

**MARTIN LUTHER AS A DEFENDER OF DEMOCRACY!****Piotr Lisowski**

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**Annotation.** The theoretical analysis of the philosophical - legal views of the theologian Martin Luther, the German religious and social figure, is presented. His main democratic ideas during the Reformation period in Germany and the countries of Western Europe are demonstrated. The stages of the struggle for the reform of the Catholic Church and for the return of its bases to their correspondence to the Bible from the Reformation times till the present time, are revealed.

**Keywords:** theology, democracy, law, indulgence, Catholicism, Lutheranism, Protestantism, Reformation, feudalism.

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The rapid decay of the feudal system, resulting in the mass revolts of the peasants against the feudal oppression, began in the countries of Western Europe in XIV-XV. The first revolts began in France in 1368, in England in 1381, in Czech in the beginning of XV, and later (in 1524-1525) in Germany too. At the same time the struggle against the church policy in the society also became stronger, resulting in the appearance of the heretical streams (*Trofanchuk, 2006:85*). The ideologists of these streams were John Wicliff in England (1324-1384), Jan Hus in Czech (1371-1415). They expressed their thoughts against the feudal crush, on the necessity of the united national state system, the cancellation of the church privileges, its renovation on the bases of its return to the early Christian values (*Gavlo, 1968:28-33*).

The religious-social movement for the reform of the Catholic Church, covering Germany, Switzerland, England, France, the Netherlands, the Scandinavian countries, Austria, Czech, Hungary, Poland in XVI and came into the history under the name of "Reformation", was characterized by the deep internal contradictions. Growing from the Middle Ages and being the protest against the church organization and the ideology of the Middle Ages' Catholicism by its form, the Reformation had the political character in the whole, because it defended the new bourgeois bases of the morality and social-economic

behavior of a human being. At the same time with it, this movement started the beginning of radical changes in the European culture. The Reformation changed the consciousness of a human being, opened the new spiritual horizons in front of her/him. An individual received the freedom to think independently, got rid of the church guardianship, received the highest for her/him sanction – the religious one – that only the own mind and conscience would dictate to her/him how to live. Thus, the Reformation promoted the appearance of a new bourgeois society's person – an independent autonomous individual with the freedom of the moral choice, independent and responsible in her/his opinions and actions (*Cherednyk, 2017*).

The critical periods in the history give birth to the complex characters. The personality of Martin Luther (1438-1546) is considered to be the non-unique, contradictory figure too from the eternity point of view. The historian R. Bainton wrote the following about him in the monograph "Here I Stand. The Life of Martin Luther": "The person, who asked Saint Ann for saving at the hard moment of his life, will later be famous for his retraction from the religion of saints. The person, who swore to take the monk profession, denied the monastic institute thereafter. The former faithful son of the Catholic Church shocked all the structure of the Middle Ages' Catholicism.

The faithful pontifical servant, he identified the Pope with the antichrist later. At the same time this contradictory personality awoke the Christian consciousness in Europe" (*Bainton, 1996:6*). Such a contradiction in opinions lies not only in the peculiarities of Luther's restless sole, but is explained by those social conditions, he was living under.

Being the son of his time, Martin Luther was a deeply religious man. By his origin he was from the most conservative branch of the population, due to his religious beliefs, - peasantry. His mother, Margaret, believed in evil spirits, water-nymphs, goblins. Besides, children studied the religious songs at the elementary school of that time, and young Martin liked to sing them. The subjects, studied at the University, had to promote learning the theology, and the course, being selected by Luther at his preparation to receive the Master's degree in the branch of law, prepared him at the same time to take the spiritual order. All the training – at home, at school, at the University, - was aimed at instilling the fear of God and the religious attitude to Church. "Luther by himself was such a Gothic personality, that even his faith may be called as the last blossoming of the Middle Ages' religion", - R.Bainton wrote (*Bainton, 1996:15*).

The study of the Bible brought Martin Luther to the break with the catholic doctrine, which excused its actions with the help of "kind affairs", and to the confirmation of the personal faith as the only way of saving. In the protest against the catholic dogma, Martin Luther was sure that an individual saving depends exclusively from God's blessing. It's necessary only to believe and to take everything that God has made for her/him, in order to save a person. These beliefs became the ground of Luther's theological system, resulting in the first Protestantism movement – Lutheranism (*Shulzhenko, 2004:89*).

The direct reason that led Luther to the resolute break with the Catholic church, became the famous in Europe practice of the indulgence's sale. According to the retellings, on the 31-st of October, 1517, the doctor of theology Martin Luther nailed his legendary "95 thesises" to the door of the castle church in Wittenberg. The upholder of the Catholicism's cleaning, Luther wanted to reform the church, to return its bases in correspondence to the Bible. However, the monk's appeal from Wittenberg met the sharp resistance of Vatican, insisting on its exclusive right to be the mediator between an individual and God. This symbolic act started the beginning of the religious wars' unleashing and Europe's division into the catholic and protestant countries. It was the full break with Rome. After that Martin

Luther became the central figure of the anti-Pope opposition. He elaborated the radical arguments against the official catholic study, which created the ground of the Protestantism fundament. The Lutheranism stood up on its feet, strengthened greatly and could not be turned back under Pope's control (*Shulzhenko, 2004:90*).

His article "On Secular Power, in What Measure It's Necessary to Obey It" appears in 1523. In this work Martin Luther found the further development of the ideas, aimed against Catholicism, against the church in the whole, grounded the desired form of government, presented and grounded the democratic bases of the secular power. From the appeals to improve the church activity he transferred to the denial of this social institute in general. It was caused by the fact that, to his mind, the church unwarrantably took the role of the mediator between an individual and God, but the church people were constantly trying to normalize all the life sides of the Christians by means of the spontaneous interpretation of the Holy Scripture (*Yovchuk, Oyzerman, Shchypanov, (Reds.), 1981*). The government of priests and bishops is not the power and the force. It is their service, job. They are not different from other Christians and cannot establish any laws and prohibitions without their allowance. The priesthood's government – is only the spreading of the God's word and the struggle with the heretics (*Chefranov, 1974: 42-46*).

In his work Martin Luther grounded the necessity of government in the society. Due to the fact that many Christians live, not according to the Christian instructions, God established two types of government: spiritual and secular. The spiritual government is for the people who sincerely believe in God and fulfill the Christian instructions, and the secular government is to keep the other part of the society, - the evil people who do not trust in God in calmness and peace. That's why the secular power is necessary and every Christian should obey it, at the same time he/she should be afraid of God and respect the Tsar. Martin Luther makes a try to determine the limits of the secular power's operation and to prevent it from the interference into "the God's kingdom, into Its government". The democratic views on punishments are grounded in the work.

He indicates that it's better to leave the life to one thief than to kill one virtue person. The secular authority should act within the law limits and thus it should refuse from the force usage. To his mind, the governors should not pay any attention to "the dead books and alive advisers", but ask God, looking for the wisdom to govern people. The main principle of government should be the fulfillment of the Holy Scripture's instructions, serving for citizens, requirements to grandees and advisers. Such were the main democratic ideas of Martin Luther. Luther's merit was the conclusion on the fact that the freedom of the thought and consciousness is the pre-condition and the obligatory indication of the non-despotic, democratic, organized society (*Myronenko, Gorbatenko, 2010: 62-68*).

"If state power rests in people - asked Pius X - what happens then with authority?" It becomes a shadow, a myth. There is no law in the right sense and no obedience ... " That is how Pope Pius X wrote to the French Episcopate of August 25, 1910. We are making the above words the motto of our chapter, showing that in the official science of the Church until recently there was no approval for the democratic system. M. Bloch defines feudalism as follows: "Poddańcza rural population; widespread use of land in exchange for service or fief instead of remuneration ...; the supremacy of the class of specialized warriors; ties of obedience and care that unite people together with the adoption of the warrior class framework of a separate form known as vassalism ... " (*Loyn, 1996:95*). The term feudum, or fiefdom, appears for the first time in 1614, and the word "feudalism "only in the nineteenth century (*Loyn, 1996:95*). This is how hierarchical authority from the Middle Ages should be

understood until today in the Church, i.e. full obedience, devotion, loyalty even at the price of lobbying - using the fashionable term today - against infallible church authority. It was not Christ who invented such hierarchical power, but it was introduced by man. There are two doctrines of this feudal system, i.e. continental, according to which "the vassal of my vassal is not my vassal" and English: "the vassal of my vassal is my vassal." So what is democracy? Colloquially, we say that the power of the people (*Flis, 1998:4*).

This system should be understood as the majority rule when recognizing the rights of minorities. Modern Europe and its individualistic-democratic ethos are owed to many powerful cultural movements. The church - as Alexis de Toqueville wrote: although he had beginnings, other destiny and non-feudalism, he finally connected with him the most. "The history of the Church indicates a clear opposition to the republic, democracy and human rights before they even have the time to form. Until the mid-twentieth century, almost all popes preached the view that democracy is contrary to the principles of the Gospel (*Tocqueville, 1970:78*).

The renaissance period began with a very visible dispute with church feudalism, which resulted in the cancellation of homocentrism and not theocracy. The reform of the political system, and in particular the trial of Martin Luther himself, accelerated even more. Man, argued Marsilio Ficino, is an earth god. Mankai, he claimed in the Treaty on the human dignity of Pico Della Mirandola - he is to be everything he decides" (*Marsilio, 2001*). A man god, as he was taught by another representative of the Italian Renaissance - Leon Batista Alberti- is characterized by an intellectual virtue that allows him to rule the world and follow in the direction he has set (*Alberti, 1960:133*). Virtuoso wrote that man strives for a rational implementation of his intentions, following the example of the architect building the edifice in accordance with the previously prepared plan. The overriding goal of human existence was to be - as Albertine taught - continuous self-improvement through science, technology, literature and works of art. It was - as you can see easily - the Greek ideal of man formulated in a new language. Luther very strongly opposed feudalism in his 95 theses, believing that the "pure word of God" is the way to God, not the systemic additions that enslave human dignity, which Christ has spoken on so many times in the pages of the Gospel. It was rightly written by J. Flis: "Protestantism replaced religious symbolism with the reading of the Bible, the moral code - an ethic of virtuoso, relics, posts and pilgrimages - an individualistic model of religiosity. In place of the hierarchical church organization, he established loose religious communities, connected not so much with institutional structures as with the common principles of faith. And Luther, and Calvin, and Zwingli overthrew the celibacy of priests and orders, subjected the ruthless criticism to papacy and the entire world at the time, created a new religious mentality and a "new" man, a mentality fully suited to the nascent civilization of capitalism. Protestantism has turned into a precedent rule the principle that what counts is not the office, but the personal qualities of the office of the person who exercises it. Not nobility, no property censorship, no parantes have weight, but individuals and their actions. "In this elevation of the individual above secular and sacred institutions, one can see the announcement of future breakthroughs: the French Revolution of 1789, free market and parliamentary democracy" (*Alberti, 1960:134*).

We are juxtaposed with a trial image from the 16th century: "Accusation Act". Oscaroyel: Archbishop of Trier, Judge: Emperor of the Holy Roman Empire, Karol V, Place: Worms, Germany, Date: April 17-18, 1521 Judgment; excommunication and exile from the empire's lands. Today, rehabilitation could look like this: I accuse Martin Luther - a former Augustian monk of the fact that in 1517- 21 he was heretic and he was a "leprous and

repugnant person" in his 95 thesis and a "false slanderer and condemnator", and "a dog, son of a bitch, born to bite and bite the sky with his dog's mouth. In the accusation, I note that Luther has "brass reason and iron nose." Speeches of the prosecutor: "I am high-handed to uphold the judgment of 17-18 April 1521 against Martin Luther, a German reformer, a former Augustian friar, found guilty of heresy at the Sejm in 18 April 1521 as an unlawful act of defamation of the priest's behavior, disrespecting the contemporary the law, a dispute lasting to this day, whose operation led to the division of the world, religious wars, denial of Roman law rooted in Latin civilization, and thus the death of many human beings" (*Flis, 1998:3*).

A lawyer acting on behalf of Martin Luther's family as a legal party to the proceedings would say: "High Law! I am seeking to set aside an unfair and final judgment and take into account the cassation against the convict over 600 years ago, who was never given any right to defense or an effective remedy (*Flis, 1998:3*). We are bringing in on behalf of a family whose aim is not hatred, only fairness, an argument based process nullum factum contra argumentum or nullum crimen sine lege [no facts if there are no arguments or no crime without a statute]. As a lawyer, I am asking for all defense motions to be taken into account, which I express in this way referring to the times in which we live and are eyewitnesses where scandalous judgments based on the unity of the altar with the throne are often exemplified by the case of Archbishop Stanisław Wielgus. The process should explain all the circumstances of the crime and take into account the principle of alleged innocence, which is not taken into account at all. That is why High Law We do not want such judgments. Throughout the year 1519, Martin Luther published a lot and there is no doubt that his influence grew steadily (*Knappman, 1998:39*). He had the right to his views. The Swiss publisher wrote: Here are the theological works of the Reverend Martin Luther, of whom many think that, like Daniel, he was finally sent by a loving Christ to repair corruption and restore theology based on the Gospel and the scriptures. Paul. The condemned Martin Luther worked almost to the loss of strength, on the verge of total exhaustion. That's how he wrote to his mentor, vicar general of the Augustinian Order: God punishes me ... or rather pushes me still forward, lead the cities. I want peace, and the center of the storm rushes me (*Knappman, 1998:39*).

Martin Luther, or earlier Jan Hus did not criticize Christ, but the authority of the feudal senior-pope and begged for forgiveness (*Knappman, 1998:39*). And this is a mitigating circumstance. Pope-minister Benedict XVI bluntly criticized the clergy and its feudal behavior towards the faithful. An example is the words: ..It is dirt in the Church, and among those who, through the priesthood, should belong completely to Him! How much pride and self-adherence! In the modern Church, the sound of a coin thrown into a can increase profits and increase greed, but the Church's intercession depends solely on God's will, or harm is done to God's word if the same sermon and even more talk about indulgences than word God (*Lisowski, 2005:63*). Five slogans of Luther: sola scriptura [only writing], solus Christus [only Christ], solum verbum [only word], sola gratia [only grace] and sola fide [only faith] have actual meaning. Research into the life of Martin Luther indicates that his teachings were misinterpreted and unnecessarily triggered the outbreak of a bloody peasant war in Germany in 1525. Martin Luther never incited any religious-social-political events in the Reformation movement, while he wrote polemics and catechesis. In his work he focused primarily on his own idea and not creating any opposition to the Roman Catholic Church.

In his letters, Martin Luther demanded a broad democratization of the Roman Catholic Church. He was an opponent of celibacy and closed monasteries, which We can not fully agree with, for example, Buddhists. His marriage with Katharina brought six children, but also money, which was necessary to buy then expensive belts, a pen and an inkwell.

Katharina used the right to brew beer given to the monastery, she was able to land for farming and cattle breeding. From childhood, he was convinced that he was being attacked by demons and devils. It is true that as a young monk, he often became mortified. He had the vision of the end of the world and the final judgment. And here you should agree with prof. Dawkins, that Catholicism often sows fear and fear through the hierarchy. Unfortunately, but this is still the case today, exemplified by former clerics pushed to the margins of life. This is a manifestation of the disease of imaginary feudalism, which most clearly shows Polish media. We experienced this personally when We defended even the clergy who were harmed by bishops or priests. By this type of behavior, democracy becomes a fiction written in the constitution. We'll never believe in the unerring words of Archbishop Życiński - an intelligent man, but deprived of any qualities of tolerance and prudence. The voice of Martin Luther, recalled by me after almost 600 years, is aimed at starting a discussion whether this great man was wrong? Man should not live by tradition alone! "That is why the pontificate of the Holy Father Francis clearly shows that in his book" *Democracy in the Church* ", Joseph Ratzinger and Hans Maier were already looking for them.

We want to say that I love the Universal Church, but he must remember that "Man is the way of the Church and not the way of the Church" (*Ratzinger, Maier, 2005:58*). Democracy in the Roman Catholic Church can not function on the basis of the majority vote, because we must see the diverse structure of democracy and its analogy. Such a problem is the collegial structure of the Church and the two most important offices in the Church, i.e. the presbyterate and the episcopate, which have a collegial structure and must cooperate with the individual municipality on an institutional level, are linked together and must co-exist side by side. The parish priest is more than the commander-in-chief of the commune, the bishop is more than the president of his parish did not understand the idea of the hierarchy of the emerging Church (*Ratzinger, Maier, 2005:58*). By its very nature, the Church must be hierarchical, but is it still a feudal question as a new scientific thesis. Feudalism exerted and still does not let go of his disregard of man, even in the matter of homosexuality of priests and pedophilia (*Ratzinger, Maier, 2005:58*). This is a huge problem in recent times for Pope Francis, who has more support among non-believers than believers in his own church. Luther undoubtedly addressed these problems in his "theology of the Cross" in the 16th century and subjected them to reflection, but he was not right in everything. This proves that it is not about dogmatic matters, but about the discipline of the clergy, who consist of the soul and the body, that such a man has the right to sin and his constant downsizing. The Reformation was also Luther's "depression". Following the interpretation of Saint. Augustine, Saint. Thomas Aquinas even recognized that there is only one gender: male. Church theologians and lawyers will repeat this definition for centuries, suggesting by the way that imbecilias of Latin (*Duda, 2017:143*) "durnota," the woman priests, and the Pope is more than the secretary general of all national bishops' conferences. Each of them has irreversible, own responsibility for the Gospel in which the parliamentary self-esteem of faith is expressed. Let's try to reach the times of the apostle of the Apostles Paul, who walked on foot close to 18 thousand. km. In this case, Martin Luther succumbs to the devil more easily.

It's necessary to emphasize the outstanding significance of Martin Luther in the development of German journalism of XVI, that became the effective weapon of the political struggle in the Reformation epoch. The pamphlets, news ballads, xylography had the great active force and were used, by the way, by all politic and religious camps without any exception. We may say that the means of struggle and propaganda, which Luther was using,

were progressive for that time and “played a great role in the formation of the modern European mass media” (Zhylenko, 2010:139).

Thus, we may come to the conclusion that the Reformation played an important role in the formation of the world civilization, making a great influence on many European states. Even during Luther’s life his ideas were spread in Switzerland, France and the Netherlands, penetrated into Denmark, Norway, Sweden, Finland, Scotland and England, changing accordingly to the social conditions of these countries. The Lutheranism contained the religious grounding of the new bourgeois norms, which became the urgent need of the time, except the bases of the new Christian religion.

He may be called the phenomenal person, but very contradictory and difficult. “Martin Luther made constantly more than started and wished. He intended to overcome the crisis of “the universal church”, but in fact promoted the disappearing of the whole lands and countries.

He roused masses to fight with the Pope’s church feudalism, but in fact he gave the long-term incentives to the people’s protest against the universal feudal high societies. He thought about the strengthening of the protestant church culture, but gave a lot to the development of the secular culture. The new directions in literature, poetry, pictorial art, philology, science of law were obliged to him not less than to the humanists, who were consciously bothering about “the prosperity of sciences and arts” (Solovyev, 1984:285).

Martin Luther in his science not only exercised the Church democratization, but criticized the worst systems of the state power, i.e. democracy.

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