

CHAPTER 5 :

THE REFORMED CHURCH

From the fall of Constantinople, 1453 A.D., to the end of the Thirty Years' War, 1648 A.D.

We have seen how the power of the pope and the Roman Catholic Church grew during the Medieval period until the pope ruled even over the kings of Europe, and how that later the power of the papacy declined as the rulers and the people grew tired of the evils of the papacy and wanted their freedom.

A. Some things which caused people to come out from under Catholic domination:

- 1) Evils in the papacy and the clergy, such as arrogance, immorality, sale of church offices, love of money, intrigue, ignorance of the scriptures, etc.
- 2) The "Babylonian Captivity of the Papacy" in France, and the "Great Schism" in which three popes at once claimed to be the true pope.
- 3) The reawakening of learning. This period is called the "Renaissance" (rebirth). From the time of the fall of the Roman Empire, during the medieval period, few people were educated. The learning of the Greek and Roman cultures was forgotten. Only a few higher teachers in the church and a few people of the ruling class could read and write. People lived their lives by the fear of the pope and the church and the emperor, not by enlightenment and free choice. The medieval period is also called the "Dark Ages" because of the ignorance that prevailed. But between 1300 and 1500 A.D., people began to be hungry to learn. Some began to rediscover the writings of Greek and Roman philosophers and thinkers. Schools began to spring up. Because more people were studying for themselves, they no longer wanted to just accept statements without question from the church or the pope. They wanted to see for themselves and choose what is true. In the medieval years the Catholic Church had kept the scriptures largely shut up in Latin, which could not be understood by the common people. Even many of the priests did not know Latin well

enough to read the scriptures and to judge whether the teachings of the church agreed with scripture. Many simply memorized the Latin mass. But as learning revived, some scholars began to translate the scriptures into the languages of the people. As people read the scriptures, they became more and more aware of the wickedness of the leaders of the church, as well as how far the popes and the church had left the teachings of Christ and the apostles. And as people studied world history, they could trace the steps of change through which the church had left the apostolic order and adopted the beliefs and practices which led to Roman Catholicism. Seeing these things, people wanted to return to the way of the scriptures.

- 4) The invention of the printing press. Before this, every copy of the Bible had to be made laboriously by hand. A scribe could produce one Bible in a year. It was not possible for every person or household to have their own Bible. But Gutenberg built the first printing press in 1456. The Bible was the first book printed on the press. Now Bibles could be printed quickly and at low cost, and many more people had an opportunity to read the scriptures and discern the errors of the Catholic Church.
- 5) The desire for national independence. The people of the various European countries were tired of the universal dominance of papal Rome and wanted to be free. Each nation wanted to be under its own ruler, determining its own affairs without outside interference from the pope. The church in many countries also wanted to rule itself without papal domination. People were also offended because the pope owned much land and many estates in various countries. And people were tired of sending their church funds to Rome. They wanted the money to be used for the church in their home countries.

B. The Reformation in Germany.

The general work of the Reformation began in Germany. The final matter that sparked the Reformation was the sale of letters of forgiveness called "indulgences." Catholics believe that although a sinner repents and does works of penance, most people die with debts of sin still unpaid. Therefore, after death such a person must suffer in the flames of purgatory until his remaining sin is cleansed away in the flames. Then he is able to go on to heaven. (The doctrine of purgatory is unknown in scripture.) Catholics also believe that Christ and the saints have more than enough good works for their own salvation and that God has deposited their extra merit in a "Treasury of Merit." The pope and the clergy can draw from this treasury and apply the excess merit to the needs of a sinner so that he need not go to purgatory, or so that he can be released sooner from purgatory.

Pope Leo X was building a large and ornate church in Rome called "St. Peter's." (It still exists in the Vatican in Rome). Leo lacked enough money to finish this church and to do some other things. He sent a Dominican monk named John Tetzel to Germany to sell indulgences. An "indulgence" is a letter from the pope forgiving and releasing a person from punishment in purgatory. It was claimed that one could even buy these letters for departed loved ones so that their souls could

be released from purgatory and go to heaven. Tetzel traveled through Germany with a money chest. He preached about the horrors of purgatory and declared,

"As soon as the coin in the coffer rings,
The soul from purgatory springs!"

Many people bought the letters of indulgence out of concern for their dead loved ones and out of the fear of purgatory.

In the same district where Tetzel was selling indulgences, there was a Catholic monk named Martin Luther (1483-1546). As a young man Luther had been very conscious of his sinfulness before God. He became a priest and entered a monastery in search of peace with God. As a monk he practiced self-punishment in various customary ways such as whipping himself, fasting, and living in austerity. But he was still plagued with guilt and felt no peace with God. Luther studied the Psalms and the letters of Paul and began to realize that a person is not forgiven of sins by paying for his own sins or punishing himself as the Catholics teach. Luther learned that Jesus himself has already paid for our sins with his blood and that sinners are freely forgiven by God through faith in Christ.

In 1511 Luther visited Rome and was astonished at the worldliness and wrong he saw in the lives of the clergy. Later he became a teacher in the university at Wittenburg, Germany. As he studied for his lectures, he saw clearly Paul's teaching that "the righteous shall live by faith" - Galatians 3:11. Luther realized that a person cannot pay the debt of his sins by good works, for every person falls far short of righteousness and his own works can never have enough merit to atone for his failings. He saw that rather a person is saved through trust in Jesus who has paid our debts on the cross. Luther began to teach these things in his university lectures. (Scripture does teach that living and availing faith will always express itself in obedience - James 2:14-26. But works which express faith are not the same as legal works of merit whereby one expects to earn his own salvation-- which is impossible - Romans 3:20; Galatians 3:10-12). Understanding that faith obeys God, it is scriptural to sum up God's provision for our salvation in one word, "grace," and man's response to God in one word, "faith" - Ephesians 2:8,9).

When John Tetzel entered Germany in 1517 selling indulgences, Martin Luther was very disturbed by the brazen selling of God's forgiveness for money, the forgiveness for which Christ had already paid by his death. Luther wrote 95 theses (propositions for theological debate on this issue), condemning the sale of indulgences. Luther's theses (as summarized by A. M. Renwick in *The Story of the Church*) said

- 1) A letter of indulgence cannot remit sin, because forgiveness is in the hands of God.
- 2) A letter of indulgence cannot remit punishment, because punishment is also in God's hands.
- 3) A letter of indulgence cannot help the souls in purgatory.
- 4) A Christian who truly repents has forgiveness and does not need a letter of

indulgence.

Luther nailed the 95 theses to the church door at Wittenburg on October 31, 1517. Luther's friends copied them and circulated them throughout Germany, and many people believed what Luther had written. Luther began to discuss the issue with other Catholic theologians in various meetings. The pope sent leaders to Luther urging him not to teach as he was doing, but Luther stood firm. In 1520 the pope sent a papal letter (called a "bull") excommunicating Luther and commanding the burning of Luther's writings. Luther called his students and others together and publicly burned the pope's letter, along with a copy of Catholic laws.

In 1521 Luther was summoned to the Imperial Diet (court) at Worms for judgment on a charge of heresy. Emperor Charles V promised Luther safe conduct. Luther appeared at the court and was asked to recant the teachings in his books. He refused, and is reported by some to have cried out, "I cannot do otherwise. Here I stand. God help me. Amen!" Whether or not these were his exact words, they well express his feelings and stand at that time. There were those who wanted to see Luther executed, but the emperor kept his promise of safe conduct. On his way back to Wittenburg, Luther was ambushed and "kidnapped" by one of the German princes, a friend of Luther, and taken to Wartburg Castle for safe-keeping lest the Catholics bring about his death. During the months at Wartburg Luther translated the New Testament into German for the people of his country. This translation greatly helped the work of the Reformation in Germany.

Luther later married a former nun and taught for many years at Wittenburg. He stressed four great points in his teaching, and these were followed by other reformers:

- 1) A person is justified by faith in Jesus Christ.
- 2) All Christians are priests.
- 3) Every Christian has the right to read and understand the scriptures for himself. This right is not reserved for the pope and the clergy.
- 4) The real authority for the Christian religion is in the scriptures, not in the church.

Sometimes Luther and other reformers expressed it this way: "By grace alone, by Christ alone, by faith alone, by the authority of the scriptures alone." (The expression "By faith alone" has been carried to an erroneous extreme by some who even deny the necessity of the obedience of faith taught by James. But the expression is legitimate in its original context of medieval "works salvation." We are saved by faith in Christ apart from any works of legal merit). The Lutheran Church grew and spread into Sweden, Denmark, Norway and Finland. Luther's teaching also strengthened the work of reformers in other countries. When Luther died in 1546, his friend Philip Melancthon took over leadership. Before his death, Luther had instructed his followers, "Do not call yourselves Lutherans." But Luther was held in such honor that the church adopted the name "Lutheran" in spite of this.

In the work of reformation Luther accomplished great things and was extremely courageous. He cleansed the church of many sins and doctrinal errors which were in Catholicism. He followed the principle that "whatever is not specifically forbidden in the scriptures can remain in the church." Therefore he failed to rid the church of some unbiblical traditions, such as special vestments for church leaders, votive candles, bells, infant baptism, baptism by sprinkling, etc. And Luther allowed the church to be governed by a human creed rather than by the scriptures alone. One of his most serious errors was using the power of the secular government to establish and further the church, just as the Catholics did. The Lutheran church became a "state church." Thus Luther failed to separate as he should have between the spiritual and the secular. And in his theology on salvation, Luther reacted so strongly to "works salvation" in Catholicism that his reaction later became the basis for some theologians to deny the necessity even of such scriptural acts of faith as baptism.

Today those who follow Christ apart from Catholicism are called "Protestants." This name began when Luther's followers in Germany protested the judgment of a German court which favored the Catholics.

C. The Reformation in Switzerland.

The work of reformation in Switzerland was led by two men, Huldreich Zwingli (1484-1531) and John Calvin (1509-1564). Zwingli was a priest in the town of Glarus, Switzerland. He condemned the sale of indulgences as Luther had done. Zwingli began to read the Greek New Testament and saw how things were done in the early church. Later he served as a priest at Einsiedeln. At that place there was a famous statue of Mary. People believed that those who came and bowed to the statue would be healed or forgiven of sins. People from places all around would come to this statue looking for blessings. Zwingli condemned this as superstition. Later he served as a priest in the city of Zurich and began to preach from the scriptures, something that was rarely done in Catholic churches in those days. Zwingli studied the writings of Martin Luther, agreed with them, and began to openly condemn many errors in Catholicism. He condemned salvation by works of personal merit, doctrines concerning the mass, prayers to the saints, and celibacy of the clergy. He said worship should be conducted in the language of the common people, not in Latin. The people of the city of Zurich agreed with Zwingli's teaching and the church there declared its independence from the pope. They removed images and organs from the churches. Zwingli eventually taught that infants have no sin at birth and can be saved without baptism. He followed the principle that "whatever is not clearly found or authorized in scripture should not be done in the church." Therefore he went further than Martin Luther in reform, removing more of the human additions that had accumulated since the first century.

Zwingli and Luther met at Marburg in 1529 and tried to find a way to unite their movements. They agreed on many things but failed to agree about the Lord's Supper. Luther believed in the real presence of the body and blood of the Lord in the Eucharist. Zwingli believed that the bread and wine only represented the body and blood of Christ. Some of the Catholic rulers in Switzerland were not pleased when Zurich and other towns repudiated the authority of the pope. These rulers wanted to destroy the reformed church, and made a military attack on Zurich. The

Protestants sent out a defending army to meet the Catholic forces. Zwingli rode along as chaplain and was killed in the fighting.

At this point leadership in the Swiss Reformation fell to John Calvin. Calvin led the work more powerfully than anyone else in Switzerland, and possibly in the whole Reformation. Calvin was a well-educated person. From the time of his conversion he wanted to help the work of reforming the church. He wrote an extensive set of books called Institutes of the Christian Religion, which explained Protestant beliefs.

Calvin did much of his work in the city of Geneva. After the death of Calvin, Theodore Beza continued his work. The teachings of Calvin formed the basis for the Reformed and Presbyterian churches. (The name "Presbyterian" comes from the form of church government where churches are governed by elders or presbyters). Many independent churches in England and many Baptist churches also accepted Calvinist theology.

Calvin believed that the Bible, not the pope or other church leaders, is the infallible guide of the church. He taught that people's aim in life should not be the pursuit of wealth or pleasure, but rather to glorify God and live a good and holy life. Calvin taught that salvation comes entirely by the will of God and not by the will or choice of man. (The key thought in Calvin's doctrine of salvation is the absolute sovereignty of God). He said a person has no ability to choose good or to decide to follow God, but that it is totally God's choice as to who should be saved. Calvin's teaching can be summed up in five points:

- 1) Original Sin and Total hereditary depravity - all people inherit the sin of Adam and their ancestors at birth. Man is totally sinful by nature and cannot decide or do any good thing.
- 2) Foreordination, Predestination and Election - Before Creation God predestined the salvation or damnation of each individual, and nothing a person may do can change his destiny. If a person is not one of the elect, he cannot be saved even though he wants to.
- 3) Perseverance of the Saints or the Impossibility of Apostasy - If a person is one of the elect, he cannot fall away from God and be lost, because God has predestined him to salvation.
- 4) Irresistible Grace - A person cannot choose salvation or reject it. The grace of God comes to the "elect" person through the Holy Spirit to regenerate him. The person has no choice in the matter. It is all a matter of the will of God.
- 5) Limited Atonement - Jesus did not die for all people but only for the elect whom God predestined to salvation.

Calvin wisely taught the separation of church and state. He said the government should not enter into the affairs of the church and that church leaders should be chosen by the church, not the government.

In France, Jacques Lefevre preached the teachings of Calvin and the Reformed Church grew in France. In Southern France the Protestants were called

Hugenots. The king of France, a Catholic, persecuted the Protestants. 4,000 Waldenses were killed in 1545. On the night of August 24, 1572, 22,000 Hugenots were killed by soldiers sent by the Queen Mother. This event is referred to as "St. Bartholomew's Massacre."

In Holland, people readily received the teachings of Calvin. King Philip II of Spain, who also ruled Holland, cruelly persecuted the Protestant believers through the Inquisition. But the people of Holland rebelled against King Philip and the Protestant church was firmly established. In Holland it was called the Dutch Reformed Church. In the country of Hungary also many people accepted Calvin's teachings and became Protestants.

In Holland there was a scholar and theologian who differed markedly with Calvin's views. He was Jacobus Arminius (1560-1609), a teacher in the University of Leyden. Arminius believed, like Calvin, that a person cannot save himself but must depend on God's grace. But he held that a person is free and able to choose salvation or reject it. He said that God looked ahead from before Creation and foreknew what each person would choose of his own free will, to be saved or lost. He said that God did not predestine any person to be lost or saved apart from the free choice of that person. All whom God foresaw as choosing to serve him in their own free will, he predestined to be saved. Christ died for all, but only those who choose to come to him receive the benefits of his atonement. Man has a sinful nature and cannot do the will of God without being regenerated (born again) and being helped by God's grace. Even though he has a fallen nature, man is able to desire and choose righteousness, and God gives enabling grace to those who do. But God never forces his grace upon a person who does not want it. A person can refuse the grace of God and be lost. He may also choose to receive the grace of God and be saved. Fallen man loves sin but is not totally depraved. He can still hunger for and decide toward the grace of God that can change him. And even though a person has once received God's grace and become a Christian, he also has freedom to change his mind and reject Christ and be lost. It seems to this writer that Arminius was much closer to the truth of scripture than Calvin. Scripture seems to teach human free will as well as the sovereignty of God. Many Protestant churches today hold the views of Arminius, even as many hold those of Calvin.

D. Other reformers in Europe:

There were other reformers who went beyond both Luther and Calvin in their determination to seek and follow the pattern of the apostolic church. One such group were called Anabaptists. The name means "the re-baptizers." The Anabaptists rejected infant baptism as unscriptural and wanted to rebaptize any of their converts who had been baptized as infants. This movement grew up in Switzerland and other countries. At first they baptized by sprinkling, but as they studied the scriptures further, many of them changed to immersion. They believed the church should have nothing to do with the affairs of government and that government should leave the church alone. One branch of the Anabaptists believed that Jesus was about to return and begin a millennial reign on earth. A few of the Anabaptists were revolutionaries and caused confusion in their countries. Most of them, however, were orderly, God-fearing people. One of their leaders, Balthasar Hubmaier, was with Zwingli in the Reformed Church at first but

differed with Zwingli over infant baptism. (Although Zwingli at one time believed that infants can be saved without baptism, he later fell back into acceptance of infant baptism). Other leaders of the Anabaptists were Conrad Grebel and Felix Manz. Both Catholics and Protestants persecuted the Anabaptists. Hubmaier and his wife were executed by the Catholics in 1528.

In Austria, Moravia and Poland, the Anabaptists were led by Jacob Hutter until he was killed in 1536. In Holland, Meno Simons, a Catholic priest, was converted by the Anabaptists and later became their leader. This branch of the Anabaptists were called Brethren, but many people called them Mennonites because of their leader. Some of them went to America and established the Mennonite Church there. By 1611 there were Anabaptists in England. Some of them were influenced by Mennonite teachings. But later the English Anabaptists were simply called Baptists. In Germany the Anabaptists were called Dunkards. Thus Quakers, Mennonites, Dunkards, Hutterites, and Baptists all sprang from Anabaptist teaching. John Calvin's teaching also has influenced most Baptists.

E. The reformation in England

King Henry VIII was a Catholic and was very obedient to the pope until Henry wanted to divorce his wife, Catherine, in 1526. Catherine had produced no male heir to the throne and Henry wanted one. He decided to marry another woman. But the pope refused to grant Henry an annulment. Henry was angry and brought about a law in 1534 that the church in England would no longer obey the pope. Leaders of the church in England then allowed Henry to divorce Catherine and marry another woman. Although the church in England had rejected the pope, it remained at first just like the Catholic Church in other ways. But Archbishop Thomas Cranmer, the head of the church in England, together with some of his fellow leaders, began to hear and accept the teachings of the reformers of Europe. Gradually many Catholic practices were removed from the church in England. His son Edward V succeeded Henry on the throne and reigned from 1547 to 1553. Edward was a helper of the process of reformation in England. But after his death, Queen Mary, a Catholic, ascended the throne and began to restore the church in England to Catholicism. Archbishop Cranmer and Bishops Hooper, Ridley and Latimer were burned because of their Protestant teachings of reform. 285 people were put to death during Mary's reign and she became known as "Bloody Mary." Mary failed to destroy the work of reformation, and when Elizabeth succeeded her in 1559, Elizabeth made laws which established and protected the Protestant church in England. The church was called the Anglican Church or the Church of England.

Others who helped in the Reformation in England were John Wycliffe (1320-1384), who translated the Bible into English, and William Tyndale (1495-1536), who translated the New Testament into English from the original Greek. Tyndale fled to Holland to escape persecution, printed many New Testaments, and sent them to England. At that time a Catholic archbishop headed the church in England. He burned the books sent over by Tyndale when he could find them. But Tyndale just printed more Testaments and kept sending them. He was killed for his Bible work in 1536.

The Anglican Church is an "established" or state church, recognized as the official

church in England by the British Government. The king or queen of England is the supreme head of the church and the Archbishop of Canterbury is its head under the monarch. Many evils occurred because government authority was used to force people to accept the teaching and practices of the Anglican church. The church and the government were not willing that the church should simply teach and then leave people to follow their consciences. In the Anglican Church there are three streams of doctrine and practice. The "high" church (Anglo-Catholics) are very similar to the Roman Catholics except that they do not obey the pope. The "middle" church is moderately like the Catholic church. The "low" church were the "Puritans," who were Calvinists. In modern times the "low" church is the evangelical stream within the Anglican Church.

Other churches which sprang up in England were persecuted by the Anglicans. John Smyth left the Anglican Church along with Thomas Helwys and founded the first Baptist church in Holland in 1609 and in England in 1611. Smyth believed that only people of accountable age should be baptized and that infants are not born with the guilt of sin. The group at first baptized by sprinkling, but later as they studied the scriptures, they began to baptize by immersion. The Baptist Church later spread into many countries.

In about 1600 an independent congregation began to meet at Scrooby in England. Its leaders were William Brewster and John Robinson. They believed in strict separation of church and state, and for this reason were called Independents. They were also called the Congregational Church because they believed that each local church should govern itself and that there should be no central earthly headquarters for the churches. They were persecuted by the state-recognized Anglican Church and they fled to Holland in 1608. But they were not happy there and they returned to England. In 1620 they sailed from Plymouth, England, across the Atlantic to America and established a colony by the same name. They were looking for a place where they could worship according to their beliefs without fear. Because of their journey they are called the Pilgrim Fathers. People of other religious backgrounds followed their example and sought religious freedom in America.

F. The Reformation in Scotland.

The Reformation in Scotland was led by John Knox, who began his work in 1547. He was imprisoned for a time by Catholic authorities but later escaped across the Channel to Europe. He met John Calvin and studied under him at Geneva, avidly accepting his beliefs. When the Catholic Queen Mary died, Knox returned to Scotland. By 1560, Catholicism was finished in Scotland and the whole church was Protestant. In keeping with Calvin's teaching, the church in Scotland adopted a form of government in which it was led by elders (presbyters), not bishops. Therefore it was called Presbyterian. Later there came to be two parts in the church in Scotland. One was called the Church of Scotland and was the "established" state church. The other was called the Free Church of Scotland because it remained independent of the government.

G. The Catholic Counter-reformation.

When the pope and the Catholic Church saw that many people were leaving the

Catholic Church and becoming Protestants, the Catholic Church began to take measures to strengthen itself and to weaken the Protestant cause. Two of the measures were particularly important. First, the pope called the Council of Trent, which met periodically from 1545 to 1563. This council made rules which somewhat reduced the immoralities and other evils among the clergy, and strengthened the discipline and educational preparation of priests. Also the council strengthened and clarified the basic beliefs of the Roman Catholic Church.

These are some of the points of doctrine which the council clearly defined: 1) Tradition is equal with scripture in authority. 2) The Latin Vulgate version of the Bible is the official Bible of the Roman Catholic Church. 3) The scriptures are to be interpreted by the hierarchy of the church, not by the ordinary members. A member cannot interpret a scripture in a way that conflicts with the official interpretation of the church. 4) A person is justified by faith and also by good works. 5) There are seven sacraments: Baptism, Eucharist, Penance, Confirmation, Holy Matrimony, Extreme Unction (anointing the dying), and Holy Orders (ordination). In the mass, the priest transforms the bread and wine into the literal body and blood of Christ. Therefore Christ is offered again and again in the masses as a sacrifice for sin. The mass can help the dead as well as the living. 6) Indulgences do take away sin and do take away the punishment of purgatory. Letters of indulgence are to be given to persons who help or serve the church, but are not to be sold. 7) Purgatory really exists. 8) Images are to be used to instruct people but are not to be worshiped. 9) Christians can pray to departed saints to ask for help.

Some who attended the council proposed that the mass be said in the language of the people rather than in Latin, that the people be given the bread and the wine, not just the bread, and that the clergy be allowed to marry. The council rejected all these proposals. The Council of Trent strengthened the Catholic Church by clarifying its doctrines.

Second, the Catholics opposed Protestantism by founding the Society of Jesus, also called the Jesuits. The Society was conceived by a Spanish nobleman and soldier named Ignatius Loyola. Loyola had been wounded in battle. During a long recuperation in hospital he conceived the idea of serving the Catholic Church by founding the Jesuits. In countries where the king and government were Catholic, the Catholic Church could inhibit the Reformation through the terror of the Inquisition, legislation, prison, torture and death. But where the rulers and many of the people were Protestants, the Catholic Church had to fight the Reformation by craft and intrigue rather than openly. Many of the Jesuits became highly educated and learned to be outstanding teachers, so that they would be preferred as private tutors for the children of influential people in Protestant countries. They could convert the children or at least make them sympathetic to Catholicism. Other Jesuits became expert at politics and became advisors to rulers, and were able to exert influence favorable to Catholicism. They could also pass state secrets to the pope in Rome. Other Jesuits started orphanages and desirable schools and there taught the children Catholicism. Still other Jesuits became missionaries and carried Catholic teaching to such places as China and the Far East, and the Americas. They converted many people. One of the best-known missionaries was Saint Francis Xavier.

Everyone who entered the Jesuit order made a solemn promise to obey the

leaders of the group without question, even though he might think the leaders were wrong. The members were told, "That we may be entirely of the same mind with the Church, if she have defined anything black which may appear to our minds to be white, we ought to believe it to be as she has pronounced it" (quoted from the Spiritual Exercises by A. M. Renwick in his book The Story of the Church). The Jesuits were also taught that in order to help the Catholic Church, or in order to defeat the Protestants, it is justified to do evil. If it is necessary to lie or commit immorality or kill in order to help the Catholic Church, a person may do so. Jesuits infiltrated high levels of government in some countries and worked secretly for the Catholic cause through deceit, seduction, assassination, intrigue, and encouragement to rebellion. All these methods were used to weaken Protestant governments. Because of the confusion and scandal created by the Jesuits, their name became so very evil that both Protestant and Catholic rulers banned them from their countries. They became so infamous that Pope Clement XIV dissolved the society in 1773. But it was revived by Pope Pius VII in 1814 and is still working around the world to promote Catholicism.

H. The Thirty Years' War.

In European countries, some districts were under Protestant rulers and some under Catholic rulers. Some rulers said that Protestants should be given freedom of worship but others disagreed. In 1618 war broke out between Catholic and Protestant rulers over this issue. There were political issues involved as well. The war lasted 30 years, and was finally ended by a peace agreement called the Peace of Westphalia in 1648. Under this agreement Protestants received a greater degree of religious freedom than ever before.