

THE REFORMATION OF FAITH IN THE CONTEXT OF LATE MEDIEVAL THEOLOGY AND PIETY pdf

1: The Reformation of Faith in the Context of Late Medieval Theology and Piety

The Reformation of Faith in the Context of Late Medieval Theology and Piety: Essays by Berndt Hamm (Studies in the History of Christian Thought).

Thomas Hughes Beginning of Anabaptisms: Anabaptist History and Theology October 2, 1 The origins of Anabaptisms are not regarded as a de novo anew event, so from where did it come? What traditions did it draw from? Granted, this is not to dismiss the apocalypticism, which is a part of mysticism, which pervaded the Reformation in varying degrees. However, the area of apocalypticism in German mysticism is beyond the scope of this paper. A caveat must be heeded such that these two influences are not separable, nor are they clearly distinct. Therefore, I will explore further medieval piety in conjunction with mysticism to show how Anabaptists drew from medieval traditions more than the speculative mysticism of Eckhart. Yet, Packull tends to emphasize speculative and rational mysticism along with apocalypticism, while briefly mentioning medieval piety. Arnold Snyder, *Anabaptist History and Theology: An Introduction* Kitchner, Ontario: Pandora Press with Herald Press, , Through this study, I argue that medieval piety as a normative center is transmitted through German mysticism to South German Anabaptism. Packull carries out the examination of German mysticism that Davis notes as lacking in Anabaptist studies. Packull ambitiously scours the breadth of German mysticism for influences on South German Anabaptist theology. Herald Press, , Research on the influence of piety on Anabaptism is often conflated with asceticism, and my research follows in this same vein. This can be more seen through the rise of Anabaptisms, which was more conservative than the Magisterial Reformers, in that the Anabaptists were heavily influenced by medieval piety, as I argue. Thus, as Hamm describes this normative centering in order to understand the 14th through the 17th centuries as an extended period of shared fears, of similar needs for assurance, of parallel hopes for standardization, and of a comparable intensification of that phenomenon of reducing and simplifying complex systems to manageable set of core principles. Bast Leiden, The Netherlands: Brill, , 3. He notes the similarity of South German Anabaptism to the *Theologia Deutsch* as both exhibited moderate, practical, and ascetic undertones. However as Davis concludes [This] brief analysis confirms the need for a more detailed study of the influence of German mysticismâ€But most indications to the present strongly suggest that such an influence, though present in varying degrees, was not dominantâ€nor was it the originating source of the distinctively Anabaptist doctrinal motifs and priorities. Davis, *Anabaptism and Asceticism: This notion of practical piety was not a singular source. In conclusion, medieval piety influenced Anabaptisms to a larger, yet more nebulously, extent than the German mysticism of Eckhart. German mysticism, exemplified by Tauler and *Theologia Deutsch*, happened to be intermixed thoroughly with this medieval piety. The theology of piety, which Hamm argues as the normative center of the Reformation, was a simplified practical theology for the commoners. This commoner theology would be vital for the Anabaptism movement, as it was predominately outside the universities. Through this often tenuous and controversial connection to Franciscan Tertiaries, it could shed more light on Anabaptism drawing from medieval piety. Packull summarizes the German mysticism influence on South German Anabaptists as The implicit synergism that pervaded South German Anabaptismâ€the human Jesus, who was to be imitated both in suffering and conduct, the stress on the insufficiencies of the outer Word â€ these are all so very unLutheran that they could be accounted for as medieval vestiges than as a radicalization of the Reformation. What influence did the Greek Orthodox tradition have on the West prior to the Reformation? What interactions, especially in regards to these synergistic works, occurred between Greek Orthodox and Anabaptism, later? A Study in Intellectual Origins. Edited by Robert J. Anabaptist History and Theology: Pandora Press with Herald Press,*

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2: The Theological Heart of the Reformation | Lutheran Education Journal

This book comprises the first major collection of articles in English translation by University of Erlangen Professor Dr. Berndt Hamm, one of the most important and innovative scholars of the intellectual history of late-medieval and Reformation Germany.

Dec 21st, Category: As we seek to assess the importance of the Reformation years after its birth, it is important to draw our attention to this theological heart afresh, because I think it is still beating today and is as relevant as ever. As you no doubt know, the Protestant Reformation began as a search for a new kind of consolation. Luther the troubled monk could find no enduring peace for his tortured conscience in the means of consolation available to him, including indulgences, and consequently came to hate the God who demanded so much from him in terms of righteousness. Luther also felt himself called by God to spread the gospel to his contemporaries, so that they, too, could know the peace and comfort he had experienced through the Word. Luther clearly saw himself as a prophet. This narrative is basically correct, although modern scholars wish to emphasize that Luther was greatly influenced by ancient and medieval sources, in addition to Scripture, in his breakthrough experience, and that this experience was probably a protracted affair rather than a sudden conversion. But all would agree that justification by faith was key to the evangelical solace that Luther discovered for himself and offered to others. I want to pause for a moment to comment on what I think lay at the heart of justification by faith and therefore at the heart of Reformation solace. We have to ask ourselves why Luther felt so guilty in the monastery, what was the source of his angst? One might answer, he thought he had to save himself through his own good works, that is, he believed he had to become righteous through his own efforts, and he knew he could not do so because he was so utterly convinced of his bondage to sin; therefore he despaired of salvation. This answer is also basically correct, but it overlooks a further question—what standard of righteousness did Luther think he had to live up to? What was the basic theological and existential problem he was trying to solve? If we can understand this problem, perhaps we can gain better insight into the nature of the solution that Luther proffered. There is every reason to conclude that in keeping with his training as a monk and theologian, Luther thought righteousness consisted of the love of God above all things and the love of neighbor above oneself, that is, he thought God expected him to fulfill the two great commandments and to do so perfectly and, at least initially, of his own accord. At the Heidelberg Disputation, which took place in 1518, Luther argued that God expects perfection from human beings, and perfection consists of loving God with a total will and of doing good out of complete and perfect love for God. Luther the spiritual perfectionist—not the view we usually have of the father of Protestantism, especially not in 1518, when he was supposed to have discovered many of the defining elements of his evangelical theology. Luther allowed no modification or reduction of this standard at Heidelberg—he was adamant that God expects us to love him perfectly with our entire being. He was also adamant that we are utterly incapable of doing so because we are enslaved to sinful self-love. Anders Nygren had earlier maintained in a similar vein that this self-serving love stemmed from the mistaken belief that we can generate love for God ourselves, drawing on an innate or infused quality of love in our souls. Nygren argued that Luther corrected this mistaken belief Nygren, 1958, p. 10. Thus, Luther the monk was not concerned in the first place with the problem of a guilty conscience, but with the ethical dilemma that led to this conscience, the twin problems of sinful self-love and self-initiated love. God was sheer Giver, human beings were mere receivers. Listen to how Luther spoke about divine love at the Heidelberg Disputation. The love of man comes into being through that which is pleasing to it. I take this to be the real heart of Reformation consolation. Luther thought that most if not all of the theology of his day taught that sinners had to make themselves attractive to God before God would bestow His love and grace on them, and sinners were capable of doing so. Inspired by the Apostle Paul and St. Augustine, Luther maintained that just the opposite was the case. The faith that receives this gift may be seen as a form of loving trust of God that confidently expects to receive all good things from His gracious hand. This faith is also a gift

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from God; it does not arise from any inherent quality in the soul Bast, , p. He believed that his evangelical theology enabled one to truly love the neighbor as one received unmerited divine love through loving trust in God, which fulfilled the first commandment. A big chunk of The Freedom of the Christian is given over to a consideration of neighbor-love. From Christ the good things have flowed and are flowing into us. From us they should flow to those who have need of themâ€”This is true love and the genuine rule of a Christian life. At the heart of this alternative way lay a radical account of divine love. I wish to emphasize this love because years later I think we are still sorely tempted to believe that we must somehow make ourselves attractive to God before God will love us, and we are still sorely tempted to believe that we are able to do so. We tend to think that God basically operates the way we operate when it comes to love. He is so handsome, so smart, and yet so gentle. I want to be his and I want him to be mine. Or, she is so beautiful, and so intelligent, and so funny. I want to be hers and I want her to be mine. And so what do you do? You try to make yourself attractive to that person. You go to the gym, study more diligently, comb your hair, brush your teeth, and pray that he or she will notice you, for there is nothing greater in life than loving and being loved by the beloved. As innocent and natural as this way of behaving is, it does not make for very good theology. The heart of the Reformation message is that God does not love this way. God loves us precisely in our unloveliness, and it is precisely His love that makes us lovely in time although one should be quick to add that even the fallen sinner retains a basic lovelinessâ€”a basic worthâ€”as an image bearer of God. There is nothing greater in life than being loved in this way, of responding to this divine love in faith, and then of sharing this love with others. Drawing on some of the most beautiful lines in Scripture Song of Songs 2: References Bast, Robert J. The reformation of faith in the context of late medieval theology and piety: Essays by Berndt Hamm Leiden: Watson, Trans , Agape and Eros. What God Gives Man Receives: Luther on Salvation, Carl E. Braaten and Robert W. The New Finnish Interpretation of Luther, pp. Author Information Ronald K. Rittgers holds degrees from Wheaton College B.

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3: Beginning of Anabaptisms: A Blossoming of Medieval Piety | Thomas Hughes - www.enganchecubano.com

The Reformation of Faith in the Context of Late Medieval Theology and Piety: Essays by Berndt Hamm (review) Patrick M. Hayden-Roy Renaissance Quarterly, Volume 58, Number 1, Spring , pp. (Review).

In lieu of an abstract, here is a brief excerpt of the content: Essays by Berndt Hamm. *Studies in the History of Christian Thought* Berndt Hamm, though a prolific scholar, is not very well-known outside the narrow confines of his specialty, namely scholars of the era of the German Reformation. This is unfortunate, since his scholarship has a theoretical and [End Page] historiographical breadth that should recommend it to a broader academic audience. The volume in question remedies this situation by making available in English some of his most important articles. The articles represent a sustained project and provide a powerful argument on how to situate and value the reformation of religion in the sixteenth century within the broader development of religion and society between and beyond. He suggests the heuristic category of "normative centering" normative *Zentierung* as his contribution to such conceptualizing. The term refers to the broad phenomenon of consolidation that took place in the late medieval and early modern eras, as Hamm states it, "the alignment of both religion and society towards a standardizing, authoritative, regulating and legitimizing focal point" 3. For Hamm, the virtue of this category over and against other general categories that describe the changes of this era rationalization, social discipline, Christianization, civilizing process is its more open-ended character, allowing it to encompass divergent tendencies of the era, and its lack of any implied necessity in terms of the direction of development. Using this conceptual model Hamm is able to make sense of the seemingly contradictory qualities of the era, an era that exhibits strong patterns of continuity in its general trends, yet one that is associated with the vast disruption of religious culture that was the Reformation. This, above all, is the issue that Hamm seeks to address in his scholarship. The articles in the volume pursue this project in a number of ways. This allows him a window through which he can view comparatively the late medieval and Reformation eras and trace both continuities and upheavals in religious culture. For instance, in the first article of the volume, "Normative Centering in the 15th and 16th Centuries: Observations on Religiosity, Theology, and Iconology," Hamm investigates three artistic works – the Ghent altar of the van Eyck brothers , a votive painting of Hans Holbein the Elder , and a woodcut attributed to Hans Süss von Kulmbach from the first quarter of the sixteenth century. Within these images he identifies the centering of piety around the themes of passion, mercy, and trust, an emphasis he sees flowing from a shift in piety dating from the era of Bernard of Clairvaux and finding broad expression in the piety of the late Middle Ages. He notes the interplay between dread and solace that forms a matrix for this centering of piety and which flows into the era of reform in the first half of the sixteenth century. But within this continuity he identifies also the break that such centering represents, as well, with its focal point on the *solae* – "Solus Christus, sola gratia, sola scriptura" – and the attendant diminution of the plurality that also marked the late medieval theological context. The second chapter looks at three models of late medieval civic preaching by Savonarola, Staupitz, and Geiler von Kaysersberg in terms of their emphasis on judgment and mercy. Chapter 3 looks at the care of penitents in late-medieval thought and the tendency toward exoneration to comfort the troubled conscience. You are not currently authenticated. View freely available titles:

4: Berndt Hamm | Fortress Press

The Reformation of Faith in the Context of Late Medieval Theology and Piety: Essays by Berndt Hamm www.enganchecubano.coms in the *History of Christian Thought* Leiden and Boston: Brill, xvi + pp. index. illus. \$

5: Robert Bast | Department of History

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