The Protestant Reformation, led by such figures as Martin Luther, Ulrich Zwingli, and John Calvin, was a turning point in the history of Western Europe. Followers of the Protestant Reformation were known as Protestants because they protested abuses within the Roman Catholic Church. The protest of these abuses led to a revolution that destroyed the religious unity of Europe and established various Protestant denominations or sects, a large concentration of which were located in Northern Europe. The Renaissance of Southern and Northern Europe contributed to the environment that promoted a religious revolt. The spirit of individuality fostered by the Renaissance led to criticism of certain Church practices and usages.

Protestantism also led to a series of religious wars in Western Europe and to the dominance of religious leaders by political rulers. The underlying tone of the Reformation was one of national pride. Kings questioned whether they had to follow the leadership of a distant pope who lived in Italy. In Germany, local rulers supported Martin Luther's attacks on the Church because they saw it as an opportunity to increase their power. Outside of Germany, the Protestant reformer, John Calvin, who was influenced by Ulrich Zwingli, had a great impact on the rest of Europe. Calvin's ideas spread from Geneva, Switzerland, to Northern Europe, England, and Scotland. The invention of the printing press after 1450 led to the further spread of the Protestant Reformation. Since books could now be reproduced inexpensively and in large quantities, they could be easily obtained throughout Europe shortly after Protestant authors such as Luther completed them.

The Catholic Reformation, or Counter Reformation—officially launched by the Council of Trent—was an attempt to stop the spread of Protestantism and to end the abuses within the Church. The Church reestablished its authority and renewed the Inquisition, a secret order of Church officials, to rid the Church of heretics, Jews, and Moslems. The efforts of the Jesuits under the leadership of Ignatius Loyola led to warfare between Catholics and Protestants throughout the first half of the seventeenth century and created a religious split between the Protestant countries of Northern Europe and the Catholic countries of Southern Europe. Protestantism allowed for greater religious freedom for some individuals but ultimately led to spiritual disunity and political disorganization for Europe.

Background of the Protestant Reformation

The causes of the Protestant Reformation were religious, political, economic, and intellectual.

- **Religious**: Many people were critical of certain Church abuses or practices, such as the following:
  - **Simony**: Catholic Church officials sold positions to the highest bidders, who used these positions for their own personal gain. Many Church leaders also held multiple positions that made it difficult for them to take care of their parishioners.
  - **Immorality**: Many Church leaders violated the law of celibacy and neglected their religious duties for more worldly activities. Outspoken critics like the Italian Dominican priest Girolamo Savonarola (1452–1498) preached against the moral corruption of the clergy. He was burned at the stake. His main opponent was Pope Alexander VI, who was a member of the infamous Borgia family of Florence.
  - **Nepotism**: Catholic Church officials appointed relatives to high offices, regardless of their abilities.
  - **Sales of indulgences**: The selling of indulgences was a practice that originated in the time of the Crusades. Church leaders sold indulgences as pardons, supposedly to reduce the punishment in the hereafter for certain sins. The sale of indulgences was often used as a way to raise money to fund certain Church activities.
  - **Clerical ignorance**: The Black Death in Europe in the fourteenth century had destroyed one-third of the population of Europe, including many members of the clergy. The Catholic Church was forced to recruit many priests who could barely read or write and knew little or no Latin. Many of these peasant priests were unable to intelligently deal with Luther’s challenge.
Part I: Subject Area Reviews with Sample Questions and Answers

- **Decline of Church prestige:** During the early 1300s, the papacy came under the influence of the French monarch. In 1305, Philip IV of France persuaded the College of Cardinals to choose a French bishop as the new pope. Clement V, who wanted to escape the civil wars that were disrupting Italy and was critically ill with cancer, was convinced to settle in Avignon, a small city in southern France. For the next sixty years, the popes lived in Avignon under the control of the French king and never entered the city of Rome. This long period of exile is known as the Babylonian Captivity (1309–1378), after the period of exile of the Jews in Babylon in the 500s B.C.E. The seven popes at Avignon concentrated on monetary and bureaucratic matters to the exclusion of spiritual concerns, causing people to lose respect for the Church. Furthermore, the general atmosphere at Avignon of luxury and extravagance hurt the prestige of the pope.

- **The Great Schism** (1378–1417): Popes were elected by two different factions of the Italian and French Cardinals within the Catholic Church, and the embarrassment of two popes excommunicating each other did little to help the Church. In 1377, Pope Gregory XI ended the Babylonian Captivity when he returned to Rome. However, he died shortly after he returned. After his death, the Roman mobs forced the College of Cardinals to elect an Italian as Pope (Urban VI, who ruled from 1378 to 1389). Some Cardinals, however, declared that the election was invalid because they had voted under duress. In addition, Urban VI had alienated some members of the Church hierarchy with his proposals to reform the Church. The Cardinals then selected a new pope (Clement VII, who ruled from 1378 to 1394), who settled in Avignon. The powers of Europe aligned themselves with either Urban or Clement, along political lines. England and the Holy Roman Empire (Germany) recognized Pope Urban VI; Scotland, France, Aragon, Castile, and Portugal recognized Pope Clement VII; the Italian city-states at first recognized Urban and then after being alienated by his reform policies, opted for Clement. In the 1400s, Western European leaders were committed to the idea that the Church was ruled not by the pope but by a General Council representing bishops, cardinals, theologians, and lay people. In 1409, the Council of Pisa met to unite the Church behind one pope. It resulted in the election of a third pope, since neither the pope in Rome nor in Avignon wanted to resign. In 1414, the Council of Constance—convened at the request of Emperor Sigismund of the Holy Roman Empire—forced all three popes to resign. The Council chose Martin V, ending the Great Schism. This period of disunity weakened the political influence of the Church as many Europeans began to feel a greater sense of loyalty to their monarchs than to the pope.

- **Failure of Reform Leaders:** John Wycliffe (1328–1384) in England and Jan Hus (1369–1418) in Bohemia (today the Czech Republic) were forerunners to Luther. Wycliffe denied the pope’s supreme religious authority, translated the Bible into English, and encouraged people to read the Bible themselves. Wycliffe was condemned as a heretic (one who denies the basic teachings of the Church) in 1380 and again in 1384. He was persuaded to moderate his views and received only a mild punishment. He died peacefully in 1384 in retirement. Hus, who advocated ideas similar to Wycliffe, was burned at the stake for his beliefs. Hus’s execution led to a rebellion against the Church that took years to resolve.

- **Political:** By the sixteenth century, many secular leaders resented the interference of clergy in state affairs and wanted to reduce the Church’s influence. These leaders were also jealous of the wealth and power of the Church. National-minded rulers considered the pope to be a foreign ruler.

- **Economic:** Members of the rising middle class, peasants, and rulers disliked Church taxes such as Peter’s Pence (a yearly tax on all Christians) and the fact that a good portion was being sent to Rome. Many of the kings also wanted to take control of the vast landholdings of the Church throughout Europe.

- **Intellectual:** The Renaissance, which had weakened a respect for authority, encouraged some people to question the Church’s teachings in science, history, and religious dogma. Humanists, especially in Northern Europe, attacked the abuses of the Church. Dutch humanist Desiderius Erasmus (1466–1536), who wanted an orderly change, argued for the revival of simple piety based on a renewed study of the Bible. These movements convinced many people that it was time for change.
Protestant Leaders

Martin Luther

Martin Luther (1483–1546) was a German Augustinian friar and a theologian at the University of Wittenberg. Luther, who had studied for a law degree, underwent a religious conversion in 1505. Caught in a terrible thunderstorm, he promised St. Ann that he would enter the seminary if he survived. He kept his promise and by 1512, received a doctorate in theology. Although a popular teacher at the university, Luther was still troubled by the question of his own salvation and felt that he was not worthy of it. He also believed that salvation was earned by faith, not by good works such as prayers, sacraments, or fasting. Furthermore, Luther had traveled to Rome in 1510 and was shocked by the immoral behavior of the Catholic clergy.

The issue that initiated the Protestant Reformation concerned the sale of indulgences, mentioned earlier in this chapter. Indulgences had often been used as a means of raising money for Church activities. In 1517, Pope Leo X, who was eager to construct St. Peter’s Basilica in Rome, was hard-pressed for funds. Furthermore, Albrecht, Archbishop of Mainz, had borrowed money from the Fuggers, a wealthy banking family in Augsburg, to pay for a papal dispensation that allowed him to hold several Church positions. Pope Leo X authorized Johann Tetzel (1465–1519), a Dominican friar, the right to preach and sell indulgences, the proceeds of which were to go to build the new cathedral at St. Peter’s Church and to repay the loan to the Fuggers. One of the popular beliefs of the time, which became Tetzel’s slogan, was “As soon as gold in the basin rings, the souls in purgatory spring.” This slogan created much business and horrified people such as Luther, who condemned the sale of indulgences and were critical of the pope getting wealthy from the money collected in Germany. On October 31, 1517, Luther nailed his Ninety-Five Theses (statements), written in Latin, to the door of the castle church at Wittenberg, a medieval way of indicating that an issue should be debated. Pope Leo X initially ignored Luther’s pleas for reform and refused to get involved, considering Luther’s action a local issue.

From 1517 to 1520, Luther wrote a series of works, such as On Christian Liberty (1520), The Babylonian Captivity of the Church (1520), and The Freedom of Christian Man (1520), which outlined his basic beliefs. These beliefs were as follows:

■ Salvation is through faith alone. Influenced by the words of St. Paul in Romans 1:17, Luther rejected the Church’s position that a combination of good works and faith was necessary for salvation.

■ Religious authority rests with the Bible, not the pope. Luther considered the Bible the final authority because each individual could read it and thus determine Church doctrine and practices. There was no need for a pope or any higher authority.

■ The Church consists of the entire community of Christian believers. The Catholic Church identified the Church only with the clergy.

■ All work is sacred and each person should serve God in his or her own individual calling. The monastic or religious life is not better than the secular life.

■ Marriage of clergy should be permitted. Luther married a former nun and had seven children.

■ Baptism, Communion, and Extreme Unction are the only sacraments instead of the seven Roman Catholic Church sacraments (Baptism, Communion, Confirmation, Penance, Matrimony, Holy Orders, and Extreme Unction). Luther also disagreed with the Church’s doctrine of transubstantiation (the idea that the bread and wine of the Eucharist are transformed into the actual body and blood of Christ). Luther supported consubstantiation, the belief that the bread and wine undergo a spiritual change whereby Christ is really present but the elements themselves are not transformed.

■ Secular rulers are the supreme authority in all matters except theological ones. Political leaders supported Luther’s belief because it gave them an opportunity to gain control of the vast Church lands and wealth, and limited the power of the pope.
In 1520, Pope Leo X issued a Papal Bull (or official statement by the pope) demanding that Luther recant his ideas or be burned at the stake as a heretic. In an act of defiance, Luther publicly burned the Bull and claimed that he no longer recognized papal authority. The pope excommunicated him in 1521 and ordered him to appear before the Diet of Worms, a meeting of German nobility and Holy Roman Emperor Charles V in Worms, a city along the Rhine. Luther had not been arrested because he was under the protection of Frederick the Wise of Saxony who was sympathetic to many of Luther’s ideas. At the Diet, Emperor Charles V ordered Luther to recant his beliefs. In dramatic fashion, Luther proclaimed that he would not recant, stating, “To go against conscience is neither right nor safe.” Declared a heretic and banned from the Empire, Luther was hidden by his protector Frederick of Saxony and did not leave Germany. In Saxony, he organized a new branch of Christianity, known as Lutheranism, based on his ideas. He also translated the Bible into German, which influenced the spread of Lutheranism. Charles V did not attend the Second Diet (Diet of Speyer) in 1529, but sent instructions to his brother Ferdinand to pursue a more conciliatory line. His advice did not reach his brother in time and Ferdinand rejected any compromise and demanded that the empire return to the Catholic religion. The Lutheran princes issued a defiant protest about the final document; hence, the origins of the term “Protestant.”

During the 1520s, Lutheranism spread throughout northern Germany, Denmark, Norway, and Sweden, where rulers seized Church property and closed down monasteries. The German princes of the North protected Luther from the pope and the Holy Roman Emperor while gaining political power by assuming many of the privileges once reserved for the Church. In southern Germany, Catholicism prevailed in the Rhine Valley in the direct possession of the Hapsburg dynasty, which reached as far north as the Netherlands.

Many peasants in Germany followed Lutheranism because they were suffering economic hardship. The peasants looked to Luther for support, mistakenly believing that Luther’s idea of the priesthood of all believers was a call for social justice. Christian liberty for them meant the end of harsh manorial burdens. In 1524, German peasants, excited by the prospects of freedom, demanded an end to serfdom. Bands of angry peasants went about the countryside pillaging and burning and ransacking monasteries. However, Luther was terrified by the Peasant Revolts (beginning in 1524) against the feudal system and attacked the extremists in his tract entitled, “Against the Murdering and Thieving Hordes of Peasants.” He exhorted the nobility to put down the rebellion, which resulted in the deaths of 70,000 to 100,000 peasants. Feeling betrayed by Luther, many peasants rejected his religious leadership.

Luther rejected the ideas of a number of other religious sects (which together comprise what is called the Radical Reformation) that developed out of his challenge to religious authority. One such sect was the Anabaptist, which denied the validity of child baptism and believed that children had to be rebaptized when they became adults. Anabaptists also proposed the radical idea of separation of Church and state. Another sect, known as the Anti-Trinitarians, denied the validity of the Holy Trinity. They rejected the idea that the Holy Spirit could be considered one of three persons in God, saying it had no scriptural validity. Luther was a conservative and supported efforts by the Catholics and Lutherans to persecute those who held these beliefs.

**Ulrich Zwingli**

A combination of Luther’s incredible skill with languages and the development of the printing press made his ideas well known outside of Germany. Ulrich Zwingli (1484–1531) introduced religious reform ideas in Switzerland, campaigning against Church abuses and preaching against all practices that were not found specifically in the Scriptures. Like Luther, Zwingli rejected celibacy of priests, the worship of saints, fasting, and confession, and regarded the Bible—not the pope—as the final authority. However, he disagreed with Luther by denying all the sacraments and insisting that the Eucharist, which he called the Last Supper or Communion, was only a symbol and that Christ was not actually present.

Zwingli set up a theocracy (a government that is led by religious leaders or ruled by someone who is said to have divine authority) from 1523 until 1525. He required church attendance by all citizens and regulated many aspects of their personal lives. Zwingli’s brand of Protestantism spread from Zurich to all but five of Switzerland’s thirteen cantons. Civil war broke out between Protestants and Catholics. In 1531, Zwingli died in battle fighting a religious war against the Swiss Catholic cantons. In 1531, the Peace of Cappel was signed, which allowed each canton to determine its own religion. This agreement served as a model for the other European countries fighting religious wars.
John Calvin

John Calvin (1509–1564) was another influential reformer in Switzerland. Trained as a lawyer, he fled from Catholic France to safety in Geneva because he feared persecution for being a Protestant. In 1536, he published *Institutes of the Christian Religion*. He was a generation younger than Luther, and was influenced by Luther’s writings, which first appeared in France in 1518. Like Luther, he believed that the Bible was the final authority and salvation was possible by faith alone. However, Calvin had his own views on the power of God and the nature of human beings as well as the role of the state:

- **Predestination:** Calvin viewed man as sinful and corrupt and believed that God had already determined from the beginning who was going to be saved (the Elect) and who was going to be damned. Since God was all-powerful and predetermined our fate, there was no room for free will. Those predestined for salvation could be identified by the virtue of their moral life. In time, the Elect would also be identified by their material and economic success. The belief that poverty was a sign of damnation contributed to the idea known as the *Protestant work ethic* and served as a justification for capitalism. The Calvinist doctrine permitting the charging of interest on loans also helped to support the ideals of capitalism.

- **Unity of Church and state:** Unlike Luther, Calvin did not believe that the Church should be ruled by the state. He insisted that it should be a moral force in the secular government. Under his theocratic state, Calvinism became the official religion of Geneva. He imposed laws that controlled the religious and secular life of the people. He closed down all the taverns, outlawed card playing or any other forms of amusement, and was intolerant of anyone who did not follow these rules.

During the 1540s and 1550s, Calvinism spread throughout Europe under different names. In Scotland, where John Knox helped to make it a state religion, it was called *Presbyterianism*. In England, the Calvinists were called *Puritans*; they later brought Calvinism to America. In France, Calvin’s followers were known as the *Huguenots*. Many were attracted to Calvinism by its simplicity and strict moral life.

Women in Protestantism

The abolition of monasticism for Protestants led to the glorification of the home, which Luther and other reformers stressed as the special domain of the wife where gentler virtues were upheld. The Protestants also established schools where girls as well as boys became literate in the Bible and religious teachings. Luther argued that all vocations had equal merit in the sight of God, giving dignity to those who performed ordinary, routine, domestic tasks. However, Luther believed that marriage was a woman’s career. He married an ex-nun, Katharina von Bora (1499–1552). He believed that women should concern themselves exclusively with the children, kitchen, and the Church. Luther believed that the husband should rule the household while the wife controlled its economy. The wives of other reformers, though they exercised no leadership in the reforms, shared their husbands’ work and concerns. Some women of nobility, however, did play a role in the Reformation. In France, Marguerite of Navarre (1492–1549), the sister of King Francis I, protected several Protestant preachers. Educated women wrote treatises on religious issues that were widely read. Margaret More (1505–1544), daughter of Sir Thomas More, was a recognized scholar. Catherine Parr (1512–1548), the last wife of Henry VIII, wrote a book that evaluated the idea of justification by faith. On the whole, there were limited opportunities for women to act as leaders.

The English Reformation (1517–1640)

In England, political and emotional considerations, rather than religious reasons, were the causes for the reform movement. King Henry VIII (who reigned from 1509 to 1547) led the English Reformation. In 1509, Henry married Catherine of Aragon—the aunt of the powerful Emperor Charles V, King of Spain and the Holy Roman Empire. After twenty years of marriage, Catherine failed to produce a male heir to the throne; all of her sons died in infancy (one daughter, Mary, survived). Henry, meanwhile, had fallen in love with Anne Boleyn, a young woman at the Court, who he wanted to marry. As a Catholic, however, he was unable to obtain a divorce. In 1527, Henry appealed to the pope for an annulment, thinking that the pope would grant it because of Henry's past service and the fact that he had written a pamphlet in 1521, entitled *Defence of the Seven Sacraments*, against Luther and had even received the title, “Defender of the Faith.”
When Pope Clement VII (who reigned from 1523 to 1534), under the control of the Holy Roman Emperor Charles V (Catherine's nephew), refused to grant the annulment, Henry took matters into his own hands. Between 1529 and 1533, Henry used Parliament to dissolve ties with the Church in Rome. Parliament cut off all revenue to Rome and no longer recognized the pope's supreme authority in religious matters in England. In April 1533, Henry appointed Thomas Cranmer as Archbishop of Canterbury, who declared Henry's marriage to Catherine null and void. Henry had already secretly married Anne who was three months pregnant. In September, Anne gave birth to a baby girl (Elizabeth) who later ruled England from 1558 to 1603 as Elizabeth I.

Still seeking a male heir, Henry married a total of six more times. His third wife, Jane Seymour, finally produced his male heir, Edward, who ruled from 1547 to 1553 as Edward VI.

In 1534, Parliament passed the Act of Supremacy, which made the king of England, not the pope, the head of the Church of England. As the leader of the Church of England (known as the Anglican Church), Henry did not change any of the doctrines or rituals except the one regarding the authority of the pope. However, he seized the monasteries, which were Catholic and represented 25 percent of the country's wealth. He also distributed the Catholic Church's land to the nobles who supported him, while persecuting Protestants as heretics. In 1539, Parliament passed The Act of the Six Articles that made Catholic beliefs obligatory in England. After Henry's death in 1547, there were some doctrinal changes. His son, Edward VI (who reigned from 1547 and died from tuberculosis in 1553), introduced Calvinism. During this time (in 1549), Archbishop Thomas Cranmer prepared the Book of Common Prayer. This book, a version of which is still used today, includes the order for all services of the Church of England.

Mary (who reigned from 1553 to 1558), Edward's half sister and daughter of Catherine of Aragon, tried to restore the links with the papacy but was unsuccessful. Mary had many Protestants killed. She earned the nickname “Bloody Mary” from her opponents. Finally, under Elizabeth, a religious settlement (the Elizabethan Settlement) was worked out, in which the Church of England followed a moderate course that provided for a Church of England (or Anglican Church) that was Protestant with Catholic features and made concessions to both Protestants and Catholics:

- **Protestant concession:** Priests in the Church of England were allowed to marry.
- **Catholic concession:** The Church of England kept some of the symbols of Catholicism, such as the golden crucifix and rich robes.

The Book of Common Prayer also was revised to be somewhat more acceptable to Catholics. While Elizabeth restored religious peace, she was threatened by Catholic Spain. In 1588, Philip II assembled the Spanish Armada, a fleet of 130 ships and 19,000 sailors, who were ready to invade England. When they reached the southwest coast of England in July, the bad weather and the strength of the English fleet defeated the Armada.

### The Catholic Reformation

The Catholic Reformation or Counter Reformation is the term used to describe the efforts taken by the Roman Catholic Church to combat Protestantism during the sixteenth and seventeenth centuries. The reform of the Church began under the leadership of Pope Paul III (who reigned from 1534 to 1549). He supported the creation of the Index of Prohibited Books in Catholic countries, which listed heretical works that Catholics were forbidden to read, including the writings of Erasmus and Galileo. The Church, under Pope Paul III, also revived the medieval Inquisition (Church courts), which put heretics on trial for their religious beliefs and killed many of them.

The centerpiece of the Counter Reformation was the Council of Trent, which met sporadically from 1545 to 1563. The Council, convened by Pope Paul III, reaffirmed the dogma of the Church. Its main resolutions were the following:

- The rejection of the Protestant belief that salvation was obtained solely by faith. Salvation, instead, was obtained by a combination of good works and faith.
- The Bible, Church tradition, and Church law were sources of religious authority and faith. To that end, the individual needs the guidance of the Church in understanding the Bible. The only valid interpretation of the Bible was the Vulgate, the Latin translation by St. Jerome.
The Reformation (1517–1640)

- The reaffirmation of the seven sacraments, celibacy, the monastic life, and transubstantiation.
- The condemnation of abuses, such as nepotism and simony, within the Church, although the principle of indulgences was upheld.
- The mandatory seminary education of the clergy in each diocese.
- The call for more religious art. (Some believe that these efforts played a role in the development of the Baroque style of art.) The Catholic Church had decided that art should communicate religious themes by direct and emotional involvement. Palaces and churches became ornately decorated with gold cherubs, murals, and ceilings. The Church demanded that paintings and sculptures in church should appeal to the illiterate as well as the educated.

The Jesuits (Society of Jesus) became the spiritual soldiers of the Counter Reformation to combat Protestantism. Saint Ignatius Loyola (1491–1556), a former Spanish soldier and nobleman, founded the Jesuits in 1534. They were committed to pious living and Loyola demanded absolute obedience and absolute faith. They were a tight-knit organization and received rigorous training in education and philosophy. The Jesuits played a significant role in upholding the Church's dogma for the following reasons:

- They won political influence as advisors to kings.
- They educated the youth in schools and universities.
- They carried the Christian message to Latin America, Asia, and Africa and preserved Catholicism in southern Germany and much of Eastern Europe.
- They used the Inquisition, especially in Italy and Spain, to suppress heresy, to control Protestantism, and to reassure the dominance of Catholicism.

Although the Council of Trent had reestablished the power and influence of the papacy, the Protestant Reformation had dealt the Church a serious blow in the following ways:

- The religious unity of Europe was destroyed.
- Northern Europe (England, Scotland, Wales, Holland, northern Germany, Switzerland, Denmark, Norway, and Sweden) was Protestant and Southern Europe (southern Germany, Italy, Spain, Portugal, Austria, Hungary, and southern Poland) was predominantly Catholic.
- Civil authority gained control over Church authority. The idea that the state was superior to the Church in all matters except spiritual led to the rise of nationalism.
- The importance of the individual reading the Bible encouraged the growth of education and the rise of capitalism. Max Weber, a nineteenth-century German sociologist, claimed that the Calvinistic stress on hard work and material success as a symbol of salvation contributed to the growth of capitalism in many Protestant countries.
- In the sixteenth and seventeenth centuries, wars of religion erupted in Europe between Protestants and Catholics.

**Religious Wars and Revolts**

The Reformation resulted in a series of wars between Protestants and Catholics in Germany, the Netherlands, France, and Central Europe.

**War in Germany**

In 1531, Protestant rulers formed the League of Schmalkalden to defend themselves against the efforts of Charles V, the Holy Roman Emperor, to establish Catholicism in Germany. Charles V was the most powerful of the Hapsburg rulers and controlled land in Spain, the Netherlands, Austria, and Central Europe. He appealed to Pope Clement VII for help in trying to regain control of these German provinces, but the pope refused because he resented the Hapsburgs’ power and still blamed Charles V for the sack of Rome in 1527. After two decades of
warfare, Charles was forced to accept the Peace of Augsburg (1555), establishing the permanent division of Germany into Lutheran and Catholic areas. As a compromise, the ruler accepted the statement, “Cius regio, eius religio” (“whose region his religion”), which meant the political ruler would determine the religion of the area.

**Dutch Revolt against Spain**

In 1556, Charles V retired to a monastery and divided his empire between his brother Ferdinand (who became the new Holy Roman Emperor and received Austria, Hungary, and Bohemia) and his son Philip (who received Spain, Milan, Naples, the colonies in the Americas, and the Netherlands). Philip II (who reigned from 1556 to 1598) was a deeply religious ruler who worked very hard and whose goal was to make Europe Catholic. Philip wanted to impose a more centralized government on the Netherlands as well as strengthen Catholicism in response to the growing strength of Calvinism. He sent the Duke of Alva (1508–1583) with 20,000 soldiers to deal with the threat. Alva established the Council of Troubles (called the Council of Blood by its opponents) and executed 18,000 people as heretics. He also revived the Inquisition.

At first, the Calvinist and Catholic provinces of the Netherlands united in 1576. They ultimately separated into two sections: the Calvinist Union of Utrecht (modern-day Netherlands) and the Catholic Union of Arras (modern-day Belgium). Led by William of Orange (1533–1584), the Dutch declared their political and religious independence in 1581. After 1584, the English began to support the Dutch rebels with money because they resented Philip's effort to restore Catholicism in England. Spain was driven out of the northern Netherlands in the 1590s and the war ended in 1609. In 1648, Spain officially recognized the independence of the northern provinces (the Netherlands) but still retained control of the southern provinces (Belgium).

**Civil War in France**

Francis I, who ruled France from 1515 to 1547, inherited a strong monarchy and extended his control over the country by establishing a taille (a direct tax on all land and property). He also gained control of the French Church when he signed the Concordat of Bologna, in which he recognized the supremacy of the Papacy in return for the right to appoint French bishops. This understanding gave the monarchy a rich supplement of money and power over the Church that lasted until the Revolution of 1789. The Concordat also established Catholicism as France's state religion. Since French rulers possessed control over appointments and had a financial interest in Catholicism, they had no need to revolt against the Church. Despite this state of affairs, John Calvin's ideas—written in French, not Latin—gained wide circulation in France, especially among the nobles who used Calvinism to support their opposition to the monarchy as a way to gain power. Some also were attracted to the piety of the Calvinist religion in contrast to the corruption and wealth of the Catholic Church. These French Calvinists, known as the Huguenots, sought to regain power over a series of weak monarchs.

When the French King Henry II (who was a member of the Valois dynasty that ruled France since 1328) died in 1559 from wounds in a jousting tournament, he left three young, incompetent sons to rule. Sickly Francis II, who ruled from 1559 to 1560, died after seventeen months. Charles IX succeeded at the age of ten and died in 1574 from tuberculosis. His younger brother, Henry III, reigned from 1574 to 1589 and was destined to be the last Valois king of France; he divided his time between religious piety and debaucheries. These three boys were dominated by their strong-willed mother, Catherine de' Medici, who really ruled France in their names. Between 1562 and 1589 there were nine civil wars that both divided and shattered France.

Two ambitious French families further inflamed the tensions between Catholics and Huguenots. On one side was the House of Bourbon, a family of French nobles who had become Protestants, and on the other side was the House of Guise, who were militant Catholics. In an attempt to reconcile Catholics and Huguenots, King Charles IX’s sister was married to Protestant Henry of Navarre. However, Catherine de’ Medici, who was not a religious zealot but was fearful that she was losing her influence over her weak son, King Charles IX, was determined to protect her son’s interests. When the Huguenot gentry gathered in Paris on August 24, 1572, Catherine encouraged her son to give the orders that led to the St. Bartholomew's Day Massacre. It is estimated that over 20,000 Huguenots were killed in organized attacks throughout France.
The St. Bartholomew’s Day Massacre led to the fight that launched the **War of the Three Henrys**, a civil conflict among factions led by the Catholic Henry of Guise, the Protestant King Henry of Navarre, and King Henry III, who succeeded Charles IX in 1574. Although Henry III was Catholic, he was more concerned that the Guises wanted a “Holy League” of Catholic nobles that would not only destroy Calvinism but also wanted to replace him with a member of the Guise family. Henry turned to Huguenot Henry of Navarre to assassinate Henry of Guise. In revenge, a Dominican friar stabbed King Henry III to death. In 1589 Prince Henry of Navarre became King Henry IV and established the Bourbon dynasty that ruled France until the French Revolution. Henry IV tried to unite France but was unable to convince Paris (a stronghold of Catholicism) to support him. Henry was more interested in political unity than religious unity and converted to Catholicism in 1593. He was allowed to enter Paris and is claimed to have said, “Paris is worth a Mass.” In 1598, he issued the **Edict of Nantes**, which granted religious and civil freedom to the Protestant minority. This was the first significant recognition by a major country that there could be more than one legalized religion in a state. The Edict led to a truce in the religious wars in France.

**Thirty Years’ War (1618–1648)**

The most important and bloodiest of the religious wars was the **Thirty Years’ War**. An uneasy truce had existed in Germany since the Peace of Augsburg in 1555. This agreement allowed Lutheran and Catholic rulers to determine the religion of their subjects, but it did not make any provisions for the inroads of Calvinism. Catholics were alarmed that the Lutherans were gaining conversions and territory in violation of the settlement. Lutherans feared that the Peace of Augsburg would be undermined by Calvinist and Catholic gains. In the early seventeenth century, Catholics and Protestants formed armed alliances to preserve their rights: the Catholic League under Maximilian I of Bavaria and the Protestant Union under Frederick V of the Palatinate. The Thirty Years’ War was the first continental war in which all the major European nations were involved. It was a struggle between emperors and the states of Germany; the French and the Hapsburgs; the Spanish and the Dutch; as well as efforts by Denmark and Sweden to extend control over the Baltics. Historians have divided the Thirty Years’ War into four phases.

<table>
<thead>
<tr>
<th>Phase</th>
<th>Causes</th>
<th>Highlights</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bohemian</strong></td>
<td>Calvinists demand more freedom from the Catholic Hapsburg ruler.</td>
<td>Defenestration of Prague: Two of the Emperor’s officials are thrown out of a window in Prague during negotiations; the rebels are defeated at the Battle of White Mountain (1620).</td>
<td>Bohemia becomes Catholic by 1635.</td>
</tr>
<tr>
<td>(1618–1625)</td>
<td>King Christian IV, Protestant leader of Denmark, intervenes to defend fellow Protestants in northern Germany.</td>
<td>Albert of Wallenstein, leader of the Holy Emperor’s (Ferdinand’s) forces, scores major victories and defeats the Danes.</td>
<td>Edict of Restitution (1629): Calvinism is outlawed and Lutherans are required to return all Catholic property seized since 1552.</td>
</tr>
<tr>
<td><strong>Danish</strong></td>
<td>Gustavus Adolphus, King of Sweden and a Protestant leader, intervenes to support fellow Protestants.</td>
<td>Adolphus, a military genius, dies in the Battle of Luetzen (1632); this ends Sweden’s effectiveness; the Swedes are supported by the French.</td>
<td>The Edict of Restitution is revoked; southern Germany remains Catholic; the war continues; Cardinal Richelieu of France provides aid to Sweden as a way to destroy Hapsburg power.</td>
</tr>
<tr>
<td>(1625–1629)</td>
<td>The French want to destroy Hapsburg power; religious issues become secondary to political; Cardinal Richelieu wants to keep the Hapsburgs from becoming too powerful.</td>
<td>A coalition of Catholic France and Protestant countries (Holland and Switzerland) fight Catholic Hapsburg; this is the most destructive phase.</td>
<td>The Peace of Westphalia ends the Thirty Years’ War.</td>
</tr>
</tbody>
</table>
The Peace of Westphalia (1648) marked an end to the Thirty Years’ War with the following results:

- The Peace of Augsburg was renewed and Calvinism was recognized.
- The Edict of Restitution was revoked.
- German princes were granted sovereignty and the right to raise armies and conclude alliances with foreign powers. With the power in the hands of 300 princes and no central government, the power of the Holy Roman Empire was ineffectual and unification of Germany was delayed until the nineteenth century.
- France and Sweden obtained some territory from the Holy Roman Empire.
- Switzerland and Holland were guaranteed independence, free from Hapsburg domination.
- The Papacy was denied the right to participate in German religious affairs, a restriction symbolizing the reduced role of the Church in European politics.

As a result of the Thirty Years’ War, over 8 million of Europe’s inhabitants were killed. All of Germany was destroyed and much of its culture was lost. Agricultural areas suffered catastrophically. The Hapsburg and Holy Roman Empires were greatly weakened. The age of religious wars ended permanently and Protestantism was established in Europe. Finally, the concept of the balance of power emerged as a force in international diplomacy, whereby nations went to war with one another, not for religion but to ensure that one power did not dominate the continent.
Chronology of the Reformation

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1517</td>
<td>Luther’s Ninety-Five Theses are posted on the door of Wittenberg Castle.</td>
</tr>
<tr>
<td>1519</td>
<td>Luther debates John Eck, a theologian, on the authority of the pope. Ulrich Zwingli begins his teaching of Protestantism in Switzerland.</td>
</tr>
<tr>
<td>1521</td>
<td>Pope Leo I excommunicates Luther. Luther is declared an outlaw by Emperor Charles V at the Diet of Worms.</td>
</tr>
<tr>
<td>1524</td>
<td>Peasants’ rebellion in Germany is partly stirred by Luther’s writing. Luther condemns their actions.</td>
</tr>
<tr>
<td>1527</td>
<td>Henry VIII of England petitions Pope Clement II for a divorce from Catherine of Aragon.</td>
</tr>
<tr>
<td>1529</td>
<td>German Lutheran princes meet at the Diet of Speyer to protest imperial decrees against their faith (contributing to the origins of the term “Protestant”).</td>
</tr>
<tr>
<td>1531</td>
<td>Ulrich Zwingli is killed.</td>
</tr>
<tr>
<td>1533</td>
<td>Archbishop of Canterbury Thomas Cranmer annuls the marriage of Henry VIII and Catherine of Aragon.</td>
</tr>
<tr>
<td>1534</td>
<td>The Act of Supremacy recognizes Henry VIII as the head of the Church of England. The English Reformation is complete.</td>
</tr>
<tr>
<td>1536</td>
<td>John Calvin publishes Institutes of the Christian Religion in Geneva.</td>
</tr>
<tr>
<td>1539</td>
<td>Six Articles are passed by the British Parliament reaffirming many sacraments of the Catholic Church.</td>
</tr>
<tr>
<td>1540</td>
<td>The Jesuits, founded by Ignatius Loyola (1534), are recognized and encouraged by Rome to fight the spread of Protestantism.</td>
</tr>
<tr>
<td>1543</td>
<td>John Knox begins the Calvinist Movement in Scotland.</td>
</tr>
<tr>
<td>1545</td>
<td>Pope Paul III calls the Council of Trent, which reaffirms traditional Catholic doctrines on the seven sacraments and the authority of the pope.</td>
</tr>
<tr>
<td>1547</td>
<td>The British Parliament repeals the Six Articles.</td>
</tr>
<tr>
<td>1549</td>
<td>The British Parliament adopts the Anglican Mass and Book of Common Prayer as the models for the new state religion.</td>
</tr>
<tr>
<td>1555</td>
<td>The Peace of Augsburg allows German princes the right to choose the religion of their subjects. There is no mention of Calvinism.</td>
</tr>
<tr>
<td>1558</td>
<td>Elizabeth I of England ascends to the throne and reigns for 45 years.</td>
</tr>
<tr>
<td>1568</td>
<td>William of Orange leads a rebellion against Spanish powers.</td>
</tr>
<tr>
<td>1584</td>
<td>William of Orange is assassinated.</td>
</tr>
<tr>
<td>1588</td>
<td>The Spanish Armada is defeated by the English.</td>
</tr>
<tr>
<td>1589</td>
<td>The reign of Henry of Navarre (Henry IV of France) begins; he converts to Catholicism in 1593.</td>
</tr>
<tr>
<td>1598</td>
<td>The Edict of Nantes is passed, granting religious toleration to the French Protestants (the Huguenots).</td>
</tr>
<tr>
<td>1618</td>
<td>The Thirty Years’ War begins.</td>
</tr>
<tr>
<td>1620</td>
<td>Holy Roman Emperor Ferdinand II defeats the Bohemians at the Battle of White Mountain.</td>
</tr>
<tr>
<td>1632</td>
<td>Gustavus Adolphus, the Swedish Protestant King, wins a military victory at Lutzen, though he is fatally wounded.</td>
</tr>
<tr>
<td>1633</td>
<td>France enters the Thirty Years’ War.</td>
</tr>
<tr>
<td>1648</td>
<td>The Peace of Westphalia is signed; the Thirty Years’ War ends.</td>
</tr>
</tbody>
</table>
Sample Multiple-Choice Questions

1. Salvation by faith alone, the supreme authority of the Bible, and ministry of all believers is a basic tenet of
   A. Lutheranism.
   B. Calvinism.
   C. Anglicanism.
   D. Catholicism.
   E. Presbyterianism.

2. All of the following are central ideas of Calvinism EXCEPT that
   A. human nature is evil.
   B. salvation is predestined.
   C. the Church should be subordinate to the state.
   D. the chosen Elect could be identified by material success.
   E. the state should rule according to God’s Plan.

3. Which of the following was one of Martin Luther’s beliefs about the role of Christian women in society? That they should
   A. lead a life devoted to prayer and meditation.
   B. teach reading and writing in religious schools.
   C. become a wife and mother.
   D. preach the word of God in church on Sunday.
   E. minister to the sick and poor.

4. The goal of the Peace of Augsburg (1555) was to
   A. resolve the issue of Calvinism.
   B. end the Thirty Years’ War.
   C. restore Catholicism in Germany.
   D. end the civil war between Lutherans and Catholics in the German states.
   E. unite the German states.

5. Which of the following was not a result of the Council of Trent (1545–1563)?
   A. Abolition of indulgences
   B. Insistence on replacement of the vernacular with Latin as the language of worship
   C. Reaffirmation of the seven sacraments
   D. Preservation of the Papacy as the supreme authority in the Church
   E. Promotion of the Latin Vulgate as the only translation of the Bible

6. Luther disagreed with the Church’s doctrine of transubstantiation, which states that
   A. the bread and wine undergo a spiritual change whereby Christ is present but the elements themselves are not changed.
   B. salvation is earned by passing through a good-works phase, coupled with ongoing faith.
   C. man has certain basic rights that exist independently of all man-made laws.
   D. the bread and wine of the Eucharist are transformed into the actual body and blood of Christ.
   E. clergy members can and should be encouraged to marry and produce offspring.

7. The Edict of Nantes allowed for
   A. recognizing the importance of the military in state affairs.
   B. granting religious toleration to the French Huguenots.
   C. providing for religious services for Jews.
   D. limiting the power of the king in religious matters.
   E. establishing control of the Estates General over the king.
8. The phrase, “Paris is well worth a Mass,” attributed to Henry IV of France, reflects
   A. his decision to convert to Protestantism.
   B. his reaction to the pope’s visit to France.
   C. his putting aside religious principles and converting to Catholicism for political principles.
   D. his belief that religion should dominate politics.
   E. his desire to meet with the Catholic and Protestant nobility.

9. The Peace of Westphalia, which ended the Thirty Years’ War, led to which of the following developments?
   A. The Holy Roman Empire was further strengthened.
   B. The Holy Roman Empire was completely undermined as a viable state.
   C. Local German economies became stronger.
   D. German Catholicism flourished in northern Germany.
   E. Europe refused to recognize the independence of the united provinces of the Netherlands.

10. “He who desires to fight for God under the banner of the Cross in our society . . . shall realize that every part is fighting for God under the faithful obedience to one’s most holy lord, the pope, and to other roman pontiffs who succeed him.”
    This quotation best reflects the philosophy of
    A. Ignatius Loyola.
    B. Martin Luther.
    C. John Calvin.
    D. Henry VIII.
    E. Ulrich Zwingli.
Multiple-Choice Questions: Answers and Explanations

1. A. In his Ninety-Five Theses, Luther denied the pope’s supremacy and claimed that the Bible was the final authority. He also believed that the Church consisted of the entire Christian community, not just the clergy, and that every individual could read and interpret the Bible. He also stated that Christianity is the priesthood of all believers. Predestination is the basic tenet of Calvinism. Anglicanism, which was founded by Henry VIII, broke with the Church over the question of papal authority. However, Anglicanism did not promote the ministry of all believers. John Knox, the founder of Presbyterianism, was a student of John Calvin who firmly believed in predestination. Catholicism rejected the basic ideas of Lutheranism.

2. C. Calvin emphasized the doctrine of predestination and that human nature was evil. He believed that an all-powerful God had predetermined who was to be saved and who was to be damned. Calvin believed that the Elect could be identified by their economic success and that the state should rule and be a moral force in the secular government. He also stated that the Church should not be ruled by the state. Calvin preached a state in which religion dominated the government and controlled the lives of the people.

3. C. Luther believed that marriage was the focal point of a woman’s life and that they should focus primarily on the rearing of children and ensure domestic tranquility. Luther thought that next to God’s Word (the Bible), matrimony was the most important treasure on earth. Luther envisioned traditional roles for women in marriage. Luther rejected the idea of monasticism, and Protestantism did not encourage women to preach the word of God or render help to the sick and poor. Although Protestantism promoted education for women, it did not consider education the most important role for women.

4. D. The Peace of Augsburg was signed in 1555 after two decades of civil war between Lutherans and Catholics in Germany. This agreement provided a compromise permitting German rulers to choose the religion of their subjects, either Catholicism or Lutheranism. It did not mention Calvinism, did not unite Germany, and did not restore Catholicism. The Peace of Westphalia (1648) ended the Thirty Years’ War.

5. A. The Council of Trent (1545–1563) did not abolish the sale of indulgences but reaffirmed the basic Catholic doctrine of papal authority and the exclusive right of the Church to interpret the Bible. The Council reaffirmed the seven sacraments as well as celibacy. The Council rejected the use of the vernacular and insisted that only the Latin Vulgate could be used as a source to interpret the Bible. The Council sought to reform abuses such as simony but continued to promote indulgences as a way to help people achieve salvation.

6. D. Transubstantiation refers to the idea that the bread and wine of the Eucharist are transformed into the actual body and blood of Christ. Luther instead believed in consubstantiation, which is the belief that the bread and wine undergo a spiritual change whereby Christ is present but the elements themselves are not changed.

7. B. In 1598, Henry IV issued the Edict of Nantes, which granted religious toleration to the minority French Protestants, the Huguenots. The Edict of Nantes helped to end the civil war between Catholics and Protestants that had engulfed France for 27 years. The Edict did not address issues such as the importance of the military, or religious toleration for Jews, nor did it provide any control to the Estates General over the king. The Edict of Nantes helped Henry IV lay the foundation for French absolutism.

8. C. Henry IV of Navarre was a Calvinist and member of the Bourbon family. In 1593, he converted to Catholicism in order to end the civil war between Catholics and Protestants. Henry was willing to sacrifice his religious principles for political necessity. He was a politico, more interested in political unity than religious unity. Henry IV was not expecting the pope to visit France, nor was he meeting with the Catholic and Protestant nobility to seek their support. He also firmly believed that politics, not religion, should be the dominant force in government.
9. B. The Thirty Years’ War weakened the power of the Holy Roman Empire. Individual German states, numbering over 300, obtained complete independence from the Holy Roman Empire. The treaty also ensured that the emperor would remain an ineffectual force within German politics and that Germany would remain divided for the next 200 years. In Spain, the Hapsburgs became a second-rate power. The Thirty Years’ War also destroyed the economy of Germany and ensured that Protestantism would flourish in northern Germany and Catholicism would flourish in southern Germany. The Peace of Westphalia also ensured that the United Netherlands (Holland) was an independent state.

10. A. Ignatius Loyola was the founder of the Society of Jesus in 1534. Known as the Jesuits, they became the spiritual soldiers fighting Protestantism. Ignatius Loyola was a former Spanish soldier who developed Jesuits into a highly centralized organization devoted to the pope and committed to go anywhere for the help of souls and the prevention of the spread of Protestantism. Luther, Calvin, Henry VIII, and Zwingli were Protestant leaders who rejected allegiance to the pope.