

The background features abstract, overlapping green geometric shapes, primarily triangles and polygons, in various shades of green, creating a modern and dynamic visual effect.

Turning Points of the Reformation

How the Bible turned the world upside-down.

Monasticism & Vocation

The background of the slide is white with abstract green geometric shapes on the right side. These shapes include overlapping triangles and polygons in various shades of green, ranging from a light lime green to a dark forest green. A thin, light gray line also extends diagonally across the lower right portion of the slide.

“... A man came to [Jesus], saying, “Teacher, what good deed must I do to have eternal life?” And he said to him, “Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments.” He said to him, “Which ones?” And Jesus said, “You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself.” The young man said to him, “All these I have kept. What do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.””

Matthew 19:16-21

How do we read this? Are we supposed to do it?

Early Christians took this as a challenge.

“ John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. ”

Mark 1:4-6

Is John a model to be followed?



*St. John the Baptist
Preaching
c. 1665
by Mattia Preti*

“All the believers devoted themselves to the apostles’ teaching, and to fellowship, and to sharing in meals (including the Lord’s Supper), and to prayer. A deep sense of awe came over them all, and the apostles performed many miraculous signs and wonders. And all the believers met together in one place and shared everything they had.”

Acts 2:43-44

Why don’t we see miraculous signs and wonders in our day? Should we?

Why don’t we share everything in common? Should we?

“ Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. ”

1 Peter 2:11

What are the passions of the flesh? How do you best combat them?

“But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.”

1 Corinthians 9:27

How do we discipline our body? Do we at all?

“But I ~~discipline~~ **punish** my body
and keep it under control, lest
after preaching to others I myself
should be disqualified.”

1 Corinthians 9:27

How do you read this verse?

Are other words more appropriate?

How extreme should our punishments be?

Monasticism & Vocation

Saint Anthony the Great of Egypt (c. 251-356 CE)



- ▶ Father of All Monks
- ▶ Biography of his life is a written by Athanasius of Alexandria.
- Emphases:
 - ▶ Hermitage
 - ▶ Temptation
 - ▶ Asceticism
 - ▶ Cosmic Warfare
- ▶ Anthony's withdrawal may be a response to the legalization of Christianity in the Roman Empire.



“ Just as fish perish when they lie exposed for a while on the dry land, so also the monks relax their discipline when they linger and pass time [in society]. Therefore, we must rush back to the mountain, like the fish to the sea—so that we might not, by remaining among you, forget the things within us. ”

Excerpt, from *The Life of Anthony*

Anthony champions hermetic life—retreat to be with God.

“Somebody asked Anthony, 'What shall I do in order to please God?' He replied, 'Do what I tell you, which is this: wherever you go, keep God in mind; whatever you do, follow the example of Holy Scripture; wherever you are, stay there and do not move away in a hurry. If you keep to these guide-lines, you will be saved.'”

Excerpt, from *The Sayings of the Desert Fathers*

Monks became authority figures not only in their community, but all Christianity.

Saint Pachomius the Great (c. 292-348 CE)

- Founder of “*cenobitic*” (communal) monasticism
- Attempts to follow Anthony’s footsteps, but feels called to build a community, instead.
- By the time of his death, eight monasteries and several hundred monks are active.



Cenobitic Monasticism

Pachomius' community emphasized:

- ▶ Discipline under an “*abba*”
- ▶ Manual labor to support the community
- ▶ Silence for meditation
- ▶ Fasting
- ▶ Long periods of prayer
- ▶ Education for reading the scriptures



An angel presents the monastic charter to Pachomius

“Once, Abba Theodore went to Abba Pachomius crying “Father, please declare to me that I shall see God; if not, why have I been brought into the world?”

Abba Pachomius asked, “Do you wish to see God in this age or the age to come?”

Abba Theodore responded, “I wish to see him in the age that lasts eternally.”

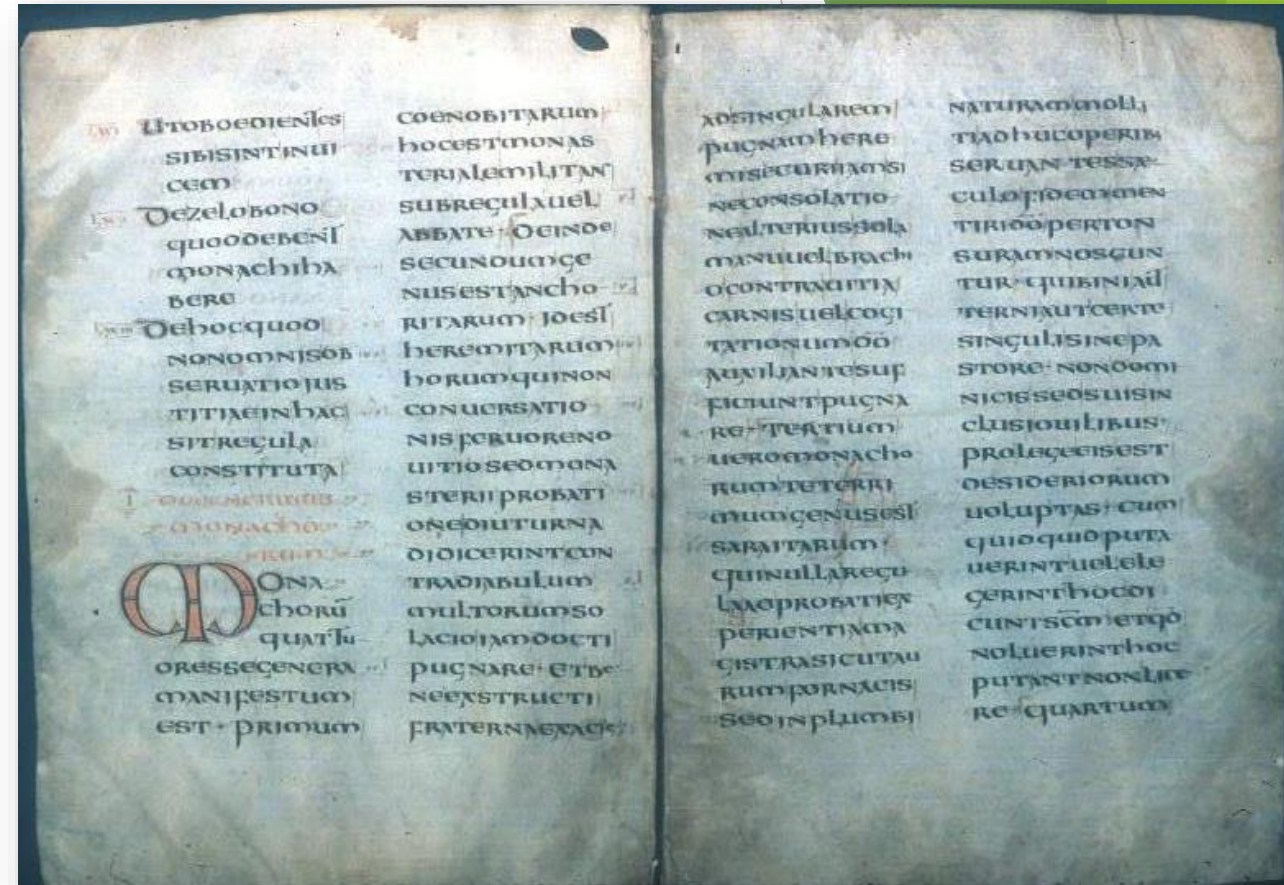
Abba Pachomius answered, “Then make haste to bear the fruit of the Gospel: ‘Blessed are the pure in heart, for they shall see God.’ And if an impure thought enters your mind—hatred or wickedness, jealousy, envy, contempt for your brother, or human vainglory—remember at once and say, ‘If I consent to any one of those things, I shall not see the Lord.’”

-Excerpt from *The Sayings of the Desert Fathers*

There was a real fear that good works were necessary to reach God.

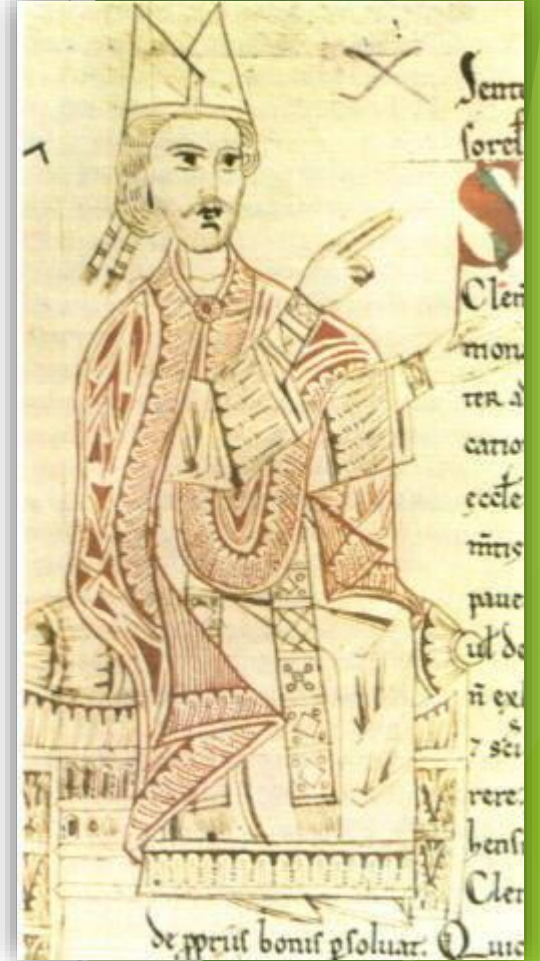
Benedict of Nursia (c. 480-550 CE)

- ▶ *Fed up with Roman immorality, Benedict begins an ascetic life.*
- ▶ Wrote a rulebook for monks living in community, *The Rule of St. Benedict*.
- ▶ Emphasized “*Pax, ora, et labora*” (Peace, prayer, and work)
- ▶ His followers take vows of:
 - ▶ Obedience
 - ▶ Stability
 - ▶ Conversion



Gregorian Reforms (c. 1050-1080 CE)

- ▶ Reforms initiated by Pope Gregory VII
- ▶ Seen as a return to the “old ways.”
- ▶ Worried about the moral integrity of clergy and the authority of the institutional church over against the state.



Pope Gregory VII

Mendicant Orders

- ▶ In light of growing wealth in churches of the 12th century, two figures emerge to combat corruption in the church!
 - ▶ Francis of Assisi (c. 1181-1226 CE)
 - ▶ Dominic Guzman (c. 1170-1221 CE)
- ▶ They take a vow of poverty but *travel* the world to preach (No vow of “stability”). They soon inspire others, forming the **Franciscan and Dominican Orders**.
- ▶ Shortly afterward, the Augustinian and the Carmelite orders develop to follow this new model.



(above)
Dominic Guzman



(left)
Francis of Assisi

Observant Reforms (c. 1370-1500 CE)

- ▶ Convinced of widespread decline in religious life, many religious orders undergo “Observant Reforms.”
- ▶ A return to the rules and lifestyle of perceived “pristine beginnings.”
- ▶ In some cases, the reforms are like fads. In others, they replace the original order entirely.

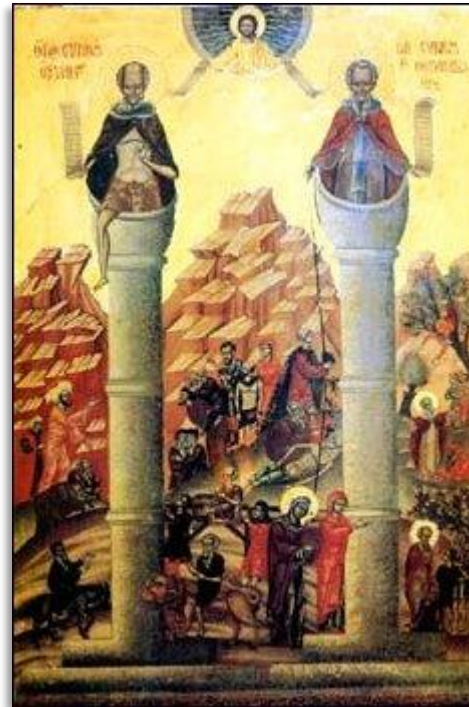
Proliferation of Religious Orders

- ▶ Franciscans
- ▶ Dominicans
- ▶ Carmelites
- ▶ Augustinians
- ▶ Benedictines
- ▶ Cistercians
- ▶ Carthusians
- ▶ Poor Clares
- ▶ Conventual Franciscans
- ▶ Premonstratensians
- ▶ Canons Regular
- ▶ Servites
- ▶ Teutonic Knights
- ▶ Hospitallers

What did monks, friars, and nuns do?

Depends on the order, but most:

- ▶ Devote themselves to private prayer.
- ▶ Pray the hours
- ▶ Manual Labor
- ▶ Read and copy the scripture
- ▶ Celebrate the Mass daily
- ▶ Practice asceticism



(above)
The Book of Hours

(left)
Stylite
Monks

(right)
Monk
in a
scriptorium



Third Orders

- ▶ Being “religious” or “spiritual” means something different—it meant taking monastic—religious—vows.
- ▶ Starting in the 12th century, religious orders begin to take on lay adherents.
These adherents soon gain the name “Third Order.”
- ▶ These laypeople live in the world and adapt the rule of the brothers/sisters to their own life.

Beguines and Beghards

- ▶ Active 12th-16th centuries
- ▶ Like the Third Orders—but no formal vows
- ▶ *Stressed imitation of Christ*
 - ▶ Voluntary poverty
 - ▶ Care for the poor and sick
 - ▶ Religious devotion
- ▶ Beguines and Beghards could leave the order at any time



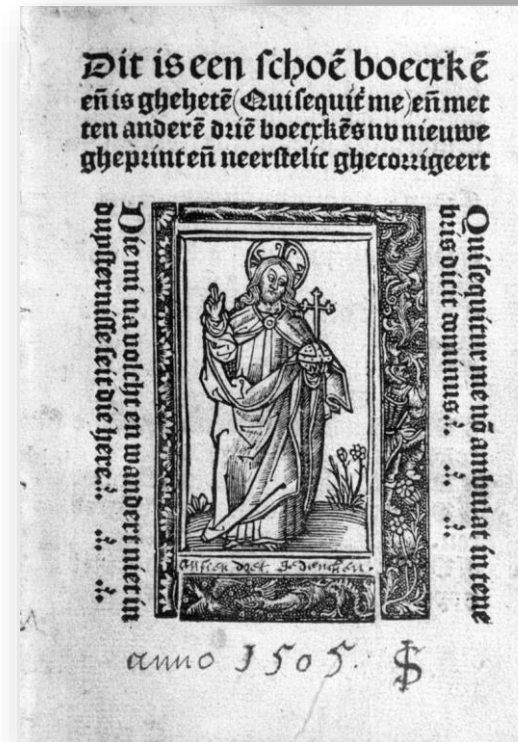
A former beguinage in Stuttgart-Bad Cannstatt

Devotio Moderna

- ▶ Active 14th-15th centuries
- ▶ Seeks apostolic renewal through
 - ▶ Humility
 - ▶ Obedience
 - ▶ Simplicity of life
- ▶ Less structured than beguine communities.



(above)
The Book of Hours,
By Geert Groote



(left)
The Imitation of Christ
By Thomas a Kempis

Proliferation of Spiritual Texts

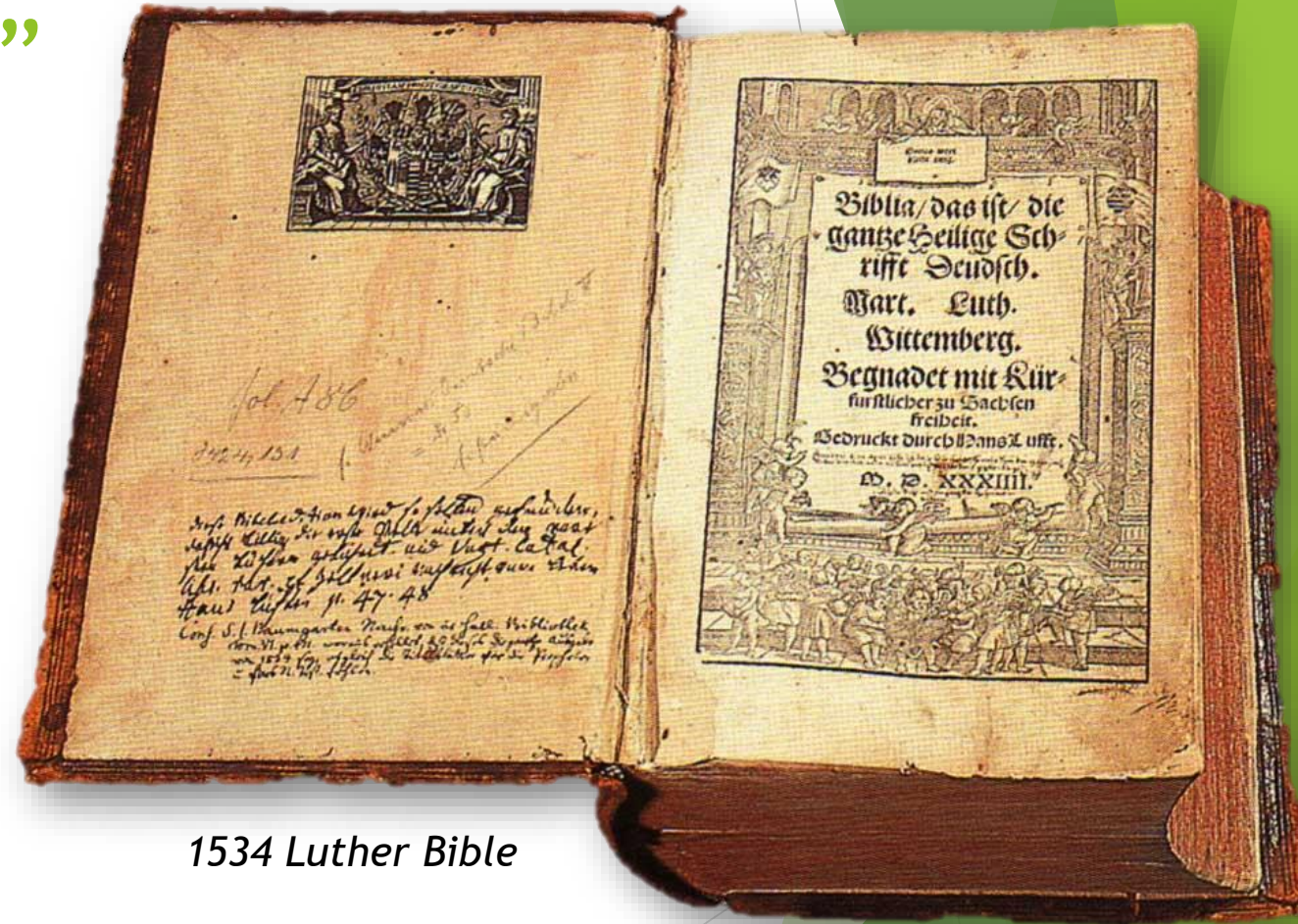
- ▶ *The Imitation of Christ*
- ▶ *Live of the Saints*
- ▶ *The Golden Legend*
- ▶ *The Divine Comedy*
- ▶ *The Soul's Journey Into God*
- ▶ *The Tree of Life*
- ▶ *The Exemplar*
- ▶ *The Little Book of Eternal Wisdom*
- ▶ *The Little Book of Truth*
- ▶ Sermon collections of Bernard of Clairvaux, Johannes Tauler, John Ruusbroec, and many more...
- ▶ *The Book of Perfect Life (Theologia Deutsch)*
- ▶ *The Scale of Perfection*
- ▶ *Ars Moriendi*
- ▶ Preaching Handbooks
- ▶ And many more...

The Reformation



“Biblia das ist die ganze Heilige Schrifte Deutsch”

- ▶ Luther translates the entire Bible into German.
- ▶ NT Published 1522.
OT added 1534.
- ▶ Disseminated with the help of Guttenberg's Printing Press.



1534 Luther Bible

Deutsche Messe

- ▶ “The German Mass”
- ▶ Published 1526, shortly after Luther’s revised Latin mass (1523).
- ▶ Meant to be a suggestion.
- ▶ “To help people hear the word.”

Small Catechism & Large Catechism

- ▶ Published 1529
- ▶ A seemingly-conflicting purpose:
 - ▶ “The small catechism for the common pastor and preacher”
 - ▶ “As the head of the family should teach in a simple way to his household.”



What do these have in common?

Luther Bible, German Mass, & the Catechisms

The background features abstract, overlapping green geometric shapes, primarily triangles and polygons, in various shades of green, creating a modern, layered effect on the right side of the slide.

They make scripture and Christian life
acceptable to the average person.

Luther Bible, German Mass, & the Catechisms

Sin Boldly

- ▶ “If you are a preacher of mercy, do not preach an imaginary but the true mercy. If the mercy is true, you must therefore bear the true, not an imaginary sin. God does not save those who are only imaginary sinners. ***Be a sinner, and let your sins be strong***, but let your trust in Christ be stronger, and rejoice in Christ who is the victor over sin, death, and the world. We will commit sins while we are here, for this life is not a place where justice resides. We, however, says Peter (2 Peter 3:13) are looking forward to a new heaven and a new earth where justice will reign. It suffices that through God’s glory we have recognized the Lamb who takes away the sin of the world. No sin can separate us from Him, even if we were to kill or commit adultery thousands of times each day. Do you think such an exalted Lamb paid merely a small price with a meager sacrifice for our sins? Pray hard for you are quite a sinner.”

-one of Luther’s letters to Melanchthon

~~Sin Boldly~~ Saint and Sinner

- ▶ “If you are a preacher of mercy, do not preach an imaginary but the true mercy. If the mercy is true, you must therefore bear the true, not an imaginary sin. God does not save those who are only imaginary sinners. Be a sinner, and let your sins be strong, but let your trust in Christ be stronger, and rejoice in Christ who is the victor over sin, death, and the world. We will commit sins while we are here, for this life is not a place where justice resides. We, however, says Peter (2 Peter 3:13) are looking forward to a new heaven and a new earth where justice will reign. It suffices that through God’s glory we have recognized the Lamb who takes away the sin of the world. *No sin can separate us from Him, even if we were to kill or commit adultery thousands of times each day.* Do you think such an exalted Lamb paid merely a small price with a meager sacrifice for our sins? Pray hard for you are quite a sinner.”

“I do not understand my own actions... For the good that I want, I do not do, but I practice the very evil that I do not want.”
-Romans 7:15a, 19

Yet “...there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death”
-Romans 8:1-2

Vocation

- “Paul says (Col. 3:24): ‘You serve the Lord Christ.’ Ah if priests, monks, and nuns were in such a state, how they would thank God and rejoice! For not one of them can say: God has commanded me to celebrate Mass, to sing matins, to observe the seven daily hours of prayer, and the like; for Scripture does not contain one word on the subject. Therefore if they are asked whether they are confident and assured that their state pleases God, they say no. But if you ask an insignificant maidservant why she scours a dish or milks the cow, she can say: I know that the thing I do pleases God, for I have God’s Word and commandment... God does not look at the insignificance of the acts but at the heart that serves him in such little things.”

“Whatever you do,
work heartily, as
for the Lord and
not for men.”
-Col. 3:23



Priesthood of All Believers

- ▶ “The Christian worship of God is not the mask of the monks, in which they tire their bodies with fastings, vigils, and singing, wear coarse garments and beat themselves with rods. About this worship God gives no prescription, nor does He require it of us. But we engage in true worship when we teach His Word diligently and purely. Then souls are educated to know what and how they are to believe and are also taught love toward God and their neighbor.”

“But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.”

-1 Peter 2:9

The Estate of Marriage (Martin Luther, 1522)

How I dread preaching on the estate of marriage! I am reluctant to do it because I am afraid if I once get really involved in the subject it will make a lot of work for me and for others.

Luther didn't marry until 1525!



"Be fruitful and multiply," is not a command. It is more than a command, namely, a divine ordinance...



... priests, monks, and nuns are duty-bound to forsake their vows whenever they find that God's ordinance to produce seed and to multiply is powerful and strong within them.

Summary

- ▶ Availability of the Gospel
- ▶ “Sacralizing the Secular”?
“Democratizing the Monastic”?
- ▶ Doctrine of Vocation
- ▶ Rejection of monastic vows



“All our works to God... are the masks of God, behind which He wants to remain concealed and do all things.”

-Luther

Some of Luther's writings.

Bibliography

- ▶ Translated by Robert C. Gregg. *Athanasius* (New York: Paulist Press, 1980).
- ▶ Images from Wikipedia.
- ▶ All Scripture References:
 - ▶ *The Holy Bible: English Standard Version*. Wheaton: Standard Bible Society, 2016.