**Martin Bucer**

On *Martinstag* (Nov 11) 1491, Martin Bucer was born, to fairly poor parents (his father was a "cooper", making \_\_\_\_\_\_\_\_\_), in Sélestat, Alsace, near the French/German border. The town (pop. ≈2000), was a center of \_\_\_\_\_\_\_\_\_\_\_\_ learning, and home to a top-quality Latin school with ties to the *Brethren of The Common Life*. Martin attended the local school and developed a love of books, art and music. When he was age 10, his parents moved to nearby Strasbourg (pop. ≈\_\_\_\_\_\_\_) for work, leaving Martin with his grandfather. At age 15, without money for university, Martin’s grandfather sent him to the Dominican monastery. The mendicant "Order of \_\_\_\_\_\_\_\_\_\_" offered education and respectability, along with a very harsh and rigorous environment. Still Martin increased in knowledge of Scripture, scholastics, and humanists. His abilities stood out to his superiors, who sent him to Heidelberg to study \_\_\_\_\_\_\_\_\_\_\_\_ (1515) and Mainz to study Lombard’s Sentences (1516), where he was ordained as a priest. They sent him back in 1517 (with free tuition) to get degrees to work as a professor. In April 1518 \_\_\_\_\_\_\_\_\_\_\_ came to conduct a *Disputation* over 28 theses (and defend previous ones). Bucer, amazed by Luther’s Scriptural plain-speaking, Christ-centeredness and emphasis on faith, became a life-long ‘Martinian’. Just in case, Bucer wrote a \_\_\_\_\_ listing his large collection of books. Bucer received Bachelor of Bible degree in 1518/19, and Masters’ degree in 1520, but his increasingly evangelical views and association with Luther meant he did not have a future with the Dominicans. So he left in 1521, obtained (with help) a release from his monastic vows, and became a secular cleric. Knight Franz von Sickingen employed Bucer as chaplain, then pastor in Landstuhl, where in summer 1522 he married former \_\_\_\_ Elizabeth Silbereisen. He planned to study at Wittenberg, but on the way evangelical pastor Heinrich Motherer convinced Bucer to help him for 6 months at Wissembourg. Here Bucer preached daily and twice on Sunday, *lectio continua* (\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Bible), enjoined Spirit-empowered living, and denounced the \_\_\_\_\_\_\_\_\_\_\_ system. In Feb 1523 the bishop of Speyer excommunicated him. Then Sickingen died in battle, and Bucer and Motherer had to quickly flee (with expecting wives) to Strasbourg. \_\_\_ works of Luther had been published there since 1520, and evangelicals like Matthew Zell and Wolfgang Capito were already preaching \_\_\_\_\_\_\_\_\_ when Bucer arrived. Not sure he could stay (as a wanted non-citizen) he asked Zwingli about Switzerland. The local bishop forbad him to conduct services, and wanted to charge him. But he found a place with Zell, and began to teach \_\_\_\_\_\_ in Latin on Timothy, Titus, and Philemon, and lectured on Peter and John’s Gospel in German. In August 23 he published his first book, “*That no one should live for himself…*”, emphasizing the work of \_\_\_\_\_\_\_\_\_\_\_\_ in producing \_\_\_\_\_\_\_ in lives of believers. He had publicly defended evangelical teaching and clerical marriage, and many began to \_\_\_\_\_\_\_\_it: Zell(Dec., to Katharina Schutz); Caspar Hedio and Capito. In 1524 Bucer became official pastor, a citizen, and published “Ground and Reason”, explaining liturgical changes: denouncing Mass as \_\_\_\_\_\_\_\_\_, special garments, holy water, etc.; incorporating Psalm singing, preaching in German, weekly communion in both kinds, and Bible teaching. It also expressed a Zwinglian view of sacraments (partly credit a \_\_\_\_\_\_\_\_\_\_ sermon on John 6), signaling a breakdown in Reformation \_\_\_\_\_\_\_\_ that grieved Bucer throughout his career. After failing to get parties to treat this as a \_\_\_\_\_\_\_\_\_\_ issue, Bucer thought (incorrectly) that Luther and Zwingli really agreed, just “speaking past each other”. Listening more to Luther, Bucer himself came to accept Luther’s idea of Christ’s “sacramental union” with the elements, though *not* by means of His \_\_\_\_\_\_\_\_\_\_ presence, but \_\_\_\_\_\_\_\_\_\_\_, received by faith. This was a 4th view – too subjective for Luther, too materialistic for Zwingli. (It basically agrees with later-defined views of \_\_\_\_\_\_\_\_\_.) Before and after the famous split at Marburg (1529), Luther denounced Bucer and Zwingli and the Swiss severed close ties with Bucer altogether (Zwingli died soon after in 1531). 14+ of 15 Marburg Articles on which sides agreed were adapted in subsequent *Confessions* by Luther (*Schwabach*), Melanchthon (*Ausburg*/1530), and Bucer (*Tetrapolitan*). Agreement was (mostly) reached with Luther with the Wittenberg Concord of 1536. Bucer also debated and sought to reach Anabaptists, bringing some back into the reformation church. He started a free \_\_\_\_\_\_\_\_\_ training school in Strasbourg, and helped found a large unified Latin \_\_\_\_\_\_\_\_\_\_\_\_\_\_ under scholar Jean Sturm that met in a former Dominican monastery (\_\_\_\_ students by 1544). Bucer always pastorally worked for catechism and church discipline, often opposed by the civil leaders (e.g., \_\_\_\_\_ elders, \_\_\_\_\_\_\_ groups, “confirmation”). But he continued to travel and support reformation work in various cities. Bucer also produced commentaries on many books of the Bible, which he studied in original languages and interpreted with a grammatical/historical approach. His 500-page Romans commentary (1536) garnered praise but sent \_\_\_\_\_\_\_\_ signals on justification. His “Concerning the True Care of Souls” (1538) detailed practical steps to implement pastoral ministry in a local congregation.

In 1538, Bucer’s most important guest came to Strasbourg: John Calvin (age \_\_\_). Calvin pastored a French-exile congregation that impressed reformers with its \_\_\_\_\_\_\_\_\_ depth and church discipline. For Calvin, it was a delight compared to \_\_\_\_\_\_\_\_ Geneva. Calvin won back some Anabaptists (and married the widow of one). He also taught at Sturm’s academy, and accompanied the evangelical delegation to several important events. He and Bucer became close friends and associates, with much in common theologically. Most of Bucer’s liturgy was later reflected in Geneva, and several of Bucer’s views more precisely and concisely taught and \_\_\_\_\_\_\_\_ by Calvin. Calvin admired Bucer but was also willing to reprove him. When Geneva called, Calvin would have preferred to decline, but Bucer (like Farel) used the example of \_\_\_\_\_\_\_ to exhort him to obey God.

With growing military pressure from the French and the Turks, Charles V called a theological conference at Regensburg (Ratsibon) in April, 1541, to seek agreement between German \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_. Bucer, Pistorius, Melanchthon participated for the Protestants; Eck, Gropper, Pflug for the Catholics; Calvin, Sturm, and Papal Legate Contarini were observers. Some of this having been worked out ahead of time, they quickly agreed on four articles concerning original sin and Pelagianism. Article 5, “On The Justification of Man” posed a problem. Catholics held that God graciously infuses righteousness into a person, and *then* accepts them on the basis of their *\_\_\_\_\_\_\_\_\_* righteousness. Protestants’ declared the person accepted by passive (though true) *faith alone* in Christ’s work “\_\_\_\_\_\_\_\_ us” (not “\_\_ us”, or “\_\_ us”). Nevertheless, they agreed on the article after 5 days. Bucer’s “\_\_\_\_\_\_\_ justification” allowed him to accept more ambiguous language. Calvin felt Rome had conceded on justification by *faith*. But qualifying it as ‘living’ faith allowed for interpreting ‘faith’ again as including transformation (i.e., infused actual righteousness), not just as a fruit, but as a prior condition. Luther rejected the article, and anyway the next day rigid impasse was reached on Magisterium vs. \_\_\_\_\_\_\_\_\_, and transubstantiation. Calvin would more clearly define sanctification as a \_\_\_\_\_\_\_\_\_\_\_ *result* of justification rather than a precondition. Justification by faith, “by which the church stands or falls”, is still challenged in modern attempts at unity with Rome, liberalism, and opposition to antinomianism.

Later in 1541, Bucer’s wife, most of his children, and Capito died from the plague. At his wife’s request, he married Capito’s widow Wibrandis Rosenblatt (her 4th husband, and 3rd \_\_\_\_\_\_\_\_\_\_). They would continue fruitful labors in Strasbourg and other cities, but the days of Protestant freedom there were limited. In 1548, Charles, having defeated allied Protestant forces, wanted to impose the *Augsburg Interim* (mostly restoring Catholicism) to secure peace from the others. Bucer wrote a new will and came to Augsburg alone under *safe passage*. He offered some evangelical changes, but instead was locked up until he signed. He returned to Strasbourg, continued to preach and campaign against the agreement, and was banished in April 1549.

Bucer had offers from Geneva and Wittenberg, but accepted Thomas Cranmer’s invitation to come to England. Bucer’s Psalms Commentary and harmony of the Gospels had previously been translated into English (1530), and his Romans Commentary (1536) dedicated to Cranmer. He knew no English, and had difficulty adapting to cold weather and strange food. But he was appointed Regius Professor of Divinity at Cambridge, and reluctantly granted a doctoral degree. Bishop Ely asked for his input on the just-published Book of Common Prayer(1549), and Bucer responded with his *Censura*, recommending changes to limit the risk that people would \_\_\_\_\_\_\_\_\_\_\_ unbiblical ceremony (such as signs of the cross, holy water, prayers for the dead) at the expense of the gospel. The Reformation core was there in the Church of England, but Catholic vestiges would continue to “\_\_\_\_\_\_”. Bucer also produced a volume, *On the Reign of Christ*, dedicated to king Edward VI, which laid out a blueprint for the implementation of a true Christian State (always a dream of Bucer, even if not attainable). Bucer died in Cambridge Feb, 1551, \_\_\_\_\_\_ attending his funeral. In 1557, Mary burned him at the stake; Elizabeth restored his honors in 1560.

* Justification by faith \_\_\_\_\_\_\_\_\_ (but not faith that \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_)
* Unity in \_\_\_\_\_\_\_\_\_\_\_\_\_, liberty in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (warning: 1 Cor 14:8)
* New life by the \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_, lived out in the \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_