

1: The causes of the English reformation

A collection of Professor Loades' essays on aspects of the English Reformation covering the political context, censorship and clandestine printing, relations with Rome, and sectarianism.

Mary I reigned and reversed the policies of her father and brother, thereby placing England at the forefront of Catholic attempts to stem the Protestant tide. The long reign of Elizabeth witnessed the emergence of an Anglican via media between the Catholic and Puritan extremes on the English ecclesiastical spectrum. General Overviews The modern historiography of the English Reformation opened with Dickens, which emphasizes the rapid success of Protestantism. For a studiously uncontroversial survey of the entire period, see Cross. It was to the work of A. Dickens that Scarisbrick provided a polemical response, emphasizing continuity and religious conservatism over the desire for change and innovation. For more detailed information on the period up to , Brigden is invaluable. In the process, Duffy in particular effectively re-Catholicized the history of 16th-century England, countering the Protestant triumphalism with which it had previously been associated. London and the Reformation. It is particularly important for her analysis of the first generation of English Protestants. Church and People, The Triumph of the Laity in the English Church. Second edition published in The Stripping of the Altars: Traditional Religion in England, Yale University Press, For a while it effectively sealed the debate on the English Reformation and established the new orthodoxy. Religion, Politics, and Society under the Tudors. Oxford University Press, Haigh concludes that the Reformations in the plural did not have as great an impact on English society as historians had previously maintained. The Later Reformation in England, Pettegree charts the arrival of Protestant refugees from France and the Spanish Netherlands, their impact on the English economy, and their encouragement of more radical reform among their somewhat lukewarm English brethren. The Reformation and the English People. As the first substantial assault on Dickens it proved to be distinctly controversial. Please subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For more information or to contact an Oxford Sales Representative click here.

2: Tudors - Henry VIII - The Reformation - History Learning Site

*Politics, Censorship, and the English Reformation [David Loades] on www.enganchecubano.com *FREE* shipping on qualifying offers. A collection of Professor Loades' essays on aspects of the English Reformation covering the political context.*

Initially, the Protestant reformers maintained the hope that they could accomplish the reformation of the doctrine and life of the church from within, but this proved impossible because of the intransigence of the church, the polemic of the Protestant movements, or the political andâ€¦ The Reformation of the 16th century was not unprecedented. Reformers within the medieval church such as St. Francis of Assisi , Valdes founder of the Waldensians , Jan Hus , and John Wycliffe addressed aspects in the life of the church in the centuries before . In the 16th century Erasmus of Rotterdam , a great humanist scholar, was the chief proponent of liberal Catholic reform that attacked popular superstitions in the church and urged the imitation of Christ as the supreme moral teacher. In his Ninety-five Theses, he attacked the indulgence system, insisting that the pope had no authority over purgatory and that the doctrine of the merits of the saints had no foundation in the gospel. Scripture alone is authoritative sola scriptura and justification is by faith sola fide , not by works. While he did not intend to break with the Catholic church, a confrontation with the papacy was not long in coming. In Luther was excommunicated ; what began as an internal reform movement had become a fracture in western Christendom. Courtesy of the trustees of the British Museum; photograph, John R. The Reformation movement within Germany diversified almost immediately, and other reform impulses arose independently of Luther. Zwingli agreed with Luther in the centrality of the doctrine of justification by faith, but he espoused a different understanding of the Holy Communion. Courtesy of the Kunstmuseum Winterthur, Switz. Called Anabaptists , they remained a marginal phenomenon in the 16th century but survivedâ€”despite fierce persecutionâ€”as Mennonites and Hutterites into the 21st century. Opponents of the ancient Trinitarian dogma made their appearance as well. Known as Socinians , after the name of their founder, they established flourishing congregations, especially in Poland. Another important form of Protestantism as those protesting against their suppressions were designated by the Diet of Speyer in is Calvinism , named for John Calvin , a French lawyer who fled France after his conversion to the Protestant cause. In Basel , Switzerland, Calvin brought out the first edition of his Institutes of the Christian Religion in , the first systematic, theological treatise of the new reform movement. However, he found a more positive place for law within the Christian community than did Luther. In Geneva , Calvin was able to experiment with his ideal of a disciplined community of the elect. Calvin also stressed the doctrine of predestination and interpreted Holy Communion as a spiritual partaking of the body and blood of Christ. The Reformation spread to other European countries over the course of the 16th century. By mid century, Lutheranism dominated northern Europe. Eastern Europe offered a seedbed for even more radical varieties of Protestantism, because kings were weak, nobles strong, and cities few, and because religious pluralism had long existed. Spain and Italy were to be the great centres of the Catholic Counter-Reformation , and Protestantism never gained a strong foothold there. In spite of its political implications , the reorganization of the church permitted the beginning of religious change in England, which included the preparation of a liturgy in English, the Book of Common Prayer. In Scotland , John Knox , who spent time in Geneva and was greatly influenced by John Calvin, led the establishment of Presbyterianism , which made possible the eventual union of Scotland with England. For further treatment of the Reformation, see Protestantism, history of. For a discussion of the religious doctrine, see Protestantism. Holbein, Hans, the Younger:

3: The Reformation - HISTORY

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English Catholicism was strong and popular in the early 1500s, and while there were those who held Protestant sympathies, they would have remained a religious minority if political events had not intervened. Derived from the writings of John Wycliffe, a 14th-century theologian and Bible translator, Lollardy stressed the primacy of Scripture and emphasised the preaching of the word over the sacrament of the altar, holding the latter to be but a memorial. Unable to gain access to the levers of power, the Lollards were much reduced in numbers and influence by the 15th century. They sometimes faced investigation and persecution and rarely produced new literature after 1400. Humanists downplayed the role of rites and ceremonies in achieving salvation and criticised the superstitious veneration of relics. Erasmus and Colet emphasised a simple, personal piety and a return *ad fontes*, back to the sources of Christian faith—the scriptures as understood through textual and linguistic scholarship. In this view, only faith, itself a gift from God, can secure the grace of God. Justification by faith alone threatened the whole basis of the Roman Catholic penitential system with its doctrine of purgatory, prayer for the dead, indulgences, and the sacrificial character of the mass. Not only did purgatory lack any biblical basis according to Protestants, but the clergy were accused of using fear of purgatory to make money from prayers and masses. Catholics countered that justification by faith alone was a "licence to sin". Printed abroad and smuggled into the country, the Tyndale Bible was the first English Bible to be mass produced; there were probably 16 copies in England by 1525. Tyndale translated the Greek word *charis* as favour rather than grace to de-emphasize the role of grace-giving sacraments. His choice of love rather than charity to translate *agape* de-emphasized good works. When rendering the Greek verb *metanoete* into English, Tyndale used *repent* rather than *do penance*. The former word indicated an internal turning to God, while the latter translation supported the sacrament of confession. Heretical ideas were openly discussed, and militant iconoclasm was seen in Essex and Suffolk between 1535 and 1538. In order to promote and defend the Royal Supremacy, Henry VIII embraced the language of the continental Reformation and relied on men with Protestant sympathies, such as Cromwell and Cranmer, to carry out his religious program. Cranmer and Henry felt obliged to seek assistance from Strasbourg and Basel, which brought him into contact with the more radical ideas associated with Huldrych Zwingli. In January 1534, the King made Cromwell his vicegerent in spirituals. Even the Archbishop of Canterbury answered to Cromwell. He persuaded Henry that safety from political alliances that Rome might attempt to bring together lay in negotiations with the German Lutheran princes of the Schmalkaldic League. The negotiations did not lead to an alliance, but it brought Lutheran ideas to England. These established a semi-Lutheran doctrine for the church. Justification by faith, qualified by an emphasis on good works following justification, was a core teaching. The traditional seven sacraments were reduced to three only—baptism, Eucharist and penance. Catholic teaching on praying to saints, purgatory and the use of images in worship was undermined. In August 1534, the same month the Ten Articles were published, Cromwell issued a set of Royal Injunctions to the clergy. The rationale was partly economic as too many holidays led to a loss of productivity and were "the occasion of vice and idleness". The clergy were also ordered to place Bibles in both English and Latin in every church for the people to read. It lacked royal approval, however. In September, Cromwell issued a second set of Royal Injunctions ordering the destruction of images to which pilgrimage offerings were made, the prohibition of lighting candles before images of saints, and the preaching of sermons against the veneration of images and relics. He once again instructed each parish to acquire an English Bible. Dissolution of the Monasteries For Cromwell and Cranmer, a step in the Protestant agenda was attacking monasticism, which was associated with the doctrine of purgatory. Between 1535 and 1540, 18 Carthusians were killed for doing the same.

4: Reformation - Wikipedia

Puritan Politics These ideas would spread to the English Puritans. Puritan political thought was shaped by Calvin's understanding of the implications of Sinai and by Huguenot arguments about tyranny, and this provided the theoretical foundation for both the Parliamentary side of the English Civil War () and the Commonwealth (roughly).

Print this page Strange turn of events For much of the sixteenth century England and Scotland hated each other with all the passion of warring neighbours. Yet in a Scottish king would ascend the English throne with the connivance and general approval of the English ruling elite. This unlikely turn of events owed much to the eccentricities of the Welsh Tudor dynasty that had occupied the English for almost precisely that century: But it also owed a great deal to Protestantism. There was little that bound together the English aristocracy and the Scottish king, for whom they developed a profound distaste, than a shared commitment to Protestantism. It was a determination to preserve England as a Protestant nation that gave James VI and I his opportunity and which would doom his son Charles when his actions threatened to undermine this cherished identity. A remarkably smooth transition For all the glories of hindsight, there are many ironies in this unlikely turn of events. The prevailing mood among historians has been to regard the translation of England to Protestantism as largely accidental, and certainly grudging. If England became a Protestant country, it is argued, it did so largely at the behest of its rulers and against its better judgement. If this was so, the transformation was indeed profound, for by the end of the century England and Scotland were rightly regarded as the cornerstones of Protestant Europe. The faith would become so deeply ingrained that in the seventeenth century both nations would defend their religious affinity with a passion that verged on bigotry. Yet the adoption of Protestantism had been, by the standards of the turmoil that had gripped much of Europe in this period, remarkably smooth. Much less urban than either Germany or the Netherlands, it nevertheless possessed a thriving international trade centre in London and in Oxford and Cambridge, two universities of outstanding reputation. The universities, in fact, would play a significant role in the early campaigns against Luther. Henry VIII turned to their finest theologians for arguments allowing him to enter the lists against the growing threat of Lutheran heresy. This initiative would earn him from a grateful Pope the coveted title, Defender of the Faith. His increasing desperation to secure release from his marriage to Catherine of Aragon forced him to contemplate radical steps that went very much against the grain of his own instinctive theological conservatism. In this respect the Reformation in England would follow a model much closer to that of Scandinavia than Germany or Switzerland. In rapid succession from , legislation was passed through Parliament curbing the influence of the papacy in England and appointing the King as Supreme Head of the Church. The political nation was, for the most part, obediently compliant rather than enthusiastic. There is no evidence of any great hostility towards the church and its institutions before the Reformation; on the contrary, both the English episcopate and parish clergy seem to have been, by the standards of other European lands, both well-trained and living without scandal. Cardinal Wolsey, who fathered an illegitimate son, was very much the exception. On the other hand, few were prepared to defy the King to defend the threatened institutions of the old church. Many benefited from the windfall of church property that followed the confiscation of monastic lands. On his death in they moved quickly to establish their supremacy in the regency government made necessary by the youth of the new king, Edward VI So, the short reign of Edward VI saw a determined attempt to introduce a full Protestant church polity into England, modelled on that of the Swiss and German Reformed churches and driven on by a powerful alliance of Archbishop Cranmer and the Lord Protector, the Duke of Somerset. But time was too short to put down roots. English Protestantism was reduced once again to a persecuted remnant; many of its ablest figures taking refuge abroad, to avoid martyrdom - the fate of those whom remained behind. From Mary to Elizabeth English Protestantism was reduced once again to a persecuted remnant So, in Elizabeth acceded to a troubled throne, after a five-year period in which Catholicism had been re-established in England with little apparent difficulty. Top The new, insecure regime For the first decades those who opposed the religious policies of the Elizabethan government could take comfort from the evident insecurity of a regime embodied by a mature, childless Queen who obstinately refused to marry and whose nearest heir

was the Catholic Mary Queen of Scots. Had Elizabeth died early as she nearly did in , from smallpox , England too might have plunged into the same religious civil war convulsing neighbouring lands on the Continent. Given this evident insecurity, it was with remarkable confidence that Elizabeth and her advisors addressed those complicated problems of domestic and foreign policy arising from a new restoration of Protestantism. The English church retained Bishops and ecclesiastical vestments, which many of the hotter Protestants regarded as an unacceptable Popish survival. When in Elizabeth insisted upon uniformity in clerical attire, a substantial proportion of the English clergy up to ten per cent in London refused to submit and was deprived. Further attempts to move the Queen to a more perfect Reformation, whether by Parliamentary statute or subtle pressure from the bench of bishops, proved equally unavailing. The frustration of reform measures in the Parliaments of and led some into formal separation. But the numbers involved in such open dissidence were small, the vast majority of the godly preferring to remain in communion and to seek consolation in voluntary associations which provided an appropriate context for the puritan lifestyle. Even from the beginning of the reign there were evident proofs of this in an ambitious foreign policy which led swiftly to confrontation with the leading Catholic powers. By the last quarter of the century England was destined to play a pivotal role in the survival of Calvinist powers on the Continent, as they faced the most profound threat to their survival from a resurgent Catholicism. By , English people had come to esteem their Church. Through a generation of conflict in which the enemy had been foreign, Catholic and dangerous, English people had come to identify their Church and Protestantism, as a cornerstone of their identity. This was not manifested, necessarily, in any very profound grasp of the theological tenets of faith. While English readers seem to have been avid consumers of catechisms and other cheap volumes of religious instruction, their clergy, as elsewhere in Europe, continued to lament how shallow was their grasp of doctrine. Yet the identification could be more subtle and oblique, but still very real. The Catholic festival year, for instance, had been gradually superseded by a calendar of new, largely unofficial and profoundly Protestant patriotic festivals: In they would be joined by 5 November, the date of the discovery of the Gunpowder Plot, proof, if proof were needed that Catholicism was still considered perfidious, deadly and deeply un-English.

5: English Reformation - Renaissance and Reformation - Oxford Bibliographies

Compare and contrast English Reformation with Luther's reformation in Germany 5. Analyze impact of Protestant Reformation on European politics and society in the sixteenth century. Be sure to consider Germany, England, France and th.

The broad range of arguments and themes developed between c. In the 14th century, as the monarchies north and west of the Alps began a process of political consolidation that gradually ended feudalism, the city-states of Italy began to develop systematic theories of popular sovereignty and celebrations of active citizenship. The optimism of humanist political thought suffered a major setback during the French invasion of Italy and ensuing Italian wars, a traumatic context that gave rise to the pessimistic realism of Machiavelli and Guicciardini. Initially an Italian phenomenon, humanism became an important aspect of western European political culture concurrent with the 16th-century Reformation. Political thought of the Reformation era, guided at first by bellicose figures such as Luther, Calvin, and Loyola, initially stressed obedience and uniformity, even as embattled French Calvinists began to develop theories of political resistance and German and Dutch Anabaptists began to champion voluntary religion, pacifism, and the separation of church and state. The apparent intractability of religious conflict led many political thinkers to seek order in a new absolutist vision of a powerful centralized state. In the 17th century and in France, most successfully, self-styled absolutist monarchs made yet more ambitious and unbounded claims to power. Such claims did not go uncontested, however. In England, the apparent encroaching absolutism of the Stuart dynasty led to a twenty-year conflict between royalists and parliamentarians that saw the trial and execution of Charles I and the sudden urgency of arguments by radical political groups such as the Ranters, Levellers, and Fifth Monarchists for community of goods, sexual freedom, and religious toleration. General Overviews Because of the range and variety of early modern political thought, there are relatively few comprehensive pan-European surveys. The few that exist, however, are excellent and essential points of departure. Given the considerable variation in early modern political thought, scholars have interpreted it from a wide variety of perspectives and methodologies. Two dominant approaches, however, stand out: Burns and Goldie offers a broad overview of early modern political thought, while Pagden provides a collection of essays written by experts on modern political thought. Pocock and Skinner are each classic texts; Pocock focuses on Florentine political thought, while Skinner focuses on Italian humanism and counter-reformation thought, among other topics. Strauss and Cropsey offers a collection of essays that covers almost every major early modern political thinker. The Cambridge History of Political Thought, Cambridge University Press, It features contributions on the Renaissance, Reformation, absolutism, jurisprudence, natural law, constitutionalism, Aristotelianism, and liberalism by established experts in the respective fields. An essential text for all students of political ideas in early modern Europe. Ideas in Context Series. Princeton University Press, The core of the text is Florentine political thought, particularly as articulated by Machiavelli, but Pocock makes a compelling case for seeing a broad continuity of Aristotelian republicanism in Renaissance Italy, 17th- and 18th-century England, and colonial America. The Foundations of Modern Political Thought. The first volume focuses on Italian humanism, the mirror-for-princes tradition, and communal and republican thought. The second volume focuses on the political implications of Lutheran, Calvinist, and counter-reformation thought. Strauss, Leo, and Joseph Cropsey, eds. History of Political Philosophy. University of Chicago Press,

6: The Long History of Censorship

For a while it effectively sealed the debate on the English Reformation and established the new orthodoxy. Haigh, Christopher. English Reformations: Religion, Politics, and Society under the Tudors.

C N Trueman "The Reformation" historylearningsite. The History Learning Site, 17 Mar The English Reformation was to have far reaching consequences in Tudor England. Henry VIII decided to rid himself of his first wife, Catherine of Aragon, after she had failed to produce a male heir to the throne. He had already decided who his next wife would be – Anne Boleyn. By , Catherine was considered too old to have anymore children. However, a divorce was not a simple issue. In fact, it was a very complicated one. The Roman Catholic faith believed in marriage for life. It did not recognise, let alone support, divorce. Those who were widowed were free to re-marry; this was an entirely different issue. But husbands could not simply decide that their marriage was not working, divorce their wife and re-marry. The Roman Catholic Church simply did not allow it. If he went ahead and announced that as king of England he was allowing himself a divorce, the pope could excommunicate him. This meant that under Catholic Church law, your soul could never get to Heaven. To someone living at the time of Henry, this was a very real fear, and a threat which the Catholic Church used to keep people under its control. The pope refused to grant Henry this and by his anger was such that he ordered the Archbishop of Canterbury to grant him a divorce so that he could marry Anne Boleyn. The Archbishop granted Henry his divorce – against the wishes of the pope. But what else could the archbishop do if he wanted to remain on good terms with Henry? Henry placed himself as head of the church and in that sense, in his eyes, his divorce was perfectly legal. In , few were brave enough to tell him otherwise! How did the people of England react to this? In fact, the vast bulk of the population were very angry at the way the Roman Catholic Church had used them as a source of money. To get married you had to pay; to get a child baptised which you needed to be if you were to go to Heaven – so the Catholic Church preached you had to pay; you even had to pay the Church to bury someone on their land which you had to do as your soul could only go to Heaven if you were buried on Holy Ground. Therefore, the Catholic Church was very wealthy while many poor remained just that – . Their money was going to the Catholic Church. Therefore, there were no great protests throughout the land as many felt that Henry would ease up on taking money from them. The most wealthy Catholics in England were the monasteries where monks lived. They were also the most loyal supporters of the pope. This made them a threat to Henry. By the time of Henry, many monks had grown fat and were lazy. They did not help the community as they were meant to do. All they seemed to do was take money from the poor. Also some monasteries were huge and owned vast areas of land. So here were monks not loyal to Henry who were also very wealthy. Henry decided to shut down the monasteries of England. The monasteries were to disappear like sugar dissolves in hot liquid. Henry wanted to make the Dissolution appear to be backed by law. He sent round government officials to check up on what the monks were doing. This was organised by his chief minister, Thomas Cromwell. The officials knew what the king wanted in their reports – information that the monks were not working, were not saying their prayers etc. Anything to discredit the monks was considered useful. Sometimes, the monks were asked trick questions. If they refused to answer because of their vow of silence, they would be accused of failing to help the king. Or worse, were they trying to hide something? The report claimed that the monks had eight to ten girl friends each. This was all that Cromwell needed to shut down the monastery. At Bradley monastic house, the prior was accused of fathering six children; at Lampley Convent, Mariana Wryte had given birth to three children and Johanna Standen to six; at Lichfield Convent, two nuns were found to be pregnant and at Pershore Monastic House, monks were found to be drunk at Mass. The smaller monasteries were shut down by while the larger and more valuable ones were shut by Few people in England were sorry to see them go. Few monks protested as they were given pensions or jobs where their monastery was. Some chief monks – abbots – were hanged but this was a rarity. Some monastery buildings were reduced to ruin as the local population was allowed to take what they wanted as long as the silver and gold in the monastery went to the Crown. This meant that expensive building bricks etc. This alone made the Dissolution popular with the majority of the people who tended to dislike lazy

monks anyhow. The ruined abbey at Battle " a victim of the Reformation However, the vast bulk of the wealth of the monasteries went to Henry. Some was spent building defences against France on the south coast around Portsmouth; a small amount went on paying pensions to monks and abbots. The only real protest in England to what Henry was doing came in with the Pilgrimage of Grace. This was lead by Robert Aske, a lawyer. He wanted the monasteries left alone. Aske, along with several thousands of others, marched to London. Henry promised to look into their complaints and many of the protesters went home satisfied with this. Their complaints were never looked into. Aske was arrested and hung from a church tower in chains until he died of starvation. When Henry became king in , the church in England was as follows: Head of the Church: To reform means to change. This is why this event is called the English Reformation as it did change the way the church was run throughout England. However, the death of Henry in did not see an end of the religious problems of England.

7: Supremacy and Survival: The English Reformation: Liberal Arts and Campus Censorship

The massive turmoil that the Reformation caused had a lasting impact on European politics. Soon after the Catholic Church deemed Martin Luther a "protestant,".

Execution of Jan Hus in Konstanz Utraquist Hussitism was allowed there alongside the Roman Catholic confession. By the time the Reformation arrived, the Kingdom of Bohemia and the Margraviate of Moravia both had majority Hussite populations for decades now. Unrest due to the Great Schism of Western Christianity " excited wars between princes, uprisings among the peasants, and widespread concern over corruption in the Church. Hus objected to some of the practices of the Catholic Church and wanted to return the church in Bohemia and Moravia to earlier practices: Czech , having lay people receive communion in both kinds bread and wine " that is, in Latin, *communio sub utraque specie* , married priests, and eliminating indulgences and the concept of Purgatory. Some of these, like the use of local language as the liturgical language, were approved by the pope as early as in the 9th century. The council did not address the national tensions or the theological tensions stirred up during the previous century and could not prevent schism and the Hussite Wars in Bohemia. He was the father of seven children, including Lucrezia and Cesare Borgia. Martin Luther and the beginning[edit] See also: The theses debated and criticised the Church and the papacy, but concentrated upon the selling of indulgences and doctrinal policies about purgatory , particular judgment , and the authority of the pope. He would later in the period " write works on the Catholic devotion to Virgin Mary , the intercession of and devotion to the saints, the sacraments, mandatory clerical celibacy, monasticism, further on the authority of the pope, the ecclesiastical law, censure and excommunication, the role of secular rulers in religious matters, the relationship between Christianity and the law, and good works. Magisterial Reformation Parallel to events in Germany, a movement began in Switzerland under the leadership of Huldrych Zwingli. These two movements quickly agreed on most issues, but some unresolved differences kept them separate. Some followers of Zwingli believed that the Reformation was too conservative, and moved independently toward more radical positions, some of which survive among modern day Anabaptists. Other Protestant movements grew up along lines of mysticism or humanism , sometimes breaking from Rome or from the Protestants, or forming outside of the churches. After this first stage of the Reformation, following the excommunication of Luther and condemnation of the Reformation by the Pope, the work and writings of John Calvin were influential in establishing a loose consensus among various groups in Switzerland, Scotland , Hungary, Germany and elsewhere. The Reformation foundations engaged with Augustinianism ; both Luther and Calvin thought along lines linked with the theological teachings of Augustine of Hippo. Radical Reformation The Radical Reformation was the response to what was believed to be the corruption in the Catholic Church and the expanding Magisterial Protestant movement led by Martin Luther and many others. Beginning in Germany and Switzerland in the 16th century, the Radical Reformation gave birth to many radical Protestant groups throughout Europe. In parts of Germany, Switzerland and Austria, a majority sympathized with the Radical Reformation despite intense persecution. The Reformation was a triumph of literacy and the new printing press. From onward, religious pamphlets flooded Germany and much of Europe. The Reformation was thus a media revolution. Luther strengthened his attacks on Rome by depicting a "good" against "bad" church. From there, it became clear that print could be used for propaganda in the Reformation for particular agendas. June Click [show] for important translation instructions. Machine translation like Deepl or Google Translate is a useful starting point for translations, but translators must revise errors as necessary and confirm that the translation is accurate, rather than simply copy-pasting machine-translated text into the English Wikipedia. Do not translate text that appears unreliable or low-quality. If possible, verify the text with references provided in the foreign-language article. You must provide copyright attribution in the edit summary by providing an interlanguage link to the source of your translation. A model attribution edit summary using German: Content in this edit is translated from the existing German Wikipedia article at [[: Exact name of German article]]; see its history for attribution. For more guidance, see Wikipedia: This section needs expansion. You can help by adding to it. June Political

situation in Germany about Religious situation in Germany and Europe about Officially, Protestantism remained an exclusively German phenomenon that concerned only the Holy Roman Empire through the late s and the s. It did not become an international issue until the s.

8: Project MUSE - "A Mirror for Magistrates" and the Politics of the English Reformation

"A Mirror for Magistrates" and the Politics of the English Reformation Lucas, Scott Published by University of Massachusetts Press Lucas, Scott. "A Mirror for Magistrates" and the Politics of the English Reformation.

The Reformation and Politics 3: Sinai According to the late political science professor Daniel Elazar , governments can originate in three different ways: Although Elazar does not say this, conquest tends to lead to monarchies or aristocracies, and organic governments tend toward aristocracies or republics. Although other covenants existed earlier, the first fully covenantal government was established by God at Sinai in the book of Exodus. In Exodus, God frees his people from Egypt, brings them to Sinai, and offers to enter a covenant with them. The terms are simple: God lays out a law code and promises to bless the children of Israel if they obey but to curse them if they disobey. He then asks the Israelites three times if they will accept the covenant. Only after they have agreed all three times does this covenant go into effect. From Exodus, Calvin and his successors argued that government was properly based on a covenant between the ruler and the people, and that the people had to enter this covenant freely. Just as God asked the people three times if they would accept his covenant, so governments must be based on the consent of the governed if they are to be legitimate. In the wake of the St. Puritan Politics These ideas would spread to the English Puritans. We see this in the Mayflower Compact and the Fundamental Orders of Connecticut , arguably the first written constitution in the Western world. Unfortunately, the Restoration of the Stuart monarchy after the Commonwealth cut short the development and influence of covenantal thinking about government in England. In his second treatise, Locke explains human beings were created with unalienable rights, including the rights to life, liberty, and property. Governments are established as a contract with the people to protect these rights. Should the government fail to do so, the people have the right to revoke the contract via rebellion and to institute a contract with a new government. There is an element of truth in this: Locke was certainly influenced by early Enlightenment thought, and so he presented a secularized version of Calvinist covenant theory, as evidenced by the change from the earlier language of compacts and covenants to that of contracts. The Source of Rights At the same time, however, Locke was not a secularist in the modern sense of the word. He grew up as a Puritan, and while he may have moved toward a more liberal strain of Protestantism, he never lost his Christianity. These rights are thus pre-political, and as a result government does not have a right to deprive us of them arbitrarily. License God also gave Adam and Eve liberty in the garden. This is frequently equated with freedom, but our concept of freedom is far broader than the medieval and early modern concept of liberty. In early modern terms, our idea of freedom includes both liberty and license. Liberty is defined as the right to pursue the Good. This is an old idea: Augustine, for example, believed that God has perfect liberty because he is unable to do anything but the Good. License, on the other hand, is freedom from restraint and thus the right to pursue vice rather than virtue. To put it differently, liberty is freedom for somethingâ€”a positive definition of freedom pointing to its legitimate end in the Goodâ€”while license is freedom from external rules or constraintsâ€”a negative definition of freedom. In the postmodern world, our understanding of freedom is far closer to license than to liberty. Yet no political thinker, including Locke, believed that we had a right to license. The only meaningful freedom was freedom in service of the Good, not in pursuit of evil, selfishness, or personal autonomy. Liberty was given to Adam and Eve in the Garden, where they had the opportunity and ability to obey God; the fact that they did not do so does not alter the fact that genuine freedom is found in liberty and not in license, and that is the only kind of freedom government is to protect. The cultural transition from liberty to license came with the rise of ideas of cultural and ethical relativity. In Eden, Adam and Eve were told to tend the garden and were given permission to eat fruit from any tree except one. They were thus literally entitled to the fruit of their labor. This observation became the foundation of the labor theory of property, which says that when you put labor into natural resources, some of yourself goes into those resources and thus you rightfully own them. Locke added the proviso that this law holds only if sufficient resources of the same quality remain available for others to obtain ownership for themselves in the same way. Since this right predates government, government cannot legitimately deprive you of your property except through taxes

to pay for its legitimate functions, or through fines imposed after due process. Note that the labor theory of property is different from the labor theory of value, which states that the value of an item is determined by the amount of labor that went into producing it rather than by the pleasure or use the owner gets from it, an idea associated with Marxist economics. Covenantal Government and America Elazar argues that the third emergence of covenantal government is in America. The Constitution is a compact between the states and people on the one hand, and the federal government on the other, which established a new system of government for the country, and which was ratified by the people through their representatives and thus was based on the consent of the governed. So the political legacy of Protestant theologians has shaped America, and through America, much of the rest of the world. We will explore these themes in the next article. Images courtesy of Wikipedia and zodebala at iStock by Getty Images. Illustration designed by Heidi Allums. Articles on the BreakPoint website are the responsibility of the authors and do not necessarily represent the opinions of BreakPoint. Outside links are for informational purposes and do not necessarily imply endorsement of their content. Commenters are welcome to argue all points of view, but they are asked to do it civilly and respectfully. Comments that call names, insult other people or groups, use profanity or obscenity, repeat the same points over and over, or make personal remarks about other commenters will be deleted. After multiple infractions, commenters may be banned.

9: The Reformation in England and Wales (42 books)

Mette Newth Norway, Censorship has followed the free expressions of men and women like a shadow throughout history. In ancient societies, for example China, censorship was considered a legitimate instrument for regulating the moral and political life of the population.

I still look back to my years in college as a time of learning, discussing, and experiencing the thrill of discovering knowledge and truth. One of the greatest Catholic intellectuals and writers of the twentieth century, Christopher Dawson, worried deeply about the ideological, political, and cultural crises of the western world during the entirety of his adult life. The root of the problem, Dawson had come to believe between the two world wars, was the fundamental decline in the significance, love, and cultivation of ideas and respect for the faculty of imagination. The great intellectuals of the nineteenth century—men such as Karl Marx, Charles Darwin, and Sigmund Freud—had narrowed the understandings of what motivates a man, be it economics, biological adaptation, or misunderstood sexual longings at a young age. While any one of these things might be true, it is far more likely that each is true, along with millions of other complicated and complicating factors. Man, Dawson knew, could not be understood in merely simplistic, materialist terms. By his very nature of bearing the infinite Imago Dei, finite man carried a uniqueness within him that was genuine and irreplaceable, no matter how hidden such gifts might be to the person himself. The liberal arts must also embrace and engage, at a fundamental level, the faculty of imagination. Only the latter would prevent the narrowing decay of an understanding of the world and the human person. Consequently, the liberal arts humble and elevate the human person simultaneously, connecting a person to both time and eternity. During the sixteen years prior to a series of strokes that forced Dawson into retirement, the English Roman Catholic offered a number of suggestions as to how to revive the liberal arts. Unfortunately, poor health, poor administration skills, and poor fund-raising abilities hindered Dawson in each of these efforts. You cannot have the best of every kind everywhere; you must go to some great city or emporium for it. There you have all the choicest productions of nature and art all together, which you find each in its own separate place elsewhere. All the riches of the land, and of the earth, are carried up thither; there are the best markets, and there the best workmen. It is the centre of trade, the supreme court of fashion, the umpire of rival talents, and the standard of things rare and precious. It is the place for seeing galleries of first-rate pictures, and for hearing wonderful voices and performers of transcendent skill. It is the place for great preachers, great orators, great nobles, great statesmen. In the nature of things, greatness and unity go together; excellence implies a centre. And such, for the third or fourth time, is a University; I hope I do not weary out the reader by repeating it. It is the place to which a thousand schools make contributions; in which the intellect may safely range and speculate, sure to find its equal in some antagonist activity, and its judge in the tribunal of truth. It is a place where inquiry is pushed forward, and discoveries verified and perfected, and rashness rendered innocuous, and error exposed, by the collision of mind with mind, and knowledge with knowledge. It is the place where the professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and most winning form, pouring it forth with the zeal of enthusiasm, and lighting up his own love of it in the breasts of his hearers. It is the place where the catechist makes good his ground as he goes, treading in the truth day by day into the ready memory, and wedging and tightening it into the expanding reason. It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle-aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, an Alma Mater of the rising generation. It is this and a great deal more, and demands a somewhat better head and hand than mine to describe it well. As soon as you allow something as vague as Big Brother protecting your feelings, anything and everything can be punished. With his unruly red hair and a voice given to booming, he certainly looks and sounds the part. His ethnically Irish, British-born mother moved to America during the s British-nanny fad, while his Russian father came from Yugoslavia to study at the University of Wisconsin. Lukianoff says, "taught me about the worst things that can happen with good intentions. In his new book, "Unlearning Liberty," Mr. Lukianoff notes that baby-boom Americans who

remember the student protests of the s tend to assume that U. But that idealized university no longer exists. It was wiped out in the s by administrators, diversity hustlers and liability-management professionals, who were often abetted by professors committed to political agendas. FIRE maintains a database of such policies on its website, and Mr. What they share is a view of "harassment" so broad and so removed from its legal definition that, Mr. Lukianoff says, "literally every student on campus is already guilty. Campus Censorship and the End of American Debate here. One of the most ridiculous cases of a university administration going after student was at Indiana University-Purdue University at Indianapolis in It offended him because he thought it was a book supporting the KKK.

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