Basic Course
Reformed History and Theology

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Lektion 6
Reformed Confessions in the 16\textsuperscript{th} and 17\textsuperscript{th} Centuries

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Characteristic of the Reformation as a whole in the 16th and 17th centuries are the confessional texts. This is the case both for the Lutheran and for the Reformed Reformation. In the confessions the churches of the time make known to themselves and all others its doctrine – its perception of the essential content of the Christian faith. The confessions arose because the reformers and the Protestant communities did not only criticise the Roman Church of the 16th Century in respect of its praxis. For behind the praxis the reformers perceived the prevalence of false doctrines – in the case of purgatory, the office of the Pope, the understanding of works and grace, and above all in the understanding of the Bible.

From the Protestant point of view, however, no definitive doctrinal decision, which says for its part exactly what the object of faith is, can be made by an office or person. The Protestants were thus compelled to account for their faith as it were. This occurred externally, for example, in the confessions which were handed over to the emperor at the Augsburg Reichstag in 1530. To these belong the Augsburg Confession (Confessio Augustana) on the Lutheran side and Ulrich Zwingli’s Fidei ratio. More important, however, is the internal function of the confessions: they were used above all for teaching and education in the communities, for example in conjunction with catechisms. A third purpose of the confessions is differentiation from false doctrines.

In 1580 in the Lutheran Church there emerged a collection of Lutheran confessional texts which are still valid today. Its core is constituted by the Small and the Large Catechism of Martin Luther and the Confessio Augustana. This collection of seven Lutheran confessional texts serves to unite the Lutheran churches, which refer to them in their doctrinal statements. Although the addition of new confessions was not excluded in 1580, no new Lutheran confession emerged before the 20th Century. And there were and are disputes in the Lutheran churches as to whether the Theological Declaration of Barmen of 1934 can be regarded as a Lutheran confession.

The Reformed confessional texts can be distinguished from the Lutheran confessional texts in respect of both existence and validity. There thus follows first of all a section about the nature of Reformed confessions. In further sections an account of Reformed confessions from Switzerland, France, Germany, West and North West Europe as well as East and South Europe will be given in overview. At stake in the short excerpts from various confessions which have been inserted in the following along with questions is the theme of the “Church.”
1. On the Nature of Reformed Confessions

The Reformed understanding of “confession” is characterised in several different ways.

a) To be emphasised in the first place is regional and temporal particularity. Unlike in Lutheranism there is no confession in the Reformed churches which is valid for all churches. In Germany the Heidelberg Catechism is the authoritative confession; in the Netherlands the Confessio Belgica, the Heidelberg Catechism and within limits the Canons of Dordrecht; in Anglo-Saxon countries the Westminster Confession; in Hungary among other things the Erlauthal Confession; and in the USA the Reformed churches do not all have the same confessions – and this list could be effortlessly lengthened. The confessions do not constitute a uniting bond within the Reformed-confessional family. Nevertheless, they do connect some churches with one another and they have a validity that extends over regional boundaries. Besides the regional restrictions, it must also be said that not every Reformed confession has remained valid for all time after its emergence. Rather there are confessions which have had their time, for example the Canons of Dordrecht from the year 1648 or the Scottish Confession. They were valid for a time and could nevertheless lose their meaning again. The diversity of confessions is characteristic of Reformed Protestantism. The various collections of Reformed confessional texts that emerged are thus to be understand more as documentation than as setting a standard. In the time of the Reformation, furthermore, there were no attempts to formulate such a standard model, nor did there arise later with any real seriousness a wider consensus that this would be possible or necessary. To be sure, there have always been collections of the confessional texts. In the year 1903 the Reformed theological professor from Erlangen, E.F.K. Müller, made a large edition. And in 2002 the first volume of an estimated five-volume edition of Reformed confessional texts appeared.

b) To this must be added a second factor: the nature of the Reformed confessional statements as in principle surpassable, or put differently, the proviso that a better insight into the Holy Scriptures is always possible. Exemplary in this respect is the foreword of the Confessio Helvetica Posterior from the year 1566: “Above all, however, we testify that on request we are always fully prepared to explicate our interpretations more fully both in general and in particular, and finally to give in, not without thanks, to those who from the word God are able to put us right, and to obey in the Lord, to whom be praise and glory.” Similarly the Confessio Scotica of 1560: “If any man will
note in this our confession any article or sentence repugning to God’s holy word, that it would please him of his gentleness, and for Christian charity’s sake, to admonish us of the same in writing; and we, of our honour and fidelity, do promise unto him satisfaction from the mouth of God (that is, from his holy scriptures), or else reformation of that which he shall prove to be amiss.” The composers of the confessions profess explicitly that their confession is revisable, bound to their limited insight, and in principle changeable. They are thus explicit about their own contextuality and limitedness. Without this reservation a confession would be wrongly understood, because it could then be understood as elevation. There is a fundamental difference between the perception of the composer and thus the text of the confession on the one hand, and the Holy Scriptures on the other hand.

c) Besides these factors which emphasise particularity, there is a third aspect which stands consciously in tension with them: universality. For the confession does not only intend to express its own relative perception, which it does indeed do, as has just been shown. Rather, insofar as this particularity is accepted, a further claim reaching beyond this limitedness is made simultaneously: the claim of universal truth, and that means truth which does not only concern the church. In the words of the already mentioned Confessio Scotica: “And therefore, by the assistance of the mighty Spirit of the same our Lord Jesus, we firmly purpose to abide to the end, in the confession of this our faith, as by articles follows.” This claim sounds just as clear as the previously named relativisation. It is thereby expressed that the confessions are not private confessions – they claim to name the one quintessential truth, not only the truth for the regional or particular church in question. The confession thus expresses universality and catholicity insofar as it expresses the truth of the whole one Church. The confession speaks universally in the awareness of its own particularity.

2. Confessions from the area of the German-Swiss Reformation

The 67 Theses or Articles of Ulrich Zwingli from the year 1523 are often regarded as the first Reformed confession. They are Zwingli’s contribution to the so-called First Zurich Disputation in January 1523 (see also lesson 2), with which the Reformation was introduced in Zurich. They treat the most important theological themes and are be considered as interpretation of Scripture. The interpretation of his theses in July 1523 is one of Zwingli’s most important and fully-developed texts.
The **Zurich Introduction of 1523** was likewise composed by Zwingli in the aftermath of the second Zurich Disputation. In this he criticised among other things the inadequate education of the priesthood. Zwingli thus composed as it were an “instruction” (so Karl Barth) for pastors, in which he treats the doctrines of sin and grace, law, gospel and new life, and gives a reminder of church reforms in respect of images and the church service. In November 1523 the Zurich town council introduced this text as obligatory.

The ten **Bern Theses of 1528** composed by the Bern preachers Berthold Haller and franz Kolb, which altogether span about one page, constitute the basis for Bern’s crossing over to the Reformation. They also had direct influence in St. Gallen, Müllhausen, Biel and Lindau. The first thesis in particular has become classic: “The holy Christian Church, whose single head is Christ, is born from the Word of God, remains in the same and does not hear the voice of a stranger.”

**Text 1: From the Bern Theses of 1528**

*Thesis 1*

*The holy Christian Church, whose single head is Christ, is born from the Word of God and does not hear the voice of another.*

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**Questions:**

1. What is excluded by the claim that Jesus Christ is the single head of the Church?

2. What could it mean that the Church is born from the Word of God?

3. “The holy Christian Church” is a quotation from the Apostle’s Creed, but in relation to the wording normally used in the previous Roman-Catholic version something has been changed. Do you know what?
The **Fidei ratio** (An Account of the Faith) was submitted by Zwingli as confession at the Augsburg Reichstag in 1530 but was probably not tried there. Zwingli argues clearly against Catholicism and Lutheranism from a hostile stance, and formulates a summary of Christian doctrine following the Apostle’s Creed. The particularly controversial doctrine of the sacraments gains a thorough treatment.

The **Bern Synod of 1532** essentially came from the pen of the Strasbourg reformer, Wolfgang Capito. With this he was able to do away with the unrest that prevailed in Bern because of strong Roman opposition and a partly radical Reformation. In 44 chapters basic theological points are treated as well as questions of the ordering of the community and of pastoral care. Capito’s reconciling and ecumenical nature was the decisive factor in its success.

The **Basel Confession of 1534**, which only spans a few pages, was written by Oswald Myconius after preliminary work by his predecessor Oecolampad, and served the consolidation of the Reformation in Basel. The peculiarity of this confession consists in the way it was dealt with: the town council, which passed it, demanded all citizens to agree to it. The Basel Confession remained in force until 1872, when the legally binding nature of all confessions was given up.

The confession of the German-Swiss Reformation that was most important for a good 30 years was the **First Helvetian Confession** or **Confessio Helvetica Prior** from the year 1536. Collaboratively planned and passed by the cities Zurich, Bern, Basel, Schaffhausen, St. Gallen, Mülhausen and Biel, and written above all by Leo Jud, it shows in concise and clear language the common principles of the early Swiss Reformation. In its effects, however, it was surpassed by the **Second Helvetian Confession** or the **Confessio Helvetica Posterior**. It was originally written by Heinrich Bullinger in 1562 as a personal confession of faith, but in 1566 became the common confession of the Swiss Reformed churches (apart from Basel). It then gained significance beyond Switzerland, above all in Hungary and Poland but also in Scotland. The Confessio Helvetica Posterior is in the first place the concluding document of the German-Swiss Reformation. Comprising thirty chapters it follows the Apostle’s Creed, argues with the Holy Scriptures (the so-called proviso that a better insight into Holy Scripture is always possible is also mentioned), and seeks to strengthen and maintain the Reformed doctrine internally and simultaneously to defend it externally. In the aftermath of
Liberalism, in which every confessional commitment was repealed, it lost significance, but is nevertheless still considered as one of the most important Reformed confessions.

3. Confessions from the Calvinist Reformation

After John Calvin had come in 1536 to Geneva, which as a free city did not belong to the Swiss Confederation (cf. lesson 3), he composed in the same year the **First Geneva Catechism**. The Catechism is essentially an extract from the first edition of Calvin’s **Institutio Christianai Religionis** (Institutes in the Christian honouring of God). The **Geneva Confession** of 1537, which was considered for a long time to have been written by John Calvin, is according to new research written by Wilhelm Farel, who Calvin had brought to Geneva. Comprising 21 articles, the Geneva Confession served as the basis of the Reformed doctrine in Geneva. As in Basel the (male) citizens had to consent to this confession on the basis of the decision of the council of 1537. This obligatory consent certainly caused annoyance in Geneva. Calvin was driven out of Geneva in 1538 and was called back in 1541 to bring the Reformation to completion. In the year 1542 Calvin replaced his first Geneva Catechism of 1536 by the French **Geneva Catechism** of 1542, which appeared in Latin in 1545. In 55 sections and 373 questions and answers it is above all geared towards the teaching of youth, but it also serves beyond this as a summary of the Reformed doctrine that was in force in Geneva. The Catechism of 1542/1545 became the decisive catechism of the French Reformed communities. It was translated into various languages and was also a model for the Heidelberg Catechism. In Geneva the Catechism remained in use until 1788.

**Text 2: from Calvin’s Geneva Catechism of 1542/1545**

96. *In what sense do you call the Church “holy”?!*

All whom God has chosen he justifies, and forms to holiness and innocence of life (Romans 8:30), that his glory may be displayed in them. And this is what Paul means when he says that Christ sanctified the Church which he redeemed, that it might be a glorious Church, free from all blemish (Ephesians 5:25).

97. *What is meant by the epithet “Catholic” or “Universal”?!*
By it we are taught, that as all believers have one head, so they must all be united into one body, that the Church diffused over the whole world may be one — not more (Ephesians 4:15; 1 Corinthians 12:12).

98. And what is the purport of what immediately follows concerning the “communion of saints”?

That is put down to express more clearly the unity which exists among the members of the Church. It is at the same time intimated that whatever benefits God bestows upon the Church have a view to the common good of all; seeing they all have communion with each other.

99. But is this holiness which you attribute to the Church already perfect?

Not yet, that is as long as she has her warfare in this world. For she always labors under infirmities, and will never be entirely purged of the remains of vice, until she adheres completely to Christ her head, by whom she is sanctified.

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Questions:

1. Calvin also offers a commentary on the Apostle’s Creed in the section concerning the Church. What do you notice about the wording in section 97 (particularly in distinction from the Bern Theses of 1528)?

2. In what way is it important for Calvin that the Church be given the attribute “holy”?

3. According to section 98 the goal of godly benefits (and that also means gifts, talents, which are present in the community) is communion with one another. What could this mean?

In the first few years of their existence the Protestant communities in France were not organised centrally and had no common doctrinal basis. When the dispute about the doctrine of election began in 1558, the desire for a common confession arose. At the secret national synod in Paris in 1559, at which delegates from 50 communities were assembled, the Confessio Gallicana (Confession de foy), which above all goes back to Calvin, and the related Church Constitution (Discipline ecclesiastique) were adopted. In 1569 the confession was endorsed at the synod of La Rochelle. It is therefore sometimes called “Confession of La Rochelle” or “French Confession.” The
Confessio Gallicana had great influence first in France and after the flight of the Huguenots also in other parts of Europe.

4. Confessions from German Regions

The first confession on German soil was the **East Friesian Confession of 1528**, which was also called the Preacher’s Confession. There were Reformational activities in East Friesland from 1520, influenced more by Zwingli than by Luther. This Zwinglian position, above all recognisable in the doctrine of the Lord’s Supper, finds expression in the East Friesian Confession, which consists of a “summary of the Christian doctrine of the preachers in East Friesland” in 33 articles. On the part of the authorities this confession was never officially introduced, since the preachers in 1528 were free in their doctrine. Nevertheless, it had regional, if only regionally limited, significance.

Alongside the Confessio Augustana, the most important Lutheran Confession, and Zwingli’s Fidei ratio, the **Confessio Tetrapolitana** (Four Cities Confession) was drawn up for the Reichstag in 1530 to represent the position of the Upper German Protestants. It was influenced both by Luther and by Zwingli, and seeks in the doctrine of the sacraments to mediate between them. On the instructions of Strasbourg, which Memmingen, Lindau and Kanstanz followed, Martin Bucer and Wolfgang Capito formulated a text which was never read out at the Reichstag.

In 1554 the **Small Emden Catechism** was published, following a larger one from the year 1546. Both were composed by Johannes a Lasco, who was dean in East Friesland from 1543 to 1549 and spent time in Emden again from 1554 to 1555. Whereas the older catechism was only in force for a short time, partly for the reason of its length, the later one, in 94 concise paragraphs, was utilised “for the benefit of the youth in East Friesland,” in the words of the title of the Catechism. The Small Emden Catechism was in use in East Friesland well into the 20th Century.

The most important Reformed confession that arose on German soil is the **Heidelberg Catechism**, which appeared in 1563 in Heidelberg. In the Electoral Palatinate the Lutheran Reformation was introduced in stages up to 1560, during which strict Lutherans, followers of Meanchthon as well as those of Reformed conviction existed side by side and not altogether free of tension.
The Elector Friedrich III, who reigned from 1559 to 1576, confessed, for the sake of unity, to one position. Above all on the basis of the conception of the Lord’s Supper this was the Reformed. His aim was to take up Lutheran and Melanchthonian concerns. The document of this attempt at reform is the Heidelberg Catechism. The question of who composed it is even today not finally resolved. The most important author is probably the Heidelberg professor of theology and pupil of Melanchthon, Zacharias Ursinus (1534-1548); the co-authorship of Kaspar Olevian, which has been asserted until recent times, is disputed.

The intention of the Heidelberg Catechism was to unite the conflicting Protestant movements in the Electoral Palatinate. In many sections both Lutheran and Reformed emphases are therefore to be perceived. This is already the case in question and answer 1. Inquired after is the unique comfort in life and death – a question inspired by Lutheran theology, directed at those who seek comfort. The answer, on the other hand, contains more strongly Reformed traits insofar as it does not directly introduce justification, but refers to the one who justifies, in whose hands the questioner finds him/herself: “... that I do not belong to myself but rather to my faithful saviour Jesus Christ.” The further statements in question and answer 1 then describe the activity of Jesus Christ. This example shows (as would many further texts) that Lutheran concerns are often integrated into a Reformed structure. However, many important statements of Calvin (e.g. his doctrine of predestination) are not taken up.

**Text 3: Question and Answer 54 of the Heidelberg Catechism**

*What believest thou concerning the “holy catholic church” of Christ?*

That the Son of God from the beginning to the end of the world gathers, defends, and preserves to himself by his Spirit and word, out of the whole human race, a church chosen to everlasting life, agreeing in true faith; and that I am and forever shall remain, a living member thereof.

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*Questions:*
1. Here, as in other texts from the time of the Reformation (and not only there), we find the statement of “election.” How is this concept used in answer 54 of the Heidelberg Catechism?

2. From when does the Church exist, according to the Heidelberg Catechism? And until when? And what could this mean?

3. How does the Heidelberg Catechism define the relation between community and individual community member?

In principle everything is already contained at core in question and answer 1. The three sections: 1. Of human misery (3-11), 2. Of human redemption (12-85), 3. Of human thankfulness (86-129), interpret the first question and answer. The Heidelberg Catechism is therefore also called an analytical catechism. Its principal concern is in all sections the description of the activity of God in Jesus Christ for humanity. This is humanity’s one and only comfort in life and death.

The Heidelberg Catechism fulfilled several functions in the Electoral Palatinate. In the church services an excerpt was read every Sunday before the sermon such that the whole text was covered in a year. In lessons it served as the elementary instruction of faith. For the pastor it was the doctrinal norm subordinated to the Holy Scriptures. And it functioned as an edifying book within the family. Soon after its appearance it circulated widely in and beyond Germany. Translations into Dutch, Polish and Hungarian followed quickly. Altogether it was translated into about 40 languages. At the Dordrecht Synod in 1618/19 it was expressly appointed as confessional text.

The Heidelberg Catechism has become by far the most important German Reformed confessional text. Other German Reformed confessions have had only regional and temporally limited significance. Among them are the Nassau Confession of 1578, the Bremen Confession of 1595, the Staffort Book of 1599, the Confession of the Kassel General Synod and the Hesse Catechism from the year 1607 (which was nevertheless in use in Hesse well into the 20th Century), the Bentheim Confession of 1613 and the Confessio Sigismundi of 1614.

5. Confessions from West and North Europe
From the middle of the 16\textsuperscript{th} Century the Reformed communities in the French-speaking South of the Netherlands, which had up to this point existed individually, developed their own church underground. They called themselves the “Church under the Cross” on the model of the Huguenots. In the year 1561 Guy de Bres composed for this persecuted church the \textit{Confessio Belgica (Dutch Confession)}, which goes back in part to the Confessio Gallicana. This “Confession du Foy,” as it was called in the French original, was only a year later translated into Dutch. The Confessio Belgica, which was originally aimed at the Emperor Philipp II and avoided any apologetics, became very early on the determining confession in the French-speaking Walloon communities and after a few years in the Dutch communities as well – first at the Wesel Convention in 1568, then at the Emden Synod in 1571 where it was introduced as confession, and lastly at the Dordrecht Synod in 1618/19 where it was once more endorsed.

The \textit{Dordrecht Canons} of 1619 can be counted next to the Heidelberg Catechism and the Dutch Confession among the important confessional texts of the Dutch Reformed churches, already reaching into the time of orthodoxy. Their emergence had its basis in the dispute between the Remonstrants (named Arminians after their spokesman Arminius) and the Counter-Remonstrants (named Gomarians after their spokesman Gomarus). The initial question was whether God elects the human on the basis of his/her foreseen faith (so the Remonstrants) or whether faith is only granted to those elected (so the Counter-Remonstrants). Understood differently is thus the relation between divine action (election) and human activity (faith), which are thought to compete with one another. In the Dordrecht Canons the Dordrecht Synod clearly rejects the Arminian position and emphasises that God gives faith only to those who have previously been elected.

In the year of the establishment of the Reformation in Scotland, 1560, a confession was commissioned by the Scottish national parliament, was drawn up in four days by a group under the leadership of John Knox, and was then approved by parliament (but not by Queen Mary Stuart). In 25 articles this \textit{Scottish Confession (Confessio Scotica)} conveys the Reformed doctrine and thereby forms the beginning of the Scottish Reformed Church (Church of Scotland). It contains Calvinist theology and differentiates itself, often explicitly, from the Roman Church and its theology.
Text 4: From the Scottish Confession

As we do not rashly damn that which godly men, assembled together in general councils, lawfully gathered, have proposed unto us; so without just examination dare we not receive whatsoever is obtruded unto men under the name of general councils. For plain it is, as they were men, so have some of them manifestly erred, and that in matters of great weight and importance. So far then as the council proves the determination and commandment that it gives by the plain word of God, so far do we reverence and embrace the same. But if men, under the name of a council, pretend to forge unto us new articles of our faith, or to make constitutions repugning to the word of God, then utterly we must refuse the same as the doctrine of devils, which draws our souls from the voice of our only God to follow the doctrines and constitutions of men.

The cause, then, why general councils convened, was neither to make any perpetual law (which God before had not made), nor yet to forge new articles of our belief, neither to give the word of God authority—much less to make that to be his word, or yet the true interpretation of the same, which was not before by his holy will expressed in his word. But the cause of councils (we mean of such as merit the name of councils), was partly for confutation of heresies, and for giving public confession of their faith to the posterity following: which both they did by the authority of God's written word, and not by any opinion or prerogative that they could not err, by reason of their general assembly. And this we judge to have been the chief cause of general councils. The other was for good policy and order to be constituted and observed in the kirk, in which (as in the house of God) it becomes all things to be done decently and into order. Not that we think that any policy, and one order in ceremonies can be appointed for all ages, times, and places: for as ceremonies (such as men have devised) are but temporal, so may and ought they to be changed, when they rather foster superstition than that they edify the kirk using the same.

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Questions:
1. In the Scottish Confession the councils stand for the authority of the Church. What authority does the Church have?
2. What tasks, then, do councils have?

3. What role is intended for church ceremonies?

In the 17th Century the Confessio Scotica was replaced by the Westminster Confession. The **Westminster Confession of 1647** arose in the conflict between Anglicanism and Presbyterianism in England. In 1643 a solemn alliance was formed between the Scottish and English nations. The Westminster synod, which originally had the task of the Reform of Anglicanism, was used by the (mainly Scottish) Presbyterians, who had the majority, to pass a Presbyterian confession, the Westminster Confession. The following resistance of the Anglicans made the division between the Anglicans and Presbyterians final. The Westminster Confession is characterised by a covenant theology oriented towards salvation history and so breathes a not particularly strict form of Reformed orthodoxy. The (puritan) reflection on the sanctification of individuals is decisive at many points. The Westminster Confession became next to the Heidelberg Catechism the characteristic confession of the Reformed Church world-wide. In many Anglo-Saxon Reformed churches today it functions as the principle confession.

6. Confessions from East and South Europe

After Lutheran beginnings the Hungarian Church turned in the direction of Geneva and Calvinism. At the same time (during the middle of the 16th Century) the counter-Reformation became stronger, evoking in reaction the first Hungarian confession, the **Erlau Confession of 1562**. It is a defence on the part of the bishop of Erlau against the accusers, drawn up by Peter Melius and Gregor Szegedy. In distinction from most other confessions it is a broadly conceived text whose concern is not to provide a binding text for the community. In its breadth it contains an unclear combination of Reformed and Melanchthonian theology, unconventional ideas and indeed the adoption of scholastic thought.

Its immaturity led its composers and other Hungarian theologians to start over again. The **Hungarian Confession of 1562** follows a text of the Geneva Reformer, Theodor Bezas, but does not include statements above all about the church that were not appropriate to the Hungarian situation. With small changes the Hungarian Confession was passed by the Hungarian Synod in
1562, and by the Transylvanian in 1563. It remained in force until its replacement by the Second Helvetian Confession, which entered into force for the Hungarian Church in 1567.

7. Confessional Formation from the 18th to the 20th Century

Most Reformed confessions, as is clear above, arose in the 16th Century. With a few exceptions the formation of confessions came to an end in 1580.

In connection with the old-Protestant-Reformed orthodoxy, which was interested in a reinforcement of doctrine, two new rightly influential texts arose in the 17th Century: the Dordrecht Canons in the Netherlands and the Westminster Confession in England and Scotland.

In the 18th Century no new Reformed confessions were developed. In the 19th Century, however, several new confessions were adopted. Most of them arose in the train of divisions within the Reformed churches. In connection with revival movements Reformed free churches were founded through separation from the apparently too liberal church. This happened, for example, in Switzerland and France, and something similar went on in the USA.

In the 20th Century there was a growing number of confessions in the Reformed churches, above all for three reasons. First, many young Reformed churches outside Europe became independent and reformulated their faith to fit their context. Second, there arose through unions with churches from other confessions new common confessions. And third, new challenges led to new discoveries of Protestant statements – above all in Germany (The Theological Declaration of Barmen), in the USA and in South Africa (Belhar Confession). This will be treated in lessons 9 and 10.