The City of Heidelberg, previous home to Celtic and Roman fortresses, a 6th C. village, and 9th & 12th C. monasteries, traces its modern founding back to 1195, principal city of the fragmented territory known as the Palatinate–whose rulers (the “Counts Palatine”) were granted one of the \_\_\_\_offices of “\_\_\_\_\_\_\_\_\_” of the Holy Roman Emperor (by papal letter in 1261, and “Golden Bull” in 1356). During the “Papal \_\_\_\_\_\_\_\_\_” (1378-1417) German leaders favored pope Urban VI (in Rome) over Clement VII (in Avignon) and were barred from study at \_\_\_\_\_\_\_\_\_\_; so Urban authorized them to start a like university in Heidelberg in 1386 (the oldest in present-day Germany). Faculty participated in the infamous Council of Constance (1414-18) but became more \_\_\_\_\_\_\_\_\_\_\_throughout that century. One of the most important events of the Reformation was Martin Luther’s “Heidelberg Disputation” (April 1518), having a great impact on Bucer and many others. But only later did the Reformation come to the city and university. Elector Frederick II (1544-56) had moved toward Protestantism, implementing a Protestant Church order in 1546, and leaving Protestant faculty and ministers in place during the Interim (1548-55). But (after a political blunder) Charles V forced him to back down from open support of the Reformation. When Otto Henry took over as Elector (1556), he brought in Lutheran liturgy and teaching, especially influenced by Wittenberg professor Philip Melanchthon (who declined offers to come to Heidelberg). Lutherans had become divided between Melachthon’s moderated Lutheran views especially on \_\_\_\_\_\_\_\_\_\_\_ (“Philippists”), and those who held Luther’s hard line (“\_\_\_\_\_\_\_\_\_\_-Lutherans”). Otto Henry appointed a *gnesio* professor/church administrator, but also brought in professors holding even more diverse Protestant views (Philippist, \_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_). He died only 3 years into his office.

**Frederick III “The Pious”** (1515-1576)

Elector Frederick was the most \_\_\_\_\_\_\_\_\_\_\_ Elector Palatine (1559-1576). His wife Marie, a princess and Lutheran, had agreed to marriage (1537) on condition that he study the Scriptures and prioritize spiritual matters—Frederick became Lutheran in 1546. His young son’s recent accidental death (1556) further moved his thoughts toward eternal realities. As leader he grew frustrated over the intractable attacks from the *gnesio*-Lutherans. When conflict arose at the university over \_\_\_\_\_\_\_\_\_\_\_, Frederick and others were encouraged by a letter from Melanchthon (1560) which suggested parties agree on *I Cor 10:16*. But Melanchthon died only 6 months later, leaving a vacuum partly filled by Zurich and Geneva. This led to the ascendancy of \_\_\_\_\_\_\_\_\_\_\_ theology in the Palatinate. Some *gnesio* professors left, and they searched for Reformed replacements. Peter Martyr Vermigli (1499-1562), then in Zurich, declined (at age 60) but recommended his much younger student Zacharius Ursinus. Frederick became the primary force behind the \_\_\_\_\_\_\_\_\_\_ (see below). After his death, his Lutheran son Louis VI removed the Reformed ministers and professors. Heidelberg suffered particularly severe devastation in the 30 Years War (1618-48), and subsequent near-total destruction by the French under Louis XIV.

**Caspar Olevianus** (1536-1587)

Olevianus was born in Trier in August 1536 and went at age \_\_\_ to France to study arts and law, where he fell in with the underground \_\_\_\_\_\_\_\_\_\_\_ movement. While in law school in 1556, he had a Luther-like experience. He and a friend were walking by a riverbank and were called by some drunken students to cross with them in their boat. Olevianus refused, but his friend went. Halfway across, they capsized and drowned. Olevianus jumped in to save his friend, not only failing to do that, but nearly drowning himself. Having promised God that he would preach the gospel in his homeland if he survived, a servant pulled him to shore. His friend was the son of \_\_\_\_\_\_\_\_\_\_\_. After this incident, Olevianus intensely studied scripture and Reformed writings. He finished his law doctorate in 1557 and later traveled to Switzerland (1558-9) where he studied two years with Calvin and Vermigli, and met the likes of Bullinger, Farel, and Beza. The needs of Protestants in still Catholic Trier, and his promise, provoked Olevianus to take a position teaching there. He taught freely for a few months, and the number of Protestants grew. But then the bishop-Elector of Trier arrested him (as \_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_) and other leaders, and banned the Protestants from the city. Other princes (including Frederick) intervened to get him released and he came to Heidelberg in 1560. Here he worked as administrator of the Sapience College (pastoral training), then professor of theology at Heidelberg in 1561 (and was awarded Doctor of Theology). A year later he became superintendent/pastor of St. Peter’s Church, then the Holy Spirit Church.

**Zacharius Ursinus** (1534-1583)

Zacharius Ursinus was born in Breslau in July 1534, growing up under Lutheran pastor Moibanus who had studied at Wittenberg (1523), written his own \_\_\_\_\_\_\_\_\_\_\_ (1533), and came to hold \_\_\_\_\_\_\_\_ in high regard. At \_\_\_, Ursinus also went to study at Wittenberg under Melanchthon for seven years (funded by the city, promising to return there to teach). After this he went with Melanchthon to Worms and Heidelberg, then alone for a year, to Geneva with Calvin (who gave him a copy of his works), Zurich with Vermigli and Bullinger, back to Wittenberg and home to Breslau. He taught in the Church school but became a target of the *gnesio*-Lutherans and attempts to explain his views in “*\_\_\_\_ Theses*” just made things worse. He decided to return to Zurich, then expressed in a letter that he had fully left Lutheranism to embrace Reformed theology. He studied Isaiah in Hebrew with Vermigli for a time, who recommended him to Frederick for the theology position in Heidelberg. Arriving in 1561, he taught first in the pastors’ college, then as theology professor at the university.

**The Heidelberg Catechism**

In 1562, Frederick assembled a commission of university professors, church leaders and other officials to draft a new catechism, to promote unity but also emphasize Biblically sound teaching both for youth and for pastors. Ursinus, likely the primary author/editor, wrote larger and shorter catechisms in Latin which supplied much of the material for Heidelberg Catechism (originally published in \_\_\_\_\_\_\_\_\_). Olevianus, other theologians, and Frederick himself contributed to the effort. After it was published in 1563 (Jan/1st, Nov/4th), Ursinus, Olevianus and others preached on its “Lord’s Day” sections and wrote in its defense. Emperor Maximilian II called a diet in Augsburg (1566) to, among other things, “check the destructive and corrupting sects”. He readied a decree to depose Frederick and suppress his “\_\_\_\_\_\_\_\_\_\_” ideas. Frederick responded with a bold assertion of allegiance to the Augsburg Confession(1540/*variata*), but mostly to Christ and the Scriptures, declaring “My catechism, word for word, is drawn, not from human, but from divine sources, the references that stand in the margin will show.” Miraculously, this won the day and the Catechism would be officially tolerated. It was quickly translated into Latin(63), Dutch(63), English(72), French(90), presently some 36 total languages. It finds use as confession, catechism and textbook. It owes its widespread popularity and staying power to a providential combination of Biblical faithfulness and clarity, personal application, and irenic tone.

**Basic Outline of the Catechism**

Introduction, Lord’s Day 1:

* Q1 Our only comfort
* Q2 The threefold knowledge: misery, deliverance, gratitude (guilt, grace, gratitude)
1. Part 1 – Misery: Lord’s Day 2-4, Q3-11
2. Part 2 – Deliverance: Lord’s Day 5-31, Q12-85
	1. The Apostles’ Creed: Lord’s Day 7-22, Q23-58
	2. The Sacraments: Lord’s Day 25-31, Q65-85
3. Part 3 – Gratitude: Lord’s Day 32-52, Q86-129
	1. The Ten Commandments: Lord’s Day 34-44, Q92-115
	2. The Lord’s Prayer: Lord’s Day 45-52, Q116-129