

Journal - Day 20 - 09/17/2003



<http://www.dfamily.com/philosophy/teach/hswtl/journal.html>

Audio:

- The Incredible Marching Band
 - This is a short DVD from Promise Keepers played as to get them thinking.
 - The Incredible Marching Band was one person, who didn't even play his tuba.
 - To be a band, you needed more people, but our band, although recognizing he needed more help, was reluctant to accept more help.
 - People complicate things.
 - Can this be translated into our Church?
 - How many people does it take to have a relationship with God?
 - How many does it take to have a Church?
 - Do people sometimes or always complicate things in a Church?
 - Can our Church survive with a membership of one?
 - What would be some of the consequences of having a Church of one only?

Journals:

We certainly had some discussions today. We started watching from Chapter 1 on through Chapter 5. There were a few groans about the having already seen the first chapters, but it was good review -- and not so terribly long.

We ended with a sneak preview of Chapter 6.

Questions asked:

1. What is a Mortal sin?
2. What is a Venial sin?
3. What do indulgences do?

Discussions:

- **Chapter 3 - Doubting the Lord**

Martin Luther's Childhood and Youth (1483-1501)

Martin Luther's Childhood and Youth (1483-1501)

<http://www.luther.de/en/geburt.html>

Martin Luther (*born as Martin Luder, later he called himself Luther*) was born on November 10, 1483 into an extremely tense world [related topics: birth house, The World in 1500]. Great changes were waiting around the corner, and Luther, too, would take his part in these changes.

Luther's father, a farmer's son, moved from Eisleben to Mansfeld shortly after Luther's birth in 1484 to try to better the family's financial situation by mining copper. He was successful and already in 1491 the Luder's were one of the most respected families in Mansfeld.

Luther's mother, Margarete Luder, had many children to look after and was a harsh disciplinarian.

Martin attended the Latin school (*Lateinschule*) in Mansfeld where barbaric teaching methods of the Middle Ages still reigned. Luther had been described as a quiet, reserved yet talented student who was intimidated by the strict order.

In 1497, Luther went to Magdeburg where he attended the school 'Brother's for living together (*a boarding school; Bruder fuer Gemeinsamen Leben*)' and then in 1498 went to Eisenach and lived with relatives. He was educated at the town's parish school in Eisenach.

Financially it was possible for the Luther's to send their son Martin to the university in Erfurt in 1501. Hans Luther, Martin's father, hoped to help his son by sending him to law school so he could later be a lawyer and have a secure future.

Luther's Student Life Erfurt (1501-1505)

The University of Erfurt, founded in 1392 was one of the best German universities at this time. This is most likely the reason Luther's father chose this university for his son.

During Luther's time, before one could study a specific field (*Law, Medicine, Theology*), you had to learn the 7 Liberal Arts. Luther did this, received his Baccalaureat (*the first level at the university*) in 1502 and then received his Master's degree in 1505. His father hoped that the law studies would go as well, and that his son would soon have a good position in a law practice somewhere.

Luther, as the legend goes, swore to become a monk on July 2, 1505 while he was caught in a terrible storm. He did this, to his friends surprise who knew him as full of the joys of life and his parents anger; he entered the Mendicant order of the Augustinian monks in Erfurt.

- 0:06:33
 - Now a friar in the Augustinian order of hermits.
 - Vow of poverty, chastity, and obedience.
 - No peace to Martin's troubled soul.
 - Strict obedience.
 - Endless penance to God.
 - Attempted suicide or self punishment, can't tell.
- 0:08:30
 - 2 years after entering the Black Monastery in Erfurt, was ordained as priest.
 - As Priest, had power to offer up the sacraments,
 - Holy Communion (*more than share bread, but a miracle in converting bread into body, blood*).
 - Baptism

- Confirmation (*actually, a Bishop does this*).
 - Last Rights
 - "Mass"
- Martin falters during his first mass.
- 0:09:43
 - Courtyard: Victor speaks to Martin about faltering during his first "Mass".
 - Presupposes nearness to Holy Sacrament and the Holy fear of God.
 - Martin's states his problem was needing God's mercy
 - God's mercy would never be available because of his sins.
 - Victor claims only God can judge and Martin should not be "self-condemned"
 - Martin claims God is Holy and man is non-holy, carnal, and then, Condemned.
 - Cannot visualize God as a loving father but only sees an angry judge.
 - No matter what we do, we are condemned
 - How can we love such a judgmental God as this?
 - The Unpardonable sin is Martin cannot "Love God".
- Chapter 2
 - 0:11:31
 - Considers expelling Martin before he infects the Black Monastery in Erfurt with restless mind.
 - Searching mind or Questioning mind?
 - Martin assigned to scripture studies, theology, teaching.
 - Be so busy, he won't have time to consider his own plight.
 - 0:12:31
 - Studies begin.

- **Chapter 4 - Pilgrimage to Rome**

Martin Luther's Life as a Monk (1505-1512)

Martin Luther's Life as a Monk (1505-1512)

<http://www.luther.de/en/moench.html>

According to legend, it was during a terrible storm that Luther decided to become a monk. He did not change his mind when his friends and father tried to convince the successful student to continue his law studies. He entered the Augustinian monastery in Erfurt in 1505 and took his monk's vow in 1506.

The life of a monk during Luther's time was hard, and consisted of fasting, prayer and work. A monk's day began at 3 am with the first hourly prayers. This time molded Luther, above all he found a close relationship to the Bible which characterized his later life and work.

In 1507, Luther was ordained as a priest in Erfurt and started studying Theology at the University of Erfurt. During his studies, he came into contact with the ideas of the Humanists and embraced their slogan 'Ad Fontes!' - Back to the Source! For Luther this meant the study of the Bible in its original Hebrew and Greek (*Bible humanism*).

Martin Luther as Professor in Wittenberg (1512-17)

After receiving his doctorate in Theology in 1512, Luther took a position as Theology Professor at the Wittenberg University 'Leucorea'. He gave lectures over the Psalms (1514-15), Letter to the Romans (1515-16), Letter to the Galatians (1516-17), and Letter to the Hebrews (1517-18).

This time is characterized by Luther's grappling with religious understanding. His decisive religious enlightenment is said to have come during his intensive study of the Letter to the Romans during which time he realized that people receive justice through the grace of God, not through good works: "For in it the righteousness of God is revealed through faith for faith; as it is written, "The one who is righteous will live by faith." (Romans 1:17)

Luther himself stated that he came to this decisive realization in the study room of the Wittenberg monastery. When this actually happened is disputed; it is also known as the Tower experience (Turmerlebnis).

A circle of theologians began to form around Luther, among them Niklaus von Amstdorf and Karlstadt (Andreas Bodenstein).

In 1514 Luther became priest for Wittenberg's City Church

- 0:13:06
 - Martin goes to Rome
 - Much to see and do in Rome.

- Petition for the Holy Sea.
- Pilgrimage is long, visiting other monasteries, over mountains.
- 0:14:41
 - Arrives in Rome.
 - Hear Mass before altar of St. John.
 - 2 Crosses, relics of Peter & Paul, an act of faith there relives you of 17,000 years of Hell.
 - See 1 of betrayal silver, carrying an indulgence of 14,000 years of Hell.
 - See stairs Jesus climbed in palace of Pontus Pilot, 9 years indulgence on every step you say a prayer except for the one with the silver cross, it give 18 years indulgence.
 - Pope was Julius II

- Chapter 5 - Return to Monastery

Georg Spalatin

Georg Spalatin

January 17, 1484 - January 15, 1545

<http://www.luther.de/en/spalatin.html>

By 1518, the majority of teachers and students at the new Wittenberg University had accepted Luther's new theology, which was based on a thorough knowledge of the Bible and the ancient church fathers. Now the challenge was to win the support of his sovereign Frederick the Wise, who stood firm in his Roman Catholic faith, for the Reformation of the Church. Luther found in Georg Burkhardt from Spalt near Nuremberg the most articulate and eloquent spokesman for the Reformation at Frederick's court. Spalatin has been inscribed in golden letters in the history of the Reformation because of his help.

Georgius Burkhardus de Spalt graduated on February 2, 1503 as one of the first Masters of the Arts from the Faculty of the Arts at the new university in Wittenberg, where he had enrolled in 1502. He soon became the tutor of young Prince Johann Friedrich; he quickly became the elector's confidential secretary and indispensable advisor in all literary and scholarly matters. He ultimately became the archivist, librarian, and historian who provided the elector and the university with books and journals. He acquired substantial influence over the official business of the elector's chancellery. His advice was also sought in the hiring of faculty for the university. Spalatin was an advocate for the new university at court, especially since he, as a humanist, was open to the trends of the time and strongly encouraged the new humanist intellectual developments at the Leucorea. Luther enjoyed a friendly relationship with Spalatin and wrote to him of his concern for the continued reform of the university: "I hope and ask of you that you not forget our school; namely, that you will see to it that instruction in Greek and Hebrew is provided." Over 400 letters from Luther to Spalatin are known about and still exist. Spalatin's contributions to the university library were especially valuable. Under Spalatin's influence/guidance, the university's enrollment was commendably large; the number of immatriculations was higher than all other German universities.

The Catholic Elector's goodwill toward Luther can be attributed to Spalatin's advocacy. His role was a decisive factor contributing to the success of the Reformation.

Spalatin did not reside in Wittenberg from 1507 to 1511. In 1525 he moved to Altenburg in Thuringia where he became superintendent. He maintained ties to Wittenberg and continued to supervise the Castle and University Library. After a tenure of 20 years in office in Altenburg, he died on January 15, 1545, one day before he would have completed his sixty-first year. (He was born on January 17, 1484.)

- 0:16:35
 - Late March, 5 months after leaving for Rome, Martin returns to AugustinMonastery.
 - Martin wishes some, no all people would recognize the psalm sung in Latin David was saying, "In thee O Lord I trust." "In Your Righteousness, deliver me."
 - If ONLY everyone could understand the words to these Psalms.
 - *(Yes, I sang in Latin and replied in Latin. Translation was right next to it in the hymnal so I might know what I was saying.)*
 - If you repeat a prayer using the same words over and over again so it becomes automatic, does it matter what language you speak it in?
 - What if we completed communion in our Church by saying the Lord's Prayer out loud, every Sunday. After, say, 10 years, would it matter what you said?
 - What is God's righteousness?
 - Scripture says, God delivers and does not merely judge.
 - Where did Martin get this interpretation of scripture?
 - From Rome ? No
 - From teachers ? No
 - From himself ? Yes
 - Only one proper interpretation of scripture, what the Church has established.
 - What if every low life and riff raff could read and interpret Scripture as they saw fit?
 - Father says psalms will remain to be in Latin.
- 0:18:48
 - 2 boys come to see the great Professor Luther
 - Law college friend Georg Spalatin, has come to visit Luther.
 - Elector Fredrick's secretary (Wittenberg)
 - Elector Fredrick's children's tutor.
 - Luther is becoming well known
 - Friend asks if Martin has found what he has been looking for.
 - Knows scripture inside and out, but Martin still does not love the Lord
 - Friend petitions Luther to be a professor at Wittenberg University.

- Chapter III
- Chapter 6 - Wittenburg

Friedrich the Wise

Friedrich the Wise

<http://www.luther.de/en/friedr.html>

Friedrich was born in Hartenfels Castle, Torgau in 1463, the first son of the Elector Ernst of the House of Wettin. In 1486 he succeeded his father, together with his younger brother John, as sovereign of Ernestine Saxony which had been formed after the Leipziger partition of the estate in 1485.

He was a man of peaceful conciliation and kept his territory out of all warfare during his reign.

Friedrich did attain historical significance primarily as a promoter of knowledge and art. He transformed Wittenberg into his representative residence through the construction of the Castle, Castle Church and university, founded in 1502.

During Luther's lifetime Wittenberg was the home and intellectual center of the reformation movement of which the sovereign was a reliable protector, although only active in the background. Friedrich was nevertheless still deeply imbued with late medieval devoutness, yet had recognized the necessity of a reformation of the erstwhile Papal church.

Friedrich's greatest historical merit was his protection of Martin Luther from the Court of Inquisition. His repertoire of diplomatic stalling tactics stood their test; the opponents never finding a weak point. He saw Luther as unjustly persecuted because Luther could not be found guilty of any real crime.

Friedrich, as was his habit, formed his own opinion after exact consideration of the state of affairs by his advisers and listening to the opinion of a recognized expert, in Luther's case Erasmus von Rotterdam. Friedrich died at his hunting lodge in Lochau in 1525.

- 0:20:44
 - Elector Friedrich the Wise of Saxon hoped his new school in Wittenberg would become a great school.
 - Elector Friedrich the Wise of Saxon is Saxon
 - Wants his school to surpass the University of Lifesig
 - University 11 years old when it took on Martin Luther with Georg Spalatin's help.
 - Martin Luther is Pastor, Professor, and head of Theology Dept.
 - Elector Fredrick very interested in a Pious man for his people's souls.
 - Wittenberg is a Christian University so donations made to the University also buy indulgences.
- 0:22:26

- 1511
- Martin comes to Wittenberg University.
- Doctor of Theology in 1512
 - Promises
 - Promote welfare of University
 - Defend Holy Scripture
 - NOT to teach vein and foreign doctrines which are condemned by the Church
 - Defend the ears of the Pious.
 - Run the Theological department
- 0:23:58
 - They bring in a lot of relics which are all full of indulgences.
 - 4 fragments of St. Gerome.
 - A splinter from the cross.
 - From a veil sprinkled with Christ's blood.
 - Morsel left over from last supper.
 - Indulgence value: 1,902,202 yrs, plus 270 days
 - Martin leaves the relic display in disgust.

There were 3 points made during discussions.

1. Teachings, songs, and everything Holy was done in Latin.
 1. This was done so because the Founding Fathers, or Authorities had always done so. This is the philosophical umbrella which had been in existence during the Middle Ages. What the authorities said was fact, was taken as indeed, fact, or truth. All other reasoning had to fit this truth test. It was unthinkable to question the truth.
2. If there wasn't contempt for the lower classes, there certainly was a distinction. Depending upon what someone did for a living, they found themselves higher or lower as people.
 1. This is important to understand. At this time, all men are not created equal.
 2. As a result of Reformation, all men do come to be viewed as equal.
 3. At this point in the movie, it hasn't happened yet.
3. The relics were a problem to Martin Luther because they merited indulgences.
 1. In a wonderful display of recognizing the "Logical Outworkings", one suggested if you could purchase enough indulgences, you could be forgiven before you committed a sin.

Assignments:

- None.

Next Week:

- Start with Chapter 6.

Reaction to Question #1 - What is Mortal sin?

A grave infraction of the law of God that destroys the divine life in the soul of the sinner (*sanctifying grace*), constituting a turn away from God. For a sin to be mortal, three conditions must be present: grave matter, full knowledge of the evil of the act, and full consent of the will.

[For a sin to be mortal, three conditions must together be met. CCC 1857 "Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent."

CCC 1858 "Grave matter is specified by the Ten Commandments, corresponding to the answer of Jesus to the rich young man: 'Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and your mother.' The gravity of sins is more or less great: murder is graver than theft. One must also take into account who is wronged: violence against parents is in itself graver than violence against a stranger."

CCC 1859 "Mortal sin requires full knowledge and complete consent. It presupposes knowledge of the sinful character of the act, of its opposition to God's law. It also implies a consent sufficiently deliberate to be a personal choice. Feigned ignorance and hardness of heart do not diminish, but rather increase, the voluntary character of a sin."

CCC 1860 "Unintentional ignorance can diminish or even remove the immutability of a grave offense. But no one is deemed to be ignorant of the principles of the moral law, which are written in the conscience of every man. The promptings of feelings and passions can also diminish the voluntary and free character of the offense, as can external pressures or pathological disorders. Sin committed through malice, by deliberate choice of evil, is the gravest."

The words mortal or deadly address the effect in the sinner, loss of God's friendship. The words grave or serious address the importance of the matter in which the sinner offends God. But these are simply nuances in describing the same kind of sin: grave matter committed with full knowledge and deliberate consent.

<http://www.secondexodus.com/html/catholicdefinitions/mortalsin.html>]

Mortal and Venial sins is part of the Catholic church. Most Non-Catholics believe all sins are equally grave.

Reaction to Question #2 - What is Venial sin?

Not mortal sin.

Most Non-Catholics believe sin is sin and there is no worse or lessor sin.

Reaction to Question #3 - What are Indulgences?

[First an indulgence is not the forgiveness of sins but only applies to the effects of past, forgiven sins. An indulgence is not a Sacrament but must rely on the Sacrament of Reconciliation (*Confession*) - the Sacrament through which sins are forgiven by God. Forgiveness of sin and remission of punishment are different.

Secondly sin can have two consequences: eternal (*everlasting*) punishment and temporal (*temporary*) punishment. Very serious sin, i.e. mortal sin (1 John 5:16), "kills" our friendship with God and deprives us of eternal life. This loss is eternal punishment. It is not punishment from a vengeful God but the consequence of rejecting God - the Source of life. Not all sin is mortal (1 John 5:17), but all sin, even venial sin (*less serious sin*), needs correction. This correction is temporal punishment. It is demanded by God to correct the bad effects of our sin, e.g. restoring stolen goods. Spiritually it is the cleansing of our soul from earthly attachments due to our sin. Now Christ's death on the Cross redeems our friendship with God and totally satisfies our eternal punishment once the guilt of our sin is forgiven by God through His Church. So the forgiveness of mortal sin includes the remission of eternal punishment. But temporal punishment can still remain. Ordinarily temporal punishment is satisfied through personal penance; however, indulgences can remove the temporal punishment due to past forgiven sins, both mortal and venial.

<http://users.binary.net/polycarp/indulge.html>]

Most non-Catholics do not hold to Indulgences ideas.



<http://www.dfamily.com/philosophy/teach/hswtl/journal.html>