

Reformation Day

“Give Them God’s Word”

By Lisa O’Dell

*This play is designed to be used
with Christian History Institute’s
Reformation Overview*

Video Curriculum;

*Diana Lynn Severance, Ph.D.,
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*Adapted with permission from
Christian History Institute, 1995
Additional material from Foxe’s Book of Martyrs*

Scene 1

*(Scene opens to John Foxe at a desk writing.
Behind him are the men of the reformation are frozen.
(Narrators come on and off stage and are dressed as monks.)*

John Foxe

I am John Foxe, historian of sorts. I am writing the "History of the Acts and Monuments of the Church." It is a record of those who have fulfilled Revelation.

Monk 1

"They overcame him because of the blood of the Lamb
And because of the word of their testimony, and they did
not love their life even unto death." Rev 12:11

Foxe (Picking up the Bible)

In the book of Matthew we read that Simon Peter was the first person to openly acknowledge Jesus as the Son of God and that Jesus, seeing God's hand in this acknowledgement, said to Peter "upon this Rock I will build my church." A church which the gates of hell would not be able to defeat.

Monk 2

This indicates three things:
First, that Christ will have a church in this world.

Monk 1

Second, that the church would be persecuted not only by the world, but by all the powers of hell.

Monk 2

Third, despite its persecutions the church would survive.
The whole history of the church today verifies this
Prophecy of Christ.

Foxe

Princes, Kings and other rulers of this world have used all their strength and cunning against the church yet, it continues to endure and hold its own.

The storms it has overcome are remarkable.
I have written this history so the wonderful works of God in the Church will be visible to all who might profit from them.¹ Today, we will visit the Men of the Reformation.

(Exit John and Monks; enter Wickliffe & monks)

¹ Foxe's Christian Martyrs of the World, cassette; Barbour Publishing, Inc. Uhrichsville, Ohio 1998

(Wickliffe is carrying a large book. He sits at the desk and studies the book.)

SCENE 2

Solus Christus — Wickliffe

Monk 3

John Wickliffe born about the year 1324, in the Reign of Edward II. His parents designed him for the Church and sent him to study at Queen's College.

Monk 4

The Black Death raged across Europe killing as much as 1/3rd of the population. The 100 Years War between France and England drained the vitality and resources of generation after generation. Economic distress provoked unrest and revolt. Wage and price controls forced the starving peasants into a marginal existence.

Monk 3

The Roman Catholic Church had provided strength and stability to the Middle Ages. It had brought civilization to the barbarous tribes of Europe. But now even the Church was in disarray and crisis. At the height of Wickliffe's career in 1378, the great division occurred. Three opposing Popes contested each other for the title to the papal throne.

Monk 4

In the midst of such chaotic times, Wickliffe turned increasingly to the Bible. From his studies he concluded that the church had corrupted the gospel with superstition and that the Church was more interested in wealth and power than the teaching of Jesus.

(Enter Thief and Sheriff)

Sheriff

God save you, Dr. Wickliffe. This highwayman has been robbing people round these parts for some time past. But it's the hangman's rope for him now, alright!

(To audience) Are these your students, Dr.?

Wickliffe

Yes they are.

Sheriff

Look well on this wretch, young sirs, and remember well the face of those who fall from the grace of God.

Thief

You can save your insults Sheriff, (*Pulling on the rope around his neck or shackles*) I have not fallen from Gods grace. My sins are as forgiven as any man in England.

Sheriff

Silence you dog! (*Throws him to the ground*)
Shall this good doctor hear your blasphemy?

Wickliffe

Please, Sheriff! Please let him speak.
I want to hear what he has to say.

Thief

God bless you, Father. I was a soldier of the King. I don't deserve this kind of treatment. You know as well as I do, Father, why I have taken to this dishonorable life of stealing.
It's almost 25 years now since they fixed wages.
They can't go up no more,
but the price of food goes up all the time.
It's so that a man can't make a decent livin' no more.

Wickliffe

Sir, I know that you feel that you have good reason to be bitter, but nothing can excuse the breaking of Gods law.
But what did you mean that you were assured the forgiveness of your sins?

Thief

(*In confidence*) I went to my priest and bought and indulgence, paid good money for it too.
My priest assured me that I have the stored graces of the Holy Church for my forgiveness. (*laughing*)
I may be a thief but I've always been a good Christian.

Wickliffe

Well tell me this, good Christian.
Did Jesus sell indulgences like yours?

Thief

My indulgence is good, I tell you.

Wickliffe

Forgiveness of God is not to be purchased for a few coins.

Thief

But I paid good money for it, I did. (*Hesitant, thinking*)
What ... are you saying that it is worthless?

Wickliffe

Believe me, my son. God's forgiveness and grace will give you true assurance. No indulgence can do that. I will have the Sheriff send for my Vicar at Latterworth.

it is never too late.

The repentant thief that died on the cross next to Christ got the best assurance of all. "Today," Christ told him,

"thou shalt be with me in paradise."

That thief needed no indulgence. He needed only to turn to Christ. (*Sheriff starts to pull him off stage*)

Thief

I almost begin to believe you, Father.

Monk 3

It was not only the faith of the peasants that had become distorted. The clergy were often more corrupt, advancing in leadership not because of their faith and devotion by political intrigue. Some outright bought their office.

Wickliffe

I am angry at the corruption in the church! I have questioned the Pope's authority in political matters, have put the teachings of scripture ahead of the Pope, and I have taught that if the church will not clean itself up then the state should correct it.

Monk 4

Wickliffe's study of the scripture caused him to write even more strongly against the church until even his friend the Duke of Lancaster, the fiery John of Gaunt, could no longer protect him.

Gaunt (enter stage left raving mad)

You have gone too far this time John Wickliffe.
This time YOU HAVE GONE TOO FAR!

Wickliffe (rising from desk speaking softly)

Noble Duke...

Gaunt

I have just seen what you have written on the Holy Eucharist! You have dared to attack the doctrine of Transubstantiation, the very central doctrine of the Church?

Wickliffe

(humbly) Yes, my lord, I have.

Gaunt

Is that all you have to say, you wretched parrot? You just stand there in your innocence and say “Yes, my lord”?

An attack on transubstantiation is an attack on the Mass, and an attack on the Mass is an attack on the foundation of the holy church. RETRACT IT! RETRACT IT AT ONCE!

(slamming his fist on the desk)

Wickliffe

My Lord, the Holy Scriptures tell us that Jesus Christ is the foundation of the Holy Church.

Solus Christus, Christ alone!

Gaunt

Do not quibble, Doctor! You are attacking Jesus’ sacrifice...

Wickliffe

I think not, my lord. Transubstantiation is a modern doctrine, unknown to the fathers of the church. The Pope in the fourth Lateran Counsel first proclaimed it less than 200 years ago.

Gaunt

I cannot... when it is proclaimed it is believed! BELIEVED THROUGHOUT THE WHOLE OF CHRISTENDOM!

Wickliffe

My noble Duke, the fact that something is believed by the multitudes does not necessarily make it true.

Gaunt

WYCLIFFE!!

(Exit Gaunt; enter two students)

Monk 3

Wickliffe lost his political support and the church looked on him as a deadly poison. Bishop Courtney had him banned from Oxford. Although the Chancellor did not want to relieve Wickliffe of his academic privileges, he had no choice. But, as so often happens, a great loss can also provide great opportunity.

Wickliffe (enter Nicholas and John: addressing students)

Our ultimate authority is not to be found in traditions or counsels, in the church or even in the Pope.

Our authority is the Word of God alone.

Over the centuries that authority has been eroded and usurped, and now our nation, our whole people, our civilization starves for lack of the Word of God.

How can men live under the authority of God's word if they do not know God's word? My task now — *our* task if you will, Nicolas and John... is to use this exile to translate the scriptures, all of them, into English, our native tongue, so they can be heard and understood by all our people.

(Wickliffe and students move to a lecture setting)

Monk 4

Wickliffe and his team moved to Lutterworth and translated the whole of scripture into English. They made copies. It took a year to make just one. The copies went out.

Wickliffe

Do we really dare to give the Word of God in the common tongue into the hands of the common people?

Do we fully understand what we are doing?

Will some not abuse, misuse, and misinterpret the Scriptures? My brethren, of course some will.

But has keeping the Scriptures as the property of the hierarchy and the clergy prevented its misuse?

No indeed it has furthered its abuse.

We will give God's word to God's children and His spirit will guide them.

It will take time for growth and understanding, but I fear what judgment will befall us if we dare not give out this word.

(Wickliffe lays the book on the desk and exits.)

Monk 3

It did not take long for Wickliffe's opponents to find out and to react. It was ordered by the seal of King Richard 11 and the signature of the clergy that all itinerate preachers found using the new translation were arrested and put into prison.

A condemnation of Wickliffe was issued.

Monk 4

Before the church enacted punishment, Wickliffe suffered a stroke.

Wycliffe

The work must go on. Every man. and every woman in this kingdom must have the word of God in the English language in their heart.

Monk 3

John Wycliffe died 1384. Thirty-one years later the synod of Constance declared Wickliffe a notorious heretic, ordering

his bones removed from consecrated ground, burned, and
the ashes thrown into the river.

Monk 4

Yet, Wickliffe had so kindled the light of reformation that it
began to illumine the darkest corners of Europe.
He is called the Morning Star of the Reformation.
*(Hus moves to the desk and picks up the book moving
around the stage as the monks speak of him.)*

SCENE 3 John Hus

Monk 5

The works of Wickliffe were carried to Bohemia, where they
were effectively preached by John Hus. A spiritual revival
swept Prague and Bohemia under Hus' teaching.

Hus (writing a letter at the desk, pick it up and reads)

Richard, I express my thankfulness that under Christ's
direction, Bohemia received from the blessed England
already so much good. Under the direction of our Savior it
is most ardently received by the multitude, the lord, knights,
and the common people wish to hear nothing but the sacred
Scriptures. Wherever in city or town, in village or castle,
when a preacher of the holy doctrine appears,
the people flock together in crowds,
disdaining the incapable clergy.

Monk 6

Pope John the 23rd, seeking to suppress Hus, appointed
Cardinal de Colonna to look into his preaching and deal
with any heresy he might find.

Monk 5

Hus did not appear on the designated date, for King
Wincellaus sent ambassadors to Colonna to assure him that
any false doctrine preached in his country would be taken
care of by him at his expense. Hus was excommunicated for
failing to appear in person.

Monk 6

The Bohemians could have cared less about the
proclamation of excommunication. Hus carried on his work
and caused a great uproar against the church's riches and
abuses. In 1414 a general church conference was held in
Constance, Germany, to deal with the Bohemians.

Hus

(Opening a sealed scroll)

I am guaranteed safe conduct to Constance by the Emperor.

Monk 6

He was ushered into the town with great acclamations,
and it may be said that he passed through Germany
in a kind of triumph.²

Hus

I thought I had been an outcast. Now I see that my worst
friends are in Bohemia.

Monk 5

He was arrested and brought before the bishops but was not
allowed to speak. In violation of the promises made to him,
he was imprisoned for “safe keeping” and charged with 42
articles of heresy including translating the scriptures into the
common language. He was brought before the council and
asked to recant and seek absolution.³

Hus (with reverence and compassion)

No. Verily I do affirm here before you all, that there is no
more just or effectual appeal, than that appeal which is made
unto Christ, forasmuch as the law doth determine, that to
appeal is to no other thing than in a cause of grief or wrong
done by an inferior judge, to implore and require aid at a
higher judges’ hand. Who is then a higher judge than
Christ? Who, I say, can know or judge the matter more
justly or with more equity, when in Him there is found no
deceit, neither can He be deceived? Or who can better help
the miserable and oppressed than He? ⁴

Monk 6

The bishops appointed by the council
(Monk 5 removes Hus’s robe)
stripped him of his priestly garments, degraded him,
(places the miter on him)
put a paper miter on his head that read ‘Arch-heretic and’
was lead past a bonfire burning his books.⁵
(walk Hus in a circle)

²Zondervan Publishing House; Foxes Book of Martyrs; edited by William
Byron Forbush 1926; pp142

³Foxes Christian Martyrs of the World, cassette; Barbour Publishing, Inc. 1998

⁴Zondervan Publishing House; Foxes Book of Martyrs; edited by William
Byron Forbush 1926; pp143

⁵Foxes Christian Martyrs of the World, cassette; Barbour Publishing, Inc. 1998

Hus

My Lord Jesus Christ, for my sake, did wear a crown of
thorns; why should not I then, for his sake again wear this
light crown? Truly I will do it, and that willingly.
I do commend into Thy hands, O Lord Jesus Christ,
my spirit which Thou hast redeemed.

*Monk 5 (Monk 6 drapes a chain around his neck.
Hus acts as if he is at the stake)*

A chain was placed around his neck at the stake.

Hus

My Lord Jesus Christ was bound with a harder chain
than this for my sake, and why then
should I be ashamed of this rusty one?

Monk 6

As the wood was piled to his very neck, the duke of Bavaria
was so officious as to desire him to abjure.

(steps to one side of Hus)

Hus

No. I never preached any doctrine of an evil tendency,
and what I taught with my lips I now seal with my blood.
You are going to burn a goose, but in a century you will
have a swan which you can neither roast nor boil.⁶
*(chants 'Jesus the son of David have mercy of me. Jesus the
son of David have mercy on mr.')*⁷

(Monk 6 sings softly with Hus while Monk 5 is speaking)

Monk 5

The flames were now applied to the wood, when our Martyr
sung a hymn with so loud and cheerful voice that he was
heard through the crackling fire,
and the noise of the multitude.⁸

(Monk 5 joins in song; finishes one stanza together.

Hus falls silent before the last stanza.

*After song echo in room dies Hus exit Guttenberg and
Monks 7 & 8 enter)*

SCENE 4

⁶Zondervan Publishing House; Foxes Book of Martyrs; edited by William
Byron Forbush 1926; pp143

⁷Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken
Curtis and Ann T. Snyder; Christian History Institute, 1995

⁸Zondervan Publishing House; Foxes Book of Martyrs; edited by William
Byron Forbush 1926; pp143

Guttenberg (comes to life)

Sadly it would be 100 years before the bible was translated again. The religion of Christ that had been meant to be spirit and truth had been turned into nothing but outward observances, ceremonies and idolatry.

Monk 7

We had
So many saints,

Monk 8

So many gods,

Guttenberg

So many monasteries

Monk 7

So many pilgrimages

Monk 8

We had
Too many churches,

Guttenberg

Too many relics true and fake,

Monk 7

Too many untruthful miracles;

Monk 8

Instead of worshiping the only living Lord

Guttenberg

we worshiped dead bones.

Monk 7

In place of immortal Christ

Monk 8

we worshiped mortal bread.

Monk 7

No care was taken of how the people were led

Monk 8

as long as the priests were feed.

Guttenberg

Instead of God's word ... man's word was obeyed.

Instead of Christ's testament ... the Popes cannon
The law of God was seldom read or understood.
(goes to the table and takes up the book)

Monk 7

So Christ's saving work and the effect of man's faith was not
examined. There was no foundation for the truth that Christ
willingly died to free us from our sins.

Monk 8

God allowed His church to wander for a long time,
at last it pleased him to restore it to its original foundation.

Monk 7

And here we must admire God's wisdom for though the
church fell into ruin because of the ignorance of its teachers.
God gave man the art of printing, which would help restore
knowledge to the church.⁹

Gutenberg

I am Johann Gutenberg, inventor of the printing press. I did
not do it alone, "but by the help of the Most High ... by the
harmony of punches and types, we can print."¹⁰ Through the
grace of God men of wisdom are now able to communicate
their thoughts accurately and widely so others can
distinguish light from darkness, truth from error, religion
from superstition...
(Gutenberg takes his place on in the gallery and freezes)

Monk 8

... clearing the way for the Reformation of the church.
Still many were left to suffer before that reform would be
complete. Some were allowed to speak before execution.¹¹
(Enter Bohemian martyrs straight line)

Wickliffe

(Speaks from off stage an echo of his words past)
We will give God's word to God's children
and His spirit will guide them.¹²

⁹Barbour Publishing, Inc.; Foxes Book of Martyrs of the World, 1998 cassette tape

¹⁰Brown, Peggy; Johann Gutenberg; newsday.com/Student Briefing Pag...m 2000

¹¹Foxes Christian Martyrs of the World, cassette; Barbour Publishing, Inc. 1998

¹²Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken
Curtis and Ann T. Snyder; Christian History Institute, 1995

Exasperated Nobleman

Cut here, search my heart, you shall find nothing but love of religion and liberty; those were the motives for which I drew my sword, and for those I am willing to suffer death.

Wincelaus

The Lord hath given, and the Lord hath taken away.
I acted strictly according to the dictates of my conscience,...
I am now full of years, and wish to lay down life, that I may not be witness of the further evils which are to attend my country. You have long thirsted for my blood — take it, for God will be my avenger.¹³

The Earl of Rugenia

We who drew our swords fought only to preserve the liberties of the people, and to keep our consciences sacred. As we were overcome, I am better pleased at the sentence of death, than if the emperor had given me life; for I find that it pleases God to have His truth defended, not by our swords but by our blood. I shall now be speedily with Christ.¹⁴

Dionysus Servius

They may destroy my body, but cannot injure my soul,
that I commend to my Redeemer.¹⁵

Tobias Steffick

I have received during the whole course of my life many favors from God; ought I not therefore cheerfully to take one bitter cup, when He thinks proper to present it? Or rather, ought I not to rejoice that it is his will I should give up a corrupted life for that of immortality!

Christopher Choper

I come in the name of God, to die for His glory;
I have fought the good fight, and finished my course;
so, executioner, do your office.

John Kutnaur

Your superstitious faith I abhor; it leads to perdition,
and I wish for no other arms against the terrors of death than a good conscience... It is Christ that is the rock, and we are firmly fixed upon Him.¹⁶

¹³Zondervan Publishing House; Foxes Book of Martyrs; edited by William Byron Forbush 1926; pp. 154, 155

¹⁴Zondervan Publishing House; Foxes Book of Martyrs; edited by William Byron Forbush 1926; pp. 156

¹⁵Ibid.; pp. 156

¹⁶Ibid.; pp. 157

Nathaniel Wodnianskey

You take away our lives under a pretended charge of rebellion; and, not content with that, seek to destroy our souls. Glut yourselves with blood, and be satisfied; but tamper not with our consciences. (*looks to side as if son is standing there*) My son... It is very acceptable to be exhorted by you, but suspect me not; rather endeavor to confirm in their faith, your brothers, sisters, and children, and teach them to imitate that constancy of which I shall leave them an example.¹⁷
(*Martyrs exit enter monks 9 & 10*)

Monk 7

The Reformation in 16th century moved forward on many fronts. Sometimes it moved forward in secret to avoid detection.
(*Monk exits secretly*)

Monk 8

Other times it moved forward in great cathedrals with dynamic preachers. It also advanced in quiet scholarship and rediscovery of the Bible.

SCENE 5L

(*monk exits reading a book*)

Monk 9

It advanced among both peasants and privileged. It sometimes advanced in fierce theological debate. And other times in violent combat.

Monk 10

In Switzerland and Germany it advanced on all these fronts and were led by Martin Luther... (*Enter Luther and Vicar to center stage and freeze.*)

Ulrich Zwingli... (*Enter Zwingli stage right and freeze*) and John Calvin. (*Enter Calvin to stage left and freeze*)

Sola Scriptura Luther 1

Monk 10

(*Luther comes to life, pacing & worried. Vicar sits face toward audience in quiet prayer*)

On a summer day in 1505, a little over a decade after Columbus discovered the new world, a young law student

¹⁷Zondervan Publishing House; Foxes Book of Martyrs; edited by William Byron Forbush 1926; pp. 158

made his way across the marketplace in Erfurt, Germany.
His name was Martin Luther.
He was on his way the Augustinian Monastery.

Monk 9

Strict adherence to Monastic practice and endless acts of penance to God, the angry judge, refused to bring peace to Martin Luther's troubled soul.

Luther

Father, your pardon; if it were merely fear of God , I could still hope of his mercy ... but this I shall never have.

Vicar

And why not?

Martin

... my sin, Father.

Vicar

Father Martin, you have just come from the mass, the sacrifice for all sins you have confessed. Or am I wrong? Is there anything more?

Martin

Much.

Vicar

Then make your confession. (*Luther kneels*)

Luther

Forgive me Father, for I have sinned and my sin is unpardonable.

Vicar

That is for God to judge, and not you my son.

Luther

He has judged me already ... He is God. He is holy. I am man, I am evil, and for this He condemns me. I have tried to think of him as a loving father but can find only an angry judge. No matter what I do to seek him out He condemns me. How can I love such a God?

Vicar

But you do. You must love God.

Luther

But I cannot! And this is my unpardonable sin. I cannot.

Monk 10 (as Vicar leaves)

Luther was sent by his superiors to Rome. They thought that perhaps in the center of Christendom he might find some relief for his tortured conscience.

(Luther turns back on the audience and freezes)

SCENE 5Z

Zwingli 1

Monk 11 (Ulrich comes to life playing his violin?)

Born in Wildhaus, Switzerland, Ulrich Zwingli was a mountain man and gifted musician able to play 6 instruments. Educated in Basil, Vienna, and Bern, he was ordained a priest in 1506 at age 22 in the Swiss community of Glaris.

Zwingli

(Putting down instrument and speaking to the audience)

As a young priest I accompanied the troops to the battle of Marignano in Italy in 1515. It marked me for life.

The Swiss regularly hire out as mercenaries to other countries, and even to the Pope. At Marignano I saw 6000 young men die. I was outraged at the mercenary service and told them so. 'We are selling blood for gold!' I railed. 'We are sending our children to be slaughtered.'

For this I lost my church at Glaris.

Monk 12

He was moved to the parish as Ins Elseledan.
A life changing moment happened there.

Zwingli

I met the scholar Erasmus. He had translated the New Testament into Greek in 1516. I bought it! I could not read Greek at the time. But I was determined that nothing, save God, shall prevent me from acquiring Greek. 'Not for the sake of fame but for the sake of the Holy Scriptures'. I copied St. Paul's epistles in Greek and carried them around with me, writing notes in the margins. Study of the Holy Scriptures made me question the teachings of the church.¹⁸

I knew about Luther and the fervor he was causing in Germany. I was coming to many of the same conclusions.¹⁹

¹⁸ Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken Curtis and Ann T. Snyder; Christian History Institute, 1995

¹⁹ Barbour Publishing, Inc.; Foxes Book of Martyrs of the World, 1998 cass. tape

SCENE 5C

Soli Deo Gloria Calvin 1

Monk 13

Born in the French town of Noyon, Calvin's father, a lawyer, acquired two chaplainries for Calvin when he was only 12.

The income from them provided him the best education available. He was destined for the priesthood. His studies at the University of Paris drew out Calvin's intellectual brilliance.

Calvin

My father then changed my career and sent me to study law. Yet I returned, later to Paris as a lawyer, and seriously considering the reformation teachings that were stirring up all of Europe.²⁰

Monk 14

Calvin had to flee Paris because of his reformation associations. (*Calvin puts on disguise*) Leaving in disguise, he walked 270 miles south of Paris to Xaintonge.²¹ There, as a fugitive, he had a conversion experience that planted him firmly in the camp of the reformation movement.

Calvin

"Since...I was so obstinately devoted to the superstition of the Papacy, that it was only with the utmost difficulty that I could be drawn out of such deep mire, God, by a sudden conversion subdued my mind and made it teachable, for, considering my age, it was far more hardened that it should have been."

SCENE 5L2

Monk 10 (Luther doing something traditional 'Hail Marys?')

While in Rome, Luther sought his peace in the traditional devotions of the church, but his doubts did not go away they only deepened.

Monk 9 (Luther moves to book and studies)

After he returned home to Germany he was assigned to take up duties in Wittenberg. There he was a parish priest, a teacher and professor at the new university in Wittenberg.

Luther fervently continued his search for God's grace. Month after month as he poured over the pages of the Bible

²⁰ Ibid; Reformation Overview

²¹ Zondervan Publishing House; Foxes Book of Martyrs; edited by William Byron Forbush 1926; p.p. 185

he began to find that assurance his mind and heart so
desperately craved. (*Enter Vicar*)

Vicar

What's all this sudden doubt?

Luther

This is no sudden doubt ... it is a growing certainty.
Dear Vicar, what little certainty I have you gave to me.
You heard my sin,
you sent me to Rome to fortify my faith,
you sent me to scripture to find my God,
you brought me here to Wittenberg to preach his word.
And here in my room, I have been preparing my lectures on
Saint Paul and his epistle to the Romans. And here I think I
have found the truth at last, and when I did it was as if the
gates of heaven were opened to me... Romans 1:17

Vicar

Iustitia enim Dei ... for the righteousness of God is revealed
from faith to faith as it is written the just shall live by faith.
(*shaking head positively*) And so?

Luther

Worthy Vicar, is there anything here about relics?
By faith man lives and is made righteous,
not by what he does for himself.
Be it adoration of relics,
Singing of masses,
Pilgrimages to Rome,
Purchase of pardon for his sins,
But by faith in what God has done for him already
through His Son.

Vicar

Dr. Martin, if you leave the Christian to live only by faith,
if you sweep away all good works,
all these glorious things you dismiss,
what will you put in their place?

Luther

Christ. Man only needs Jesus Christ.
(*Vicar leaves sadly. Luther picks up pen*)
The just shall live by faith... ALONE.²²

SCENE 5Z2

²² Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken Curtis and Ann T. Snyder; Christian History Institute, 1995

Zwingli (with excitement)

I was a man obsessed by the Bible and on New Years day,
1519 my 35th birthday in the Cathedral (Gossmister) in
Zurich I opened the New Testament to the book of Matthew
and started preaching straight through the book!

(Solemn remembrance)

The first year in Zurich the city was struck by the dreaded
plague. I was away and returned immediately to care
for my people. I myself contracted the plague and suffered
three agonizing months. I was blessed 9000 citizens died.

I learned more deeply the meaning of God's grace
and compassion and I also refused payments
for my service from Rome.

Monk 11

On January 29th 1523, the Zurich City council convened to
debate Zwingli's views. He presented 67 reformation
articles.²³ After the close of the meeting the Senate of Zurich
declared that the gospel of Christ should be taught out of the
Bible and the traditions of men should be abandoned.

Zwingli

The counsel backed me and agreed that preachers were "to
preach nothing but what can be proved by the holy gospel
and the pure Holy Scriptures."²⁴
This changed worship in Zurich.

Monk 12

The city rejected Monastic vows and the government took
over the monasteries.

Zwingli

Their goods were used to take care to the needy and their
buildings turned into schools and hospitals.

Monk 11

There was a daily distribution of food to those in need. The
sick, widows and orphans were provided public support.

Zwingli

With a change in belief there has to be a change in behavior,
not only personal but social as well. There were to be no
beggars in Zurich; those who needed work were provided jobs.²⁵

²³ Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken
Curtis and Ann T. Snyder; Christian History Institute, 1995

²⁴ Barbour Publishing, Inc.; Foxes Book of Martyrs of the World, 1998 cass.

²⁵ Barbour Publishing, Inc.; Foxes Book of Martyrs of the World, 1998 cass.

SCENE 5C2

Calvin

We must weigh the cost of following the path of the reformers for there is no tuning back.
I have resigned the chaplainries given to me in my youth.
I have forsaken the income from the Roman church and
I will use my God given gifts as a scholar.
(Sits at the desk to work)

Monk 14

Calvin was now consumed by the Scriptures. He prepared a manual for the Reformed Christian. His *Institutes of the Christian Religion* was first printed in 1536 at the age of 26. This was to become the most substantial work of the Reformation.

Monk 13

Calvin hoped that this book would so convincingly explain the reformed faith that persecution against Protestants in France would stop. However, they continued to be hunted down and executed. Calvin and his colleagues had to worship in secret.

Monk 14

God providentially settled Calvin in Geneva one month after the city itself had officially adopted the Reformation. Geneva officially decreed to “live according to the Gospel and the word of God...” Calvin was appointed “Lecturer in Holy Scripture”.

Calvin

From my pulpit at St. Pierre’s I explain the Bible book by book. Biblical faith is more than just doctrines to be believed but is a moral way of life to be lived. Through persecution, banishment and reinstatement I persevere.

SCENE 5L3

Monk 10

Upon the eve of All Saints Day, October 31, 1517, Luther nailed to the church next to the castle of Wittenberg 95 theses on indulgences, in which he challenged any one to oppose it either by writing or disputation.²⁶ (Sept 30, 1517)

Luther (As he nails the theses)

²⁶Zondervan Publishing House; Foxes Book of Martyrs; edited by William Byron Forbush 1926; pp. 161

Our Lord Jesus Christ, by coming on earth, by suffering and dying, has already paid for our salvation forever. How then can any mortal man, monk, prince, or Pope, seek a further payment? (*to audience*) My beloved, you cannot buy God's mercy. Amen.

Monk 9

All this time Luther changed nothing in the ceremonies, carefully observing the rules of his order. The only way he differed from other priests was in stressing the role of faith in the remission of sins.²⁷

Monk 10 (As Eck enters)

Thus leading to the historic encounter with the noted theologian John Eck.

Luther

Out of reverence to the supreme Pontiff and the Roman Church I preferred to take no part in this discussion which cannot but lead to disunity within the ranks of the faithful.

But out of respect for the truth, I repeat, 'twas not upon St. Peter that Christ founded the church but upon himself.

Eck

But dear Dr., many authorities disagree with you. Capectus, Duns Scotus, Peter Lombard for instance.

Luther

To say nothing of Cyprian and Gregory of Nanzianzus.

Yes Doctor, they do —
but my authority disagrees with them all.

Eck

And who is that authority?

Luther

Saint Paul,
for "no other foundation can man lay than that which was laid, even Jesus Christ."

Eck

But Dr., these attacks upon the Pope cannot bring anything but disunity among the church.

Luther

That is not my intention.

²⁷ Foxes Christian Martyrs of the World, cassette; Barbour Publishing, Inc. 1998

Eck

But the effect is the same as if it were. In fact it is common knowledge that your doctrines are approved by those who have already split the church.

Luther

Name Them!

Eck

The followers of Hus!

Luther

The Hussites are wrong!
But I confess I find much that is acceptable to Christ among their doctrines.

Eck (sneeringly)

Such as?

Luther

Such as this...
There is only one universal church.
Or this...
It is not necessary for salvation to be subject to a Roman Pope.

Eck (growing angry)

But Dr., that is the heart of the heresy!
That is exactly what Hus said!

Luther

It doesn't matter who said it, is the truth!

Eck

Martin Luther do you think you are the only one who knows the truth?

Luther

I will tell you what I think. (*with resolve*) I have the right to believe freely to be a slave to no man's authority to confess what to me appears to be true whether it is proved or disapproved, whether it is spoken by Catholic or heretic.

Eck

Then you deny the authority of the Pope?

Luther

In matters of faith I think that neither

Council nor Pope nor any man has power over my
conscience; and where they disagree with Scripture
I deny Pope and counsel and all.
A simple layman armed with Scripture is greater than the
mightiest Pope without it.

Eck (at his wit's end)
Heresy, Dr. Luther! Heresy!

Luther
Heresy! So be it ... it is the truth.

SCENE 5 Z3

Monk 12
October 1529 — Zwingli went to Marburg to meet with
Martin Luther. This meeting, known as the Marburg
Colloquy, was an effort to bring the Swiss and German
Protestants together. Luther and Melancthon attended, as
well as Johann Oecolampadius, and Martin Bucer.

Monk 11
They took up 15 issues, and amazingly they agreed on 14 of
those. Yet, after four days of debate, these Reformation
leaders could not agree
on the meaning of the Lord's Supper.

Luther
The body of Christ is "in, with and under" the bread of
communion.

Zwingli
Christ is spiritually present in the Lord's Supper, agreed, but
the bread and wine are symbols
of the body and blood of Christ.

Monk 12
Both sides rejected the Catholic doctrine of
transubstantiation, but disagreed
on how Christ's presence was to be understood.

Monk 11.
Luther and Zwingli could not come to an agreement.
They did not shake hands,
and the Protestant camp remained divided.

Zwingli (sadly)

There are no people on earth with whom I would rather be
one than with ... than the Wittenbergers.²⁸

Monk 12

Shortly after this meeting, a civil war began in Switzerland
between the Protestants and the Catholics.

Monk 11

Oct 11, 1531 at Kappel, Zwingli died trying to reinforce a
garrison of troops in battle.

(Zwingli turns back on the audience)

SCENE 5C3

Monk 13

From Geneva, Calvin decisively influenced the future course
of Christianity in Western civilization.²⁹

Monk 14

Calvin, triumphant over all his enemies,
felt his death drawing near.

Calvin

I do testify that I live and purpose to die in this faith which
God has given me through His gospel, and that I have no
other dependence for salvation than the free choice which is
made of me by Him. With my whole heart, I embrace His
mercy, through which all my sins are covered, for Christ's
sake, and for the sake of His death and sufferings. According
to the measure of grace granted unto me, I have taught this
pure, simple Word, by sermons, by deeds and by expositions
of this Scripture. In all my battles with the enemies of the
truth, I have fought the good fight squarely and directly.

Monk 13

Calvin died May 27, 1564, at the age of 55.³⁰

SCENE 5L4

Monk 9

Luther was no longer a threat that could be ignored.

²⁸ Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken Curtis and Ann T. Snyder; Christian History Institute, 1995 Leaders guide p.p. 2829

²⁹ Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken Curtis and Ann T. Snyder; Christian History Institute, 1995

³⁰ Zondervan Publishing House; Foxes Book of Martyrs; edited by William Byron Forbush 1926; p.p. 188

Monk 10

The Pope had drawn up a letter of condemnation against Luther, banning his books, giving him 60 days to retract his writings, and failing such retraction, "...he shall stand under our anathema and excommunication.

Monk 9

And any person found aiding Martin Luther will be under our excommunication and anathema and will stand together with him under wrath..." Luther was summoned to the Imperial parliament at Worms and asked to recant.

Luther

You have asked for a simple answer ... here it is. Unless you can convince me by Scripture, and not by popes or counsels who have often contradicted each other... Unless I am so convinced that I am wrong I am bound to my beliefs by the text of the Bible. My conscience is captive to the Word of God. To go against conscience is neither right nor safe. Therefore, I cannot and I will not recant. Here I stand, I can do no other. God help me. Amen."

Monk 10

Luther was taken into hiding. He continued to write and preach. With the help of his friend Melancthon, he translated the New Testament into German. He continued to write and preach for another 29 years.

Monk 9

(Monk 10 leads Luther to a bench and lays a blanket on his legs.) He returned to Wittenberg at the age of 63, A little before he died he encouraged those that were with him...

Luther

My heavenly Father, eternal and merciful God!
How hast manifested unto me Thy dear son, our Lord Jesus Christ,
I have taught Him, I have known Him;
I love Him as my life, my health and my redemption;
Whom the wicked have persecuted, maligned, and with injury afflicted.
Draw my soul to Thee. I commend my spirit into Thy hands,
Thou hast redeemed me, O God of Truth!
God so loved the world that he gave his only begotten son
that whosoever believeth in Him should not perish,
but have everlasting life.³² ***(Luther and Monks 13 &14 exit;
Enter Anabaptists and Monks 15 & 16)***

³¹ Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken Curtis and Ann T. Snyder; Christian History Institute, 1995

³² Zondervan Publishing House; Foxes Book of Martyrs; edited by William Byron Forbush 1926; pp. 165, 166

SCENE 6 The Anabaptists

Wickliffe (echo)

“We will give God’s word to God’s children and His spirit will guide them.”

Monk 15

Zwingli’s students, studying Scripture themselves, came to the conclusion that infant baptism was not in the Scriptures and only those who had decided for themselves to become a follower of Christ should be baptized. They felt that Zwingli had moved too slowly.

Monk 16

Since the disagreement on infant baptism could not be resolved within the church, it was brought to public consideration before the city council.

Monk 15

On Jan. 17, 1525 the council upheld infant baptism, and those who wouldn't accept this decision were told to change their mind, leave the city, or stay and face arrest.

Monk 16

Several days later on January 21, 1525, the students met to consider their alternatives. Yet, something else happened there that changed the face of Christian History.

Student 1

I say we stay in Zurich whatever the cost.

Student 4

But at what cost ... our conscience or prison?

Blaurock

Baptize me, brother.

Student 1

Baptize you? Brother, I cannot!

Blaurock

Oh yes you can, and you must.

Student 1

Why?

Blaurock

We have been ordered to submit to the unbaptized for
Baptism. Am I right?

Students

Yes... certainly ... that is true ... we were ordered.

Blaurock

By rejecting the baptism of infants am I not rejecting my
own?

Student 2

If we defy the counsel we will be imprisoned.

Blaurock

Not imprisoned... Free!

Student 1

George is right! Better a prisoner of stone than of false
conviction.

Blaurock

Baptize me, brother.

Student 3

But rebaptism is a crime.

Blaurock

Not rebaptism, but a first true baptism.

Student 1

Brother George, are you sorry for you past sins?

Student 4

That is a lot to be sorry for.

Blaurock

It is ... and I am.

Student 1

By taking the sign of baptism is it your choice to now
proclaim your faith before God and in the presence
of these witnesses?

Blaurock

It is. God help me to be strong.

Student 1

Then I baptize you, George Blaurock, in the name of God the Father, Christ Jesus His Son, and the Holy Spirit. Give me your hand, brother. George Blaurock, as Christ was raised from the dead by the glory of God, so walk this day forth in newness of life.

Monk 15

The unthinkable had happened. To question the legitimacy of infant baptism in that age was to defy the authority of the clergy *and* the state. Whether it was Catholic or Protestant, it was considered an act of treason. The Anabaptists, or ‘rebaptizers’ as they were called, paid a high price – 15 of them were arrested and thrown in jail.³³

(students exit)

SCENE 7 Michael and Margaretta Saddler

Monk 16

But God, ever faithful, raised up a leader from an unlikely place a monastery in the Black Forest. In his position as Prior, Michael Saddler had the miserable job of collecting taxes from the peasants. He went through a terrible soul searching ordeal, and so did his friend, a nun named Margaretta. They left the church and married.

Michael

One bad thread.

Margaretta

Pardon?

Michael

I sewed the border with one bad thread and it took over the bolt.

Margaretta

So, you have learned a lesson?

Michael

No, we just keep making the same mistake over and over.

Margaretta

Michael, I don't think it's...

³³ Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken Curtis and Ann T. Snyder; Christian History Institute, 1995

Michael

It takes only one bad thread to ruin the entire fabric. Don't you see? We weave man's authority into God's and the church is corrupted.

Margaretta

But we have to live in the world.

Michael

In the world, perhaps but not of it.

Margaretta

Is that possible?

Michael

That's the truth of baptism ... leaving the kingdom of the **world and...**

Margaretta

joining the kingdom of God.

Michael

Yes, when I was a Prior I split my vows between the Christ and the Duke. A baptism of choice signifies that we break with the world in matters of faith.

Margaretta

But Wilhelm had his peasants.

Michael

Yes, the sword. When we accept its power, we invite its corruption.

Margaretta

How can we avoid that?

Michael

By forming a church separate from the power of the sword. The apostles had no Duke, no prince.

Margaretta

And no guarantees. What can you give to a mother who wants safety for her children? What guarantee can you offer a man for his family?

Michael

Faith, Sola fide, Only faith.
(enter Anabaptists)

Monk 15

Michael and Margaretta were rebaptized. The Turks were pushing across Europe from the east and leaving a devastating path of destruction in their wake. At the same time the Anabaptists were coming to the conviction that violence was wrong and contrary to the gospel.

Monk 16

Many were refusing to take up arms against the Turks. They were seen not only as religious heretics, but traitors as well. Michael Saddler emerged as their leader, bringing the diverse and persecuted group together. It was December of 1527.

Michael

Many of you know that I am a weaver. For many years, the good Lord protected the world from my obvious talent by confining me in a monastery, but somehow ... somehow ... I managed to escape and spin some cloth and I brought this specimen here today.

*(Spreading out the cloth to show;
crowd laughing at the cloth)*

Tell me, what will you give me for it?

Anabaptist 1

A broken barrel

Anabaptist 2

A dead goat

Michael

You are a sensible people. You can see that the cloth is ruined and you won't waste your good earnings to buy it. One of the first things I learned when I started weaving was that it takes only one bad thread, only one poorly mixed dye, to destroy a whole cloth. Like my brother Wilhelm, I am afraid.

I fear for those in prison.

I weep for those how have died and will die as Anabaptists.

But I fear even more the consequences of compromise, for if we allow the power of this world to be threaded into the fabric of Christ's church, all of us...

all of us have seen the results.

Compassion turns to pride

Charity to greed

Truth becomes fabrication

Salvation citizenship

Peace oppression and

Faith in God becomes faith in Popes and Princes and Kings.

We must not imitate the world, but Christ, in all things –
even if we are called to the gallows or the grave.

When I made this mistake (*hoisting the cloth*),
it cost me only 4 gilders.

If we deceive ourselves now, the price will be eternal.

All Anabaptists

“The Word of God is as unstoppable as the Rhine.”³⁴

*(Enter Prosecutor; Anabaptists turn into a gallery for the
trial; Margareta is clearly visible)*

Michael Sattler (trial).

Monk 15

They were on the run, meeting in secret and in constant
danger and eventually arrested.

Prosecutor

Michael Sattler, you say marriage is of God.

Michael

Yes

Prosecutor

Were your vows confirmed by only yourself and God?

Michael

No, also before a minister.

Prosecutor

Under whose jurisdiction?

Michael

The Canton of Zurich.

Prosecutor

By an instrument of the Devil?

Michael

I have not claimed that.

Prosecutor

You refuse to honor the authority of government.

³⁴ Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken Curtis and Ann T. Snyder; Christian History Institute, 1995

Michael

I am bound by scripture to submit to Dukes and Princes.

Prosecutor

So government is ordained by God.

Michael

Yes.

Prosecutor

Yet you refuse to take up the sword in defense of your government.

Michael

In matters of conscience, Christ's followers must choose God's laws above men.

Prosecutor

So a man may choose by conscience which of man's laws to obey, and which to disregard. The state would crumble if the state allowed such freedom.

Michael

Unless Christ's followers claim such freedom, the church withers.

Prosecutor

Each day Ferdinand fights the antichrist at our throats. Do you deny this?

Michael

I do not know that the Turks are the antichrist.

Prosecutor

We know that they are Turks?

Michael

Yes

Prosecutor

Infidels?

Michael

So I have heard.

Prosecutor

Barbarians completely without Christ?

Michael

I cannot judge that.

Prosecutor

Is it true, as reported, that you have said you would rather fight on the side of the Turks against the Christians?

(Pause)

Michael

What I meant was...

Prosecutor (cuts him off)

Answer the Court!

Michael

What I said was, if warring was right, I would rather take the field against so called Christians if as you state Turks know nothing of the Christian faith. Then they are but Turks of the flesh. But you... you who would be Christians, yet persecute Christ's followers with the sword. You are Turks of the spirit.

Prosecutor

You archheretic! You have seduced pious people! It would be better if you had not been born!

Michael

God knows what is good.

Prosecutor

Desperate villain, if there were no hangman here I would hang you myself and know that I had done God's service.

Michael

God will judge.

Prosecutor

Is there no argument that will convince you of the error of your ways?

Michael

I can only be convinced by Scripture.

Prosecutor

Archheretic, you shall be convinced by the hangman!³⁵

³⁵ Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken Curtis and Ann T. Snyder; Christian History Institute, 1995 Prog. 5

*(group Moves escorting Michael and Margaretta in chains
down the isle as the monks finish)*

Monk 16

Michael Saddler was burned in Rottenburg after his trial.
His wife Margaretta was drowned shortly after.
The Anabaptists were hunted, sought out, and killed.
To survive they had to meet in secret. The persecution of
Anabaptists continued in Europe of over 200 years.

Monk 15

Their movement continued even as their best leaders were
captured and executed. The Anabaptists were crucial in
giving the modern world such concepts as:
The separation of church and state
Religious toleration
and nonviolence.

Monk 16

Today there are more than a million Anabaptist descendants
in groups such as the
Mennonites
Hutterites
And the Amish

(Exit Monks 15 & 16; enter Monks 17 & 18 and Tyndale)

SCENE 8 William Tyndale God's Outlaw

Monk 17

William Tyndale was born near the border of Wales in 1494,
and brought up in the University of Oxford. He mastered 7
languages and studied the Scriptures. But who was he? He
was a smuggler. What was he smuggling that made the
most influential men in England seek to capture him?

Monk 18

The Bible; the Bible translated in English.
Tyndale was driven to work for reform because he saw a
church corrupted by power and the common people steeped
in ignorance and superstition. What particularly grieved
him was that they have no bible
in their own English language.

Tyndale

I once railed at some priests who cared nothing for the
Scriptures...."If God spares my life I will see to it that even the
plowboy has a greater knowledge of the scriptures than you do."
Over a century and a half ago Wickliffe tried to bring a Bible in

the English language to us, but it was thought the peasants having a Bible caused an uprising. (*shaking head in disbelief*) I can translate all I want but it has to be published. (*Exit Tyndale*)

Monk 17

In order to publish, Tyndale had to have the permission of the Church of England. He sought this from Bishop Cuthbert Tonsal of London.

Monk 18

But God, who secretly disposes the course of things, saw that it was not best for Tyndale's purpose, nor for the profit of God's Church, and therefore gave him to find little favor in the Bishop's sight.³⁶

(*Enter Tyndale and Augustine Packington; P is lugging a sack of grain*)

Monk 17

Tyndale found the help he needed on the Docks of London through committed laymen.

Packington

We are many but careful. What do you see there?

Tyndale

A man with the strength of an ox.

Packington

And the faith of a little child. Thomas talks of your purposes... your learning in Greek and that you would give the scriptures to Englishmen.

Tyndale

If God wills.

Packington

Would God will that His word be not be read?

Tyndale

Wickliffe translated the scriptures but few in England have them. Perhaps God would have us hunger for His word before he feeds us.

Packington

They are hungry now. Look...
(*takes book out of grain sack.*)

³⁶ Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken Curtis and Ann T. Snyder; Christian History Institute, 1995 Program 6

A book by Martin Luther. It is good; it is precious; there is Scripture in it. But it is not THE Scripture.

Tyndale

Do many books come to England this way?

Packington

Many. But we are careful men have burned for less.

*(Both exit; enter Colverdale sits at the desk and writing)*³⁷

Monk 18

In 1524, at the age of 30, Tyndale went to Germany to finish his translation work and find a printer to make the many copies needed.

Monk 17

Tyndale worked tirelessly and completed his translation of the New Testament. He had it printed at Cologne, Germany in 1525. Copies were smuggled into England. Tyndale continued his translation work on the run.

Tyndale (busting in; with excitement)

Miles, Miles! God has aided our work by an unlikely source the Archbishop of Canterbury, Cuthbert Tostal. He bought up all the copies of my last edition in order to burn them.

Colverdale

Packington sold them to Tostal?

Tyndale

(laughing) And was praised for it! Tostal does not know of our connection with Packington. The Bishop got his books and we get the money.

Colverdale

Money to print a new edition.

Tyndale

And more! God works, my friend, even through our enemies. England will still receive God's Word.

Let us work harder on the Old Testament!³⁸

(both work diligently)

³⁷ Reformation Overview, video curriculum; Diana Lynn Severance, Ph.D., Ken Curtis and Ann T. Snyder; Christian History Institute, 1995 Program 6

³⁸ Barbour Publishing, Inc.; Foxes Book of Martyrs of the World, 1998 cass.

Monk 18

In addition to translating the Bible he also wrote *The Obedience of the Christian man. (Tyndale bids Colverdale goodbye and exits)*

These books, too, were smuggled into England and read by a wide audience, from commoners to Queen Anne Boleyn. Yet Tyndale never finished translating the Old Testament.

Monk 17

At the penalty of death

Henry Philips was sent to go after Tyndale.

By intrigue, Philips crafted the capture of Tyndale and brought him to trial in Vilvorde, Belgium.

(Tyndale dirty from being in prison and bleeding, enters pushed by three guards. They stand right, left and behind him when he is on trial.)

Prosecutor (Sitting smugly)

The King of England has some things against you, but these do not concern us. You stand charged for heresy.

You maintain that faith alone justifies.

You maintain that to believe in the forgiveness of sins and to embrace the mercy offered in the gospel is enough for salvation.

You averred that the traditions of men cannot bind the soul.

You affirm that neither the Virgin nor the saints pray for us in their own person.

You assert that neither the Virgin nor the saints should be invoked by us. How do you answer?

Tyndale

I answer thus with a clear conscience before God and man that I have never maintained, affirmed, averred or asserted anything contrary to the plain meaning of God's Holy Scriptures. On these and these alone I stand.

Prosecutor

Would you say then that faith alone justifies and not works?

Tyndale

The fruit that grows on a tree does not make the tree good or bad. It is only makes known whether the tree is a good tree or a bad tree. Works do not make a man good or bad. They only make it plain to other men whether he who performs those works good or bad. A man is reconciled before God by faith alone, and works have only to make this justification known before men. Such is the contention of the apostle Paul as it is written "By grace are you saved through faith and that not of yourselves it is the gift of God not of works lest any man should boast."

(Guards drag Tyndale to stage opposite the desk when Colverdale sits and works.)

Monk 18

Tyndale was tried and held prisoner in Vilvorde for a year and a half. During this time Miles Colverdale completed the work on the Old Testament and had it printed.

(Guards take Tyndale center stage and “tie him” then exit)

Tyndale

“Lord, open the King of England’s eyes.”

Monk 17

October 6, 1536 Tyndale was burned at the stake.

(Tyndale exits; Enter King Henry VIII)

Monk 18

When Tyndale died there were already two Bibles circulating England. Each effectively contained Tyndale’s translation of the New Testament, and much of his work had been used for the Old Testament.

Monk 17

When one of them, *(Colverdale gives translation to Henry)* Colverdale’s version, was presented to Henry VIII he was assured by the Bishops that they could find no errors in it.

Monk 18

One year later his majesty authorized a small phase to be of immense significance to be added to the title page.

King Henry VIII

“Set forth with the King’s most gracious license.” If there are no errors in it let it go forth. I order every church in England to display one book of the whole Bible in English.

Monk 17

That was September 5, 1538.

The Bible in English was a tribute to William Tyndale and the King’s affirmation an answer to his dying prayer.

Ending

Foxe

Many others went forth to reform the face of worship,
lead of God and fired by the Scripture –
pure, unadulterated scripture,
translated into the common language of the masses.

Guttenberg

Beginning with one man, John Wickliffe,
the Morning Star of the Reformation
(*Wickliffe enters to take center stage*)

Wickliffe

“We will give God’s Word to His children and His Spirit will
guide them.”

Foxe

the Reform spread to Bohemia, (*enter Bohemians*)

Guttenberg

to Germany, (*enter Germans*)

Foxe

to France, (*enter French*)

Guttenberg

Switzerland, (*enter Swiss*)
And back again to England. (*enter English*)
God’s word went forth.

Foxe

The continuing presence of the Bible and the Gospel
is a result of these who were willing to follow the truth of
Scripture no matter the cost. That same Scripture calls us
today to follow in the footsteps of these saints and...

All

‘Reform without Tarrying for any man.’

***Production thought: Banners unrolled when the characters
life who displays this is over: Wickliffe, Solus Christus;
Luther, Sola Scriptura; Calvin, Soli Deo Gloria; Michael
Saddler, Sola Fide; Tyndale, Solus Christus***

***Enter Musical Monks Monks sing the Hallelujah Chorus
soulful Hallelujah from Young Messiah?***