

*Credos:
Nicaene
Constantinople
Chalcedon.*

were to be regarded as heretical and those who taught them were to be condemned.

Now most of these enactments were canons, not horoi, and so subject to change if it should prove in the better interest of the Roman hierarchy.

**The Symbols
of the
Reformation:**

**The basic
materials
for the
study of
Symbolic
Theology**

H. The Reformation Symbols

As used in this sense, the symbol is the particular product of a special culture that epitomizes the concepts and ideals of that culture. The Reformation produced (both directly and indirectly) a raft of symbols and we sketch the following:

1. The Lutheran symbols:

a. The Augsburg Confession of 1530...the first of the REformation credal institutions. Much of it was likely prepared by Luther but, as he could not come to Augsburg when it was adopted, the presentation and explanation work went to Melancthon. In its body, the Augsburg Confession notes first the differences between the Lutheran and Roman ideals and then discusses the abuses in the church which it finds objectionable. It was formally published in 1532 and a revised edition of rejected value appeared in 1540. It is much too calvinistic for modern Lutheranism although it is the heart of all further Lutheran symbols.

b. The Formula of Concord of 1577 was a document forged to end differences between Lutheran disciples after the death of Luther and his principle men. It offer, in two declarative sections, twenty four positive positions that spelled out the course of Lutheran theology. It was popularly regarded that if one did not hold to the statements of Concord, he was not truly Lutheran and the growing bridge in Lutheran and REformed theology was widened by it.

2. The Reformed Symbols

a. The Helvetic Confessions of 1536, 1566 were produced against a Swiss background. The first sought to help produce harmony between Lutherans and Zwinglians but the second overlooked this possibility and is simply a statement of reformed theology which was basic in the Rhine territories and set the formula for the future statements. The ideas of Calvin are set forth as being the continuation of the theology of the ancient church and tradition always subject to the Scripture and there are some points specifically directed at the Anabaptist groups.

*Luther believed a Council was needed
(1519) to reconcile views.
When it finally came (1545) it
was too late.
Then those separate groups formed
their councils & made creeds or
confessions.*