Montanism

2nd century

https://en.wikipedia.org/wiki/Montanism

Beliefs

Because much of what is known about Montanism comes from anti-Montanist sources, it is difficult to know what they actually believed and how those beliefs differed from the Christian mainstream of the time.[33] The New Prophecy was also a diverse movement, and what Montanists believed varied by location and time.[34] Montanism was particularly influenced by Johannine literature, especially the Gospel of John and the Apocalypse of John (also known as the Book of Revelation).[35]

In John's Gospel, Jesus promised to send the Paraclete or Holy Spirit, from which Montanists believed their prophets derived inspiration. In the Apocalypse, John was taken by an angel to the top of a mountain where he sees the New Jerusalem descend to earth. Montanus identified this mountain as being located in Phrygia near Pepuza.[36] Followers of the New Prophecy called themselves *spiritales* ("spiritual people") in contrast to their opponents whom they termed

psychici ("carnal, natural people"[*need quotation to verify*]).[37]

Ecstatic prophecy

As the name "New Prophecy" implied, Montanism was a movement focused around prophecy, specifically the prophecies of the movement's founders which were believed to contain the Holy Spirit's revelation for the present age.[38] Prophecy itself was not controversial within 2nd-century Christian communities.[39][40] However, the New Prophecy, as described by Eusebius of Caesarea, departed from Church tradition:[41]

And he [Montanus] became beside himself, and being suddenly in a sort of frenzy and ecstasy, he raved, and began to babble and utter strange things, prophesying in a manner contrary to the constant custom of the Church handed down by tradition from the beginning.[42]

According to opponents, the Montanist prophets did not speak as messengers of God, but believed they became fully possessed by God and spoke as God.[7] A prophetic utterance by Montanus described this possessed state: "Lo, the man is as a lyre, and I fly over him as a pick. The man sleepeth, while I watch." Thus, the Phrygians were seen as false prophets because they acted irrationally and were not in control of their senses.[43]

A criticism of Montanism was that its followers claimed their revelation received directly from the Holy Spirit could supersede the authority of Jesus or Paul the Apostle or anyone else.[44] In some of his prophecies, Montanus apparently, and somewhat like the oracles of the Greco-Roman world, spoke in the first person as God: "I am the Father and the Son and the Holy Spirit."[45]

Many early Christians understood this to be Montanus claiming himself to be God. However, scholars agree that these words of Montanus exemplify the general practice of religious prophets to speak as the passive mouthpieces of the divine, and to claim divine inspiration (similar to modern prophets stating "Thus saith the Lord"). That practice occurred in Christian as well as in pagan circles with some degree of frequency.[46][47]

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Gnosticism

2-3rd to today

https://en.wikipedia.org/wiki/Gnosticism

Gnosticism (from Ancient Greek: γνωστικός, romanized: *gnōstikós*, Koine Greek: [ɣnosti'kos], 'having knowledge') is a collection of religious ideas and systems which coalesced in the late 1st century AD among Jewish and early Christian sects.[1] These various groups emphasised personal spiritual knowledge (*gnosis*) above the orthodox teachings, traditions, and authority of religious institutions. Viewing material existence as flawed or evil, Gnostic cosmogony generally presents a distinction between a supreme, hidden God and a malevolent lesser divinity (sometimes associated with the Yahweh of the Old Testament)[2] who is responsible for creating the material universe.[3] Gnostics considered the principal element of salvation to be direct knowledge of the supreme divinity in the form of mystical or esoteric insight. Many Gnostic texts

deal not in concepts of sin and repentance, but with illusion and enlightenment.[3]

Gnostic writings flourished among certain Christian groups in the Mediterranean world around the second century, when the Fathers of the early Church denounced them as heresy.[4] Efforts to destroy these texts proved largely successful, resulting in the survival of very little writing by Gnostic theologians.[3] Nonetheless, early Gnostic teachers such as Valentinus saw their beliefs as aligned with Christianity. In the Gnostic Christian tradition, Christ is seen as a divine being which has taken human form in order to lead humanity back to the Light.[5] However, Gnosticism is not a single standardized system, and the emphasis on direct experience allows for a wide variety of teachings, including distinct currents such as Valentinianism and Sethianism. In the Persian Empire, Gnostic ideas spread as far as China via the related movement Manichaeism, while Mandaeism is still alive in Iraq, Iran and diaspora communities.

For centuries, most scholarly knowledge of Gnosticism was limited to the anti-heretical writings of orthodox Christian figures such as Irenaeus of Lyons and Hippolytus of Rome. There was a renewed interest in Gnosticism after the 1945 discovery of Egypt's Nag Hammadi library, a

collection of rare early Christian and Gnostic texts, including the Gospel of Thomas and the Apocryphon of John. A major question in scholarly research is the qualification of Gnosticism as either an interreligious phenomenon or as an independent religion, with some contemporary scholars such as Michael Allen Williams[6] and David G. Robertson[7] contesting whether "Gnosticism" is still a valid or useful historical category at all. Scholars have acknowledged the influence of sources such as Hellenistic Judaism, Zoroastrianism, and Platonism, and some have noted possible links to Buddhism and Hinduism, though the evidence of direct influence from the latter sources is inconclusive.[3]

Definitions of Gnosticism

According to Matthew J. Dillon, six trends can be discerned in the definitions of Gnosticism:[194]

Typologies, "a catalogue of shared characteristics that are used to classify a group of objects together."[194]

Traditional approaches, viewing Gnosticism as a Christian heresy[195]

Phenomenological approaches, most notably Hans Jonas[196]

Restricting Gnosticism, "identifying which groups were explicitly called gnostics",[197] or which groups were clearly sectarian[197]

Deconstructing Gnosticism, abandoning the category of "Gnosticism"[198]

Psychology and cognitive science of religion, approaching Gnosticism as a psychological phenomenon[199]

Typologies

The 1966 Messina conference on the origins of gnosis and Gnosticism proposed to designate

... a particular group of systems of the second century after Christ" as *gnosticism*, and to use *gnosis* to define a conception of knowledge that transcends the times, which was described as "knowledge of divine mysteries for an élite.[200]

This definition has now been abandoned.[194] It created a religion, "Gnosticism", from the "gnosis" which was a widespread element of ancient religions,[note 32] suggesting a homogeneous conception of gnosis by these Gnostic religions, which did not exist at the time.[201]

According to Dillon, the texts from **Nag Hammadi** made clear that this definition was limited, and that they are "better classified by movements (such as Valentinian), mythological similarity (Sethian), or similar tropes (presence of a

Demiurge)."[194] Dillon further notes that the Messian-definition "also excluded pre-Christian Gnosticism and later developments, such as the Mandaeans and the Manichaeans."[194]

Hans Jonas discerned two main currents of Gnosticism, namely Syrian-Egyptian, and Persian, which includes Manicheanism and Mandaeism.[26] Among the Syrian-Egyptian schools and the movements they spawned are a typically more Monist view. Persian Gnosticism possesses more dualist tendencies, reflecting a strong influence from the beliefs of the Persian Zurvanist Zoroastrians. Those of the medieval Cathars, Bogomils, and Carpocratians seem to include elements of both categories. However, scholars such as Kurt Rudolph, Mark Lidzbarski, Rudolf Macúch, Ethel S. Drower and Jorunn Jacobsen Buckley argue for a Palestinian origin for Mandaeism.

Gilles Quispel divided **Syrian-Egyptian Gnosticism** further into Jewish Gnosticism (the *Apocryphon of John*)[107] and Christian Gnosis (Marcion, Basilides, Valentinus). This "Christian Gnosticism" was Christocentric, and influenced by Christian writings such as the Gospel of John and the Pauline epistles.[202] Other authors speak rather of "Gnostic Christians", noting that Gnostics were a prominent substream in the early church.[203]

Traditional approaches – Gnosticism as Christian heresy

The best known example of this approach is Adolf von Harnack (1851–1930), who stated that "Gnosticism is the acute Hellenization of Christianity."[195] According to Dillon, "many scholars today continue in the vein of Harnack in reading gnosticism as a late and contaminated version of Christianity", notably Darrell Block, who criticises Elaine Pagels for her view that early Christianity was wildly diverse.[196]

Phenomenological approaches

Hans Jonas (1903–1993) took an existential phenomenological approach to Gnosticism. According to Jonas, alienation is a distinguishing characteristic of Gnosticism, making it different from contemporary religions. Jonas compares this alienation with the existentialist notion of *geworfenheit*, Martin Heidegger's "thrownness," as in being thrown into a hostile world.[196]

Restricting Gnosticism

In the late 1980s scholars voiced concerns about the broadness of "Gnosticism" as a meaningful category. Bentley Layton proposed to categorize Gnosticism by delineating which groups were marked as gnostic in ancient texts. According to Layton, this term was mainly applied by

heresiologists to the myth described in the *Apocryphon of John*, and was used mainly by the Sethians and the Ophites. According to Layton, texts which refer to this myth can be called "classical Gnostic".[197]

In addition, Alastair Logan uses social theory to identify Gnosticism. He uses Rodney Stark and William Bainbridge's sociological theory on traditional religion, sects and cults. According to Logan, the Gnostics were a cult, at odds with the society at large.[197]

Deconstructing Gnosticism

According to Michael Allen Williams, the concept of Gnosticism as a distinct religious tradition is questionable, since "gnosis" was a pervasive characteristic of many religious traditions in antiquity, and not restricted to the so-called Gnostic systems.[6] According to Williams, the conceptual foundations on which the category of Gnosticism rests are the remains of the agenda of the heresiologists.[6] The early church heresiologists created an interpretive definition of Gnosticism, and modern scholarship followed this example and created a *categorical* definition. According to Williams the term needs replacing to more accurately reflect those movements it comprises,[6] and suggests to replace it with the term "the Biblical demiurgical tradition".[198]

According to Karen King, scholars have "unwittingly continued the project of ancient heresiologists", searching for non-Christian influences, thereby continuing to portray a pure, original Christianity.[198]

Modern scholarship

According to the Westar Institute's Fall 2014 Christianity Seminar Report on Gnosticism, there actually is no group that possesses all of the usually-attributed features. Nearly every group possesses one or more of them, or some modified version of them. There was no particular relationship among any set of groups which one could distinguish as “Gnostic”, as if they were in opposition to some other set of groups. For instance, every sect of Christianity on which we have any information on this point believed in a separate Logos who created the universe at God's behest. Likewise, they believed some kind of secret knowledge (“gnosis”) was essential to ensuring one's salvation. Likewise, they had a dualist view of the cosmos, in which the lower world was corrupted by meddling divine beings and the upper world's God was awaiting a chance to destroy it and start over, thereby helping humanity to escape its corrupt bodies and locations by fleeing into celestial ones.[204]

Psychological approaches

Carl Jung approached Gnosticism from a psychological perspective, which was followed by Gilles Quispel. According to this approach, Gnosticism is a map for the human development in which an undivided person, centered on the Self, develops out of the fragmentary personhood of young age. According to Quispel, gnosis is a third force in western culture, alongside faith and reason, which offers an experiential awareness of this Self.[198]

According to Ioan Culianu, gnosis is made possible through universal operations of the mind, which can be arrived at "anytime, anywhere".[205] A similar suggestion has been made by Edward Conze, who suggested that the similarities between *prajñā* and *sophia* may be due to "the actual modalities of the human mind", which in certain conditions result in similar experiences.[206

Monasticism

3-10th century

https://en.wikipedia.org/wiki/Monasticism

Monasticism

(from Ancient Greek μοναχός, *monakhos*, from μόνος, *monos*, 'alone'), or **monkhood**, is a religious

way of life in which one renounces worldly pursuits to devote oneself fully to spiritual work. Monastic life plays an important role in many Christian churches, especially in the Catholic and Orthodox traditions as well as in other faiths such as Buddhism, Hinduism and Jainism.[1] In other religions monasticism is criticized and not practiced, as in Islam and Zoroastrianism, or plays a marginal role, as in modern Judaism. Many monastics live in abbeys, convents, monasteries or priories to separate themselves from the secular world, unless they are in mendicant or missionary orders.

Christianity

Main article: Christian monasticism

See also: Coptic monasticism and Eastern Christian monasticism

The Monastery of Saint Anthony in Egypt, built over the tomb of Saint Anthony, the "Father of Christian Monasticism".

Monasticism in Christianity, which provides the origins of the words "monk" and "monastery", comprises several diverse forms of religious living. It began to develop early in the history of the Church, but is not mentioned in the scriptures. It has come to be regulated by religious rules (e.g. the Rule of St Basil, the Rule of St Benedict) and,

in modern times, the Church law of the respective apostolic Christian churches that have forms of monastic living.

The Christian monk embraces the monastic life as a vocation from God. His objective is to imitate the life of Christ as far as possible in preparation for attaining eternal life after death.

Titles for monastics differ between the Christian denominations. In Roman Catholicism and Anglicanism, monks and nuns are addressed as Brother (or Father, if ordained to the priesthood) or Mother/Sister, while in Eastern Orthodoxy, they are addressed as Father or Mother. Women pursuing a monastic life are generally called nuns, religious sisters or, rarely, canonesses, while monastic men are called monks, friars or brothers.

In 4th century Egypt, Christians felt called to a more reclusive or eremitic form of living (in the spirit of the "Desert Theology" for the purpose of spiritual renewal and return to God). Saint Anthony the Great is cited by Athanasius as one of the early "Hermit monks". Especially in the Middle East, eremitic monasticism continued to be common until the decline of Syriac Christianity in the late Middle Ages.

Around 318 Saint Pachomius started to organize his many followers in what was to become the first Christian cenobitic or communal monastery. Soon,

similar institutions were established throughout the Egyptian desert as well as the rest of the eastern half of the Roman Empire. Notable monasteries in the East include:

Monastery of Saint Anthony, one of the oldest Christian monasteries in the world.

Mar Awgin founded a monastery on Mt. Izla above Nisibis in Mesopotamia (c. 350), and from this monastery the cenobitic tradition spread in Mesopotamia, Persia, Armenia, Georgia and even India and China.

St. Sabbas the Sanctified organized the monks of the Judean Desert in a monastery close to Bethlehem (483), now known as Mar Saba, which is considered the mother of all monasteries of the Eastern Orthodox churches.

Saint Catherine's Monastery was founded between 527 and 565 in the Sinai Peninsula, Egypt by order of Emperor Justinian I.

In the West, the most significant development occurred when the rules for monastic communities were written down, the Rule of St Basil being credited with having been the first. The precise dating of the Rule of the Master is problematic. It has been argued that it antedates the Rule of Saint Benedict created by Benedict of Nursia for his monastery in Monte Cassino, Italy (c. 529), and the other Benedictine monasteries he

had founded as part of the Order of St Benedict. It would become the most common rule throughout the Middle Ages and is still in use today. The Augustinian Rule, due to its brevity, has been adopted by various communities, chiefly the Canons Regular. Around the 12th century, the Franciscan, Carmelite, Dominican, Servite Order (see Servants of Mary) and Augustinian mendicant orders chose to live in city convents among the people instead of being secluded in monasteries. St. Augustine's Monastery, founded in 1277 in Erfurt, Germany is regarded by many historians and theologians as the "cradle of the Reformation", as it is where Martin Luther lived as a monk from 1505 to 1511.[5]

Today new expressions of Christian monasticism, many of which are ecumenical, are developing in various places such as the Bose Monastic Community in Italy, the Monastic Fraternities of Jerusalem throughout Europe, the New Skete, the Anglo-Celtic Society of Nativitists, the Taizé Community in France, and the mainly Evangelical Protestant New Monasticism.

Scholasticism

11-14th century

https://en.wikipedia.org/wiki/Scholasticism

Scholasticism

was a medieval school of philosophy that employed a critical organic method of philosophical analysis predicated upon the Aristotelian 10 Categories, which endeavored to harmonize his metaphysics with the Latin Catholic dogmatic trinitarian theology. It originated within the Christian monastic schools that translated Judeo—Islamic philosophies and thereby "rediscovering" the collected works of Aristotle. These monastic schools became the basis of the earliest European medieval universities, and scholasticism dominated education in Europe from about 1100 to 1700. [1] The rise of scholasticism was closely associated with these schools that flourished in Italy, France, Spain and England.[2]

Scholasticism is a method of learning more than a philosophy or a theology, since it places a strong emphasis on dialectical reasoning to extend knowledge by inference and to resolve contradictions. Scholastic thought is also known for rigorous conceptual analysis and the careful drawing of distinctions. In the classroom and in writing, it often takes the form of explicit disputation; a topic drawn from the tradition is broached in the form of a question, oppositional responses are given, a counterproposal is argued and oppositional arguments rebutted. Because of

its emphasis on rigorous dialectical method, scholasticism was eventually applied to many other fields of study.[3][4]

Scholasticism was initially a program conducted by medieval Christian thinkers attempting to harmonize the various authorities of their own tradition, and to reconcile Christian theology with classical and late antiquity philosophy, especially that of Aristotle but also of Neoplatonism.[5]

The Scholastics, also known as **Schoolmen**,[6] included as its main figures Anselm of Canterbury ("the father of scholasticism"[7]), Peter Abelard, Alexander of Hales, Albertus Magnus, Duns Scotus, William of Ockham, Bonaventure, and Thomas Aquinas. Aquinas's masterwork *Summa Theologica* (1265–1274) is considered to be the pinnacle of scholastic, medieval, and Christian philosophy;[8] it began while Aquinas was regent master at the *studium provinciale* of Santa Sabina in Rome, the forerunner of the Pontifical University of Saint Thomas Aquinas, *Angelicum*. Important work in the scholastic tradition has been carried on well past Aquinas's time, for instance by Francisco Suárez and Luis de Molina, and also among Lutheran and Reformed thinkers.

Scholastic method

Cornelius O'Boyle explained that Scholasticism focuses on how to acquire knowledge and how to

communicate effectively so that it may be acquired by others. It was thought that the best way to achieve this was by replicating the discovery process (*modus inveniendi*).[32]

The scholasticists would choose a book by a renowned scholar, *auctor* (author), as a subject for investigation. By reading it thoroughly and critically, the disciples learned to appreciate the theories of the author. Other documents related to the book would be referenced, such as Church councils, papal letters and anything else written on the subject, be it ancient or contemporary. The points of disagreement and contention between multiple sources would be written down in individual sentences or snippets of text, known as sententiae. Once the sources and points of disagreement had been laid out through a series of dialectics, the two sides of an argument would be made whole so that they would be found to be in agreement and not contradictory. (Of course, sometimes opinions would be totally rejected, or new positions proposed.) This was done in two ways. The first was through philological analysis. Words were examined and argued to have multiple meanings. It was also considered that the *auctor* might have intended a certain word to mean something different. Ambiguity could be used to find common ground between two otherwise contradictory statements. The second was

through logical analysis, which relied on the rules of formal logic – as they were known at the time – to show that contradictions did not exist but were subjective to the reader.[33]

Scholastic instruction

Scholastic instruction consisted of several elements. The first was the *lectio*: a teacher would read an authoritative text followed by a commentary, but no questions were permitted. This was followed by the *meditatio* (meditation or reflection) in which students reflected on and appropriated the text. Finally, in the *quaestio* students could ask questions (*quaestiones*) that might have occurred to them during *meditatio*. Eventually the discussion of *questiones* became a method of inquiry apart from the *lectio* and independent of authoritative texts. *Disputationes* were arranged to resolve controversial *quaestiones*.[34]

Questions to be disputed were ordinarily announced beforehand, but students could propose a question to the teacher unannounced – *disputationes de quodlibet*. In this case, the teacher responded and the students rebutted; on the following day the teacher, having used notes taken during the disputation, summarised all arguments and presented his final position, riposting all rebuttals.[33][35]

The *quaestio* method of reasoning was initially used especially when two authoritative texts seemed to contradict one another. Two contradictory propositions would be considered in the form of an either/or question, and each part of the question would have to be approved (*sic*) or denied (*non*). Arguments for the position taken would be presented in turn, followed by arguments against the position, and finally the arguments against would be refuted. This method forced scholars to consider opposing viewpoints and defend their own arguments against them.[36]

- Spanish Scholasticism
- Late Scholasticism
- Main article: Second scholasticism
- Lutheran Scholasticism
- Main article: Lutheran scholasticism
- Reformed Scholasticism
- Main article: Reformed scholasticism
- Following the Reformation, Calvinists largely adopted the scholastic method of theology, while differing regarding sources of authority and content of theology.[25]
- Neo-Scholasticism
- Main article: Neo-scholasticism

The revival and development from the second half of the 19th century of medieval scholastic philosophy is sometimes called neo-Thomism.[26]

Thomistic Scholasticism

Analytical Scholasticism

A renewed interest in the "scholastic" way of doing philosophy has recently awoken in the confines of the analytic philosophy. Attempts emerged to combine elements of scholastic and analytic methodology in pursuit of a contemporary philosophical synthesis. Proponents of various incarnations of this approach include Anthony Kenny, Peter King, Thomas Williams or David Oderberg. Analytical Thomism can be seen as a pioneer part of this movement.[*citation needed*]

Mysticism

14-15th century

https://en.wikipedia.org/wiki/Mysticism

Mysticism is popularly known as becoming one with God or the Absolute,[1][2] but may refer to any kind of ecstasy or altered state of consciousness which is given a religious or spiritual meaning.[web 1] It may also refer to the attainment of insight in ultimate or hidden truths, and to human transformation supported by various practices and experiences.[web 2]

The term "mysticism" has Ancient Greek origins with various historically determined meanings.[web 1][web 2] Derived from the Greek word μύω *múō*, meaning "to close" or "to conceal",[web 2] mysticism referred to the biblical, liturgical, spiritual, and contemplative dimensions of early and medieval Christianity.[3] During the early modern period, the definition of mysticism grew to include a broad range of beliefs and ideologies related to "extraordinary experiences and states of mind."[4]

In modern times, "mysticism" has acquired a limited definition, with broad applications, as meaning the aim at the "union with the Absolute, the Infinite, or God".[web 1] This limited definition has been applied to a wide range of religious traditions and practices,[web 1] valuing "mystical experience" as a key element of mysticism.

Broadly defined, mysticism can be found in all religious traditions, from indigenous religions and folk religions like shamanism, to organized religions like the Abrahamic faiths and Indian religions, and modern spirituality, New Age and New Religious Movements.

Since the 1960s scholars have debated the merits of perennial and constructionist approaches in the scientific research of "mystical experiences".[5][6][7] The perennial position is now "largely dismissed

by scholars",[8] most scholars using a contextualist approach, which takes the cultural and historical context into consideration.[9]

Etymology

See also: Christian contemplation and Henosis

"Mysticism" is derived from the Greek μύω, meaning "I conceal",[web 2] and its derivative μυστικός, *mystikos*, meaning 'an initiate'. The verb μύω has received a quite different meaning in the Greek language, where it is still in use. The primary meanings it has are "induct" and "initiate". Secondary meanings include "introduce", "make someone aware of something", "train", "familiarize", "give first experience of something".[web 3]

The related form of the verb μυέω (mueó or myéō) appears in the New Testament. As explained in *Strong's Concordance*, it properly means shutting the eyes and mouth to experience mystery. Its figurative meaning is to be initiated into the "mystery revelation". The meaning derives from the initiatory rites of the pagan mysteries.[web 4] Also appearing in the New Testament is the related noun μυστήριον (mustérion or mystḗrion), the root word of the English term "mystery". The term means "anything hidden", a mystery or secret, of which initiation is necessary. In the New Testament it reportedly takes the meaning of the

counsels of God, once hidden but now revealed in the Gospel or some fact thereof, the Christian revelation generally, and/or particular truths or details of the Christian revelation.[web 5]

According to Thayer's Greek Lexicon, the term μυστήριον in classical Greek meant "a hidden thing", "secret". A particular meaning it took in Classical antiquity was a religious secret or religious secrets, confided only to the initiated and not to be communicated by them to ordinary mortals. In the Septuagint and the New Testament the meaning it took was that of a hidden purpose or counsel, a secret will. It is sometimes used for the hidden wills of humans, but is more often used for the hidden will of God. Elsewhere in the Bible it takes the meaning of the mystic or hidden sense of things. It is used for the secrets behind sayings, names, or behind images seen in visions and dreams. The Vulgate often translates the Greek term to the Latin *sacramentum* (sacrament).[web 5]

The related noun μύστης (mustis or mystis, singular) means the initiate, the person initiated to the mysteries.[web 5] According to Ana Jiménez San Cristobal in her study of Greco-Roman mysteries and Orphism, the singular form μύστης and the plural form μύσται are used in ancient Greek texts to mean the person or persons initiated to religious mysteries. These followers of

mystery religions belonged to a select group, where access was only gained through an initiation. She finds that the terms were associated with the term βάκχος (Bacchus), which was used for a special class of initiates of the Orphic mysteries. The terms are first found connected in the writings of Heraclitus. Such initiates are identified in texts with the persons who have been purified and have performed certain rites. A passage of the *Cretans* by Euripides seems to explain that the μύστης (initiate) who devotes himself to an ascetic life, renounces sexual activities, and avoids contact with the dead becomes known as βάκχος. Such initiates were believers in the god Dionysus Bacchus who took on the name of their god and sought an identification with their deity.[10]

Until the sixth century the practice of what is now called mysticism was referred to by the term *contemplatio*, c.q. *theoria*.[11] According to Johnston, "[b]oth contemplation and mysticism speak of the eye of love which is looking at, gazing at, aware of divine realities."[11]

Definitions

According to Peter Moore, the term "mysticism" is "problematic but indispensable."[12] It is a generic term which joins together into one concept separate practices and ideas which developed

separately,[12] According to Dupré, "mysticism" has been defined in many ways,[13] and Merkur notes that the definition, or meaning, of the term "mysticism" has changed through the ages.[web 1] Moore further notes that the term "mysticism" has become a popular label for "anything nebulous, esoteric, occult, or supernatural."[12]

Parsons warns that "what might at times seem to be a straightforward phenomenon exhibiting an unambiguous commonality has become, at least within the academic study of religion, opaque and controversial on multiple levels".[14] Because of its Christian overtones, and the lack of similar terms in other cultures, some scholars regard the term "mysticism" to be inadequate as a useful descriptive term.[12] Other scholars regard the term to be an inauthentic fabrication,[12][web 1] the "product of post-Enlightenment universalism."[12]

Union with the Divine or Absolute and mystical experience

See also: Hesychasm, Contemplative prayer, and Apophatic theology

Deriving from Neo-Platonism and Henosis, mysticism is popularly known as union with God or the Absolute.[1][2] In the 13th century the term *unio mystica* came to be used to refer to the "spiritual marriage," the ecstasy, or rapture, that was experienced when prayer was used "to

contemplate both God's omnipresence in the world and God in his essence."[web 1] In the 19th century, under the influence of Romanticism, this "union" was interpreted as a "religious experience," which provides certainty about God or a transcendental reality.[web 1][note 1]

An influential proponent of this understanding was William James (1842–1910), who stated that "in mystic states we both become one with the Absolute and we become aware of our oneness."[16] William James popularized this use of the term "religious experience"[note 2] in his *The Varieties of Religious Experience*,[18][19][web 2] contributing to the interpretation of mysticism as a distinctive experience, comparable to sensory experiences.[20][web 2] Religious experiences belonged to the "personal religion,"[21] which he considered to be "more fundamental than either theology or ecclesiasticism".[21] He gave a Perennialist interpretation to religious experience, stating that this kind of experience is ultimately uniform in various traditions.[note 3]

McGinn notes that the term *unio mystica*, although it has Christian origins, is primarily a modern expression.[22] McGinn argues that "presence" is more accurate than "union", since not all mystics spoke of union with God, and since many visions and miracles were not necessarily

related to union. He also argues that we should speak of "consciousness" of God's presence, rather than of "experience", since mystical activity is not simply about the sensation of God as an external object, but more broadly about "new ways of knowing and loving based on states of awareness in which God becomes present in our inner acts."[23]

However, the idea of "union" does not work in all contexts. For example, in Advaita Vedanta, there is only one reality (Brahman) and therefore nothing other than reality to unite with it—Brahman in each person (*atman*) has always in fact been identical to Brahman all along. Dan Merkur also notes that union with God or the Absolute is a too limited definition, since there are also traditions which aim not at a sense of unity, but of nothingness, such as Pseudo-Dionysius the Areopagite and Meister Eckhart.[web 1] According to Merkur, Kabbala and Buddhism also emphasize nothingness.[web 1] Blakemore and Jennett note that "definitions of mysticism [...] are often imprecise." They further note that this kind of interpretation and definition is a recent development which has become the standard definition and understanding.[web 6][note 4]

According to Gelman, "A unitive experience involves a phenomenological de-emphasis,

blurring, or eradication of multiplicity, where the cognitive significance of the experience is deemed to lie precisely in that phenomenological feature".[web 2][note 5]

Religious ecstasies and interpretative context

Main articles: Religious ecstasy, Altered state of consciousness, Cognitive science of religion, Neurotheology, and Attribution (psychology)

Mysticism involves an explanatory context, which provides meaning for mystical and visionary experiences, and related experiences like trances. According to Dan Merkur, mysticism may relate to any kind of ecstasy or altered state of consciousness, and the ideas and explanations related to them.[web 1][note 6] Parsons stresses the importance of distinguishing between temporary experiences and mysticism as a process, which is embodied within a "religious matrix" of texts and practices.[26][note 7] Richard Jones does the same.[27] Peter Moore notes that mystical experience may also happen in a spontaneous and natural way, to people who are not committed to any religious tradition. These experiences are not necessarily interpreted in a religious framework.[28] Ann Taves asks by which processes experiences are set apart and deemed religious or mystical.[29]

Intuitive insight and enlightenment

Main articles: Enlightenment (spiritual), Divine illumination, and Subitism

Some authors emphasize that mystical experience involves intuitive understanding of the meaning of existence and of hidden truths, and the resolution of life problems. According to Larson, "mystical experience is an intuitive understanding and realization of the meaning of existence."[30][note 8] According to McClenon, mysticism is "the doctrine that special mental states or events allow an understanding of ultimate truths."[web 7][note 9] According to James R. Horne, mystical illumination is "a central visionary experience [...] that results in the resolution of a personal or religious problem.[5][note 10]

According to Evelyn Underhill, *illumination* is a generic English term for the phenomenon of mysticism. The term *illumination* is derived from the Latin *illuminatio*, applied to Christian prayer in the 15th century.[31] Comparable Asian terms are bodhi, kensho and satori in Buddhism, commonly translated as "enlightenment", and vipassana, which all point to cognitive processes of intuition and comprehension. According to Wright, the use of the western word *enlightenment* is based on the supposed resemblance of *bodhi* with *Aufklärung*, the independent use of reason to gain insight into the

true nature of our world, and there are more resemblances with Romanticism than with the Enlightenment: the emphasis on feeling, on intuitive insight, on a true essence beyond the world of appearances.[32]

Spiritual life and re-formation

Main articles: Spirituality, Spiritual development, Self-realization, and Ego death

Other authors point out that mysticism involves more than "mystical experience." According to Gellmann, the ultimate goal of mysticism is human transformation, not just experiencing mystical or visionary states.[web 2][note 13][note 14] According to McGinn, personal transformation is the essential criterion to determine the authenticity of Christian mysticism.[23][note 15]

Scholarly approaches of mysticism and mystical experience

Main article: Scholarly approaches of mysticism

Types of mysticism

R. C. Zaehner distinguishes three fundamental types of mysticism, namely theistic, monistic and panenhenic ("all-in-one") or natural mysticism.[6] The theistic category includes most forms of Jewish, Christian and Islamic mysticism and occasional Hindu examples such as Ramanuja and

the Bhagavad Gita.[6] The monistic type, which according to Zaehner is based upon an experience of the unity of one's soul,[6][note 24] includes Buddhism and Hindu schools such as Samkhya and Advaita vedanta.[6] Nature mysticism seems to refer to examples that do not fit into one of these two categories.[6]

Walter Terence Stace, in his book *Mysticism and Philosophy* (1960), distinguished two types of mystical experience, namely extrovertive and introvertive mysticism.[128][6][129] Extrovertive mysticism is an experience of the unity of the external world, whereas introvertive mysticism is "an experience of unity devoid of perceptual objects; it is literally an experience of 'no-thing-ness'."[129] The unity in extrovertive mysticism is with the totality of objects of perception. While perception stays continuous, “unity shines through the same world”; the unity in introvertive mysticism is with a pure consciousness, devoid of objects of perception,[130] “pure unitary consciousness, wherein awareness of the world and of multiplicity is completely obliterated.”[131] According to Stace such experiences are nonsensous and nonintellectual, under a total “suppression of the whole empirical content.”[132]

Stace argues that doctrinal differences between religious traditions are inappropriate criteria

when making cross-cultural comparisons of mystical experiences.[6] Stace argues that mysticism is part of the process of perception, not interpretation, that is to say that the unity of mystical experiences is perceived, and only afterwards interpreted according to the perceiver's background. This may result in different accounts of the same phenomenon. While an atheist describes the unity as “freed from empirical filling”, a religious person might describe it as “God” or “the Divine”.[133]

Mystical experiences

Since the 19th century, "mystical experience" has evolved as a distinctive concept. It is closely related to "mysticism" but lays sole emphasis on the experiential aspect, be it spontaneous or induced by human behavior, whereas mysticism encompasses a broad range of practices aiming at a transformation of the person, not just inducing mystical experiences.

William James' *The Varieties of Religious Experience* is the classic study on religious or mystical experience, which influenced deeply both the academic and popular understanding of "religious experience".[18][19][20][web 2] He popularized the use of the term "religious experience"[note 25] in his "Varieties",[18][19][web 2] and influenced the understanding of mysticism as

a distinctive experience which supplies knowledge of the transcendental:[20][web 2]

Under the influence of William James' The Varieties of Religious Experience, heavily centered on people's conversion experiences, most philosophers' interest in mysticism has been in distinctive, allegedly knowledge-granting "mystical experiences.""[web 2]

Yet, Gelman notes that so-called mystical experience is not a transitional event, as William James claimed, but an "abiding consciousness, accompanying a person throughout the day, or parts of it. For that reason, it might be better to speak of mystical consciousness, which can be either fleeting or abiding."[web 2]

Most mystical traditions warn against an attachment to mystical experiences, and offer a "protective and hermeneutic framework" to accommodate these experiences.[134] These same traditions offer the means to induce mystical experiences,[134] which may have several origins:

Spontaneous; either apparently without any cause, or by persistent existential concerns, or by neurophysiological origins;

Religious practices, such as contemplation, meditation, and mantra-repetition;

Entheogens (psychedelic drugs)

Neurophysiological origins, such as temporal lobe epilepsy.

The theoretical study of mystical experience has shifted from an experiential, privatized and perennialist approach to a contextual and empirical approach.[134] The experientalist approach sees mystical experience as a private expression of perennial truths, separate from its historical and cultural context. The contextual approach, which also includes constructionism and attribution theory, takes into account the historical and cultural context.[134][29][web 2] Neurological research takes an empirical approach, relating mystical experiences to neurological processes.

Perennialism versus constructionism

The term "mystical experience" evolved as a distinctive concept since the 19th century, laying sole emphasis on the experiential aspect, be it spontaneous or induced by human behavior. Perennialists regard those various experience traditions as pointing to one universal transcendental reality, for which those experiences offer the proof. In this approach, mystical experiences are privatised, separated from the context in which they emerge.[134] Well-known representatives are William James, R.C. Zaehner, William Stace and Robert Forman.[9] The

perennial position is "largely dismissed by scholars",[8] but "has lost none of its popularity."[8]

In contrast, for the past decades most scholars have favored a constructionist approach, which states that mystical experiences are fully constructed by the ideas, symbols and practices that mystics are familiar with.[9] Critics of the term "religious experience" note that the notion of "religious experience" or "mystical experience" as marking insight into religious truth is a modern development,[135] and contemporary researchers of mysticism note that mystical experiences are shaped by the concepts "which the mystic brings to, and which shape, his experience".[136] What is being experienced is being determined by the expectations and the conceptual background of the mystic.[137]

Richard Jones draws a distinction between "anticonstructivism" and "perennialism": constructivism can be rejected with respect to a certain class of mystical experiences without ascribing to a perennialist philosophy on the relation of mystical doctrines.[138] One can reject constructivism without claiming that mystical experiences reveal a cross-cultural "perennial truth". For example, a Christian can reject both constructivism and perennialism in arguing that there is a union with God free of cultural

construction. Constructivism versus anticonstructivism is a matter of the nature of *mystical experiences* while perennialism is a matter of *mystical traditions and the doctrines they espouse*.

Contextualism and attribution theory

Main articles: Attribution (psychology) and Neurotheology

The perennial position is now "largely dismissed by scholars",[8] and the contextual approach has become the common approach.[134] Contextualism takes into account the historical and cultural context of mystical experiences.[134] The attribution approach views "mystical experience" as non-ordinary states of consciousness which are explained in a religious framework.[29] According to Proudfoot, mystics unconsciously merely attribute a doctrinal content to ordinary experiences. That is, mystics project cognitive content onto otherwise ordinary experiences having a strong emotional impact.[139][29] This approach has been further elaborated by Ann Taves, in her *Religious Experience Reconsidered*. She incorporates both neurological and cultural approaches in the study of mystical experience.

Neurological research

See also: Neurotheology

Neurological research takes an empirical approach, relating mystical experiences to neurological processes.[140][141] This leads to a central philosophical issue: does the identification of neural triggers or neural correlates of mystical experiences prove that mystical experiences are no more than brain events or does it merely identify the brain activity occurring during a genuine cognitive event? The most common positions are that neurology reduces mystical experiences or that neurology is neutral to the issue of mystical cognitivity.[142]

Interest in mystical experiences and psychedelic drugs has also recently seen a resurgence.[143]

The temporal lobe seems to be involved in mystical experiences,[web 9][144] and in the change in personality that may result from such experiences.[web 9] It generates the feeling of "I," and gives a feeling of familiarity or strangeness to the perceptions of the senses.[web 9] There is a long-standing notion that epilepsy and religion are linked,[145] and some religious figures may have had temporal lobe epilepsy (TLE).[web 9][146][147][145]

The anterior insula may be involved in ineffability, a strong feeling of certainty which cannot be expressed in words, which is a common quality in mystical experiences. According to Picard, this feeling of certainty may be caused by a

dysfunction of the anterior insula, a part of the brain which is involved in interoception, self-reflection, and in avoiding uncertainty about the internal representations of the world by "anticipation of resolution of uncertainty or risk".[148][note 26]

Mysticism and morality

A philosophical issue in the study of mysticism is the relation of mysticism to morality. Albert Schweitzer presented the classic account of mysticism and morality being incompatible.[149] Arthur Danto also argued that morality is at least incompatible with Indian mystical beliefs.[150] Walter Stace, on the other hand, argued not only are mysticism and morality compatible, but that mysticism is the source and justification of morality.[151] Others studying multiple mystical traditions have concluded that the relation of mysticism and morality is not as simple as that.[152][153]

Richard King also points to disjunction between "mystical experience" and social justice:[154]

The privatisation of mysticism – that is, the increasing tendency to locate the mystical in the psychological realm of personal experiences – serves to exclude it from political issues as social justice. Mysticism thus becomes seen as a personal matter of cultivating inner states of

tranquility and equanimity, which, rather than seeking to transform the world, serve to accommodate the individual to the status quo through the alleviation of anxiety and stress.[154]

Reformation

16-17th century

ACK, Western Christianity

https://en.wikipedia.org/wiki/Reformation

The **Reformation** (alternatively named the **Protestant Reformation** or the **European Reformation**)[1] was a major movement within Western Christianity in 16th-century Europe that posed a religious and political challenge to the Catholic Church and in particular to papal authority, arising from what were perceived to be errors, abuses, and discrepancies by the Catholic Church. The Reformation was the start of Protestantism and the split of the Western Church into Protestantism and what is now the Roman Catholic Church. It is also considered to be one of the events that signify the end of the Middle Ages and the beginning of the early modern period in Europe.[2]

Prior to Martin Luther, there were many earlier reform movements. Although the Reformation is usually considered to have started with the

publication of the *Ninety-five Theses* by Martin Luther in 1517, he was not excommunicated until January 1521 by Pope Leo X. The Edict of Worms of May 1521 condemned Luther and officially banned citizens of the Holy Roman Empire from defending or propagating his ideas.[3] The spread of Gutenberg's printing press provided the means for the rapid dissemination of religious materials in the vernacular. Luther survived after being declared an outlaw due to the protection of Elector Frederick the Wise. The initial movement in Germany diversified, and other reformers such as Huldrych Zwingli and John Calvin arose. In general, the Reformers argued that salvation in Christianity was a completed status based on faith in Jesus alone and not a process that requires good works, as in the Catholic view. Key events of the period include: Diet of Worms (1521), formation of the Lutheran Duchy of Prussia (1525), English Reformation (1529 onwards), the Council of Trent (1545–63), the Peace of Augsburg (1555), the excommunication of Elizabeth I (1570), Edict of Nantes (1598) and Peace of Westphalia (1648). The *Counter-Reformation*, also called the *Catholic Reformation* or the *Catholic Revival*, was the period of Catholic reforms initiated in response to the Protestant Reformation.[4] The end of the Reformation era is disputed.

Origins and early history

See also: History of Protestantism

Earlier reform movements

See also: Proto-Protestantism

Execution of Jan Hus in Konstanz (1415). Western Christianity was already formally compromised in the Lands of the Bohemian Crown long before Luther with the Basel Compacts (1436) and the Religious peace of Kutná Hora (1485). Utraquist Hussitism was allowed there alongside the Roman Catholic confession. By the time the Reformation arrived, the Kingdom of Bohemia and the Margraviate of Moravia both had majority Hussite populations for decades now.

John Wycliffe questioned the privileged status of the clergy which had bolstered their powerful role in England and the luxury and pomp of local parishes and their ceremonies.[11] He was accordingly characterised as the "evening star" of scholasticism and as the morning star or *stella matutina* of the English Reformation.[12] In 1374, Catherine of Siena began travelling with her followers throughout northern and central Italy advocating reform of the clergy and advising people that repentance and renewal could be done through "the total love for God."[13] She carried on a long correspondence with Pope Gregory XI, asking him to reform the clergy and

the administration of the Papal States. The oldest Protestant churches, such as the Moravian Church, date their origins to Jan Hus (John Huss) in the early 15th century. As it was led by a Bohemian noble majority, and recognised, for some time, by the Basel Compacts, the Hussite Reformation was Europe's first "Magisterial Reformation" because the ruling magistrates supported it, unlike the "Radical Reformation", which the state did not support.

Common factors that played a role during the Reformation and the Counter-Reformation included the rise of the printing press, nationalism, simony, the appointment of Cardinal-nephews, and other corruption of the Roman Curia and other ecclesiastical hierarchy, the impact of humanism, the new learning of the Renaissance versus scholasticism, and the Western Schism that eroded loyalty to the Papacy. Unrest due to the Great Schism of Western Christianity (1378–1416) excited wars between princes, uprisings among the peasants, and widespread concern over corruption in the Church, especially from John Wycliffe at Oxford University and from Jan Hus at the Charles University in Prague.[*citation needed*]

Hus objected to some of the practices of the Roman Catholic Church and wanted to return the church in Bohemia and Moravia to earlier

practices: liturgy in the language of the people (i.e. Czech), having lay people receive communion in both kinds (bread *and* wine—that is, in Latin, communio sub utraque specie), married priests, and eliminating indulgences and the concept of purgatory. Some of these, like the use of local language as the liturgical language, were approved by the pope as early as in the 9th century.[14]

The leaders of the Roman Catholic Church condemned him at the Council of Constance (1414–1417) and he was burnt at the stake, despite a promise of safe-conduct.[15] Wycliffe was posthumously condemned as a heretic and his corpse exhumed and burned in 1428.[16] The Council of Constance confirmed and strengthened the traditional medieval conception of church and empire. The council did not address the national tensions or the theological tensions stirred up during the previous century and could not prevent schism and the Hussite Wars in Bohemia.[17][*better source needed*]

Pope Sixtus IV (1471–1484) established the practice of selling indulgences to be applied to the dead, thereby establishing a new stream of revenue with agents across Europe.[18] Pope Alexander VI (1492–1503) was one of the most controversial of the Renaissance popes. He was

the father of seven children, including Lucrezia and Cesare Borgia.[19][*better source needed*] In response to papal corruption, particularly the sale of indulgences, Luther wrote *The Ninety-Five Theses*.[20][*better source needed*]

A number of theologians in the Holy Roman Empire preached reformation ideas in the 1510s, shortly before or simultaneously with Luther, including Christoph Schappeler in Memmingen (as early as 1513).

Magisterial Reformation

Main articles: Magisterial Reformation, Martin Luther, and History of Lutheranism § The start of the Reformation

Martin Luther posted the *Ninety-five Theses* in 1517

Martin Luther at the Diet of Worms, where he refused to recant his works when asked to by Charles V. (painting from Anton von Werner, 1877, Staatsgalerie Stuttgart)

The Reformation is usually dated to 31 October 1517 in Wittenberg, Saxony, when Luther sent his *Ninety-Five Theses on the Power and Efficacy of Indulgences* to the Archbishop of Mainz. The theses debated and criticised the Church and the papacy, but concentrated upon the selling of indulgences and doctrinal policies about

purgatory, particular judgment, and the authority of the pope. He would later in the period 1517–1521 write works on devotion to Virgin Mary, the intercession of and devotion to the saints, the sacraments, mandatory clerical celibacy, and later on the authority of the pope, the ecclesiastical law, censure and excommunication, the role of secular rulers in religious matters, the relationship between Christianity and the law, good works, and monasticism.[21] Some nuns, such as Katharina von Bora and Ursula of Munsterberg, left the monastic life when they accepted the Reformation, but other orders adopted the Reformation, as Lutherans continue to have monasteries today. In contrast, Reformed areas typically secularised monastic property.[*citation needed*]

Reformers and their opponents made heavy use of inexpensive pamphlets as well as vernacular Bibles using the relatively new printing press, so there was swift movement of both ideas and documents.[22][23] Magdalena Heymair printed pedagogical writings for teaching children Bible stories.

Parallel to events in Germany, a movement began in Switzerland under the leadership of Huldrych Zwingli. These two movements quickly agreed on most issues, but some unresolved differences kept them separate. Some followers of Zwingli believed

that the Reformation was too conservative, and moved independently toward more radical positions, some of which survive among modern day Anabaptists.

After this first stage of the Reformation, following the excommunication of Luther in *Decet Romanum Pontificem* and the condemnation of his followers by the edicts of the 1521 Diet of Worms, the work and writings of John Calvin were influential in establishing a loose consensus among various churches in Switzerland, Scotland, Hungary, Germany and elsewhere.

Although the German Peasants' War of 1524–1525 began as a tax and anti-corruption protest as reflected in the Twelve Articles, its leader Thomas Müntzer gave it a radical Reformation character. It swept through the Bavarian, Thuringian and Swabian principalities, including the Black Company of Florian Geier, a knight from Giebelstadt who joined the peasants in the general outrage against the Catholic hierarchy.[24] In response to reports about the destruction and violence, Luther condemned the revolt in writings such as *Against the Murderous, Thieving Hordes of Peasants*; Zwingli and Luther's ally Philipp Melanchthon also did not condone the uprising.[25][26] Some 100,000 peasants were killed by the end of the war.[27]

Radical Reformation

Main article: Radical Reformation

The Radical Reformation was the response to what was believed to be the corruption in both the Roman Catholic Church and the Magisterial Reformation. Beginning in Germany and Switzerland in the 16th century, the Radical Reformation developed radical Protestant churches throughout Europe. The term includes Thomas Müntzer, Andreas Karlstadt, the Zwickau prophets, and Anabaptists like the Hutterites and Mennonites.

In parts of Germany, Switzerland and Austria, a majority sympathised with the Radical Reformation despite intense persecution.[28] Although the surviving proportion of the European population that rebelled against Catholic, Lutheran and Zwinglian churches was small, Radical Reformers wrote profusely and the literature on the Radical Reformation is disproportionately large, partly as a result of the proliferation of the Radical Reformation teachings in the United States.[29]

Despite significant diversity among the early Radical Reformers, some "repeating patterns" emerged among many Anabaptist groups. Many of these patterns were enshrined in the *Schleitheim Confession* (1527) and include believers' (or adult)

baptism, memorial view of the Lord's Supper, belief that Scripture is the final authority on matters of faith and practice, emphasis on the New Testament and the Sermon on the Mount, interpretation of Scripture in community, separation from the world and a two-kingdom theology, pacifism and nonresistance, communalism[*disambiguation needed*] and economic sharing, belief in the freedom of the will, non-swearing of oaths, "yieldedness" (*Gelassenheit*) to one's community and to God, the ban (i.e., shunning), salvation through divinization (*Vergöttung*) and ethical living, and discipleship (*Nachfolge Christi*).[30]

Literacy

Martin Luther's 1534 Bible translated into German. Luther's translation influenced the development of the current Standard German.

The Reformation was a triumph of literacy and the new printing press.[31][b][22][33] Luther's translation of the Bible into German was a decisive moment in the spread of literacy, and stimulated as well the printing and distribution of religious books and pamphlets. From 1517 onward, religious pamphlets flooded Germany and much of Europe.[34][c]

By 1530, over 10,000 publications are known, with a total of ten million copies. The Reformation was

thus a media revolution. Luther strengthened his attacks on Rome by depicting a "good" against "bad" church. From there, it became clear that print could be used for propaganda in the Reformation for particular agendas, although the term propaganda derives from the Catholic *Congregatio de Propaganda Fide* (*Congregation for Propagating the Faith*) from the Counter-Reformation. Reform writers used existing styles, cliches and stereotypes which they adapted as needed.[34] Especially effective were writings in German, including Luther's translation of the Bible, his Smaller Catechism for parents teaching their children, and his Larger Catechism, for pastors.

Using the German vernacular they expressed the Apostles' Creed in simpler, more personal, Trinitarian language. Illustrations in the German Bible and in many tracts popularised Luther's ideas. Lucas Cranach the Elder (1472–1553), the great painter patronised by the electors of Wittenberg, was a close friend of Luther, and he illustrated Luther's theology for a popular audience. He dramatised Luther's views on the relationship between the Old and New Testaments, while remaining mindful of Luther's careful distinctions about proper and improper uses of visual imagery.[36]

Causes of the Reformation

Erasmus was a Catholic priest who inspired some of the Protestant reformers

The following supply-side factors have been identified as causes of the Reformation:[37]

The presence of a printing press in a city by 1500 made Protestant adoption by 1600 far more likely.[22]

Protestant literature was produced at greater levels in cities where media markets were more competitive, making these cities more likely to adopt Protestantism.[33]

Ottoman incursions decreased conflicts between Protestants and Catholics, helping the Reformation take root.[38]

Greater political autonomy increased the likelihood that Protestantism would be adopted.[22][39]

Where Protestant reformers enjoyed princely patronage, they were much more likely to succeed.[40]

Proximity to neighbours who adopted Protestantism increased the likelihood of adopting Protestantism.[39]

Cities that had higher numbers of students enrolled in heterodox universities and lower numbers enrolled in orthodox universities were more likely to adopt Protestantism.[40]

The following demand-side factors have been identified as causes of the Reformation:[37]

Cities with strong cults of saints were less likely to adopt Protestantism.[41]

Cities where primogeniture was practised were less likely to adopt Protestantism.[42]

Regions that were poor but had great economic potential and bad political institutions were more likely to adopt Protestantism.[43]

The presence of bishoprics made the adoption of Protestantism less likely.[22]

The presence of monasteries made the adoption of Protestantism less likely.[43]

A 2020 study linked the spread of Protestantism to personal ties to Luther (e.g. letter correspondents, visits, former students) and trade routes.[44]

Conclusion and legacy

There is no universal agreement on the exact or approximate date the Reformation ended. Various interpretations emphasise different dates, entire periods, or argue that the Reformation never really ended.[*citation needed*] However, there are a few popular interpretations. Peace of Augsburg in 1555 officially ended the religious struggle between the two groups and made the legal

division of Christianity permanent within the Holy Roman Empire, allowing rulers to choose either Lutheranism or Roman Catholicism as the official confession of their state. It could be considered to end with the enactment of the confessions of faith. Other suggested ending years relate to the Counter-Reformation or the 1648 Peace of Westphalia. From a Catholic perspective, the Second Vatican Council called for an end to the Counter-Reformation.[85]

In the history of theology or philosophy, the Reformation era ended with the Age of Orthodoxy. The Orthodox Period, also termed the Scholastic Period, succeeded the Reformation with the 1545–1563 *Council of Trent*, the 1562 Anglican *Thirty-nine Articles*, the 1580 *Book of Concord*, and other confessions of faith. The Orthodox Era ended with the development of both Pietism and the Enlightenment.

The Peace of Westphalia might be considered to be the event that ended the Reformation.

Some historians[*who?*] argue that the Reformation never ended as new churches have splintered from the Catholic Church (e.g., Old Catholics, Polish National Catholic Church, etc.), as well as all the various Protestant churches that exist today. No church splintering from the Catholic Church since the 17th century has done so on the basis of the

same issues animating the Reformation, however.[citation needed]

Thirty Years' War: 1618–1648

Treaty of Westphalia allowed Calvinism to be freely exercised, reducing the need for Crypto-Calvinism

The Reformation and Counter-Reformation era conflicts are termed the European wars of religion. In particular, the Thirty Years' War (1618–1648) devastated much of Germany, killing between 25% and 40% of its entire population.[86] The Catholic House of Habsburg and its allies fought against the Protestant princes of Germany, supported at various times by Denmark, Sweden and France. The Habsburgs, who ruled Spain, Austria, the Crown of Bohemia, Hungary, Slovene Lands, the Spanish Netherlands and much of Germany and Italy, were staunch defenders of the Catholic Church. Some[who?] historians believe that the era of the Reformation came to a close when Catholic France allied itself with Protestant states against the Habsburg dynasty.[citation needed]

Two main tenets of the Peace of Westphalia, which ended the Thirty Years' War, were:

All parties would now recognise the Peace of Augsburg of 1555, by which each prince would have the right to determine the religion of his own

state, the options being Catholicism, Lutheranism, and now Calvinism (the principle of *cuius regio, eius religio*).

Christians living in principalities where their denomination was *not* the established church were guaranteed the right to practice their faith in public during allotted hours and in private at their will.

The treaty also effectively ended the Papacy's pan-European political power. Pope Innocent X declared the treaty "null, void, invalid, iniquitous, unjust, damnable, reprobate, inane, empty of meaning and effect for all times" in his bull *Zelo Domus Dei*. European sovereigns, Catholic and Protestant alike, ignored his verdict.[87]

Consequences of the Reformation

Six princes of the Holy Roman Empire and rulers of fourteen Imperial Free Cities, who issued a protest (or dissent) against the edict of the Diet of Speyer (1529), were the first individuals to be called Protestants.[88] The edict reversed concessions made to the Lutherans with the approval of Holy Roman Emperor Charles V three years earlier. The term *protestant*, though initially purely political in nature, later acquired a broader sense, referring to a member of any Western church which subscribed to the main Protestant principles.[88] Today, Protestantism constitutes the second-

largest form of Christianity (after Catholicism), with a total of 800 million to 1 billion adherents worldwide or about 37% of all Christians.[89][90][e] Protestants have developed their own culture, with major contributions in education, the humanities and sciences, the political and social order, the economy and the arts and many other fields.[92] The following outcomes of the Reformation regarding human capital formation, the Protestant ethic, economic development, governance, and "dark" outcomes have been identified by scholars:[37]

Human capital formation

Higher literacy rates.[93]

Lower gender gap in school enrollment and literacy rates.[94]

Higher primary school enrollment.[95]

Higher public spending on schooling and better educational performance of military conscripts.[96]

Higher capability in reading, numeracy, essay writing, and history.[97]

Protestant ethic

More hours worked.[98]

Divergent work attitudes of Protestant and Catholics.[99]

Fewer referendums on leisure, state intervention, and redistribution in Swiss cantons with more Protestants.[100]

Lower life satisfaction when unemployed.[101]

Pro-market attitudes.[102]

Income differences between Protestants and Catholics.[93]

Economic development

Katharina von Bora played a role in shaping social ethics during the Reformation.

Different levels of income tax revenue per capita, % of labor force in manufacturing and services, and incomes of male elementary school teachers.[93]

Growth of Protestant cities.[103][104]

Greater entrepreneurship among religious minorities in Protestant states.[105][106]

Different social ethics.[107]

Industrialization.[108]

Governance

The Reformation has been credited as a key factor in the development of the state system.[109][110]

The Reformation has been credited as a key factor in the formation of transnational advocacy movements.[111]

The Reformation impacted the Western legal tradition.[112]

Establishment of state churches.[113]

Poor relief and social welfare regimes.[114][115]

James Madison noted that Martin Luther's doctrine of the two kingdoms marked the beginning of the modern conception of separation of church and state.[116]

The Calvinist and Lutheran doctrine of the lesser magistrate contributed to resistance theory in the Early Modern period and was employed in the United States Declaration of Independence.

Reformers such as Calvin promoted mixed government and the separation of powers,[117][118] which governments such as the United States subsequently adopted.[119][120]

Other outcomes

Witch trials became more common in regions or other jurisdictions where Protestants and Catholics contested the religious market.[121]

Christopher J. Probst, in his book *Demonizing the Jews: Luther and the Protestant Church in Nazi Germany* (2012), shows that a large number of German Protestant clergy and theologians during the Nazi Third Reich used Luther's hostile publications towards the Jews and Judaism to

justify at least in part the anti-Semitic policies of the National Socialists.[122]

In its decree on ecumenism, the Second Vatican Council of Catholic Bishops declared that by contemporary dialogue that, while still holding views as the One, Holy, Catholic, and Apostolic Church, between the churches "all are led to examine their own faithfulness to Christ's will for the Church and accordingly to undertake with vigor the task of renewal and reform" (*Unitatis Redintegratio*, 4).

Historiography

Margaret C. Jacob argues that there has been a dramatic shift in the historiography of the Reformation. Until the 1960s, historians focused their attention largely on the great leaders and theologians of the 16th century, especially Luther, Calvin, and Zwingli. Their ideas were studied in depth. However, the rise of the new social history in the 1960s led to looking at history from the bottom up, not from the top down. Historians began to concentrate on the values, beliefs and behavior of the people at large. She finds, "in contemporary scholarship, the Reformation is now seen as a vast cultural upheaval, a social and popular movement, textured and rich because of its diversity."[123]

Music and art

Further information: Protestantism § Arts

Painting and sculpture

Northern Mannerism

Lutheran art

German Renaissance Art

Swedish art

English art

Woodcuts

Art conflicts

Beeldenstorm

Building

Influence on church architecture

Literature

Elizabethan

Metaphysical poets

Propaganda

Welsh

Scottish

Anglo-Irish

German

Czech

Swiss

Slovak

Sorbian

Romanian

Danish

Faroese

Norwegian

Swedish

Finnish

Icelandic

Dutch Renaissance and Golden Age

Folklore of the Low Countries

16th century Renaissance humanism

16th century in poetry

16th century in literature

English Renaissance theatre

Musical forms

Hymnody of continental Europe

Music of the British Isles

Hymn tune

Lutheran chorale

Lutheran hymn

Anglican church music

Exclusive psalmody

Anglican chant

Homophony vs. Polyphony

Liturgies

Reformed worship

Calvin's liturgy

Formula missae

Deutsche Messe

Ecclesiastical Latin

Lutheran and Anglican Mass in music

Cyclic mass vs. Paraphrase mass

Roman vs. Sarum Rites

Sequence (retained by Lutherans, mostly banned by Trent)

Hymnals

First and Second Lutheran hymnals

First Wittenberg hymnal

Swenske songer

Thomissøn's hymnal

Ausbund

Book of Common Prayer

Metrical psalters

Souterliedekens

Book of Common Order

Genevan Psalter

Scottish Psalter

Secular music

English Madrigal School

Greensleeves

German madrigals

Moravian traditional music

Meistersinger

Partly due to Martin Luther's love for music, music became important in Lutheranism. The study and practice of music was encouraged in Protestant-majority countries. Songs such as the Lutheran hymns or the Calvinist Psalter became tools for the spread of Protestant ideas and beliefs, as well as identity flags. Similar attitudes developed among Catholics, who in turn encouraged the creation and use of music for religious purposes.[124]

Pietism

17-18th century

Pietism (/ˈpaɪ.ɪtɪzəm/), also known as **Pietistic Lutheranism**, is a movement within Lutheranism

that combines its emphasis on biblical doctrine with an emphasis on individual piety and living a vigorous Christian life.[1] It is also related to its non-Lutheran (but largely Lutheran-descended) Radical Pietism offshoot that either diversified or spread into various denominations or traditions, and has also had a contributing influence over the interdenominational Evangelical Christianity movement.

Although the movement is aligned exclusively within Lutheranism, it had a tremendous impact on Protestantism worldwide, particularly in North America and Europe. Pietism originated in modern Germany in the late 17th century with the work of Philipp Spener, a Lutheran theologian whose emphasis on personal transformation through spiritual rebirth and renewal, individual devotion, and piety laid the foundations for the movement. Although Spener did not directly advocate the quietistic, legalistic, and semi-separatist practices of Pietism, they were more or less involved in the positions he assumed or the practices which he encouraged.

Pietism spread from Germany to Switzerland and the rest of German-speaking Europe, to Scandinavia and the Baltics (where it was heavily influential, leaving a permanent mark on the region's dominant Lutheranism, with figures like

Hans Nielsen Hauge in Norway, Peter Spaak and Carl Olof Rosenius in Sweden, Katarina Asplund in Finland, and Barbara von Krüdener in the Baltics), and to the rest of Europe. It was further taken to North America, primarily by German and Scandinavian immigrants. There, it influenced Protestants of other ethnic and other (non-Lutheran) denominational backgrounds, contributing to the 18th-century foundation of evangelicalism, an interdenominational movement within Protestantism that today has some 300 million followers.

In the middle of the 19th century, Lars Levi Laestadius spearheaded a Pietist revival in Scandinavia that upheld what came to be known as Laestadian Lutheran theology, which is adhered to today by the Laestadian Lutheran Church as well as by several congregations within other mainstream Lutheran Churches, such as the Evangelical Lutheran Church of Finland.[2][3] The Eielsen Synod and Association of Free Lutheran Congregations are Pietist Lutheran bodies that emerged in the Pietist Lutheran movement in Norway, which was spearheaded by Hans Nielsen Hauge.[4] In 1900, the Church of the Lutheran Brethren was founded and it adheres to Pietist Lutheran theology, emphasizing a personal conversion experience.[5]

Whereas Pietistic Lutherans stayed within the Lutheran tradition, adherents of a related movement known as Radical Pietism believed in separating from the established Lutheran Churches.[6] Some of the theological tenets of Pietism also influenced other traditions of Protestantism, inspiring the Anglican priest John Wesley to begin the Methodist movement and Alexander Mack to begin the Anabaptist Brethren movement.

Pietism (in lower case spelling)[7] is also used to refer to an "emphasis on devotional experience and practices", or an "affectation of devotion",[8][7] "pious sentiment, especially of an exaggerated or affected nature",[9] not necessarily connected with Lutheranism or even Christianity.

Beliefs

Pietistic Lutherans meet together in conventicles, "apart from Divine Service in order to mutually encourage piety".[10] They believe "that any true Christian could point back in his or her life to an inner struggle with sin that culminated in a crisis and ultimately a decision to start a new, Christ-centered life."[10] Pietistic Lutherans emphasize following "biblical divine commands of believers to live a holy life and to strive for holy living, or sanctification".[11]

By country

Germany

The "Five Brothers of Württemberg Pietism": Johannes Schnaitmann (1767–1847), Anton Egeler (1770–1850), Johann Martin Schäffer (1763–1851), Immanuel Gottlieb Kolb (1784–1859) and Johann Michael Hahn (1758–1819).

Pietism did not die out in the 18th century, but was alive and active in the American *Deutscher Evangelischer Kirchenverein des Westens* (German Evangelical Church Society of the West, based in Gravois, later German Evangelical Synod of North America and still later the Evangelical and Reformed Church, a precursor of the United Church of Christ.) The church president from 1901 to 1914 was a pietist named Jakob Pister.[12] Some vestiges of Pietism were still present in 1957 at the time of the formation of the United Church of Christ. In the 21st century Pietism is still alive in groups inside the Evangelical Church in Germany. These groups are called *Landeskirchliche Gemeinschaften* and emerged in the second half of the 19th century in the so-called *Gemeinschaftsbewegung*.

The 19th century saw a revival of confessional Lutheran doctrine, known as the neo-Lutheran movement. This movement focused on a reassertion of the identity of Lutherans as a

distinct group within the broader community of Christians, with a renewed focus on the Lutheran Confessions as a key source of Lutheran doctrine. Associated with these changes was a renewed focus on traditional doctrine and liturgy, which paralleled the growth of Anglo-Catholicism in England.[13]

Some writers on the history of Pietism – e.g. Heppe and Ritschl – have included under it nearly all religious tendencies amongst Protestants of the last three centuries in the direction of a more serious cultivation of personal piety than that prevalent in the various established churches. Ritschl, too, treats Pietism as a retrograde movement of Christian life towards Catholicism. Some historians also speak of a later or modern Pietism, characterizing thereby a party in the German Church probably influenced by remains of Spener's Pietism in Westphalia, on the Rhine, in Württemberg, Halle upon Saale, and Berlin.

The party, termed the *Repristination Movement*, was chiefly distinguished by its opposition to an independent scientific study of theology, its principal theological leader being Hengstenberg and its chief literary organ, the *Evangelische Kirchenzeitung*.

Pietism also had a strong influence on contemporary artistic culture in Germany; though

unread today, the Pietist Johann Georg Hamann held a strong influence in his day. Pietist belief in the power of individual meditation on the divine – a direct, individual approach to the ultimate spiritual reality of God – was probably partly responsible for the uniquely metaphysical, idealistic nature of German Romantic philosophy.

Scandinavia

Pietistic Lutheran frugality, humility, restraint, sense of duty and order have been strong cultural and religious influences in Scandinavia.

In Denmark, Pietistic Lutheranism became popular in 1703.[14] There, the faithful were organized into conventicles that "met for prayer and Bible reading".[14]

Pietistic Lutheranism entered Sweden in the 1600s after the writings of Johann Arndt, Philipp Jakob Spener, and August Hermann Francke became popular.[15] Pietistic Lutheranism gained patronage under Archbishop Erik Benzelius, who encouraged the Pietistic Lutheran practices.[15]

Laestadian Lutheranism, a form of Pietistic Lutheranism, continues to flourish in Scandinavia, where Church of Sweden priest Lars Levi Laestadius spearheaded the revival in the 19th century.[2]

History

Forerunners

As the forerunners of the Pietists in the strict sense, certain voices had been heard bewailing the shortcomings of the church and advocating a revival of practical and devout Christianity. Amongst them were the Christian mystic Jakob Böhme (Behmen); Johann Arndt, whose work, *True Christianity*, became widely known and appreciated; Heinrich Müller, who described the font, the pulpit, the confessional, and the altar as "the four dumb idols of the Lutheran Church"; the theologian Johann Valentin Andrea, court chaplain of the Landgrave of Hesse; Schuppius, who sought to restore the Bible to its place in the pulpit; and Theophilus Grossgebauer (d. 1661) of Rostock, who from his pulpit and by his writings raised what he called "the alarm cry of a watchman in Sion".

Founding

Philipp Spener (1635–1705), the "Father of Pietism", is considered the founder of the movement.

The direct originator of the movement was Philipp Spener. Born at Rappoltsweiler in Alsace, now in France, on 13 January 1635, trained by a devout godmother who used books of devotion like Arndt's *True Christianity*, Spener was convinced of the necessity of a moral and religious reformation

within German Lutheranism. He studied theology at Strasbourg, where the professors at the time (and especially Sebastian Schmidt) were more inclined to "practical" Christianity than to theological disputation. He afterwards spent a year in Geneva, and was powerfully influenced by the strict moral life and rigid ecclesiastical discipline prevalent there, and also by the preaching and the piety of the Waldensian professor Antoine Leger and the converted Jesuit preacher Jean de Labadie.

During a stay in Tübingen, Spener read Grossgebauer's *Alarm Cry*, and in 1666 he entered upon his first pastoral charge at Frankfurt with a profound opinion that the Christian life within Evangelical Lutheranism was being sacrificed to zeal for rigid Lutheran orthodoxy. Pietism, as a distinct movement in the German Church, began with religious meetings at Spener's house (*collegia pietatis*) where he repeated his sermons, expounded passages of the New Testament, and induced those present to join in conversation on religious questions. In 1675, Spener published his *Pia desideria* or *Earnest Desire for a Reform of the True Evangelical Church*, the title giving rise to the term "Pietists". This was originally a pejorative term given to the adherents of the movement by its enemies as a form of ridicule, like that of "Methodists" somewhat later in England.

In *Pia desideria*, Spener made six proposals as the best means of restoring the life of the church:

The earnest and thorough study of the Bible in private meetings, *ecclesiolae in ecclesia* (*"little churches within the church"*)

The Christian priesthood being universal, the laity should share in the spiritual government of the church

A knowledge of Christianity must be attended by the practice of it as its indispensable sign and supplement

Instead of merely didactic, and often bitter, attacks on the heterodox and unbelievers, a sympathetic and kindly treatment of them

A reorganization of the theological training of the universities, giving more prominence to the devotional life

A different style of preaching, namely, in the place of pleasing rhetoric, the implanting of Christianity in the inner or new man, the soul of which is faith, and its effects the fruits of life

This work produced a great impression throughout Germany. While large numbers of orthodox Lutheran theologians and pastors were deeply offended by Spener's book, many other pastors immediately adopted Spener's proposals.

Methodism

Methodist" and "Methodist Church" redirect here. For other uses, see Methodism (disambiguation) and Methodist Church (disambiguation).

Methodism, also called the **Methodist movement**, is a group of historically related denominations of Protestant Christianity whose origins, doctrine, practice and belief derive from the life and teachings of John Wesley. George Whitefield and John's brother Charles Wesley were also significant early leaders in the movement. They were named *Methodists* for "the methodical way in which they carried out their Christian faith".[1][2] Methodism originated as a revival movement within the 18th-century Church of England and became a separate denomination after Wesley's death. The movement spread throughout the British Empire, the United States, and beyond because of vigorous missionary work,[3] today claiming approximately 80 million adherents worldwide.[nb 1][4]

Wesleyan theology, which is upheld by the Methodist Churches, focuses on sanctification and the transforming effect of faith on the character of a Christian. Distinguishing doctrines include the new birth,[5] assurance,[6][7] imparted righteousness, the possibility of entire sanctification,[8] and the works of piety. Scripture

is considered as a primary authority, but Methodists also look to Christian tradition, including the historic creeds. Most Methodists teach that Jesus Christ, the Son of God, died for all of humanity and that salvation is available for all.[9] This is an Arminian doctrine,[nb 2] as opposed to the Calvinist position that God has pre-ordained the salvation of a select group of people. However, Whitefield and several other early leaders of the movement were considered Calvinistic Methodists and held to the Calvinist position.

In addition to evangelism, Methodism emphasises charity and support for the sick, the poor, and the afflicted through the works of mercy.[10][11] These ideals, collectively known as the Social Gospel, are put into practice by the establishment of hospitals, orphanages, soup kitchens, and schools to follow Christ's command to spread the gospel and serve all people.[12][13][10]

The movement has a wide variety of forms of worship, ranging from high church to low church in liturgical usage, in addition to tent revivals, brush arbor revivals and camp meetings held at certain times of the year.[14] Denominations that descend from the British Methodist tradition are generally less ritualistic, while American Methodism is more so, the United Methodist Church in particular.[15] Methodism is known for

its rich musical tradition, and Charles Wesley was instrumental in writing much of the hymnody of Methodism.[16]

Early Methodists were drawn from all levels of society, including the aristocracy,[nb 3] but the Methodist preachers took the message to labourers and criminals who tended to be left outside organized religion at that time. In Britain, the Methodist Church had a major effect in the early decades of the developing working class (1760–1820).[18] In the United States, it became the religion of many slaves who later formed black churches in the Methodist tradition. Methodists are historically known for their adherence to the doctrine of nonconformity to the world, reflected by their traditional standards of a commitment to teetotalism, proscription of gambling, regular attendance at class meetings, and weekly observance of the Friday fast.[19][20]

Origins

For a detailed history of Methodism in Britain, see Methodist Church of Great Britain.

Further information: History of Methodism in the United States and John Wesley § Persecutions and lay preaching

John Wesley

Charles Wesley

The Methodist revival began in England with a group of men, including John Wesley (1703–1791) and his younger brother Charles (1707–1788), as a movement within the Church of England in the 18th century.[21][22] The Wesley brothers founded the "Holy Club" at the University of Oxford, where John was a fellow and later a lecturer at Lincoln College.[23] The club met weekly and they systematically set about living a holy life. They were accustomed to receiving Communion every week, fasting regularly, abstaining from most forms of amusement and luxury and frequently visited the sick and the poor, as well as prisoners. The fellowship were branded as "Methodist" by their fellow students because of the way they used "rule" and "method" to go about their religious affairs.[24] John, who was leader of the club, took the attempted mockery and turned it into a title of honour.[24][25]

In 1735, at the invitation of the founder of the Georgia Colony, General James Oglethorpe, both John and Charles Wesley set out for America to be ministers to the colonists and missionaries to the Native Americans.[26] Unsuccessful in their work, the brothers returned to England conscious of their lack of genuine Christian faith. They looked for help to Peter Boehler and other members of

the Moravian Church. At a Moravian service in Aldersgate on 24 May 1738, John experienced what has come to be called his evangelical conversion, when he felt his "heart strangely warmed".[27] He records in his journal: "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."[28] Charles had reported a similar experience a few days previously. Considered a pivotal moment, Daniel L. Burnett writes: "The significance of [John] Wesley's Aldersgate Experience is monumental ... Without it the names of Wesley and Methodism would likely be nothing more than obscure footnotes in the pages of church history."[29]

The Wesley brothers immediately began to preach salvation by faith to individuals and groups, in houses, in religious societies, and in the few churches which had not closed their doors to evangelical preachers.[30] John Wesley came under the influence of the Dutch theologian Jacobus Arminius (1560–1609). Arminius had rejected the Calvinist teaching that God had pre-ordained an elect number of people to eternal bliss while others perished eternally. Conversely, George Whitefield (1714–1770), Howell Harris (1714–1773),[31] and Selina Hastings, Countess of

Huntingdon (1707–1791)[32] were notable for being Calvinistic Methodists.

George Whitefield

George Whitefield, returning from his own mission in Georgia, joined the Wesley brothers in what was rapidly to become a national crusade.[30] Whitefield, who had been a fellow student of the Wesleys and prominent member of the Holy Club at Oxford, became well-known for his unorthodox, itinerant ministry, in which he was dedicated to open-air preaching—reaching crowds of thousands.[30] A key step in the development of John Wesley's ministry was, like Whitefield, to preach in fields, collieries and churchyards to those who did not regularly attend parish church services.[30] Accordingly, many Methodist converts were those disconnected from the Church of England; Wesley remained a cleric of the Established Church and insisted that Methodists attend their local parish church as well as Methodist meetings because only an ordained pastor could perform the sacraments of baptism and communion.[1]

Faced with growing evangelistic and pastoral responsibilities, Wesley and Whitefield appointed lay preachers and leaders.[30] Methodist preachers focused particularly on evangelising people who had been "neglected" by the established Church of

England. Wesley and his assistant preachers organized the new converts into Methodist societies.[30] These societies were divided into groups called *classes*—intimate meetings where individuals were encouraged to confess their sins to one another and to build each other up. They also took part in love feasts which allowed for the sharing of testimony, a key feature of early Methodism.[33] Growth in numbers and increasing hostility impressed upon the revival converts a deep sense of their corporate identity.[30] Three teachings that Methodists saw as the foundation of Christian faith were:

People are all, by nature, "dead in sin".

They are justified by faith alone.

Faith produces inward and outward holiness.[34]

Wesley's organisational skills soon established him as the primary leader of the movement. Whitefield was a Calvinist, whereas Wesley was an outspoken opponent of the doctrine of predestination.[35] Wesley argued (against Calvinist doctrine) that Christians could enjoy a second blessing—entire sanctification (Christian perfection) in this life: loving God and their neighbours, meekness and lowliness of heart and abstaining from all appearance of evil.[5][36] These differences put strains on the alliance between Whitefield and Wesley,[35] with Wesley becoming

quite hostile toward Whitefield in what had been previously very close relations. Whitefield consistently begged Wesley not to let theological differences sever their friendship and, in time their friendship was restored, though this was seen by many of Whitefield's followers to be a doctrinal compromise.[37]

Many clergy in the established church feared that new doctrines promulgated by the Methodists, such as the necessity of a new birth for salvation—the first work of grace, of justification by faith and of the constant and sustained action of the Holy Spirit upon the believer's soul, would produce ill effects upon weak minds.[38] Theophilus Evans, an early critic of the movement, even wrote that it was "the natural Tendency of their Behaviour, in Voice and Gesture and horrid Expressions, to make People mad". In one of his prints, William Hogarth likewise attacked Methodists as "enthusiasts" full of "Credulity, Superstition, and Fanaticism".[38] Other attacks against the Methodists were physically violent—Wesley was nearly murdered by a mob at Wednesbury in 1743.[39] The Methodists responded vigorously to their critics and thrived despite the attacks against them.[40]

The first Methodist chapel, "The Foundery", London.

Initially, the Methodists merely sought reform within the Church of England (Anglicanism), but the movement gradually departed from that Church. George Whitefield's preference for extemporaneous prayer rather than the fixed forms of prayer in the *Book of Common Prayer*, in addition to his insistence on the necessity of the New Birth, set him at odds with Anglican clergy.[41]

As Methodist societies multiplied, and elements of an ecclesiastical system were, one after another, adopted, the breach between John Wesley and the Church of England gradually widened. In 1784, Wesley responded to the shortage of priests in the American colonies due to the American Revolutionary War by ordaining preachers for America with power to administer the sacraments.[42] Wesley's actions precipitated the split between American Methodists and the Church of England (which held that only bishops could ordain persons to ministry).[43]

With regard to the position of Methodism within Christendom, "John Wesley once noted that what God had achieved in the development of Methodism was no mere human endeavor but the work of God. As such it would be preserved by God so long as history remained."[44] Calling it "the grand depositum" of the Methodist faith, Wesley specifically taught that the propagation of the

doctrine of entire sanctification was the reason that God raised up the Methodists in the world.[8][45] In light of this, Methodists traditionally promote the motto "Holiness unto the Lord".[2]

The influence of Whitefield and Lady Huntingdon on the Church of England was a factor in the founding of the Free Church of England in 1844. At the time of Wesley's death there were over 500 Methodist preachers in British colonies and the United States.[30] Total membership of the Methodist societies in Britain was recorded as 56,000 in 1791, rising to 360,000 in 1836 and 1,463,000 by the national census of 1851.[46]

Early Methodism experienced a radical and spiritual phase that allowed women authority in church leadership. The role of the woman preacher emerged from the sense that the home should be a place of community care and should foster personal growth. Methodist women formed a community that cared for the vulnerable, extending the role of mothering beyond physical care. Women were encouraged to testify their faith. However the centrality of women's role sharply diminished after 1790 as Methodist churches became more structured and more male dominated.[47]

The Wesleyan Education Committee, which existed from 1838 to 1902, has documented the Methodist Church's involvement in the education of children. At first most effort was placed in creating Sunday Schools but in 1836 the British Methodist Conference gave its blessing to the creation of "Weekday schools".[48][49]

Methodism spread throughout the British Empire and, mostly through Whitefield's preaching during what historians call the First Great Awakening, in colonial America. After Whitefield's death in 1770, however, American Methodism entered a more lasting Wesleyan and Arminian phase of development.[50]

Theology

Main article: Wesleyan theology

A traditional summary of Methodist teaching

All need to be saved.
All may be saved.
All may know themselves saved.
All may be saved to the uttermost.

Catechism for the Use of the People Called Methodists.[51]: 40

Many Methodist bodies, such as the African Methodist Episcopal Church and the United Methodist Church, base their doctrinal standards on the Articles of Religion,[52] John Wesley's

abridgment of the Thirty-nine Articles of the Church of England that excised its Calvinist features.[53] Some Methodist denominations also publish catechisms, which concisely summarise Christian doctrine.[51] Methodists generally accept the Apostles' Creed and the Nicene Creed as declarations of shared Christian faith.[51]: 30–33 [54] Methodism also affirms the traditional Christian belief in the triune Godhead (Father, Son and Holy Spirit) as well as the orthodox understanding of the person of Jesus Christ as God incarnate who is both fully divine and fully human.[55] Methodism emphasizes doctrines that indicate the power of the Holy Spirit to strengthen the faith of believers and to transform their personal lives.[56]

Methodism is broadly evangelical in doctrine and is characterized by Wesleyan theology;[57] John Wesley is studied by Methodists for his interpretation of church practice and doctrine.[51]: 38 At its heart, the theology of John Wesley stressed the life of Christian holiness: to love God with all one's heart, mind, soul and strength and to love one's neighbour as oneself.[58][59] One popular expression of Methodist doctrine is in the hymns of Charles Wesley. Since enthusiastic congregational singing was a part of the early evangelical movement, Wesleyan theology took root and spread through this channel.[60][61] Martin V. Clarke, who

documented the history of Methodist hymnody, states:

Theologically and doctrinally, the content of the hymns has traditionally been a primary vehicle for expressing Methodism's emphasis on salvation for all, social holiness, and personal commitment, while particular hymns and the communal act of participating in hymn singing have been key elements in the spiritual lives of Methodists.[62]

Thirty-nine Articles

https://en.wikipedia.org/wiki/Thirty-nine_Articles

Liberalism

https://en.wikipedia.org/wiki/Liberalism

For liberalism worldwide and a list of liberal parties, see Liberalism by country. For other uses of "liberalism", see Liberal (disambiguation).

Not to be confused with Libertarianism.

> **Libertarianism** (from French: *libertaire*, "libertarian"; from Latin: *libertas*, "freedom") is a political philosophy that upholds liberty as a core value.[1] Libertarians seek to maximize autonomy and political freedom, and minimize the state; emphasizing free association, freedom of choice, individualism and voluntary association.[2] Libertarians share a skepticism of

authority and state power, but some libertarians diverge on the scope of their opposition to existing economic and political systems. Various schools of libertarian thought offer a range of views regarding the legitimate functions of state and private power, often calling for the restriction or dissolution of coercive social institutions. Different categorizations have been used to distinguish various forms of libertarianism.[3][4] Scholars distinguish libertarian views on the nature of property and capital, usually along left–right or socialist–capitalist lines.[5]

Libertarianism originated as a form of left-wing politics such as anti-authoritarian and anti-state socialists like anarchists,[6] especially social anarchists,[7] but more generally libertarian communists/Marxists and libertarian socialists.[8][9] These libertarians seek to abolish capitalism and private ownership of the means of production, or else to restrict their purview or effects to usufruct property norms, in favor of common or cooperative ownership and management, viewing private property as a barrier to freedom and liberty.[14] Left-libertarian[20] ideologies include anarchist schools of thought, alongside many other anti-paternalist and New Left schools of thought centered around economic egalitarianism as well as geolibertarianism, green politics, market-

oriented left-libertarianism and the Steiner–Vallentyne school.[24]

In the mid-20th century, right-libertarian[27] proponents of anarcho-capitalism and minarchism co-opted[8][28] the term *libertarian* to advocate *laissez-faire* capitalism and strong private property rights such as in land, infrastructure and natural resources.[29] The latter is the dominant form of libertarianism in the United States,[26] where it advocates civil liberties,[30] natural law,[31] free-market capitalism[32][33] and a major reversal of the modern welfare state.[34]

Liberalism is a political and moral philosophy based on the rights of the individual, liberty, consent of the governed and equality before the law.[1][2][3] Liberals espouse a wide array of views depending on their understanding of these principles, but they generally support individual rights (including civil rights and human rights), liberal democracy, secularism, rule of law, economic and political freedom, freedom of speech, freedom of the press, freedom of religion, private property and a market economy.[11]

Liberalism became a distinct movement in the Age of Enlightenment, gaining popularity among Western philosophers and economists. Liberalism

sought to replace the norms of hereditary privilege, state religion, absolute monarchy, the divine right of kings and traditional conservatism with representative democracy and the rule of law. Liberals also ended mercantilist policies, royal monopolies and other barriers to trade, instead promoting free trade and marketization.[12] Philosopher John Locke is often credited with founding liberalism as a distinct tradition, based on the *social contract*, arguing that each man has a natural right to life, liberty and property and governments must not violate these rights.[13] While the British liberal tradition has emphasized expanding democracy, French liberalism has emphasized rejecting authoritarianism and is linked to nation-building.[14]

Leaders in the British Glorious Revolution of 1688,[15] the American Revolution of 1776 and the French Revolution of 1789 used liberal philosophy to justify the armed overthrow of royal sovereignty. Liberalism started to spread rapidly especially after the French Revolution. The 19th century saw liberal governments established in nations across Europe and South America, whereas it was well-established alongside republicanism in the United States.[16] In Victorian Britain, it was used to critique the political establishment, appealing to science and reason on behalf of the people.[17] During 19th and early

20th century, liberalism in the Ottoman Empire and Middle East influenced periods of reform such as the Tanzimat and Al-Nahda as well as the rise of constitutionalism, nationalism and secularism. These changes, along with other factors, helped to create a sense of crisis within Islam, which continues to this day, leading to Islamic revivalism. Before 1920, the main ideological opponents of liberalism were communism, conservatism and socialism,[18] but liberalism then faced major ideological challenges from fascism and Marxism–Leninism as new opponents. During the 20th century, liberal ideas spread even further, especially in Western Europe, as liberal democracies found themselves as the winners in both world wars.[19]

In Europe and North America, the establishment of social liberalism (often called simply *liberalism* in the United States) became a key component in the expansion of the welfare state.[20] Today, liberal parties continue to wield power and influence throughout the world. The fundamental elements of contemporary society have liberal roots. The early waves of liberalism popularised economic individualism while expanding constitutional government and parliamentary authority.[12] Liberals sought and established a constitutional order that prized important individual freedoms, such as freedom of speech

and freedom of association; an independent judiciary and public trial by jury; and the abolition of aristocratic privileges.[12] Later waves of modern liberal thought and struggle were strongly influenced by the need to expand civil rights.[21] Liberals have advocated gender and racial equality in their drive to promote civil rights and a global civil rights movement in the 20th century achieved several objectives towards both goals. Other goals often accepted by liberals include universal suffrage and universal access to education.

Pentecostalism

Pentecostalism or **classical Pentecostalism** is a Protestant Charismatic Christian movement[1][2] that emphasises direct personal experience of God through baptism with the Holy Spirit. The term *Pentecostal* is derived from Pentecost, an event that commemorates the descent of the Holy Spirit upon the followers of Jesus Christ, and the speaking in "foreign" tongues as described in the second chapter of the Acts of the Apostles. In Greek, it is the name for the Jewish Feast of Weeks.

Like other forms of evangelical Protestantism,[3] Pentecostalism adheres to the inerrancy of the Bible and the necessity of the New Birth: an individual repenting of their sin and "accepting Jesus Christ as personal Lord and Savior". It is

distinguished by belief in the "baptism in the Holy Spirit" that enables a Christian to "live a Spirit-filled and empowered life". This empowerment includes the use of spiritual gifts such as speaking in tongues and divine healing—two other defining characteristics of Pentecostalism. Because of their commitment to biblical authority, spiritual gifts, and the miraculous, Pentecostals tend to see their movement as reflecting the same kind of spiritual power and teachings that were found in the Apostolic Age of the early church. For this reason, some Pentecostals also use the term "Apostolic" or "Full Gospel" to describe their movement.

Holiness Pentecostalism emerged in the early 20th century among radical adherents of the Wesleyan-Holiness movement, who were energized by revivalism and expectation for the imminent Second Coming of Christ.[4] Believing that they were living in the end times, they expected God to spiritually renew the Christian Church, and bring to pass the restoration of spiritual gifts and the evangelization of the world. In 1900, Charles Parham, an American evangelist and faith healer, began teaching that speaking in tongues was the Bible evidence of Spirit baptism. Along with William J. Seymour, a Wesleyan-Holiness preacher, he taught that this was the third work of grace.[5] The three-year-long Azusa Street Revival, founded and led by Seymour in Los Angeles, California,

resulted in the growth of Pentecostalism throughout the United States and the rest of the world. Visitors carried the Pentecostal experience back to their home churches or felt called to the mission field. While virtually all Pentecostal denominations trace their origins to Azusa Street, the movement has had several divisions and controversies. Early disputes centered on challenges to the doctrine of entire sanctification, as well as that of the Trinity. As a result, the Pentecostal movement is divided between Holiness Pentecostals who affirm the second work of grace, and Finished Work Pentecostals who are partitioned into trinitarian and non-trinitarian branches, the latter giving rise to Oneness Pentecostalism.[6][7]

Comprising over 700 denominations and many independent churches, Pentecostalism is highly decentralized. No central authority exists, but many denominations are affiliated with the Pentecostal World Fellowship. With over 279 million classical Pentecostals worldwide, the movement is growing in many parts of the world, especially the global South. Since the 1960s, Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostal beliefs concerning Spirit baptism and spiritual gifts have been embraced by non-Pentecostal Christians in Protestant and Catholic

churches through the Charismatic Movement. Together, worldwide Pentecostal and Charismatic Christianity numbers over 644 million adherents.[8] While the movement originally attracted mostly lower classes in the global South, there is a new appeal to middle classes.[9][10][11] Middle class congregations tend to have fewer members.[12][13][14] According to various scholars and sources Pentecostalism is the fastest-growing religious movement in the world;[15][16][17][18][19] this growth is primarily due to religious conversion to Pentecostalism.[20][21]

History

Background

Early Pentecostals have considered the movement a latter-day restoration of the church's apostolic power, and historians such as Cecil M. Robeck, Jr. and Edith Blumhofer write that the movement emerged from late 19th-century radical evangelical revival movements in America and in Great Britain.[22][23]

Within this radical evangelicalism, expressed most strongly in the Wesleyan–holiness and Higher Life movements, themes of restorationism, premillennialism, faith healing, and greater attention on the person and work of the Holy Spirit were central to emerging Pentecostalism.[24] Believing that the second coming of Christ was

imminent, these Christians expected an endtime revival of apostolic power, spiritual gifts, and miracle-working.[25] Figures such as Dwight L. Moody and R. A. Torrey began to speak of an experience available to all Christians which would empower believers to evangelize the world, often termed *baptism with the Holy Spirit*.[26]

Certain Christian leaders and movements had important influences on early Pentecostals. The essentially universal belief in the continuation of all the spiritual gifts in the Keswick and Higher Life movements constituted a crucial historical background for the rise of Pentecostalism.[27] Albert Benjamin Simpson (1843–1919) and his Christian and Missionary Alliance (founded in 1887) was very influential in the early years of Pentecostalism, especially on the development of the Assemblies of God. Another early influence on Pentecostals was John Alexander Dowie (1847–1907) and his Christian Catholic Apostolic Church (founded in 1896). Pentecostals embraced the teachings of Simpson, Dowie, Adoniram Judson Gordon (1836–1895) and Maria Woodworth-Etter (1844–1924; she later joined the Pentecostal movement) on healing.[28] Edward Irving's Catholic Apostolic Church (founded c. 1831) also displayed many characteristics later found in the Pentecostal revival.

Isolated Christian groups were experiencing charismatic phenomena such as divine healing and speaking in tongues. The holiness movement provided a theological explanation for what was happening to these Christians, and they adapted Wesleyan soteriology to accommodate their new understanding.[29][30][31]

Charismatic movement

https://en.wikipedia.org/wiki/Charismatic_movement

The **charismatic movement** is the international trend of historically mainstream Christian congregations adopting beliefs and practices of Charismatic Christianity similar to Pentecostalism. Fundamental to the movement is the experience of baptism with the Holy Spirit and the use of spiritual gifts (*charismata*).[1]

Among Anglicans, the charismatic movement emerged in 1958; it reached Lutherans and Presbyterians in 1962.[2] Among Roman Catholics, it spread around 1967.[3] Methodists became involved in the charismatic movement in the 1970s.[4]

For other uses, see Charismatic (disambiguation).

For the broader movement, see Charismatic Christianity.

History

See also: History of Pentecostalism and Charismatic Christianity § History

The classic Pentecostalism movement usually traces its origin to the early twentieth century, with the ministry of Charles F. Parham[5] and the subsequent ministry of William Joseph Seymour and the Azusa Street Revival.[6] Its unique doctrine involved a dramatic encounter with God, termed baptism with the Holy Spirit. The evidence for having received this experience was interpreted by some as speaking in tongues.[7]

Before 1955 the religious mainstream did not embrace Pentecostal doctrines. If a church member or clergyman openly expressed such views, they would (either voluntarily or involuntarily) separate from their existing denomination. However, by the 1960s many of the characteristic teachings were gaining acceptance among Christians within mainline Protestant denominations.[8] The charismatic movement represented a reversal of this previous pattern as those influenced by Pentecostal spirituality chose to remain in their original denominations.[9] The popularization and broader acceptance of charismatic teachings as well as ideas are linked to the Healing Revival that occurred from 1946 to 1958. The revivalists of the time, including William

Branham, Oral Roberts, and A. A. Allen, held large interdenominational meetings which emphasized the gifts of the spirit. This global revival led to greater awareness and acceptance of Pentecostal teachings and practices.[10]

The high church wing of the American Episcopal Church became the first traditional ecclesiastical organization to feel the impact of the new movement internally. The beginning of the charismatic movement is usually dated to Sunday, April 3, 1960, when Dennis J. Bennett, rector of St Mark's Episcopal Church in Van Nuys, California recounted his Pentecostal experience to his parish, doing it again on the next two Sundays, including Easter (April 17), during which many of his congregation shared his experience, causing him to be forced to resign.[11] The resulting controversy and press coverage spread an awareness of the emerging charismatic movement. The movement grew to embrace other mainline churches, where clergy began receiving and publicly announcing their Pentecostal experiences. These clergy began holding meetings for seekers and healing services which included praying over and anointing of the sick. The charismatic movement reached Lutherans and Presbyterians in 1962.[2] The Catholic Charismatic Renewal began in 1967 at Duquesne University in Pittsburgh,

Pennsylvania.[12] Methodists became involved in the charismatic movement in the 1970s.[4]

David Wilkerson's book, *The Cross and the Switchblade*, has been cited as a catalyst for those seeking Pentecostal gifts and experiences. The book, which was widely read across denominations, told the story of Wilkerson's work with gang members and drug addicts in New York City and his reliance on the Holy Spirit for guidance and miraculous transformation. The book was also a major influence on the Jesus Movement among young people in the late 1960s and 1970s.[13]

The charismatic movement led to the founding of many covenant communities, such as Sword of the Spirit and Word of God, that are a force of ecumenism in that they have members from many major Christian denominations, such as Catholics, Lutherans, Anglicans, Reformed and Methodists, who live and pray together.[14][15][16]

Despite the fact that Pentecostals currently tend to share more in common with evangelicals than with either Roman Catholics or non-evangelical wings of the church,[17] the charismatic movement was not initially influential among evangelical churches. C. Peter Wagner traces the spread of the charismatic movement within evangelicalism to around 1985. He termed this movement the

Third Wave of the Holy Spirit.[18] The Third Wave has expressed itself through the formation of churches and denomination-like organizations. These groups are referred to as "neo-charismatic" and are distinct from the charismatic movement of the historic Christian Churches.[19] The Vineyard Movement and the British New Church Movement exemplify Third Wave or neo-charismatic organizations.

Beliefs

Charismatic Christians believe in an experience of baptism with the Holy Spirit and spiritual gifts (Greek *charismata* χαρίσματα, from *charis* χάρις, grace) of the Holy Spirit as described in the New Testament are available to contemporary Christians through the infilling or baptism of the Holy Spirit, with or without the laying on of hands.[1][20]

The charismatic movement holds that Baptism in the Holy Spirit is the "sovereign action of God, which usually occurs when someone with a disposition of surrender and docility, prays for a fresh outpouring of the Holy Spirit in his or her life."[1][21] Additionally, "baptism in the Holy Spirit unleashes the Holy Spirit that is already present within us, by revitalizing the graces we received in the sacrament of Baptism."[21] Baptism with the Holy Spirit "equips and inspires the individual for

service, for mission, for discipleship and for life."[1][22] Rev. Brenton Cordeiro teaches that those who have received Baptism with the Holy Spirit "testify that the experience brought them to a new awareness of the reality and presence of Jesus Christ in their lives [as well as] a new hunger for the Word of God, the Sacraments and were filled with a renewed desire for holiness."[21]

Although the Bible lists many gifts from God through his Holy Spirit, there are nine specific gifts listed in 1 Corinthians 12:8–10 that are supernatural in nature and are the focus of and distinguishing feature of the charismatic movement: word of wisdom, word of knowledge, faith, gifts of healing, miraculous powers, prophecy, distinguishing between spirits, speaking in different tongues (languages), and interpretation of tongues.

While Pentecostals and charismatics share these beliefs, there are differences. Many in the charismatic movement deliberately distanced themselves from Pentecostalism for cultural and theological reasons. Foremost among theological reasons is the tendency of many Pentecostals to insist that speaking in tongues is always the initial physical sign of receiving Spirit baptism. Although specific teachings will vary by denomination, charismatics generally believe that the Holy Spirit

has already been present in a person from the time of regeneration and prefer to call subsequent encounters with the Holy Spirit by other names, such as "being filled".[20][22] In contrast to Pentecostals, charismatics tend to accept a range of supernatural experiences (such as prophecy, miracles, healing, or "physical manifestations of an altered state of consciousness") as evidence of having been baptized or filled with the Holy Spirit.[23]

Pentecostals are also distinguished from the charismatic movement on the basis of style.[24] Also, Pentecostals have traditionally placed a high value on evangelization and missionary work. Charismatics, on the other hand, have tended to see their movement as a force for revitalization and renewal within their own church traditions.[25]

Cessationists argue these sign and revelatory gifts were manifested in the New Testament for a specific purpose, upon which once accomplished these signs were withdrawn and no longer function.[26] This position is claimed by its proponents to be the almost universal position of Christians until the Charismatic movement started.[26] Non-cessationists argue that testimonial claims of God doing signs, wonders and miracles can especially be found in the first three centuries of the church.[27] Sacramental

charismatics also point out that the means of distribution of charismatic gifts in the early church, was not limited to the laying on of hands of the canonical apostles, but was tethered to the receptivity of prayer connected to the sacrament of baptism.[28] The Charismatic movement is based on a belief that these gifts are still available today.

Arianism

(Koinē Greek: Ἀρειανισμός, *Areianismós*)[1] is a Christological doctrine first attributed to Arius (c. AD 256–336),[1][2][3] a Christian presbyter from Alexandria, Egypt.[1] Arian theology holds that Jesus Christ is the Son of God,[4][a][5][b] who was begotten by God the Father[2] with the difference that the Son of God did not always exist but was begotten within time by God the Father, therefore Jesus was not co-eternal with God the Father.[2] With regard to the Trinity, there are, theoretically speaking, two possibilities: Either to affirm unity and deny plurality in God, and vice versa. All trinitarian heresies are but variations on these two "choices" ('choices' being the meaning of the Greek *hairesis*).[6]

Arius' trinitarian theology, later given an extreme form by Aetius and his disciple Eunomius and called anomoean [dissimilar], asserts a total dissimilarity between the Son and the Father.[7]

Arianism holds that the Son is distinct from the Father and therefore subordinate to him.[3] The term *Arian* is derived from the name Arius; it was not what the followers of Arius's teachings called themselves, but rather a term used by outsiders.[8] The nature of Arius's teachings and his supporters were opposed to the theological doctrines held by Homoousian Christians, regarding the nature of the Trinity and the nature of Christ.

There was a controversy between two interpretations of Jesus' divinity (Homoousianism and Arianism) based upon the theological orthodoxy of the time, one Trinitarian and the other also a derivative of Trinitarian orthodoxy,[6] and both of them attempted to solve its respective theological dilemmas.[9] Homoousianism was formally affirmed by the first two ecumenical councils;[9] since then, Arianism has always been condemned as "the heresy or sect of Arius".[10] As such, all mainstream branches of Christianity now consider Arianism to be heterodox and heretical.[11] Trinitarian (*homoousian*) doctrines were vigorously upheld by Patriarch Athanasius of Alexandria, who insisted that Jesus (God the Son) was "same in being" or "same in essence" with God the Father. Arius stated: "If the Father begat the Son, then he who was begotten had a beginning in existence, and from this it follows there was a time when the Son was not."[9] The ecumenical

First Council of Nicaea of 325, convened by Emperor Constantine to ensure church unity, declared Arianism to be a heresy.[12] According to Everett Ferguson, "The great majority of Christians had no clear views about the nature of the Trinity and they did not understand what was at stake in the issues that surrounded it."[12]

Arianism is also used to refer to other nontrinitarian theological systems of the 4th century, which regarded Jesus Christ—the Son of God, the Logos—as either a begotten creature of a similar or different substance to that of the Father, but not identical (as Homoiousian and Anomoeanism) or as neither uncreated nor created in the sense other beings are created (as in semi-Arianism).

Word	Definition
absolutism	doctrine of government by a single absolute ruler; autocracy
absurdism	doctrine that we live in an irrational universe
academicism	doctrine that nothing can be known
accidentalism	theory that events do not have causes
acosmism	disbelief in existence of eternal universe distinct from God
adamitism	nakedness for religious reasons
adevism	denial of gods of mythology and legend
adiaphorism	doctrine of theological indifference or latitudinarianism
adoptionism	belief that Christ was the adopted and not natural son of God
aestheticism	doctrine that beauty is central to other moral principles
agapism	ethics of love
agathism	belief in ultimate triumph of good despite evil means
agnosticism	doctrine that we can know nothing beyond material phenomena
anarchism	doctrine that all governments should be abolished
animism	attribution of soul to inanimate objects
annihilationism	doctrine that the wicked are utterly destroyed after death

anthropomorphism	attribution of human qualities to non-human things
anthropotheism	belief that gods are only deified men
antidisestablishmentarianism	doctrine opposed to removing Church of England's official religion status
antilapsarianism	denial of doctrine of the fall of humanity
antinomianism	doctrine of the rejection of moral law
antipedobaptism	denial of validity of infant baptism
apocalypticism	doctrine of the imminent end of the world
asceticism	doctrine that self-denial of the body permits spiritual enlightenment
aspheterism	denial of the right to private property
atheism	belief that there is no God
atomism	belief that the universe consists of small indivisible particles
autosoterism	belief that one can obtain salvation through oneself
autotheism	belief that one is God incarnate or that one is Christ
bitheism	belief in two gods
bonism	the doctrine that the world is good but not perfect
bullionism	belief in the importance of metallic currency in economics

capitalism	doctrine that private ownership and free markets should govern economies
casualism	the belief that chance governs all things
catabaptism	belief in the wrongness of infant baptism
catastrophism	belief in rapid geological and biological change
collectivism	doctrine of communal control of means of production
collegialism	theory that church is independent from the state
communism	theory of classless society in which individuals cannot own property
conceptualism	theory that universal truths exist as mental concepts
conservatism	belief in maintaining political and social traditions
constructivism	belief that knowledge and reality do not have an objective value
cosmism	belief that the cosmos is a self-existing whole
cosmotheism	the belief that identifies God with the cosmos
deism	belief in God but rejection of religion
determinism	doctrine that events are predetermined by preceding events or laws
diphysitism	belief in the dual nature of Christ

ditheism	belief in two equal gods, one good and one evil
ditheletism	doctrine that Christ had two wills
dualism	doctrine that the universe is controlled by one good and one evil force
egalitarianism	belief that humans ought to be equal in rights and privileges
egoism	doctrine that the pursuit of self-interest is the highest good
egotheism	identification of oneself with God
eidolism	belief in ghosts
emotivism	theory that moral statements are inherently biased
empiricism	doctrine that the experience of the senses is the only source of knowledge
entryism	doctrine of joining a group to change its policies
epiphenomenalism	doctrine that mental processes are epiphenomena of brain activity
eternalism	the belief that matter has existed eternally
eudaemonism	ethical belief that happiness equals morality
euhemerism	explanation of mythology as growing out of history
existentialism	doctrine of individual human responsibility in an unfathomable universe
experientialism	doctrine that knowledge comes from experience

fallibilism	the doctrine that empirical knowledge is uncertain
fatalism	doctrine that events are fixed and humans are powerless
fideism	doctrine that knowledge depends on faith over reason
finalism	belief that an end has or can be reached
fortuitism	belief in evolution by chance variation
functionalism	doctrine emphasising utility and function
geocentrism	belief that Earth is the centre of the universe
gnosticism	belief that freedom derives solely from knowledge
gradualism	belief that things proceed by degrees
gymnobiblism	belief that the Bible can be presented to unlearned without commentary
hedonism	belief that pleasure is the highest good
henism	doctrine that there is only one kind of existence
henotheism	belief in one tribal god, but not as the only god
historicism	belief that all phenomena are historically determined
holism	doctrine that parts of any thing must be understood in relation to the whole

holobaptism	belief in baptism with total immersion in water
humanism	belief that human interests and mind are paramount
humanitarianism	doctrine that the highest moral obligation is to improve human welfare
hylicism	materialism
hylomorphism	belief that matter is cause of the universe
hylopathism	belief in ability of matter to affect the spiritual world
hylotheism	belief that the universe is purely material
hylozoism	doctrine that all matter is endowed with life
idealism	belief that our experiences of the world consist of ideas
identism	doctrine that objective and subjective, or matter and mind, are identical
ignorantism	doctrine that ignorance is a favourable thing
illuminism	belief in an inward spiritual light
illusionism	belief that the external world is philosophy
imagism	doctrine of use of precise images with unrestricted subject
immanentism	belief in an immanent or permanent god
immaterialism	the doctrine that there is no material substance

immoralism	rejection of morality
indifferentism	the belief that all religions are equally valid
individualism	belief that individual interests and rights are paramount
instrumentalism	doctrine that ideas are instruments of action
intellectualism	belief that all knowledge is derived from reason
interactionism	belief that mind and body act on each other
introspectionism	doctrine that knowledge of mind must derive from introspection
intuitionism	belief that the perception of truth is by intuition
irreligionism	system of belief that is hostile to religions
kathenotheism	polytheism in which each god is considered single and supreme
kenotism	doctrine that Christ rid himself of divinity in becoming human
laicism	doctrine of opposition to clergy and priests
latitudinarianism	doctrine of broad liberality in religious belief and conduct
laxism	belief that an unlikely opinion may be safely followed
legalism	belief that salvation depends on strict adherence to the law
liberalism	doctrine of social change and tolerance

libertarianism	doctrine that personal liberty is the highest value
malism	the belief that the world is evil
materialism	belief that matter is the only extant substance
mechanism	belief that life is explainable by mechanical forces
meliorism	the belief the world tends to become better
mentalism	belief that the world can be explained as aspect of the mind
messianism	belief in a single messiah or saviour
millenarianism	belief that an ideal society will be produced in the near future
modalism	belief in unity of Father, Son and Holy Spirit
monadism	theory that there exist ultimate units of being
monergism	theory that the Holy Spirit alone can act
monism	belief that all things can be placed in one category
monophysitism	belief that Christ was primarily divine but in human form
monopsychism	belief that individuals have a single eternal soul
monotheism	belief in only one God
monotheletism	belief that Christ had only one will
mortalism	belief that the soul is mortal

mutualism	belief in mutual dependence of society and the individual
nativism	belief that the mind possesses inborn thoughts
naturalism	belief that the world can be explained in terms of natural forces
necessarianism	theory that actions are determined by prior history; fatalism
neonomianism	theory that the gospel abrogates earlier moral codes
neovitalism	theory that total material explanation is impossible
nihilism	denial of all reality; extreme scepticism
nominalism	doctrine that naming of things defines reality
nomism	view that moral conduct consists in observance of laws
noumenalism	belief in existence of noumena
nullibilism	denial that the soul exists in space
numenism	belief in local deities or spirits
objectivism	doctrine that all reality is objective
omnism	belief in all religions
optimism	doctrine that we live in the best of all possible worlds
organicism	conception of life or society as an organism
paedobaptism	doctrine of infant baptism
panaesthetism	theory that consciousness may inhere generally in matter

pancosmism	theory that the material universe is all that exists
panegoism	solipsism
panentheism	belief that world is part but not all of God's being
panpsychism	theory that all nature has a psychic side
pansexualism	theory that all thought derived from sexual instinct
panspermatism	belief in origin of life from extraterrestrial germs
pantheism	belief that the universe is God; belief in many gods
panzoism	belief that humans and animals share vital life energy
parallelism	belief that matter and mind don't interact but relate
pejorism	severe pessimism
perfectibilism	doctrine that humans capable of becoming perfect
perfectionism	doctrine that moral perfection constitutes the highest value
personalism	doctrine that humans possess spiritual freedom
pessimism	doctrine that the universe is essentially evil
phenomenalism	belief that phenomena are the only realities
physicalism	belief that all phenomena reducible to verifiable assertions
physitheism	attribution of physical form and attributes to deities

pluralism	belief that reality consists of several kinds or entities
polytheism	belief in multiple deities
positivism	doctrine that that which is not observable is not knowable
pragmatism	doctrine emphasizing practical value of philosophy
predestinarianism	belief that what ever is to happen is already fixed
prescriptivism	belief that moral edicts are merely orders with no truth value
primitivism	doctrine that a simple and natural life is morally best
privatism	attitude of avoiding involvement in outside interests
probabiliorism	belief that when in doubt one must choose most likely answer
probabilism	belief that knowledge is always probable but never absolute
psilanthropism	denial of Christ's divinity
psychism	belief in universal soul
psychomorphism	doctrine that inanimate objects have human mentality
psychopannychism	belief souls sleep from death to resurrection
psychotheism	doctrine that God is a purely spiritual entity
pyrrhonism	total or radical skepticism
quietism	doctrine of enlightenment through mental tranquility

racism	belief that race is the primary determinant of human capacities
rationalism	belief that reason is the fundamental source of knowledge
realism	doctrine that objects of cognition are real
reductionism	belief that complex phenomena are reducible to simple ones
regalism	doctrine of the monarch's supremacy in church affairs
representationalism	doctrine that ideas rather than external objects are basis of knowledge
republicanism	belief that a republic is the best form of government
resistentialism	humorous theory that inanimate objects display malice towards humans
romanticism	belief in sentimental feeling in artistic expression
sacerdotalism	belief that priests are necessary mediators between God and mankind
sacramentarianism	belief that sacraments have unusual properties
scientism	belief that the methods of science are universally applicable
self-determinism	doctrine that the actions of a self are determined by itself
sensationalism	belief that ideas originate solely in sensation

sexism	belief in systematic inequalities between the sexes
siderism	belief that the stars influence human affairs
skepticism	doctrine that true knowledge is always uncertain
socialism	doctrine of centralized state control of wealth and property
solarism	excessive use of solar myths in explaining mythology
solifidianism	doctrine that faith alone will ensure salvation
solipsism	theory that self-existence is the only certainty
somatism	materialism
spatialism	doctrine that matter has only spatial, temporal and causal properties
spiritualism	belief that nothing is real except the soul or spirit
stercoranism	belief that the consecrated Eucharist is digested and evacuated
stoicism	belief in indifference to pleasure or pain
subjectivism	doctrine that all knowledge is subjective
substantialism	belief that there is a real existence underlying phenomena
syndicalism	doctrine of direct worker control of capital

synergism	belief that human will and divine spirit cooperate in salvation
terminism	doctrine that there is a time limit for repentance
thanatism	belief that the soul dies with the body
theism	belief in the existence of God without special revelation
theocentrism	belief that God is central fact of existence
theopantism	belief that God is the only reality
theopsychism	belief that the soul is of a divine nature
thnetopsychism	belief that the soul dies with the body, to be reborn on day of judgement
titanism	spirit of revolt or defiance against social conventions
tolerationism	doctrine of toleration of religious differences
totemism	belief that a group has a special kinship with an object or animal
transcendentalism	theory that emphasizes that which transcends perception
transmigrationism	belief that soul passes into other body at death
trialism	doctrine that humans have three separate essences (body, soul, spirit)
tritheism	belief that the members of the Trinity are separate gods

triumphalism	belief in the superiority of one particular religious creed
tuism	theory that individuals have a second or other self
tutiorism	doctrine that one should take the safer moral course
tychism	theory that accepts role of pure chance
ubiquitarianism	belief that Christ is everywhere
undulationism	theory that light consists of waves
universalism	belief in universal salvation
utilitarianism	belief that utility of actions determines moral value
vitalism	the doctrine that there is a vital force behind life
voluntarism	belief that the will dominates the intellect
zoism	doctrine that life originates from a single vital principle
zoomorphism	conception of a god or man in animal form
zootheism	attribution of divine qualities to animals