Reformations that Matter (and Some that Don’t)

Christopher Ocker

Fragment of a larger painting, probably of the crucifixion, showing, front left to right: Martin Luther, his friend and colleague Georg Spalatin, his prince Johann Friedrich of Saxony, the prince’s chancellor Gregor Brück, and Luther’s friend and colleague Philip Melanchthon. Lucas Cranach the Younger, circa 1543.

Toledo Museum of Art, 1926.55
Abraham Ortelius, world map 1570, with the journey of Miguel Redelic added.
Miguel Redelic signs his confession, witnessed by the notary Pedro de los Rios
Marguerite d’Angouleme, Queen of Navarre, promoter of evangelicals, and spiritual writer (d. 1549). Portrait by Jean Clouet, c. 1530.
Liverpool, Walker Art Gallery, WAG 1308

Teresa of Avila (d. 1582), founder of the Discalced Carmelites in 1562. Portrait by Juan de la Miseria, 1576.
Convent of Discalced Carmelites, Seville
Shah Ismail (d. 1524), founder of the Safavid Empire. Anonymous Venetian Portrait Florence, Uffizi Gallery.

Suleiman the Lawgiver (d. 1566), Ottoman Sultan. Portrait c. 1530, possibly by Titian. Vienna, Kunsthistorisches Museum.
A pictographic Nahua catechism from the second half of the 16th century, using the method developed by the Franciscan Jacobo de Testera (d. 1543). This is a page of the “Our Father.”
Seward Hiltner, Presbyterian theologian, "leader in the field of pastoral care" (NY Times), in the journal *Pastoral Psychology*.


When Should Children Attend?

There is considerable difference of opinion as to the age at which a child should be taken to the morning worship service. One parent believes that a child can understand the meaning of worship services, and so brings his little ones to the church at an early age. Another parent, on the other hand, insists that a child is too young to understand the services, and even to play with them. One pastor won the heart of a young boy by telling him of his experiences with snakes. To that boy the pastor was no longer simply a Sunday school teacher, but a friend in the pulpit.
Civilizing Protestants

Lyman Beecher, Presbyterian minister, conservative abolitionist, member of the Colonization Society, co-founder of the American Society for the Promotion of Temperance, and father of Harriet Beecher Stowe, claims the American west for Protestant civilization and warns of the dangers of Catholic immigration to the frontier.
In all honesty, one must observe that in the late Middle Ages we find trends in theology which would sunder this synthesis between the Greek spirit and the Christian spirit. . . . Dehellenization first emerges in connection with the postulates of the Reformation in the sixteenth century.

The Vienna theologian Karl Werner’s 3-volume study, published in 1881-1887, was the first sustained attempt to trace metaphysical skepticism to developments in scholastic theology.
The first version of Weber’s *Protestant Ethic and Spirit of Capitalism* was published in the *Archiv für Sozialwissenschaft und Sozialpolitik*, vol. 20 (1905).
The Augsburg Confession, by Andreas Herrneisen, 1602.

Kasendorf, Germany, parish church.

Foreground: The Confession is presented by German princes to the Emperor Charles V at the imperial diet of 1530.

Background: the sacraments and practices of the Lutheran confession.

http://www.landschaftsmuseum.de/Seiten/Heimatpf/Konfessionsbild-1.htm