of the Pope and the Bishops has no foundation in the Holy Scriptures and the doctrine of Christ."

"God alone forgives sins, through Jesus Christ our Lord alone."

"The Holy Scripture knows nothing of a purgatory after this life."

(From "The Creeds of Christendom: Vol. I", edited by Philip Schaff)

Legacy

Generally, most Church historians view that two primary movements came out of the Protestant Reformation - Lutheran, and the Reformed Faith. Zwingli was the founder of the Reformed faith, which begat groups such as the Presbyterians (including Calvin, Knox), Puritans, the Reformed Church in Europe, the Anabaptists etc.



Statue to Zwingli in Zurich (photo by Barbara Brim)

Zwingli also initiated the practice of sermon-centric church services.

John Calvin (1509-1564)

Key Events

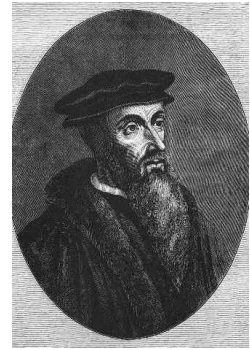
Date	Events
1509	John Calvin born in Noyon, France
1523	Studies for priesthood in Paris
1528/29	Studies law in Orleans, Bourges
1533	"Conversion" - Breaks with Roman Church; flees to Geneva Switzerland (1536)
1536	<ul style="list-style-type: none">• Publishes "Institutes of the Christian Religion"• Flees to Geneva Switzerland, which declared for the Reformed Faith two months before Calvin arrived• At the urging of William Farel, becomes an evangelical preacher in Geneva
April 23, 1538	Farel and Calvin deposed by the Great Council of Geneva – Calvin goes to Strasbourg, Farel to Basel
1540	Calvin marries Idelette de Bure
1541	Prodded by commercial interests, and fear of a revived Catholicism, the Great Council asked Farel and Calvin to return to Geneva
1541/1564	Theocratic ruler of the "City of God" in Geneva, Switzerland
1542	"Ecclesiastical Ordinances" passed - Government of the Reformed Church established (no bishops, cardinals, etc.)
1610	Long after Calvin's death, Dutch Calvinist's debate Arminians (believers in free will) in Dort; the Calvinist's develop the acronym TULIP to describe Calvin's theology.

Key beliefs

John Calvin's theology, fairly or unfairly, will forever be associated with the acronym TULIP, which was actually defined by 17th-century Dutch Calvinists in their debate with the free will Arminians in 1610.

Although Calvin never used the acronym himself, it is at least useful to illustrate some of Calvin's basic theological tenants:

- **Total Depravity** - Calvin, like Luther, felt that NO ONE was worthy of salvation (see Romans 3:9-18), and that there was NOTHING that man could do to save himself.
- **Unconditional Election** - Calvin was a strong proponent of the doctrine of predestination. In fact, Calvin went so far as to define a doctrine of "double election" meaning that everyone was predestined to either salvation or damnation before they were born. Thus, no works by man had any effect on God's election.
- **Limited Atonement** - This view stated that, while God's death on the cross was sufficient to save all of mankind, it was efficient only to save those that were predestined for salvation.
- **Irresistible Grace** - If one was predestined for salvation, it was impossible to reject God's grace (through free will).
- **Perseverance of the Saints** - Those that are truly predestined for salvation, and justified by their faith, will not turn unregenerate.



Calvin was also a strong believer in the concept of the Universal Church, which he defined as being the congregation of the elect, living, dead, or to be born.

Confession of Faith (1536) - excerpts

"First we affirm that we desire to follow scripture alone as the rule of faith and religion, without mixing with it any other thing which might be devised by the opinion of men apart from the Word of God."

"...we acknowledge that there is only one God, whom we are both to worship and serve."

"...we think it an abomination to put our confidence or hope in any created thing, to worship anything else than him, whether angels or any other creatures, and to recognize any other Saviour of our souls than him alone, whether saints or men living upon earth."

"...we confess all our life ought to be ruled in accordance with the commandments of his holy law in which is contained all perfection of justice."

"...we acknowledge that by his spirit we are regenerated into a new spiritual nature."

"We acknowledge man by nature to be blind, darkened in understanding, and full of corruption and perversity of heart, so that of himself he has no power to be able to comprehend the true knowledge of God as is proper, nor to apply himself to good works."

"...it is Jesus Christ who is given to us by the Father, in order that in him we should recover all of which in ourselves we are deficient."

"...that being in our own nature enemies of God, and subjects of his wrath and judgment, we are reconciled with him and received again in grace through the intercession of Jesus Christ, so that by His righteousness and guiltlessness we have remission of sins, and by the shedding of his blood we are cleansed and purified from all our stains."

(From "The Creeds of Christendom: Vol. III", edited by Philip Schaff)

Calvin on Predestination

"Why did God from the first predestine some to death, when, as they were not yet in existence, they could not have merited sentence of death? Let us by way of reply ask in our turn, What do you imagine that God owes to man, if he is pleased to estimate him by his own nature? As we are all vitiated by sin, we cannot but be hateful to God, and that not from tyrannical cruelty, but from strictest justice. But if all whom the Lord predestines to death are naturally liable to sentence of death, of what injustice, pray, do they complain?" (Calvin, p. 228)

"Now, since the arrangement of all things is in the hand of God, since to him belongs the disposal of life and death, he arranges all things by his sovereign counsel, in such a way that individuals are born, who are doomed from the womb to certain death, and are to glorify him by their destruction...The decree, I admit, is dreadful; and yet it is impossible to deny that God foreknew what the end of man was to be before he made him, and foreknew, because he had so ordained by his decree. Should anyone here inveigh against the prescience of God, he does so rashly and unadvisedly. " (Calvin, p. 231/232)

"The Lord therefore may show favour to whom he will, because he is merciful; not show it to all, because he is a just judge. In giving to some what they do not merit, he shows his free favour; in not giving to all, he declares what all deserve." (Calvin, p. 235)

Legacy

John Calvin was the preeminent theologian of his time, and perhaps one of the 2 or 3 greatest theologians in history. He continued Zwingli's Reformed Church, out of which the Presbyterian, European Reformed churches, French Huguenots, and English Puritans grew.

Also from John Calvin:

- Calvin was an early proponent of the separation of Church and State. While he believed that both Church and State were responsible to God, he felt that they should not rule over each other. He felt that Divine/Natural Law should form the foundation for all secular government, and that God establishes States to enforce Divine Laws.
- Calvin believed that ministers, elders and deacons should be appointed by the people, and he had no bishops, cardinals, or popes in his ecclesiastical hierarchy (these views formed the governmental basis for Presbyterianism). Calvin believed that democratically elected rulers are most likely to rule justly.
- A somewhat controversial view of Calvin's given the times was his belief that the populace should obey the law, unless commanded to do what is contrary to God's Law. To Calvin, unjust rulers or dictators could be removed by the populace.

John Knox (1514(?)-1572)

Key Events

Date	Events
1514(?)	John Knox born in Haddington, Scotland
c. 1532	Ordained priest
1546	Protestant preacher George Wishart executed as heretic (Knox was his bodyguard)
1547	Joins revolt against the Roman Church in Scotland; becomes preacher to the revolutionaries
1547	Captured during siege of castle of St. Andrews; made a galley slave
1549	Released from galley imprisonment - preaches in England; confessor to Edward VI
1554	Flees England of Catholic Mary Tudor to Geneva - Becomes student of John Calvin
1559	Returns to Scotland; preaches against idolatry - followers sack monasteries
1560	Scottish Parliament establishes Presbyterian Church of Scotland
1560/67	Fights to depose Catholic Mary, Queen of Scots (deposed 1567)
1587	Mary, Queen of Scots beheaded by Elizabeth I

John Knox had perhaps the most colorful life of all of the 16th century reformers. Among his varied roles:

- Bodyguard to an Evangelical preacher
- Galley slave under the French
- Personal confessor to King Edward VI of England
- Preacher in Calvin's Geneva to English-speaking residents
- Father of the Presbyterian Church of Scotland
- Key figure in the overthrow of Mary, Queen of Scots

Key beliefs

John Knox was a strong follower of John Calvin, and there is a great deal of commonality in their theology. Knox once called Geneva under John Calvin "the most perfect school of Christ that ever was on earth since the days of the Apostles." (Durant, p. 408)

Legacy

While Presbyterians often trace their theological roots to Ulrich Zwingli and John Calvin, John Knox can quite legitimately be referred to as "the father of Presbyterianism". In the United States, Presbyterians number approximately 3,000,000 members. (Right: John Knox at St. Giles; photo by Dee Ross)



Presbyterians in America

Key Events

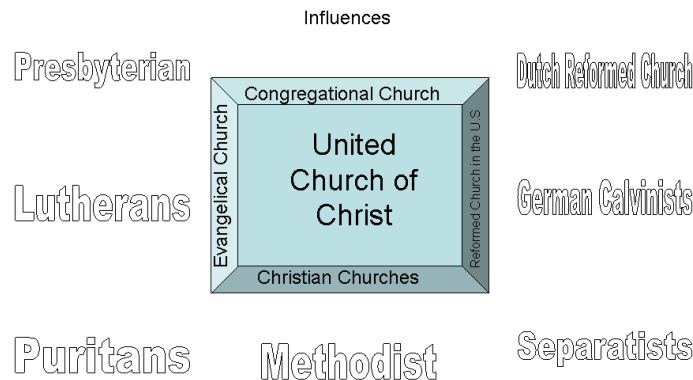
Date	Event
1611	First Presbyterian congregation in America, in Virginia
1630	Congregations in New England
1643	Congregation in New York
1643-1648	Westminster Assembly of Divines produces Larger and Shorter Catechisms, and the Westminster Confession (1648)
1683	Francis Makemie organizes five churches in Maryland
1706	First American Presbytery at Philadelphia
1716	First synod, comprised of four presbyteries
1726	Rev. William Tennent founds a ministerial 'log college' in Pennsylvania
1729	General Synod accepts the Westminster Confession, and the Shorter and Longer Catechisms
1740	Presbyterian Church splits over feud between "new side" revivalists and "old side" Calvinists
1757	Reunification from the 1740 split
1776	Rev. John Witherspoon, a Presbyterian minister, signs the Declaration of Independence
1776-1783	30 Presbyterian ministers enroll in Continental Army as chaplains
1789	First General Assembly
1812 - 1836	Theological seminaries created, including Princeton and Columbia
1837	More splits in the church - "Old School" vs. "New School" – over missionary expenditures, and over partnership with the Congregationalists
1846	"New School" Presbyterians condemn slavery
1861	47 "Old School" presbyteries form the Presbyterian Church in the Confederate States of America
1867	Southern churches form the Presbyterian Church in the United States (PCUS)
1870	"Old School" and "New School" churches reunite in the North
1931	Women admitted to role of Ruling Elder
1957	Women admitted to the clergy – none were actually ordained until 1965
1958	Merger of Northern churches forms United Presbyterian Church in the U.S.A.
1967	Confession of 1967 passed in the UPCUSA
June 10, 1983	United Presbyterian Church in the U.S.A. and the Presbyterian Church in the United States reunite (North and South). 3,166,050 members ²⁴
2006	"The church has a membership of 2,405,311 in all fifty states and Puerto Rico. Presently there are 11,064 con-

²⁴ *Handbook of Denominations in the United States*, by Frank S. Mead and Samuel S. Hill (Abingdon, 1995)

Date	Event
	gregations, 21,194 ordained ministers, 894 candidates for ministry, and 101,324 elders.” ²⁵

United Church of Christ

United Church of Christ



Formed:	1630 (in America)
Theology and practice:	Evangelical, Calvinist (including predestination); In more recent times, “progressive”
Baptism:	Adults, children
Communion:	Symbolic
Sacraments:	Baptism and communion
Form of government:	Decentralized (basic tenant of Congregationalism)
Worship:	Non-liturgical
Famous members:	Jonathan Edwards, Martin Van Buren (Dutch Reformed), Calvin Coolidge, John Milton, Walt Disney, Cotton Mather, Isaac Watts, Hubert Humphrey, Button Gwinnett, Samuel Adams, John Hancock, John Adams

As is the case with Presbyterians, the United Church of Christ can trace its roots back to the Reformed Church of Zwingli and Calvin. The UCC as we know it today came into existence in 1957, when four denominations combined into one:

- Congregational Church
- Evangelical Church
- Christian Churches
- (German) Reformed Church in the U.S

²⁵ <http://www.pcusa.org/101/101-whoare.htm>



The Congregationalists have as their ancestors the Puritans. As discussed in the section on the Baptists, the Puritans were a group within the Anglican Church that wanted to “purify” the church. More radical elements of the movement were called Separatists, who advocated a clean break from the Church of England.

In 1620, the Pilgrims, a radical offshoot of the Puritans, called set sail for America on the *Mayflower*. Following close behind them in 1630 were another group of Puritans which established a colony in Massachusetts. These two groups would have great influence on religion and government in New England for the next 100 years.



Congregationalists believed in local autonomy for churches, adopted a Presbyterian form of government on a regional and national level, and were strict Calvinists. In fact, in the early years, Presbyterians and Congregationalists were closely associated in the Northeastern part of the United States.

Date	Event
1563	Puritans seek to “purify” the Anglican Church in England
1567	A group of Separatists calling themselves “The Privye Church” meet in London. Probably the first “Congregationalists”.
1581	Robert Browne, an Anglican priest advocates Congregationalism in Norwich, England
September 6, 1620	Pilgrims embark for America aboard the Mayflower
November 11, 1620	<i>Mayflower Compact</i> signed, to “combine ourselves together into a civil body politic”
1630	Puritans embark for the New World
1634	Anne Hutchinson arrives in Massachusetts, and challenges the local Puritan hierarchy
October 1635	Roger Williams ejected from Massachusetts, after objecting to the lack of separation between church and state, and the seizing of land from the Indians. He would go on to create the colony of Rhode Island.
1636	Massachusetts Bay Colony votes to give £400 to establish a college in Cambridge, MA, named after early benefactor John Harvard
1637	Synod of the Bay Colony churches censors Anne Hutchinson, who is eventually banned from the colony
1643	Members of the Presbyterian Westminster Assembly sign the Congregationalism <i>An Apologeticall Narration</i>
1646	“Corporation for the Promoting and Propagating of the Gospel of Jesus Christ in New England” formed to help spread the Gospel to the Indians <div data-bbox="831 1642 976 1860" data-label="Image"> </div>
1649	English Puritans seize power after trying and executing

Date	Event
	Charles I
1660	End of Puritan rule in England
1662	Massachusetts adopts the "Half-Way Covenant", relaxing rules limiting church membership
1689	Puritan charter is revoked, guaranteeing other religious groups (Quakers, Baptists, Anglicans) religious freedom
1691 - 1692	Witchcraft trials in Salem; 19 executed for witchcraft
1705-06	Massachusetts adopts a plan formulated by Cotton Mather to require examination of ministers
1710	A Dutch Reformed minister, Paul Van Vlecq, assists a German congregation at Skippack, Pennsylvania
1734	Jonathan Edwards is a key figure in the <i>Great Awakening</i> in the United States
1740-1760	150 new Congregational churches formed ²⁶
September 24, 1747	Coetus (Council) of the Reformed Ministerium of the Congregations established in Pennsylvania for use by German Reformed Churches
c. 1793	The Synod of the German Reformed Church in United States of America formed; 178 German-speaking congregations and 15,000 communicant members existed ²⁷
1817	Evangelical Church of the Prussian Union created by order of Frederick William III (1797-1840) of Prussia, uniting the Lutheran and Reformed Churches
1825	German Reformed Church establishes a seminary in Carlisle, Pennsylvania
1826	The German Reformed Church Synod votes to create the American Missionary Society of the Reformed Church
1867	German Reformed Church drops the "German" from its name, and becomes the Reformed Church in the United States
June 25, 1957	Modern UCC church is founded
2006	The UCC has "6,500 congregations with approximately 1,800,000 members" ²⁸

²⁶ <http://www.ucc.org/aboutus/shortcourse/cong.html>

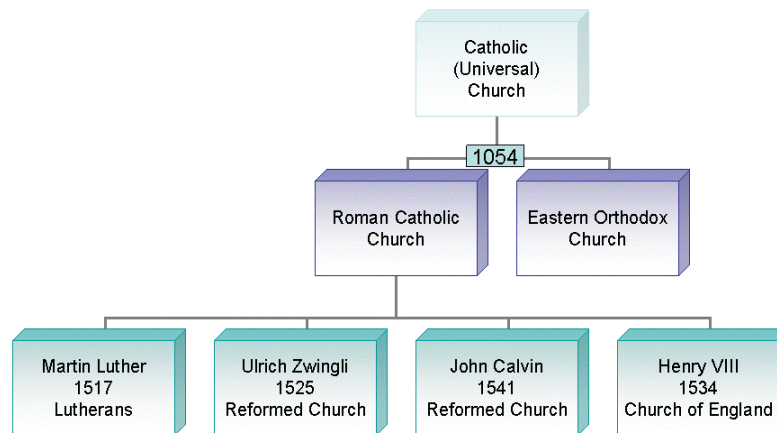
²⁷ <http://www.ucc.org/aboutus/shortcourse/gerrefchu.html>

²⁸ <http://www.ucc.org/aboutus/shortcourse/early.html>

Appendix

Roman Catholic Church in America

Roman Catholic Church



Formed:	1565 (First permanent parish established in America at St. Augustine, Florida)
Theology and practice:	Augustine, Aquinas, weekly attendance at Mass and observance of high holy days required, priest as intercessor between humans and God, veneration of saints, Mary as the “Mother of God”
Baptism:	Adults, children (baptism required for salvation)
Communion:	Transubstantiation
Sacraments:	Baptism, Confirmation, Eucharist, Reconciliation, Anointing the sick, holy orders, marriage
Form of government:	Hierarchical (Pope, cardinals, archbishops, bishops, priests)
Worship:	Liturgical
Famous members:	John F. Kennedy, John Cardinal Krol, Francis Cardinal Spellman, Samuel Alito, William Brennan Jr., Clarence Thomas, John Kerry

The Roman Catholic Church started early in the New World, with late-16th century churches established in Florida, the Gulf Coast and New Mexico, as Spain increased its presence in those areas. In 1769, Father Junípero Serra founded Mission San Diego de Alcalá at San Diego, the first of what would eventually be a total of 21 missions in California. (Photo above: Mission San Jose (Photo by Robert Jones))



In the original 13 colonies, though, the Roman Catholic Church had a relatively minor presence, with various Protestant groups being predominant. It wasn't until the immigration boom of the late-19th century

and the early-20th century that the Roman Catholic Church really started to make its presence felt in the United States. In 2003, the Catholic Church had 66,407,105 members in the United States, making it the largest denomination in the U.S.A.²⁹

To date, though, there has only been one Roman Catholic president – John F. Kennedy (1960), and one candidate from a major party – John F. Kerry (2004).

Date	Event
1565	First permanent parish established in America at St. Augustine, Florida
Late-16 th century	Franciscan priests found a series of missions in Florida, and along the Gulf coast
1598 - 1680	40 missions established in New Mexico
1606	First Catholic school established, in St. Augustine
1634	Roman Catholics found Maryland
Early 18 th century	Several missions established in Texas, including San Antonio de Valero (the Alamo)
1769	Junípero Serra founds Mission San Diego de Alcalá at San Diego. Eventually, a total of 21 missions would be established in California (the last in 1823)
1776	Three Catholics sign the Declaration of Independence (and later, the Constitution) – Thomas Fitzsimmons, Charles Carroll, and Daniel Carroll
1789	Baltimore becomes the first American diocese
1833/34	Mexican government secularizes most missions in California (<i>An Act for the Secularization of the Missions of California</i>)
1875	Archbishop John McCloskey of New York becomes first American cardinal
1890	6,231,417 Catholics in the United States ³⁰
1960	John Kennedy becomes first (and only) Catholic President
1962/65	Vatican II allows masses in the vernacular
1967	Restoration of the Permanent Diaconate allows lay members to be involved in the ministry
1968	Pope Paul VI <i>Humanae Vitae</i> reaffirms Church position against birth control
1999	"The Joint Declaration on the Doctrine of Justification" is signed by the Catholic Church and the Lutheran Church, seemingly bringing the Catholic Church closer to Luther's view of salvation by "faith alone"
2002	Catholic Church has 66,407,105 members in the United States, making it the largest denomination in the U.S.A. ³¹

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²⁹ http://www.adherents.com/rel_USA.html#2004total

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All color photos by Robert C. Jones except John Knox (Dee Ross) and Ulrich Zwingli (Barbara Brim)

Black and white engravings from "The History of Protestantism" by J.A. Wylie (Ages Software, 1997), except as noted

About the Author

Robert C. Jones grew up in the Philadelphia, Pennsylvania area. He made his living as a hotel lounge band leader/musician from 1974-1981. In 1981, he moved to the Atlanta, Georgia area, where he received a B.S. in Computer Science at DeVry Institute of Technology. Since 1984, Robert has worked for Hewlett-Packard as a computer consultant.

Robert is an ordained elder in the Presbyterian Church. He has written and taught numerous adult Sunday School courses (see front inside cover). He has also been active in choir ministries over the years, and has taught the *Disciples* Bible Study five times.



Robert is also President of the Kennesaw Historical Society, for whom he has written several books, including "The Law Heard 'Round the World - An Examination of the Kennesaw Gun Law and Its Effects on the Community", "Retracing the Route of the General - Following in the Footsteps of the Andrews Raid", and "Kennesaw (Big Shanty) in the 19th Century". A new book, "Images of America: Kennesaw", is due from Arcadia in 2006.

Robert has also written several books on ghost towns in the Southwest, including in Death Valley, Nevada, Arizona, New Mexico, and Mojave National Preserve.

In 2005, Robert co-authored a business-oriented book entitled "Working Virtually: The Challenges of Virtual Teams". His co-authors were Lise Pace and Rob Oyung.

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