

CHAPTER TWO EUROPEAN ROOTS

The United Church of Christ looks upon itself as a continuation of the historic Christian church founded by Jesus Christ and the apostles. The heritage of the ancient and medieval church it claims as its own. This is not an exclusive claim. Many churches, in various ways, claim to be a continuation of the historic Christian church. The United Church of Christ is one such church.

The origins of the United Church of Christ as a distinct group go back to the Protestant Reformation of the Sixteenth Century: to the Lutheran and Reformed churches on the continent of Europe, and to the Puritan movement in England.

PART A: REFORMATION ON THE CONTINENT

Luther

Martin Luther (1483-1546) published *Ninety-five Theses* on 31 October 1517 with no intention of creating a schism in the church. His intent was to reform the church. He protested the sale of indulgences. Church representatives proclaimed that by giving money to the church a person could purchase an “indulgence” which could lessen someone’s time in purgatory. Luther’s criticism of this fund-raising strategy was theological: we are justified before God through faith in Jesus Christ, and not by anything we do.

Martin Luther, born 10 November 1483, was burdened by a strong sense of his own sinfulness, and the image of a terrifying and demanding God of punishment. He received a high quality education in the Bible and theology, and taught at the new Wittenberg University. Finally, through his Bible studies and his own devotions, Luther discovered a loving God who established a relationship with humanity through God’s gracious will, and nothing else. This new and deep conviction compelled Luther to protest the sale of indulgences in 1517.

Luther’s attack on indulgences was also an attack on the authority of the Pope, who condemned Luther’s teachings on 15 June 1520, and excommunicated him on 3 January 1521. At a meeting of German princes, the “Diet of Worms,” on 17 April 1521, Luther was challenged to renounce his

writings. Luther refused, declaring, “I cannot do other wise. Here I stand. God help me. Amen.” Condemned by the Empire as well as the Church, Luther was “kidnaped” by friends on his journey home, and safely hidden in Wartburg Castle. There he translated the New Testament into German.

The Emperor of Germany, Charles V (1500-1558), also King of Spain, ruled an empire that stretched from Peru to Central Europe. Charles V wanted to take strong action against Luther, but events such as war with France or Turkey, or political intrigues in Germany or Italy postponed action against Luther. Luther’s prince, Frederick III of Saxony (1486-1525), protected him.

Martin Luther returned to Wittenberg in 1522, and proceeded with the reformation of the church within the borders of favorable princes. Luther published a new *Order of Public Worship* in 1523 (*LTH 2:6*), which placed greater emphasis on preaching and the singing of popular hymns. He issued a *German Mass* in 1526. In 1529 Luther published the *Small Catechism*, for the religious instruction of children (*LTH 2:8*).

When the Diet met in Speyer in 1529, the Roman Catholic majority demanded an end to reforms and restoration of the Catholic Church. The Lutheran princes on 19 April 1529, entered a formal protest, the *Protestatio*, from which they received the name “Protestant.” Then they organized a military alliance.

The Emperor announced that the Diet of 1530 at Augsburg would resolve the theological dispute. Luther’s theological assistant, Philip Melancthon (1497-1560) prepared a statement of Lutheran beliefs and practices, the *Augsburg Confession*, and presented it to the Diet in 1530.

Luther continued to preach, write, and give leadership to the church from Wittenberg until his death, 18 February 1546. Luther stood for:

1. Justification by faith, not works.
2. The authority of Scripture superior to tradition, Popes and Councils.
3. Christ the only intermediary between humanity and God; a de-emphasis of saints, relics, and the priestly office.
4. Worship in the language of the people, with emphasis on Biblical preaching and congregational singing (*LTH 2:7*).
5. Christian vocation including every honorable occupation, not just service through the church.
6. Rejection of transubstantiation (the belief that the bread and wine in communion actually become the body and blood of Jesus Christ),

but affirmation of the “real presence” of Christ in communion.
Recognition of only two sacraments, Communion and Baptism.

The Lutheran Churches established in the lands of Protestant princes continued the historic Christian church in those lands, and carried forward medieval theology and piety into a new age.

Zwingli and the Reformed Tradition

All of Europe heard of Luther’s protest. In other places, church reform movements began and existing movements advanced. Some reformers went further than Luther, and began what became known as *Reformed Churches*.

Ulrich Zwingli (1484-1531) directed the Reformation in Zurich, Switzerland. Zwingli echoed much of Luther’s teaching: justification by faith, the authority of the Bible, the priesthood of all believers, worship in the language of the people, etc.

Zwingli was not willing to maintain features of the medieval church as Luther did, but insisted on rebuilding the church anew on a Biblical foundation. Zwingli differed from Luther in the following areas:

- Zwingli simplified worship, removed all statues and art work, walled up the organ, and simplified the Church Year.
- Zwingli advocated reform in state and society as well as in the church. For example, he successfully advocated an end to serfdom. Luther, who reacted against a Peasants’ Revolt, left such matters to the princes.
- Zwingli believed Communion was a meaningful memorial of spiritual significance, but rejected Luther’s understanding of the real presence.

Zwingli was born 1 January 1484, in Wildhaus, canton Saint Gall, Switzerland. In preparing for the priesthood he received a “humanist” education, emphasizing a return to the original sources (the Bible and early church writings) in the original languages, and criticizing much church practice as corruption and superstition.

Ordained in 1506, Zwingli in 1519 began to serve the largest church in Zurich. With the cooperation of the city council he gradually reformed that church, going beyond the reforms of Luther. Some of his followers went even further – organizing “gathered churches,” practicing “believer’s baptism,” and observing the Sermon on the Mount literally to the point of not fighting in war.

Zwingli opposed these “Anabaptists” and encouraged persecution by the government. When the Reformed and Catholic cantons of Switzerland went to war against each other, Zwingli accompanied the Reformed army as chaplain and died in battle, 11 October 1531. As reformation spread to other cantons of Switzerland and cities of south Germany and the Rhine Valley, many adopted views similar to Zwingli’s.

The Marburg Colloquy

Philip, ruler of Hesse (1509-1567), wanted Lutheran and Reformed churches to reconcile their differences, in order to establish a military alliance against the Catholics. At his invitation, Luther, Zwingli, Melancthon, and others met at Philip’s castle in Marburg on 1 October 1529. After much debate (*LTH* 2:13), the reformers agreed to fourteen of fifteen articles of faith, but respectfully resolved to disagree on the fifteenth – the meaning of communion.

Calvin

In 1536 the French-speaking city of Geneva, Switzerland, formally became independent and Protestant. That summer a young French reformer, John Calvin (1509-1564), passed through town, and was invited to stay in order to establish the Reformed faith. Born 10 July 1509, in Noyon, France, John Calvin studied at Paris and other places, receiving a humanist education in theology and law. He experienced a “sudden conversion” to Protestant Christianity, perhaps in 1533, and became a leader in the French Protestant Church. After three years of travel and writing, sometimes in France, sometimes in exile, often under assumed names, occasionally in disguise, Calvin passed through Geneva on his way to Strasbourg.

In 1536 Calvin had already published his summary of the Christian faith, *Institutes of the Christian Religion*. Over the next twenty-three years he revised and republished this work until the original six chapters had grown to seventy-eight. This work became the foundational theological statement of the Reformed tradition¹ – often called “Calvinist” – on which others would build or diverge for centuries to come. Except for a brief exile, Calvin directed the Reformation in Geneva until his death, 27 May 1564.

Under Calvin’s leadership Geneva became a model city of the Reformed

¹The phrases “Reformed tradition” “Reformed family” and “Reformed family of churches” refer to that group of churches historically of Reformed doctrine, which includes those churches called Reformed, Presbyterian and Congregational. These terms are to be distinguished from “Reformed Church” which refers to a particular denomination.

tradition. It welcomed religious refugees from other places, who often returned to their homes to attempt to establish the Genevan system. Calvin also sent out preachers to spread Reformed religion across France and other countries of Europe.

Calvinism, as developed by Calvin, included the following:

- *Church government*—Calvin identified four scriptural church officers. All were selected in some way by the people, and were ordained: (1) *pastors*—to preach and administer the sacraments; (2) *doctors (teachers)*—to instruct in sound doctrine; (3) *elders*—lay persons to have oversight of the people, and to participate with the pastors in the “consistory;” and (4) *deacons*—to minister to the poor and needy.
- *Discipline* was exercised by the consistory consistent with Matthew 18:15-17. Persons living outwardly immoral lives were confronted in order to correct their ways, excommunication being used as a last resort.
- *Worship*--Calvin used a mixture of free and written prayers. Statues and images were forbidden. Psalms were re-translated into singable meter for a capella singing to simple “psalm tunes” that untrained voices could learn easily.
- *Communion*—Calvin tried to find a middle way between Zwingli and Luther on communion. The bread and wine were “signs” of the invisible food one received through the power of the spirit, creating unity in Christ. Calvin favored celebrating communion every Sunday, and was willing to compromise to monthly communion, however the city council limited communion to four times a year.
- *Predestination*—Calvin believed in a loving God who had elected some to be saved. No matter what happened, nothing could alter the will of God to save the elect. The “flip side” of this doctrine was that some were predestined to be damned. This doctrine was not an innovation; most Protestants and many Catholics believed in predestination to some degree. For Calvin the doctrine of predestination was a source of comfort and assurance; many in later generations saw in it an unjust God and a denial of human freedom.

Reformed churches practiced “Presbyterian” church government, in which regional representative bodies composed of pastors and elders (presbyters) from the local churches held authority over the church.

Reformation in the Palatinate

Frederick William III (1515-1576), became Elector (ruler) of the Palatinate

(*Rheinpfalz*), a Lutheran land, in 1559. Desiring peace among the theologians, he invited to the University of Heidelberg conciliatory Lutheran and Reformed theologians, including Zacharias Ursinus (1534-1583), a former student of Melancthon, and Caspar Olevianus (1536-1587), a former student of Calvin. The Palatinate became Reformed in 1561, when the Elector directed that communion be celebrated using the Reformed service.

At the Elector's direction, Ursinus and others prepared a catechism for popular instruction, *The Heidelberg Catechism*, (*LTH* 2:21) published in 1563. The Reformed in many places throughout Europe, including the Netherlands and Hungary, soon adopted the *Heidelberg Catechism* as both an instructional tool for the young, and a declaration of faith for the church. This conciliatory catechism, emphasizing piety as well as theology, has shaped the German Reformed Church to the present day.

Also in 1563, Ursinus and Olevianus produced the *Palatine Liturgy* (*LTH* 2:22). Borrowing extensively from other Reformed liturgies, this pattern for worship included the following:

- In addition to services for Sunday worship, communion, and special occasions, there was a *preparatory service* used on the Saturday before Communion.
- Churches in towns were directed to have communion at least monthly.
- A simplified church year consisted of Christmas, New Years Day, Easter, Ascension Day and Pentecost.
- Preaching was central; communion was celebrated at a table.
- Clergy were to wear modest and respectable clothing.
- The liturgy contained written prayers, but did not exclude free prayer.

According to an order of church government (*Kirchenordnung*), published in 1564, the civil ruler appointed equal numbers of clergy and laity to a "consistory", which governed the church with a system of superintendents over district classes that met annually.

When Frederick died in 1576, his son Ludwig VI (1539-1583) became Elector. He re-established Lutheranism and drove out the Reformed clergy. As a result, the faith of the *Heidelberg Catechism* spread with these refugees to several other German states. When Ludwig died, 1583, Elector John Casimer (1543-1592) re-established the Reformed faith and drove out the Lutheran clergy.

Several smaller German states adopted the Reformed faith. They all used

the *Heidelberg Catechism*, but each developed their own liturgy and church order, producing variety of practice among the German Reformed.

Reformation in Hungary

Students brought the Reformation to Hungary from Germany. The Reformation was received first by ethnically German communities, then by the Magyars (Hungarians) of the surrounding countryside. The nobles effectively determined the orientation of the church in their territory, and many favored reform.

In 1526, at the Battle of Mohács, the Turks routed the Magyars. Hungary was humiliated, demoralized, pillaged, raped, and divided into three parts. In the west, the rulers of Austria gained control, and made every effort to restore Catholicism. In the center, the Turks ruled, and, without the involvement of nobles, Protestantism became the peoples' religion. In the east, a Magyar principality, Transylvania, paid tribute to the Turks and governed their own internal affairs, and Protestantism flourished. By the end of the sixteenth century Hungary was overwhelmingly Protestant.

The first reformers in Hungary followed the teachings of Luther, but also had respect for the Reformed tradition. Other reformers moved toward Reformed theology. About 1612 the Protestants of Hungary divided, the great majority becoming Reformed, the minority Lutheran.

Catholic Oppression, War and Toleration

The Roman Catholic Church fought back against Protestantism with several strategies, including:

- Reform within the Catholic Church;
- More effective preaching to win back Protestants;
- Various forms of oppression in Catholic lands, including the Inquisition, which executed Protestant "heretics;"
- War.

The religious conflict culminated in the Thirty Years' War (1618-1648), during which opposing armies destroyed Germany. The Palatinate exchanged hands several times during this war. Each invasion brought with it plunder, famine and starvation, followed by disease, depopulation and wolves. During two periods of Catholic occupation, Reformed pastors were ordered to convert or depart. Reformed churches were left with no buildings, no pastors, and no services. With the Peace of Westphalia in 1648, the Reformed Church was

restored to the Palatinate and Lutherans received full toleration.²

In Hungary, the area ruled by Austria felt the full force of the Catholic advance. The nobles were successfully converted back to Catholicism, and placed Catholic priests in the churches on their lands. Protestant princes of Transylvania invaded Austrian Hungary four times during the Thirty Years' War, and secured treaties in which Austria agreed to allow the Reformed Churches to function. But Austria never honored those treaties. Petitions and rebellions in later years brought more promises of toleration from Austria, promises never kept.

An Austrian court from 1671 to 1681, summoned all the Protestant pastors in Hungary, and condemned them to death. Then the court showed its leniency by giving the convicted ministers the choice of becoming Catholics, resigning their ministry, or leaving the country. Of the 400 ministers, 89 refused. Imprisoned and tortured, some gave in or died. In March, 1675, forty-one were force-marched to Trieste, and sold as galley slaves. On 11 February 1676, a Dutch merchant purchased the thirty surviving slaves and gave them freedom. The experience of the galley slaves was the inspiration for the hymn much loved by Magyar Reformed people to this day, "Lift Thy Head, O Zion Weeping" (*LTH* 4:104).³

Meanwhile, back in Austrian Hungary, the pastor-less people were forcibly converted to Catholicism. The Magyars living under Turkish rule continued in the Reformed faith. In 1682 Austria began to drive the Turks from Hungary. In spite of oppressive Austrian policies, the Reformed faith persisted in the former Turkish areas of Hungary.⁴

By 1648 the religious map of Europe had been determined. Much of northern Germany and the Scandinavian countries were Lutheran. The Netherlands, Scotland, the Palatinate, at least half of the cantons of Switzerland, and several smaller entities in Germany were Reformed. The rest of continental Europe was under Catholic rule, while significant Reformed communities in France and Hungary were severely repressed. Only in England was the situation

²For more on the Reformed Church in the Palatinate go to Chapter 4, Part A: Beginning of the German Reformed Church in America..

³Earlier translation found in *The Hymnal*. (Saint Louis: Eden Publishing House, 1956), no. 306.

⁴For more on the Hungarian Reformed Church go to Chapter 15, Part D: Magyar Reformed in Hungary and America.

unresolved.

The Radical Reformation and Schwenkfeld

In addition to the Lutheran and Reformed churches, there were other expressions of the Reformation on the continent of Europe: Anabaptists, Spiritualists, and Unitarians. Kaspar Schwenkfeld (1487-1541), a Spiritualist whose followers later became part of the United Church of Christ, was a German noble and early supporter of Luther. Schwenkfeld was later rejected by that reformer on doctrinal grounds. Schwenkfeld emphasized the believer's inner relationship with God. He greatly respected the sacrament of communion as an inner spiritual experience, but suspended its outward observance among his followers in 1526. Luther believed that Schwenkfeld placed too much emphasis on the divinity of Christ, to the exclusion of his humanity.⁵

PART B: THE REFORMATION IN ENGLAND

Wyclif and the Lollards

When the Reformation message reached England, it was embraced by the remnants of an earlier reform movement, the "Lollards." Followers of John Wyclif (ca. 1325-1384), the Lollards believed:

- The Bible in the language of the people should be in the hands of the people. The Bible, not the Pope, was the highest authority in the church.
- The true church was spiritual, consisting of the elect of God. The outward visible church, filled with wealth, immorality and hypocrisy, needed to be "disendowed."
- Communion was a meaningful spiritual remembrance, but not literally flesh and blood.

The Lollards persisted as an underground movement among the poor, emphasizing preaching from the Bible and ridiculing the established church, its clergy and ceremony. Lollards were often convicted of heresy and executed in the era after Wyclif until well after Lutheran writings had reached England. Lollards and their sympathizers warmly received the writings of the continental reformers and blended into the growing Protestant movement, in which the ideas and the spirit of Wyclif persisted.

Reformation by Royalty

⁵For more on the Schwenkfelders go to Chapter 18, Part C, The United Church of Christ. Other Interested Groups.

Henry VIII (1491-1547), King of England from 1509 to 1547, wanted one undisputed male heir in order to avoid a dynastic war at the time of his death. When no son appeared, he appealed to the Pope for a divorce. The Pope rejected Henry's appeal for political reasons. So in 1534 Henry had Parliament pass the Act of Supremacy, by which England declared the independence of the Church of England from Rome. Under Henry's rule the Bible was translated into English and circulated freely. Protestants had limited freedom to publish their opinions. Otherwise, the church remained much as it had been.

Edward VI (1537-1553), King of England from 1547 to 1553, and Henry's son, was nine years old when he became king. The boy-king and those who exercised power on his behalf were Protestant. Gradually the Church of England became Protestant in worship and doctrine, and Protestants were appointed to leadership positions.

Mary I (1516-1558), Queen of England from 1553 to 1558, was Roman Catholic and suppressed all expressions of Protestantism. She repealed all of Edward's reforms, imprisoned the reforming bishops, and in 1554 restored the Pope's authority; England was Catholic again. On 4 February 1555, Bible translator John Rogers (ca. 1500-1555) was burned at the stake for heresy. In the succeeding years of Mary's reign almost 300 Protestants received similar treatment. Many others were imprisoned.

What was a Protestant to do in these circumstances? Many conformed outwardly, keeping their opinions to themselves. Some met in secret to worship using the *Prayer Book* adopted when Edward VI was king. Others left the country. Reformed cities on the continent welcomed these exiles, who organized English-speaking congregations. Free to govern themselves in exile, they developed along lines not allowed in England. Some abandoned the *Prayer Book* altogether, and elected Elders to discipline members in the Reformed pattern.

Elizabeth and the Puritans

Elizabeth I (1533-1603), Queen of England from 1558 to 1603, established the Anglican middle way, an expression of her personal piety adapted to political expediency. In 1559, with a new Act of Supremacy, Parliament again declared the Church of England independent from Rome. A new *Prayer Book* in 1559 (*LTH* 2:24) revised the second *Prayer Book* of Edward VI to be less offensive to Catholics. In 1563 a revised doctrinal statement, the *Thirty-Nine Articles*, reiterated the Protestant faith. Protestants were appointed to vacant bishoprics.

The underground church during Mary's reign returned to the established church, and provided some leaders. Exiles returned. However, not all were prepared to give up the church life they had developed in exile. Desiring to purify the church of the residue of "Romanism," they became known as *Puritans*.

Puritanism became a broad movement for reform within the Church of England. We must be careful *not* to try to read into the past the denominational distinctions that came into existence at a later date. By the end of the seventeenth century Puritanism had crystalized into several denominations: low-church Anglicans, Presbyterians, Congregationalists, Baptists, and Friends (commonly called "Quakers"). In Elizabeth's day, Puritanism was a party *within* the Church of England; a party that included many variations of opinion.

Puritans emphasized the following:

- The Bible was central to faith. Well educated clergy were to preach the Bible in a plain way understood by all. The Bible should be available to the people in the language of the people, who should be taught to read.
- Worship should be simple and spiritual. Preachers should pray from their heart, not from a book. Set prayers, orders of worship, and responses were rejected. Only Psalms were sung, to simple Psalm-tunes. Communion was celebrated around a table, not an altar. Other vestiges of Catholicism, such as the sign of the Cross and kneeling for communion were rejected as idolatrous or superstitious.
- The *people* were the church. Church members were expected to look for the work of the Spirit in their lives. Members elected their own leaders, who disciplined the members. Clerical vestments were rejected.
- The Christian life was to be lived by all, with moral and benevolent action and strict observance of the Sabbath (on the first day of the week).

The great majority of Puritans were *non-separatist*; they were a party within the Church of England. Disregarding the law, many Puritan clergy did not use the *Prayer Book*, and did not wear vestments. The few Puritans who were *Separatists* rejected the Church of England as demonic, gathered their own congregations, and excommunicated members who attended the Church of England.

The first "Congregational" church was a Separatist congregation gathered in London by 1567, when its Pastor, Richard Fitz, was imprisoned. Henry Barrow

(ca. 1550-1593), pastor, and John Greenwood (d. 1593), layperson, leaders of a separate congregation in London were imprisoned in 1587 and hanged on 6 April 1593. Francis Johnson (1562-1618) then became pastor of this congregation and led them into exile in Amsterdam, Netherlands. The “Barrowist” movement persisted in England and in exile.

Separatist Congregationalists developed some common patterns. A congregation was a voluntary society created by a mutually agreed upon church covenant. The members governed the church at congregational meetings, elected officers, elected the ministers, received new members, and exercised discipline. Although autonomous, the local church welcomed relationships and counsel from similar congregations.

The Stuarts, the Commonwealth, and Toleration

A new dynasty, the Stuarts, brought to the throne of England Kings James I (1566-1625, ruled 1603-1625) and Charles I (1600-1649, ruled 1625-42). The only concession the Puritans received from the Stuarts was a new translation of the Bible, the *King James Version*, published in 1611. Stuart kings opposed Puritans and enforced high-church uniformity in the Church of England.

Non-separatist Puritans – especially clergy – found themselves in an increasingly difficult position. Separation was a serious step. The consensus of the day was: The Church is one; schism is a sin. Separation could be justified only if one could conclude that the established church was no longer a true church, but demonic, from which the true church must “come out” (*2 Corinthians* 6:17). Puritans had been fed spiritually in the Church of England, and could not declare it to be totally evil; but to them the Church felt increasingly oppressive.

Some Puritans, such as William Ames (1576-1633) and Henry Jacob (1563-1624) advocated a non-separating Congregationalism. They argued that gathered and covenanted congregations could exist in an established church. Of course it was not possible under James and Charles, but they had seen enough change in the past to believe that there could be more change in the future.

Henry Jacob returned from exile in 1616 to organize an Independent congregation in the Southwark section of London. Some called it “*semi-separatist*.” As far as the law and the established church were concerned, it was separate and illegal. In their own eyes they were faithful members of the state church because they allowed their members to participate in the Church of England. Jacob’s church was organized and governed as a Congregational Church. Among non-separatist Puritans, interest grew in this kind of Independent

or Congregational church organization, as opposed to Presbyterianism.

The Stuart kings, besides oppressing Puritans, believed they should rule with absolute power, unchecked by Parliament. Puritans and Parliament united to oppose the King. Civil War between Parliament and King began in 1642.

Parliament called an assembly of religious authorities to meet at Westminster, beginning in 1643, to advise it on matters of religion. The Westminster Assembly prepared a Puritan *Directory of Worship* and proposed a Presbyterian system of church government. The Assembly then prepared a statement of faith, the *Westminster Confession (LTH 2:32)*, approved by the General Assembly of Scotland in 1647 and the English Parliament in 1648. The Assembly also prepared the *Westminster Shorter Catechism* in 1647.

The Congregational minority of five at Westminster enthusiastically supported the doctrinal statements of the Assembly, but protested against *presbyterian* church organization. In October, 1658, representatives of the Independent (Congregational) Churches of England met at the Savoy Palace in London, agreed to the *Westminster Confession* with a few minor changes, and issued a statement of Congregational Polity, the *Savoy Declaration*.⁶

Oliver Cromwell (1599-1658), an Independent (Congregationalist), gathered a force of enthusiastic Puritans and defeated the Royalists in 1644 and 1645. In this “new model army” all strains of Puritanism were tolerated. Cromwell, as commander of the army, was the effective ruler of England, Lord Protector of the Commonwealth from 1649 to 1658. Under Cromwell, the Independents had much influence; England experienced a high degree of religious diversity and toleration for all except Roman Catholics and bishops. Cromwell’s secretary, John Milton (1608-1674), also an Independent, wrote religious poetry, including *Paradise Lost* and *Paradise Regained*.

The Stuarts returned to power in 1660 with Kings Charles II (1630-1685, ruling 1660-1685) and James II (1633-1701, ruling 1685-1688). They re-established the Church of England with all its liturgies. Puritans again faced discrimination. This ended with the “silent revolution” of 1688-89, when William III (1650-1702) and Mary II (1662-1694) came to power and toleration became the law of the land.

⁶For text of *Savoy Declaration* see Williston Walker, *The Creeds and Platforms of Congregationalism* (Boston: Pilgrim, 1960), 367-408.