



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 Melancthon. Lucas Cranach the Younger, circa 1543.

Toledo Museum of Art, 1926.55



Abraham Ortelius, world map 1570, with the journey of Miguel Redelic added.

Plitacorum regio,
sic a Lusitanis appellata ob in-
credibile eorum avium indem

cosas susodichas, o contra qualquier cosa, o parte dellas, que ental caso, sea
quiere y tenido por impenitente e de la qual se ha de dar pena de...

Miguel Redelic signs his confession, witnessed by the notary Pedro de los Rios

de heregia, sean executadas las censuras y penas, en el lo d contenidas, y des de
agora, Por entonces, y de entonces por agora, consiento, que aquellas me sean dadas,
y executadas, en mi, y la saya de su fuero, quando quier, que algo seme Prouare
auer quebrantado, de lo susodicho, por mi abjurado, y luego, al presente
secretario, quemelo de por testimonio, y a los presentes, que se antestigos dello,
y fue absuelto en forma, estando a todo ello presentes por testigos, los
susodichos. Y el dho Miguel Redelic, lo firmo de su m^o.



Miguel Redelic

Lo qual todo lo firmo yo Juan
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

ISMAEL
REX

SOPHY
PERE



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.”



lections, and even to play with them. One pastor won the heart of a young boy by telling him of his experiences

Protestant Identity-Building circa 1952

The Protestant Approach to the Family

The Pattern of the Family is Unchristian If It Violates the Dignity of Any Member

BY SEWARD HILTNER

Associate Professor of Pastoral Theology
Federated Theological Faculty
The University of Chicago

Seward Hiltner, Presbyterian theologian, "leader in the field of pastoral care" (NY Times), in the journal *Pastoral Psychology*.

what comes to new birth is what deserves to live and grow.

If we are to examine the family realistically, therefore, we must get down to fundamentals. Since we are Christians and Protestants, we need to look at what the essential nature of Christianity and of Protestantism suggests in terms of the family. We may first consider what Christianity in general, Catholic or Protestant, implies about the family. We can then discuss what is distinctive in the Protestant approach. In the light of the Protestant Christian viewpoint, we can then look at the basic predicament, and the creative possibilities, of the family today.



with snakes. To that boy the pastor was no longer simply Donald Maynard, *Your Home Can Be Christian* (Nashville, 1952), a Methodist handbook for husbands and wives. In Sunday and preached. He talked in the same things as the boy listened with his friend in the pulpit.

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

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.

A

PLEA FOR THE WEST.

BY LYMAN BEECHER, D. D.

Second Edition.

CINCINNATI:
PUBLISHED BY TRUMAN & SMITH.
NEW-YORK:
LEAVITT, LORD & CO.
1835.

Die Scholastik
des
späteren Mittelalters.

von
Dr. Karl Werner.

Johannes Duns Scotus.

von
Dr. Karl Werner.

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.

Erster Band:
Johannes Duns Scotus.

Pope Benedict XVI, Regensburg Address, 12 September 2006: *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.*

Wien, 1881.
Wilhelm Braumüller
k. k. Hof- und Universitätsbuchhändler.

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The first version of Weber's *Protestant Ethic and Spirit of Capitalism* was published in the *Archiv für Sozialwissenschaft und Sozialpolitik*, vol. 20 (1905)

Die protestantische Ethik und der „Geist“ des Kapitalismus.

Von

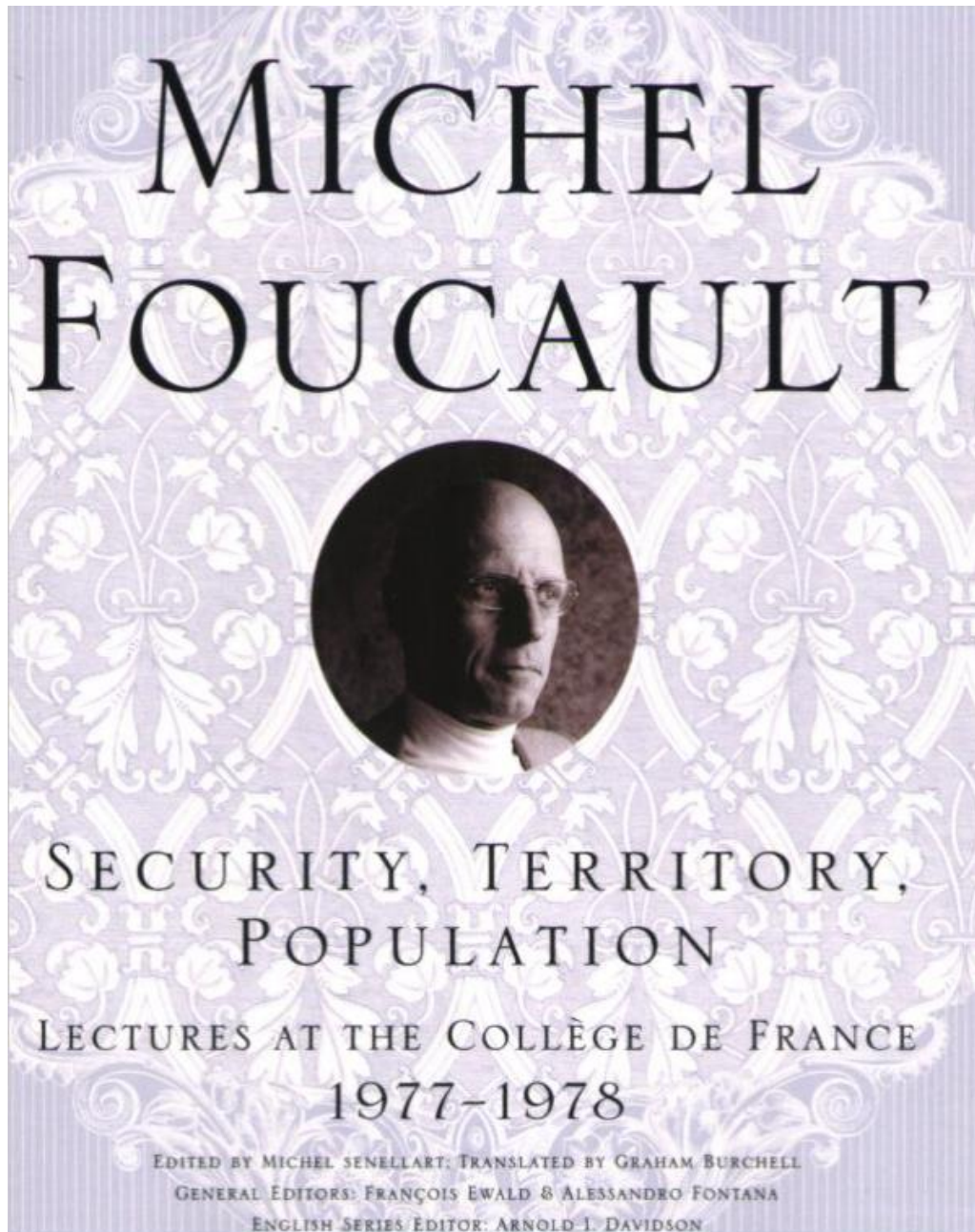
MAX WEBER.

I. Das Problem.

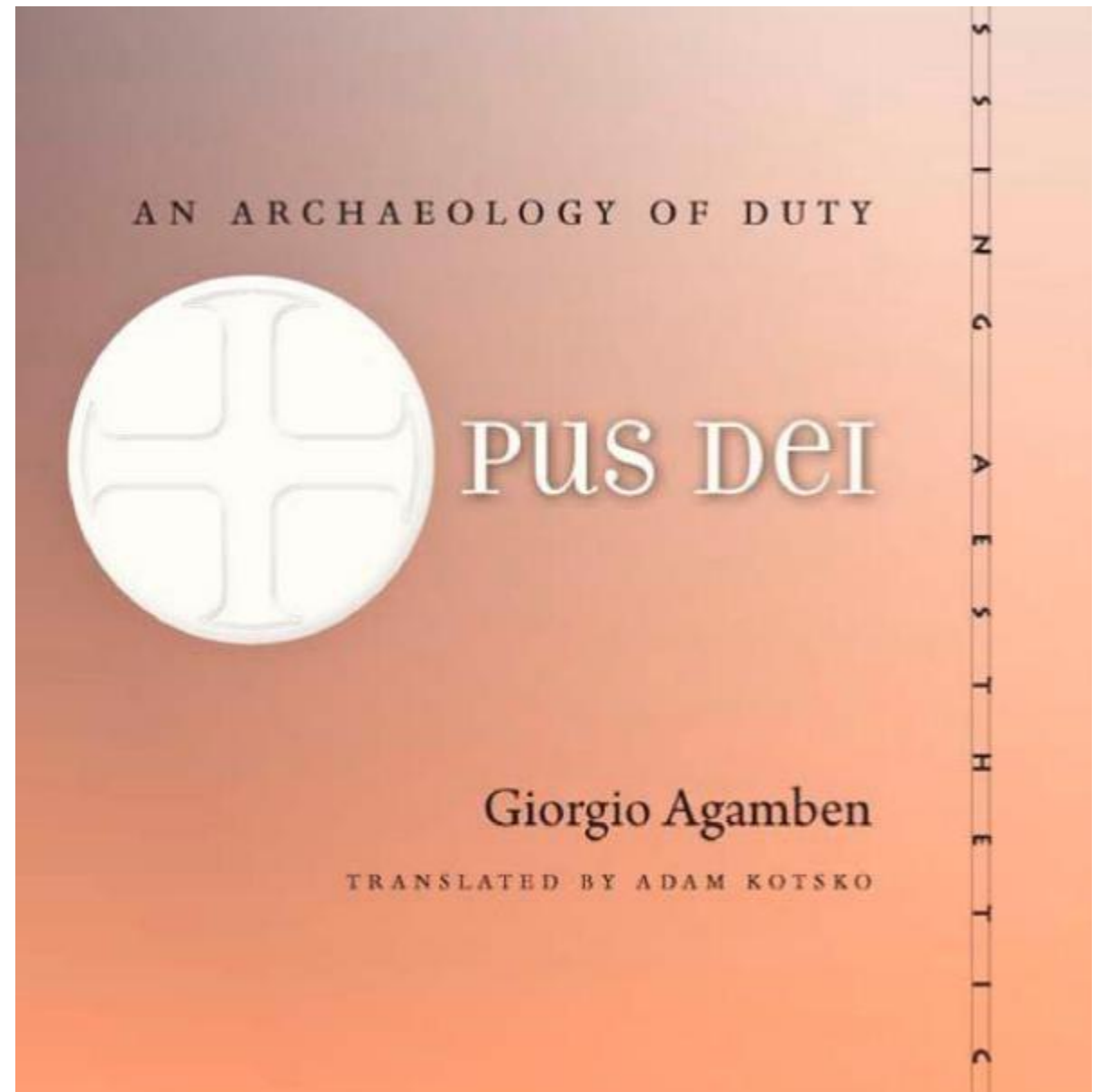
Inhalt: 1. Konfession und soziale Schichtung. — 2. Der „Geist“, des Kapitalismus. — 3. Luthers Berufsbegriff. Aufgabe der Untersuchung.

I.

Ein Blick in die Berufsstatistik eines konfessionell gemischten Landes pflegt, mit relativ geringen Abweichungen und Ausnahmen¹⁾, eine Erscheinung zu zeigen, welche in den letzten Jahren mehrfach in der katholischen Presse und Literatur²⁾ und auf den Katholiken-



English translation was first published in 2009



English translation first published in 2013

The Augsburg Confession, by
Andreas Herneisen, 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>