

1: Was the Counter-Reformation a success

How successful was the Counter-Reformation? The Counter-Reformation was introduced to re-claim "lost souls" from the Protestants. Whether the Counter-Reformation can be judged a success depends on a definition of "success". It did give: 1. Greater clarity with regards to doctrine - an unequivocal set of rules. 2.

Sistine Chapel , Vatican City The Last Judgment , a fresco in the Sistine Chapel by Michelangelo " , came under persistent attack in the Counter-Reformation for, among other things, nudity later painted over for several centuries , not showing Christ seated or bearded, and including the pagan figure of Charon. Italian painting after , with the notable exception of the art of Venice , developed into Mannerism , a highly sophisticated style striving for effect, that concerned many churchmen as lacking appeal for the mass of the population. Church pressure to restrain religious imagery affected art from the s and resulted in the decrees of the final session of the Council of Trent in including short and rather inexplicit passages concerning religious images, which were to have great impact on the development of Catholic art. Previous Catholic councils had rarely felt the need to pronounce on these matters, unlike Orthodox ones which have often ruled on specific types of images. The decree confirmed the traditional doctrine that images only represented the person depicted, and that veneration to them was paid to the person, not the image, and further instructed that: And that these things may be the more faithfully observed, the holy Synod ordains, that no one be allowed to place, or cause to be placed, any unusual image, in any place, or church, howsoever exempted, except that image have been approved of by the bishop Much traditional iconography considered without adequate scriptural foundation was in effect prohibited, as was any inclusion of classical pagan elements in religious art, and almost all nudity, including that of the infant Jesus. The Catholic Church had spoken out against a perceived abuse of music used in the mass before the Council of Trent ever convened to discuss music in The manipulation of the Credo and using non-liturgical songs was addressed in , and secular singing and the intelligibility of the text in the delivery of psalmody in Several voices singing different texts in different languages made any of the text difficult to distinguish from the mixture of words and notes. The parody mass would then contain melodies usually the tenor line and words from songs that could have been, and often were, on sensual subjects. The Council of Paris, which met in , as well as the Council of Trent were making attempts to restore the sense of sacredness to the church setting and what was appropriate for the mass. The councils were simply responding to issues of their day. The 22nd session of the council, which met in , dealt with church music in Canon 8 in the section of "Abuses in the Sacrifice of the Mass" during a meeting of the council on September 10, Everything should be regulated so that the Masses, whether they be celebrated with the plain voice or in song, with everything clearly and quickly executed, may reach the ears of the hearers and quietly penetrate their hearts. In those Masses where measured music and organ are customary, nothing profane should be intermingled, but only hymns and divine praises. If something from the divine service is sung with the organ while the service proceeds, let it first be recited in a simple, clear voice, lest the reading of the sacred words be imperceptible. But the entire manner of singing in musical modes should be calculated not to afford vain delight to the ear, but so that the words may be comprehensible to all; and thus may the hearts of the listeners be caught up into the desire for celestial harmonies and contemplation of the joys of the blessed. In fact, the delegates at the council never officially accepted canon 8 in its popular form but bishops of Granada, Coimbra, and Segovia pushed for the long statement about music to be attenuated and many other prelates of the council joined enthusiastically. It is possible, however, that some of the Fathers had proposed such a measure. But Ferdinand was most likely an alarmist and read into the council the possibility of a total ban on polyphony. The legend goes that Giovanni Pierluigi da Palestrina c. Therefore, Palestrina came to be named the "saviour of church polyphony". This legend, though unfounded, has long been a mainstay of histories of music. The Pope Marcellus Mass, in short, was not important in its own day and did not help save church polyphony. In the 24th session the council gave authority to "Provincial Synods" to discern provisions for church music. Church musicians were probably influenced by order from their ecclesiastical patrons. Though Borromeo was an aide to the pope in Rome and was unable to be in Milan, he eagerly pushed for the

decrees of the council to be quickly put into practice in Milan. In one of his letters to his vicar in the Milan diocese, Nicolo Ormaneto of Verona, Borromeo commissioned the master of the chapel, Vincenzo Ruffo , to write a mass that would make the words as easy to understand as possible. Borromeo also suggested that if Don Nicola, a composer of a more chromatic style, was in Milan he too could compose a mass and the two be compared for textural clarity. His approach was to move all the voices in a homorhythmic manner with no complicated rhythms, and to use dissonance very conservatively. The effects of the Council of Trent and the counter-reformation also paved the way for Ruthenian Orthodox Christians to return to full communion with the Roman Catholic Church while preserving their Byzantine tradition. Moreover, the treaty specifically exempts Ruthenians from accepting the Filioque clause and Purgatory as a condition for reconciliation. Calendrical studies[edit] More celebrations of holidays and similar events raised a need to have these events followed closely throughout the dioceses. But there was a problem with the accuracy of the calendar: Among the astronomers who were asked to work on the problem of how the calendar could be reformed was Nicolaus Copernicus , a canon at Frombork Frauenburg. In the dedication to *De revolutionibus orbium coelestium* , Copernicus mentioned the reform of the calendar proposed by the Fifth Council of the Lateran . As he explains, a proper measurement of the length of the year was a necessary foundation to calendar reform. By implication, his work replacing the Ptolemaic system with a heliocentric model was prompted in part by the need for calendar reform. An actual new calendar had to wait until the Gregorian calendar in . At the time of its publication, *De revolutionibus* passed with relatively little comment: As a result, Galileo Galilei was placed under house arrest, served in Rome, Siena , Arcetri , and Florence , for publishing writings, said to be "vehemently suspected of being heretical", and his opponents condemned heliocentric theory and temporarily banned its teaching in . Noticeably, it failed to succeed completely in Hungary , where a sizeable Protestant minority remains to this day, though Catholics still are the largest Christian denomination.

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

Was the English Reformation a success? Over the last four decades, discussion of this crucial event in English history has changed drastically.

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.

3: The Schooley Files: The Successes and Failures of the Reformation

Yet another reason for Luther's success was the relative weakness of the forces opposing him. Religious opposition centered in the top levels of the Catholic bureaucracy. There were many moderate Catholics, anxious to compromise and avert a schism.

New religious orders and other groups were founded to effect a religious renewal. Later in the century, St. John of the Cross and St. Francis of Sales had a similar influence on the devotional life of the laity. There was little significant papal reaction to the Protestants or to demands for reform from within the Roman Catholic Church before mid-century. It was he who convened the Council of Trent. The council, which met intermittently until 1563, responded emphatically to the issues at hand. Disciplinary reforms attacked the corruption of the clergy. There was an attempt to regulate the training of candidates for the priesthood; measures were taken against luxurious living on the part of the clergy, the appointment of relatives to church office, and the absence of bishops from their dioceses. Prescriptions were given about pastoral care and the administration of the sacraments. The Roman Inquisition, an agency established in 1542 to combat heresy, was more successful in controlling doctrine and practice than similar bodies in those countries where Protestant princes had more power than the Roman Catholic Church. Political and military involvement directed against Protestant growth is most clearly reflected in the policies of Emperor Charles V and in those of his son Philip II, who was associated with the Spanish Inquisition. Various theologians—especially the Jesuit St. Robert Bellarmine—attacked the doctrinal positions of the Protestant reformers, but there was no one to rival the theological and moral engagement evident in the writings of Luther or the eloquence and passion characteristic of the works of John Calvin. Roman Catholics tended to emphasize the beliefs and devotional subjects that were under direct attack by the Protestants. Education was foremost in the minds of many of the leaders of the Counter-Reformation. Capable priests were needed for the education of the faithful, and, thus, seminaries multiplied to prepare the clergy for a more austere life in the service of the church. The Society of Jesus, founded in 1540 by St. Ignatius of Loyola, was not specifically a teaching order but was nevertheless very important in this field. The first Jesuit college was opened in Messina, Sicily, in 1548. By the 1560s the Jesuits had colleges, and by 1566—just 18 years before the suppression of the order—the number had risen to 100. The society was not reestablished until 1864. Another major emphasis of the Counter-Reformation was an ongoing missionary endeavour in parts of the world that had been colonized by predominantly Roman Catholic countries, such as Spain and Portugal. The work of such men as St. Francis Xavier and others in Asia and of missionaries in the New World was rewarded with millions of baptisms, if not true conversions. There were also attempts to reconvert areas of the world that had once been Roman Catholic. The Wars of Religion between 1562 and 1610 regained France for the Roman Catholic cause, though the Edict of Nantes granted a limited toleration to the Protestants; it was revoked in 1685. Perhaps the most complete victory for the Counter-Reformation was the restoration of Roman Catholic domination in Poland and in Hussite Bohemia.

4: Protestant Reformation - Simple English Wikipedia, the free encyclopedia

Naturally, these styles are all shaped by historical forces, the most significant being the Protestant Reformation's successful challenge to the spiritual and political power of the Church in Rome. For the history of art this has particular significance since the use (and abuse) of images was the topic of debate.

George Bartoli, a former Roman Catholic scholar, was given to the Knox Club in , but despite the time which has elapsed since it was given it brings before us the picture of a Church and system which does not and indeed cannot change without becoming something entirely different. Some dated material has been deleted. We are told that the Reformation of the sixteenth century attained none of the objects for which our forefathers rose in revolt against the tyranny of Rome. We, on the contrary, affirm that to the Protestant Reformation we owe: Our present political liberties. Our world progress of the present day. I affirm, and with reason, that we owe our political liberties to the Protestant Reformation of the sixteenth century. Of course, political liberty did not follow the Reformation at once. It was a fruit, which in different parts of Europe took a longer or shorter time to ripen, but the connection between the Reformation and the political liberties of Europe is undeniable. To prove this I am not going to quote dates and bring forth facts from European history. They are so well known to most of you that that is quite unnecessary. I shall merely make an observation. In the Vatican Archives a vast number of letters are preserved, which were written by the Popes to the various emperors, kings, and princes of Europe, between the years and ; i. Now, the Popes of Rome never tired of warning those rulers not to make any religious concessions to their people, because religious liberty necessarily brings with it political liberty; and the people, who today clamour for self-government in religious matters, will tomorrow demand self-government in politics. Today they rise against the Church; tomorrow they will rebel against the State. That those Popes were not in error in thus thinking, subsequent events eloquently demonstrated. The Protestant Reformation made parliaments more general all over Europe; and the liberties of Protestant England became in course of time the liberties of nearly all the States of Europe. There were some exceptions, however. The religious movement, headed by Luther, was crushed in Spain, in Portugal, and in the States of the Church of Rome; those kingdoms and states had to wait for the French Revolution to set them free. What the Gospel of our Lord Jesus Christ could not do - because prevented by the low depravity of man - was done by the sword, the fire, and slaughter, at the hands of an infuriated mob. The princes and nobles of Europe would not listen to the gently voice of the Gospel. They heard the roar of the cannon, the din of battle, and had to yield to the bloody axe of the executioner. Peaceful, quiet, prosperous England, sheltering the French refugees at the time of Robespierre and Danton, is an object lesson of what we owe to Protestantism. In a Protestant country a French Revolution is impossible. The Protestant Reformation did away with the "divine right of kings". It was a political and religious theory whereby kings and princes believed themselves to be seated on their thrones solely by Divine appointment and authority. Their people had nothing to do with it. Hence they were responsible for their conduct and deeds to none, save God alone, and to his supposed Vicar on earth, the Pope. The horrors, tragedies, and the carnival of blood which this infamous "Divine rights of Kings" has brought upon England, Scotland, Germany, France, Spain, Russia, Italy and generally throughout Europe, are beyond description, and will shame for ever the corrupt Christianity of the Middle Ages. For this fanciful divine right of kings was a distinct feature of Mediaeval Catholicism. According to the conception of Roman theologians, Catholicism is a huge empire, a gigantic trust, a monopoly of divine things held by one man on earth - the Pope; and possessed by one Church only - the Roman Catholic Church. The Pope is the supreme ruler of Christendom. Emperors, kings, and princes receive, by him and through him alone, their authority. They govern their respective peoples in his stead. They recognise their authority to be derived from him, who, in his capacity of Vice-God on earth, can confer states and kingdoms, crowns and sceptres, on any man whom he is pleased with, and can dispossess at will the oldest dynasty in the world. It maintains that God has given to the Pope two swords; the spiritual and the temporal. The former he wields himself, the latter is handed by him to emperors and kings that they may use it on his behalf and at his command. So the Emperor of the Holy Roman Empire, in the imperialistic conception of the Church of Rome, was but her principal

sword-bearer, her chief executioner, her first servant, her humble tool. The Popes of Rome have had a fair chance of turning the world into a paradise, by following up their system of pontifical government; but they have miserably failed. What the Popes could not achieve during at least ten long centuries, when they ruled supreme over emperors, kings, princes, bishops and Christians throughout Europe, they will not be able to do today. Let not the Protestants of Europe be beguiled into thinking that the Church of Rome has changed. Her rulers are certainly better; but her system is anti-Christian, corrupt, offending, damnable and ruinous as ever. The second benefit which the Protestant Reformation bestowed upon the Christian people was religious liberty, or freedom of conscience. We are apt now to make little of this great gift of Almighty God; and this for two reasons: Not so with our forefathers. They believed that Christianity rested on the Word of God and on it alone, and they asked for liberty to follow the teaching of the Gospel, and to mould their worship and creed on it. Picture to your imagination what your ancestors suffered from the Roman Catholic authorities on behalf of their faith. Think of your Scottish Martyrs, and of the vastly greater number who suffered in each of the following countries - England, France, Germany, The Netherlands, Spain, and even Italy. It is true that Protestants also persecuted and shed the blood of their Roman Catholic brethren. But between the persecutions of the Protestant and Roman Catholic Churches, there is a very marked difference. The Romish Church protests even to this day, that she had a right to persecute heretics, and to put them to death; whereas Protestant Churches all over the world have abjured this diabolical doctrine, and have condemned it in their authoritative books, and in the consciences of their followers. Liberty of conscience has become a sacred thing with Protestants; it is pretty common among Roman Catholic infidels; but it is an exception amongst devout Roman Catholics; it is considered an error and a perverse doctrine by the Romish Church, and a damnable heresy by the Bishops of Rome. The fact is, that intolerance, persecution and oppression of all Churches but her own, is such an essential part of the Romish system, that it will exist as long as the Romish Church continues to exist; and were the Romish Church to obtain once more her old influence in the Christian world, we would again see in the Christian world all the horrors of the Spanish and Roman Inquisitions. Nor is the right of worshipping God according to conscience the only right of a Christian. There are other rights besides; sacred rights brought down from heaven to each one of us by our Lord Jesus Christ - the right of studying the Scriptures, of reading the Gospel, and of preaching the Word of God. Rome has deprived her people of these rights. She has reserved the right of reading and preaching the Word of God to a caste of paid servants, who are slaves to her will, who are in spiritual bondage to her. The Church of Rome does not permit her children to read, study or comment on the Word of God; that is to say, they may do so, but only "ad mentem Ecclesiae" - according to the mind of the Church. What is the mind of the Church? No one really knows; because the Church does not exist as an abstract idea, but as a concrete body of men. In the Romish system, the Church does not comprise the Christian people at all. Properly so called, it is the ecclesiastical body and no one else. The clergy are the rulers, they form the Church. It is theirs to decide what is right or wrong; what false or true, what books may be safely read and what must be avoided. Thus again we come to the imperialistic conception of the Church of Rome. The Word of God is in bondage. The Word of God is not free. You cannot preach the Gospel without permission from man. In vain the Holy Ghost urges you to do so. In vain God has given you an enlightened mind and a warm heart for it. If you are not a priest, if you are not sent by the Church, you cannot preach. If you happen to be a woman you are commanded to hold your tongue. Women cannot evangelise, though Jesus bade Mary Magdalene go and proclaim her Risen Lord to her brethren. The Church of Rome forbids even the best Christian men to deliver the Message of Christ, unless authorised to do so by her. Is not this slavery? Is not this bondage? Is the Roman system Christianity? Is it not rather a pagan system of philosophy, studied by and divulged to a small secret circle, a chosen few, and hidden from the common people, lest the latter, becoming equally in knowledge with their teachers, should rebel against them? Finally, the Protestant Reformation won for us the possibility of making progress towards civilisation, towards the goal of human perfection. There is no growth and progress in science, in art, in literature, in politics, where there is no liberty of thought. Freedom from restraint is the first condition of growth. No plant, no animal, no created thing, nothing under the canopy of heaven can grow to perfection, can develop all its natural qualities and properties, without liberty. When powerful enough to do so, the Church of Rome, consistently with her own

system, deprives man of liberty, and man sinks into degradation. Look at the countries which for centuries have been under the undisputed yoke of Rome: They are the most backward, ignorant, and superstitious countries in the Christian world. Nor is this to be attributed to the want of talent or lack of genius in these people. The reason is always the same. Those nations could not grow to a full manhood, because they were kept for centuries and centuries in political and spiritual bondage. They awake now to liberty; but in many cases, alas, not to liberty; but to disorder, anarchy, licentiousness. And thus it always is with man. The human pendulum swings continually from one extreme to the opposite, never resting for one moment in the golden mean. If the Protestant Reformation did not transform the world, it was because in many nations it stopped short, and did not dare to introduce into the political life of those nations the teachings of the Gospel. It is easier to destroy than to build; to pull down than to raise up. The Reformation destroyed the power of the Church of Rome; so far, so good; but in some cases and in a few places, for one despotic Church another Church, equally despotic and tyrannical, was substituted; and above all, it neglected to put aside all human systems and inventions, and to embrace fully the glorious Gospel of our Lord Jesus Christ. Let Protestant nations take heed. The Reformation of the sixteenth century is not merely an historical fact: The principle of Christian liberty against pagan slavery and thought-bondage. The nations which disparage and condemn the Protestant Reformation are ripe for slavery and bondage. It is not the body only which grows old, weak and infirm; the mind and the soul also grow spiritually feeble and decay.

5: BACKGROUNDS OF THE REFORMATION

On Oct. 31, , Martin Luther nailed his 95 Theses to the door of Germany's Wittenberg Castle Church and inadvertently ushered in what came to be known as the Reformation.

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

WAS THE REFORMATION A SUCCESS? pdf

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. In , the Reformation began with Luther and caught on instantly. Different reformers arose independently of Luther in for example Andreas Karlstadt , Philip Melancthon.

6: BBC - History - An Overview of the Reformation

result, rather than a cause, of the success of Protestantism. One cannot, therefore, explain the appeal and power of the Protestant Reformation in purely political terms.

This was far more than a simple critique of the indulgence trade. The head of the order, Johann von Staupitz, however, believed that Luther could serve God better if he were no longer isolated from the larger society. Staupitz arranged for Luther to pursue doctoral studies and join the University of Wittenberg as a professor of biblical theology. When Luther posted his theses, he was both an ordained priest and a professor. His students also believed that they had the moral obligation to share their new understanding, so that more people could benefit from it. They spoke of reforming the church to members of the growing urban middle classes. They reached out to townspeople by translating the Latin Bible into vernacular German and encouraging education for men and women alike.

Life as a monk Martin Luther. We found that it was also his personal story of spiritual renewal that added to his extraordinary appeal. At the time, Luther, following the wishes of his father, was pursuing law. However, dismayed by an increasingly materialistic society, he abandoned his legal studies to enter the friary of the Augustinian hermits. Luther remained a monk for nearly 20 years. During his early years in the monastery, Luther obsessed about his personal failings and sins and worked hard to excel as a monk. Beginning his day at 3 a. For penance, he fasted to the point of emaciation and would even strike himself with a whip. His intense commitment to spiritual perfection resembled the perseverance of outstanding virtuosi in fields like music, athletics or dance. During his career, Luther wrote thousands of sermons and pamphlets, composed hymns, preached every week and engaged in tireless work on behalf of the emerging Protestant churches. Spiritual virtuosi devote themselves to comprehending and enacting a higher spiritual purpose. They are willing to sacrifice their earthly comforts and pleasures in order to reach unity with God or another higher power. The essence of spiritual virtuosity is personal humility. To that end, virtuosi tend to be reluctant leaders. Because of their unease with worldly power, they are wary of having themselves confused with the message. Luther was not interested in leading a social movement or reaping material rewards. In , when the emerging Protestant movement presented its profession of faith to the German emperor in Augsburg, Luther played a minor role and did not even attend the conference. The Protestant Reformation was the first significant social movement in modern history that was organized by activist spiritual virtuosi. In the 19th century, the American anti-slavery movement , for example, emphasized spiritual equality of everyone before God, not just white Christians. The 20th-century human potential movement, building on the earlier work of spiritual equality, focused on the immense potential in each person and the importance of communicating directly with a higher power in many different ways. Today, smaller contemporary virtuosi activists continue to enact and expand the ideas. The rebellion against the Roman Church was wholly unanticipated and succeeded against all odds. In showing new spiritual possibilities, Luther also showed us one way to bring about social change.

7: Reformation - Wikipedia

I don't think the reformation was successful at all. If Martin Luther could have known the long term effects of some of his writings and actions, I really doubt that he would have been such a mover.

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:

8: Martin Luther's spiritual practice was key to the success of the Reformation

The Reformation breathed new life into a Christianity that had grown corrupt with wealth and worldly power. It established the Bible as the sole authority of Christian faith and practice, removing the power of the Church from that position.

The sixteenth century reformation did not occur in a vacuum. This page reviews some of the circumstances Luther faced. Contributing Factors At the beginning of the sixteenth century, Europeans were questioning old values and forms. The masses reacted to priestly authority as never before. Most priests were either immoral, corrupt, or illiterate knowing just enough Latin to celebrate the mass by rote memory. Renaissance humanism influenced most of Europe. The renaissance de-emphasized "universals" placing a greater emphasis on "particulars. Learned men accepted the twin concepts of human ability and intellect. Even as thinkers questioned values and forms, there was an accompanying revival of religious feeling. The Brethren of the Common Life accomplished this among mainstream Catholics. They stressed mystical experience and subjectivism. Most people had grown weary of empty formalism and sought meaning, along with practical application, in their religious experience. When the reformation began, it touched everything! It even left an indelible mark on culture. Historians insist modern Germany would not be Germany were it not for Martin Luther. The reformation affected political institutions, particularly Calvinism with its emphasis on vocation and the separation of Church and State. The reformation called medieval scholastics to task, thus shaping theology. Reformers made the Bible authoritative rather than tradition or papal fiat. Finally, it affected home life. Where Protestantism predominated, Catholic financial exploitation departed. On the other hand, Catholics believe all infidelity began with the reformation. Catholics portray Luther as a drunken monk and his home life as debauchery. Keep one fact firmly in mind. The reformation did not reform religion. Instead, it reformed institutions. Alexander Campbell correctly wrote: All the famous reformations in history have rather been reformations of creeds and clergy, than of religion. Since the New Testament was finished, it is fairly to be presumed that there cannot be any reformation of religion, properly so called. Though called reformations of religion, they have always left religion where it was. I do not think that King Harry [sic] was a whit more religion when he proclaimed himself head of the church of England, than when writing against Luther on the seven sacraments, as a true son of the church of Rome. It is even questionable whether Luther himself, the elector of Saxony, the Marquis of Brandenburg, the Duke of Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt, were more religious men when they signed the Augsburg Confession of Faith than when they formerly repeated their Ave Maria. Human creeds may be reformed and re-reformed, and be erroneous still, like their authors; but the inspired creeds needs no reformation, being like its author, infallible. The clergy, too, may be reformed from papistical opinions, grimaces, tricks, and dresses, to protestant opinions and ceremonies; protestant clergy may be reformed from protestant to presbyterial metaphysics and forms; and presbyterian clergy may be reformed to independency, and yet the Pope remain in their heart. They are clergy still--and still in need of reformation. Early Reformation Efforts Numerous "reform" efforts predated Luther. You can generally characterize these as "resistance movements," each with their own distinct peculiarity. Few represented biblical Christianity. Most early heresies fall into this grouping. Each tried to break with Catholicism, put the Bible into the vernacular and emphasize individual conversion. At every point in Catholic development you can find dissent, resistance and reform efforts. The dominant church merely attempted to stamp out such efforts. Immediate Backgrounds There are seven immediate factors contributing to ripe conditions for reform. The Renaissance refocused thinking on ancient Greek scholars. After long absence, eastern Christians fleeing Islam brought Greek literature west after the fall of the Byzantine Empire. Renaissance scholars, intrigued by this literature, restudied it with the cry, "Ad Fantus"--"to the fountainhead. The invention of moveable type. Neither the later Renaissance nor the reformation could have lasted without printing. Few could afford books; copying was tiresome and often carelessly done. Few authors reached a wide audience. My personal library holds more books than many of the most prestigious fifteenth century European libraries. Moveable type printing changed all that. There was also an economic factor. Germany

began to enjoy wealth. Germany found it held fantastic mineral wealth. Then, too, craft guilds and secret societies grew. Some of these were actually disguised evangelical circles. Other guilds and societies called for societal change and communal living. While the Holy Roman Empire still existed, it exercised little control and was almost powerless. Nationalistic trends continued throughout Europe. Spain expelled the Moors. By that I mean, the universities saw groups forming based on common culture, language and racial characteristics. Even Germany, divided by numerous principalities, began to experience a growing sense of national identity. As the sixteenth century began the papacy continued reeling from the Avignon period and conciliar efforts. The fifteenth century papacy was morally corrupt and worldly. Savonarola said, "If you want to ruin your son, make him a priest. All in all, stagnancy characterized the church. No one preached the gospel completely. Church growth, as we know it, did not exist. The invention of gunpowder. Some historians assert that nations grew up because of gunpowder. Gunpowder offered superior defense. Freedom rests on gunpowder. Ultimately a contest developed between Protestants and Catholics over new world expansion. Remember, Columbus discovered America in 1492. Luther nailed his challenge to the Wittenberg door in 1517. The church found it difficult to suppress German heresy because of tensions existing between the Popes and the Princes. As in all Europe, Germany had begun to grow together nationally. Printing allowed the rapid dissemination of ideas. All this contributes to the success of the reformation. It was the right time and the right place for rebellion!

9: How successful was the Counter-Reformation? - History Learning Site

The Protestant Reformation did away with the "divine right of kings". What was that? It was a political and religious theory whereby kings and princes believed themselves to be seated on their thrones solely by Divine appointment and authority.

Why was the Reformation of the Catholic Church successful? The Reformation of the Catholic Church was wildly successfully, primarily because of the work of the Holy Spirits in the great saints who cooperated with Him, and many others: The name, though long in use among Protestant historians, has only recently been introduced into Catholic handbooks. The consequence is that it already has a meaning and an application, for which a word with a different nuance should perhaps have been chosen. For in the first place the name suggests that the Catholic movement came after the Protestant; whereas in truth the reform originally began in the Catholic Church, and Luther was a Catholic Reformer before he became a Protestant. By becoming a Protestant Reformer, he did indeed hinder the progress of the Catholic reformation, but he did not stop it. The Counter-Reformation is the name given to the Catholic movement of reform and activity which lasted for about one hundred years from the beginning of the Council of Trent. It was the work principally of the Popes St. Philip Neri and Charles Borromeo in the reform of the clergy and of life, of St. Ignatius and the Jesuits in apostolic activity of St. Francis Xavier in foreign missions, and of St. Teresa in the purely contemplative life which lies behind them all. But these were not the only names nor was it a movement of a few only; the whole Church emerged from the 15th century purified and revived. On the other hand, it was a reformation rather than a restoration; the unity of western Christendom was destroyed; the Church militant those still on earth led by the Company of Jesus adopted offence as the best means of defence and, though she gained as much as she lost in some sense, the Church did not recover the exercise of her former spiritual supremacy in actuality. A period of Catholic revival from to about , better known as the Catholic Reform. It was an effort to stem the tide of Protestantism by genuine reform within the Catholic Church. There were political movements pressured by civil rules, and ecclesiastical movements carried out by churchmen in an attempt to restore genuine Catholic life by establishing new religious orders such as the Society of Jesus and restoring old orders to their original observances, such as the Carmelites under St. The main factors responsible for the Counter-Reformation, however, were the papacy and the council of Trent. Among church leaders St. Charles Borromeo, Archbishop of Milan, enforced the reforms decreed by the council, and St. Francis de Sales of Geneva spent his best energies in restoring genuine Catholic doctrine and piety. Unfortunately this aspect of the reformation led to embitterment between England and Scotland, England and Spain, Poland and Sweden, and to almost two centuries of religious wars. As a result of the Counter-Reformation, the Catholic Church became stronger in her institutional structure, more dedicated to the work of evangelization, and more influential in world affairs.

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