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Renaissance and Reformation --- (Kirk; *Roots*, pp. 229-238)

These two movements in Europe—in part adversarial, in part allied—together shaped the so-called Modern World beginning in the 1500's? One of the movements was confident in man and impressed with the achievements of the pagan Classical world; the other strongly reasserted man's sin and put its hope only in God's saving grace. Both, however, were dismissive of medieval Christendom, seeking rather to return for inspiration "to the sources," the tongues and texts of the Greeks and Hebrews.

Free Will or Bondage of the Will? --- (Kirk; *Roots*, pp. 229-238)

This philosophic issue, said Martin Luther, was "the essential thing, the real knotty problem" dividing Protestants and Catholics in the 16th-century? The subject of a memorable debate between Luther and Desiderius Erasmus in 1524, the issue revolved around whether fallen man, without rebirth by the Spirit, could nonetheless choose what is truly good in God's eyes. Erasmus, concurring with the medieval consensus, said man could; Luther, siding with Augustine of old, said he couldn't.

Protestantism --- (Kirk; *Roots of American Order*, pp. 229-238)

This 16th-century faith was no new religion, but rather, in the minds of its leadership, a timeless renewal of the truth of the Bible and the teachings of the early Church Fathers? Luther and Calvin were among its lights, and its basic doctrines of God, Christ, sin, salvation, and damnation resembled those proclaimed in the Church through the ages. Most early Americans were numbered among the faith's communions, usually variants of Calvinism, including Congregational, Presbyterian, and Anglican churches.

Faith Alone or Faith and Works? --- (Kirk; *Roots*, pp. 229-238)

This controversy in Christianity, fiercely contested between 16th-century Catholics and Protestants, focussed on how sinners may be saved? Both sides embraced the necessity of grace, faith, and works, but differed profoundly when it came to fitting them into a formula for justification (God declaring man righteous in His sight). Protestants said only a man justified by faith in Christ will do truly good works; Catholics that a man's good works, founded on faith in Christ, will lead to his justification.

America No Renaissance Land --- (Kirk; *Roots*, pp. 221-229)

This thematic heading highlights the merely marginal influence on early American culture of 15th- and 16th-century Renaissance humanism in Europe? Our republican fathers shared with humanist scholars high hopes for the betterment of mankind, but little else owing to humanism's flirtation with paganism and compromised Catholicism. Besides, America's beginnings afforded neither the wealth nor the ease of life for achievements in the arts and sciences to match those of Europe.