

The Reformation

Backwards Planning Curriculum Units

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How to Use This Unit

Backwards planning offers an innovative yet simple approach to meeting curriculum goals; it also provides a way to keep students engaged and focused throughout the learning process. Many teachers approach history instruction in the following manner: they identify a topic required by state and/or national standards, they find materials on that topic, they use those materials with their students, and then they administer some sort of standard test at the end of the unit. Backwards planning, rather than just starting with a required instructional topic, goes a step further by identifying exactly what students need to know by the end of the unit—the so-called “enduring understandings.” The next step involves assessment: devising ways to determine whether students have learned what they need to know. The final step involves planning the teaching/learning process so that students can acquire the knowledge needed.

This product uses backwards planning to combine a PowerPoint presentation, activities that involve authentic assessment, and traditional tests (multiple-choice and essay) into a complete curriculum unit. Although the materials have enough built-in flexibility that you can use them in a number of ways, we suggest the following procedure:

1. Start with the “essential questions” listed on slide 2 of the PowerPoint presentation (these also appear in the teacher support materials). Briefly go over them with students before getting into the topic material. These questions will help students focus their learning and note taking during the course of the unit. You can also choose to use the essential questions as essay questions at the end of the unit; one way to do this is to let students know at the outset that one of the essential questions will be on the test—they just won’t know which one.

2. Next, discuss the activities students will complete during the unit. This will also help focus their learning and note taking, and it will lead them to view the PowerPoint presentation in a different light, considering it a source of ideas for authentic-assessment projects.

3. Present the PowerPoint to the class. Most slides have an image and bullet points summarizing the slide’s topic. The Notes page for each slide contains a paragraph or two of information that you can use as a presentation script, or just as background information for your own reference. Use the “show set up” function in PowerPoint to present with “two monitors.” Have yours set to include the ‘notes view’ and let the projector show only the slides to the students.

You don’t need to present the entire PowerPoint at once: it’s broken up into several sections, each of which concludes with some discussion questions that echo parts of the essential questions and also help students to get closer to the “enduring understandings.” Spend some time with the class going over and debating these questions—this will not only help students think critically about the material, but it will also allow you to incorporate different modes of instruction during a single class period, offering a better chance to engage students.

4. Have students complete one or more of the authentic-assessment activities. These activities are flexible: most can be completed either individually or in groups, and either as homework or as in-class assignments. Each activity includes a rubric; many also have graphic organizers. You can choose to have students complete the activities after you have shown them the entire PowerPoint

presentation, or you can show them one section of the PowerPoint, go over the discussion questions, and then have students complete an activity.

5. End the unit with traditional assessment. The support materials include a 20-question multiple-choice quiz; you can combine this with an essay question (you can use one of the essential questions or come up with one of your own) to create a full-period test.

6. If desired, debrief with students by going over the essential questions with them again and remind them what the enduring understandings are.

We are dedicated to continually improving our products and working with teachers to develop exciting and effective tools for the classroom. We can offer advice on how to maximize the use of the product and share others' experiences. We would also be happy to work with you on ideas for customizing the presentation.

We value your feedback, so please let us know more about the ways in which you use this product to supplement your lessons; we're also eager to hear any recommendations you might have for ways in which we can expand the functionality of this product in future editions. You can e-mail us at access@socialstudies.com. We look forward to hearing from you.

Dr. Aaron Willis
Chief Education Officer
Social Studies School Service

The Reformation: Backwards Planning Activities

Enduring understandings:

- The Protestant Reformation caused a fundamental split in European society, a society that had been unified by the Catholic Church more than any other single institution or cultural tradition.
- The Reformation was a response to what was seen as the growing corruption of the Church due to its wealth and its involvement in the political and economic affairs of society.
- Martin Luther sparked the Reformation with the central idea that a Christian can be saved by faith alone, not by works—that is, by experiencing a deep, inner transformation and conviction, not by any sort of activity or ritual performed in order to win salvation.
- The Reformation placed much more emphasis on each individual’s inner understanding of the Bible and his or her own conscience. In doing this, it unleashed a spirit of individualism and a readiness to challenge traditional authority of all sorts.
- Increasingly independent and powerful princes, monarchs, and governments made it possible for Protestants to find refuge with sympathetic secular rulers who were ready to ignore or defy the power of the Church.
- In England and elsewhere, the Reformation aided the rise of more unified nation-states that could now control their own churches and religious doctrines.
- The Catholic Church responded to the Reformation by intensifying its defense of its traditional teachings and institutions, but also by reforming and introducing a new spirit of piety of its own.
- The Reformation led to a century or more of intense religious rivalry and warfare in many parts of Europe.

Essential questions:

- There had been movements to reform the Catholic Church in previous centuries. Why did the protests this time result in the upheaval we call the Reformation?
- Why was it so crucial to Luther and other Reformation leaders to stress salvation by grace and faith alone and to downplay what they called “works”?
- Why were many Reformation leaders opposed to decorations, images, or elaborate rituals in religious services—even in some cases church music?
- Why did the Reformation quickly split into many sects instead of uniting around Luther’s ideas or those of some other key figure? Why were these Protestant sects often as hostile to one another as to the Catholic Church?

- In what ways did secular princes and monarchs take advantage of the Reformation to boost their own power and authority? What effect did the Reformation have on the rising power of the nation-state?
- How did the Catholic Church respond to the challenge of the Reformation? In what ways was the response a defensive one of trying to prevent all change, and in what ways did the Church respond positively and actually make some changes of its own?

Learning Experiences and Instruction

Students will need to know...	Students will need to be able to...
<ol style="list-style-type: none"> 1. what indulgences were and why Luther was so opposed to them 2. what other aspects of Catholic teaching and Church practice were arousing anger in Europe in the early 1500s 3. what Luther meant when he said people achieved salvation “by faith alone” 4. what the key differences and similarities were among the top Reformation leaders 5. why Calvin’s view of predestination was so central to his complaints about the Catholic Church and even other Protestant churches 6. why certain princes and kings favored some or all of the complaints of the Reformation leaders 7. how the Catholic Church responded to the challenge posed by the Reformation. 	<ol style="list-style-type: none"> 1. read and interpret primary source documents from the Reformation era 2. understand some of the reasons for the complete break many were ready to make with the Catholic Church 3. identify some major figures from the era and be able to sum up the key differences and similarities among them 4. understand and debate certain key controversies having to do with the Reformation 5. identify causal relationships between various events and developments during this period.

These lessons incorporate the following learning activities to help students reach the enduring understandings:

- Overview of essential questions and basic understandings
- Class discussion of subject matter questions in the presentation
- Teacher introduction of common terms and ideas in the essential questions and related projects
- Provide students with primary source materials from which they will complete the related projects in the unit
- Students conduct research in groups to be used later in individual and group projects
- Informal observation and coaching of students as they work in groups
- Evaluation and delivered feedback on projects and research reports
- Students create and present their unit projects
- Posttest made of multiple-choice questions covering the presentation, with one or more essential questions as essay questions

Project #1: The Diet of Worms

News Panel Show

Overview:

In this lesson, students role-play a TV news-show panel discussion with key participants of the Diet of Worms of 1521, at which a crucial showdown between the Catholic Church and Martin Luther took place. This panel-show format is similar to those of *Meet the Press*, *Face the Nation*, or other back-and-forth, news-based shows.

Objectives:

As a result of completing the lesson, students will be able to:

- identify and better understand the views of major figures in the clash between Luther and the Church during the early years of the Reformation
- express these views in a meaningful and coherent manner
- understand and interpret varying and opposing points of view among participants in an historical process.

Time required:

Four class periods (with at least one period for the actual talk show)

Materials:

Computer(s) with Internet access, a printer, the “Diet of Worms Panel-Show Character Chart” (provided), optional technology as described in the lesson procedures

Procedures:

Prior to beginning the lesson, assign one student to play the role of each of the six panel participants listed below. In addition, select two students to act as moderators of the talk show. The moderators should keep the flow of the show going and ask questions of the guests, and they may also solicit questions from audience members toward the end of the presentation. (You may wish to record an episode of *Meet the Press*, *Face the Nation*, or another panel show to give the class an idea of how their show should be conducted.)

For those students not on the panel, assign each one to research one of the six panel participants. In this way, the audience will be knowledgeable in asking questions when the moderators invite them to participate.

The six panel participants

- **Martin Luther:** The German priest and theology professor who started the Reformation by challenging the Church's authority, specifically over indulgences, but in many broader ways as well.
- **Pope Leo X:** The Catholic Pope during the Diet of Worms. In 1520, in his papal bull *Exsurge Domine*, he had ordered Luther to give up his ideas or face excommunication.
- **Charles V:** Emperor of the Holy Roman Empire. Charles, a loyal Catholic, ruled a vast array of lands, including much of what is now Germany, where the Lutheran revolt began.
- **Johann Eck:** A German theologian who defended Catholicism and acted as spokesman for Charles V at the Diet of Worms
- **Girolamo Aleandro:** One of the most learned men in the Catholic hierarchy, he was the librarian at the Vatican and was the papal nuncio at the Diet of Worms where he led the opposition to Luther.
- **Prince Frederick III, Elector of Saxony:** A powerful German prince who was one of Luther's most powerful defenders. He hid Luther in Wartburg Castle after the Diet of Worms.

The Diet of Worms

Charles V, emperor of the Holy Roman Empire, was a central defender of the Catholic Church in its showdown with Luther. In 1521 he called a meeting of the princes and other leaders of realms in the Holy Roman Empire. This meeting, or diet, met at the city of Worms on the Rhine River. At the meeting, Luther was asked to take back his ideas and his teachings. He refused. Some traditions say he ended his speech with these words: "Here I stand, I cannot do otherwise. God help me. Amen." Whatever he really did say, these words convey accurately his sense of duty to conscience. They also sum up the spirit of individualism and a strict concept of individual liberty that were at the heart of the "protests" that came to be known as the "Protestant" Reformation.

Questions

The moderator should ask the panel participants questions having to do with the specific historical parts they played in the Diet of Worms. But all the participants should answer the following questions, and these should form the basis for their discussion with the moderator and each other:

- What part, if any, did you play in the recent Diet of Worms? Are you satisfied with its outcome? Why or why not?
- What do you think of Luther's *95 Theses*? Are there any that you support? Are there any you do not support? (Moderators may wish to read some of the theses and get specific reactions to them.)
- In 1520, Pope Leo X issued the papal bull *Exsurge Domine*. Can you explain what it says, and whether you agree with it?

- *Exsurge Domine* ordered Luther to retract 41 errors in his *95 Theses* and other writings. Do you think he should? Are there any of those errors you agree with? If so, which ones, and why?
- During the Diet of Worms, when Luther was asked to recant his errors, he said, “Unless I am convicted by Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other— my conscience is captive to the Word of God. I cannot and will not recant anything, for to go against conscience is neither right nor safe.” What is your reaction to this statement?
- Why do you think so many people support Luther so strongly now, and why do some powerful German princes support him?
- Who are his strongest opponents, and why do they feel as they do?
- Who among the participants on this panel did you agree with most? Why? Who did you disagree with most? Why?

Depending on resources available, as well as the time allotted to complete the project, you may choose to have students dress in character (in period clothes, makeup, etc.) in order to make them more believable to the audience. Also, if your school has suitable facilities, you may stage the talk show under similar conditions to a television studio, with lighting, sound, and possibly videotaping. This would provide additional roles for students to act as camerapersons, lighting and sound technicians, and other related roles.

Once roles have been assigned, allot sufficient time for students to complete research on their roles via the Internet, as well as through more traditional means such as books, magazines, and microfiche. As students find pertinent information, have them complete the “Diet of Worms Panel-Show Character Chart.” Depending on desired depth of the activity, you may wish to arrange the classroom (or other room where the talk show will be held) with furniture for the show. This might include individual chairs for each participant as well as the moderator, and large conference-type tables for the participants.

In some instances—particularly if the class size is large—you may wish to provide subordinate roles for students not directly participating in the show. For example, these students might act as “research assistants” aiding participants in gathering information about their roles or developing possible scripts.

Once students have completed research, have them conduct the panel show. Inform them that in order to be successful, they’ll need to be convincing. In other words, they should be able to give reasonable answers to questions or refute charges made by other participants without looking extensively at their notes or other printed resources.

Allot a reasonable time for the show (likely a class period). If desired, the teacher may also wish to allow for a debriefing period for critiquing student performance as well as for student questions.

Evaluation:

After the show, you should evaluate students on the panel based on their knowledge of their character, how convincingly they portrayed their role, and their research skills in completing the character chart. While you may wish to develop your own rubric for this project, a sample rubric is included as a guideline.

Suggested Web resources:

The following is a sampling of possible resources for the panel show. You should supplement this list by assisting students in finding related information via a reputable search engine.

Diet of Worms

A BBC program

<http://www.bbc.co.uk/programmes/p0038x8z>

A brief account

<http://www.luther.de/en/worms.html>

Martin Luther

<http://www.bartleby.com/268/7/8.html>

<http://www.iep.utm.edu/luther/>

A *Catholic Encyclopedia* entry

<http://www.newadvent.org/cathen/09438b.htm>

The *95 Theses*

<http://www.fordham.edu/halsall/source/luther95.txt>

Letter from Luther to Pope Leo X (1520)

<http://www.bartleby.com/36/6/1.html>

Pope Leo X

Exsurge Domine

<http://www.papalencyclicals.net/Leo10/110exdom.htm>

<http://www.newadvent.org/cathen/09162a.htm>

<http://www.nndb.com/people/180/000092901/>

Charles V

<http://www.luminarium.org/encyclopedia/charles5.htm>

<http://www.newadvent.org/cathen/03625a.htm>

<http://www.safran-arts.com/42day/more/more4feb/24carl5/241500c5.html>

Johann Eck

<http://www.ccel.org/s/schaff/encyc/encyc04/htm/ii.iii.ii.htm>

<http://www.nndb.com/people/663/000094381/>

Girolamo Aleandro

http://historymedren.about.com/od/aentries/a/11_aleandro.htm

http://thecatholicguide.com/wiki/Girolamo_Aleandro

Prince Frederick III, Elector of Saxony

<http://www.luther.de/en/friedr.html>

<http://www.nndb.com/people/078/000028991/>

<http://www.suite101.com/article.cfm/lutheranism/107474>

<http://www.frederickthewise.com/2010/06/lucas-cranach-court-painter-of.html>

Diet of Worms Panel-Show Character Chart

Name of person researched:
Biographical information:
Pertinent quotations from the subject:
Views about Luther and his ideas:
Views about other social or political reform efforts:
Any other relevant information to add:

Diet of Worms Panel-Show Rubric					
Criteria	Excellent (4)	Good (3)	Fair (2)	Poor (1)	Student score
Research	Character chart completely filled out; student shows mastery of material	Most of chart filled out; student generally portrays character well	Approximately half of chart completed; student shows some understanding of assigned character	Less than half of chart completed; student shows lack of understanding of assigned character	
Mastery of character	Student remains in character; is convincing throughout the show	Student usually remains in character; somewhat convincing	Student frequently lapses out of character; rarely demonstrates knowledge of subject	Student has little knowledge of subject; not convincing to audience	
Speaking ability	Student projects voice effectively; uses proper grammar throughout	Student generally projects voice effectively; generally uses proper grammar	Student does a below-average job of projecting voice; uses proper grammar infrequently	Student does not project voice; uses poor grammar throughout	
Considers other positions	Positions of other show participants considered and effectively incorporated or countered	Other positions acknowledged and considered	Other positions acknowledged but not considered or refuted	Limited sensitivity to other views	
Other criteria as set by the teacher					
Total score					

Project #2: Who Were the Most Important Reformation Figures?

Overview:

This lesson gives students a chance to make their own historical judgments about the key leaders of the Reformation. The lesson uses a device to do this, the illustration in Slide 6 of the PowerPoint presentation. That illustration depicts Philipp Melanchthon, Martin Luther, Jan Hus, John Calvin, Gustavus Adolphus, Ulrich Zwingli, Johannes Bugenhagen, and Ulrich von Hutten. All played key roles in the Reformation, but they are not the only important figures in its history. In this lesson, students are asked who else might have been included in the illustration.

Objectives:

As a result of completing the lesson, students will be able to:

- identify the main leaders of the European Protestant Reformation
- better understand the roles these leaders played in various aspects of this upheaval
- make some informed judgments about the role of individual leadership in general and of the key Reformation leaders in particular.

Time required:

Three class periods

Materials:

Computer(s) with Internet access, a printer, the “Leaders of the Reformation Student Worksheet” (provided)

Procedures:

Divide the class into eight small groups. Each group will be responsible for researching two Reformation figures and defending the idea that both should be included in any illustration of key Reformation figures. Here are suggested pairings of one figure in the Slide 6 illustration with one figure not in that illustration.

- Philipp Melanchthon & Frederick III, Elector of Saxony
- Martin Luther & Desiderius Erasmus
- Jan Hus & John Wycliffe

- John Calvin & Henry VIII of England
- Gustavus Adolphus & John Knox
- Ulrich Zwingli & Elizabeth I of England
- Johannes Bugenhagen & Hugh Latimer
- Ulrich von Hutten & Thomas Muntzer

Explain that all of these people played important parts in the history of the Reformation in Europe. Not all of them supported Luther and his break with the Catholic Church; not all of them were religious thinkers. But all did have a substantial influence on the overall change the Reformation brought about.

Explain that this activity will help students think about the way individual leaders can and cannot shape history. Have the groups refer to the suggested Internet resources or to other print resources to find out more about the role of their historical figures in Reformation history. Ask each student to use the “Leaders of the Reformation Student Worksheet” to organize information about the two figures the student’s group has been assigned.

Using these handouts, have each group prepare two brief speeches which two group members will use to play the role of the two Reformation figures. Each speech will make the case for why that figure should be included in any illustration of key Reformation leaders. After all the groups have made their speeches, have the entire class vote on which figures to include in such an illustration and discuss the outcome of this vote.

Evaluation:

After this lesson is complete, evaluate student work using a suitable rubric. A sample rubric is included with this lesson, which you may either use or adapt to meet your individual circumstances.

Suggested Web resources:

Philipp Melanchthon

<http://www.tlogical.net/biomelanchthon.htm>

<http://www.victorshepherd.on.ca/Heritage/Melanchthon.htm>

Frederick III, Elector of Saxony

<http://www.luther.de/en/friedr.html>

<http://www.suite101.com/article.cfm/lutheranism/107474>

<http://www.frederickthewise.com/2010/06/lucas-cranach-court-painter-of.html>

Martin Luther

<http://www.iep.utm.edu/luther/>

<http://www.tlogical.net/bioluther.htm>

A Catholic Encyclopedia entry

<http://www.newadvent.org/cathen/09438b.htm>

Desiderius Erasmus

<http://www.tlogical.net/bioerasmus.htm>

<http://www.historyguide.org/intellect/erasmus.html>

<http://www.greatsite.com/timeline-english-bible-history/erasmus.html>

Jan Hus

<http://www.tlogical.net/biohuss.htm>

<http://www.greatsite.com/timeline-english-bible-history/john-hus.html>

John Wycliffe

<http://www.tlogical.net/biowycliffe.htm>

<http://www.greatsite.com/timeline-english-bible-history/john-wycliffe.html>

John Calvin

<http://www.tlogical.net/biocalvin.htm>

<http://www.wsu.edu/~dee/REFORM/CALVIN.HTM>

King Henry VIII of England

<http://www.luminarium.org/renlit/tudorbio.htm>

<http://www.royal.gov.uk/HistoryoftheMonarchy/KingsandQueensofEngland/TheTudors/HenryVIII.aspx>

Gustavus Adolphus

http://www.historylearningsite.co.uk/gustavus_adolphus.htm

<http://www.reformation.org/articles/GustavusAdolphus.htm>

John Knox

<http://www.tlogical.net/bioknox.htm>

<http://www.creeds.net/bios/jknox.htm>

Ulrich Zwingli

<http://www.tlogical.net/biozwingli.htm>

<http://www.wsu.edu/~dee/REFORM/ZWINGLI.HTM>

Queen Elizabeth I of England

<http://englishhistory.net/tudor/monarchs/eliz1.html>

<http://www.elizabethi.org/us/elizabethanchurch/>

Johannes Bugenhagen

<http://www.answers.com/topic/bugenhagen-johann>

<http://www.luther.de/en/bugenha.html>

Hugh Latimer

<http://www.luminarium.org/renlit/latimerbio.htm>

http://satucket.com/lectionary/Latimer_Ridley_Cranmer.htm

<http://www.scionofzion.com/latimer.htm>

Ulrich von Hutten

<http://www.nndb.com/people/647/000094365/>

http://www.bookrags.com/wiki/Ulrich_von_Hutten

Thomas Muntzer

http://www.newworldencyclopedia.org/entry/Thomas_M%C3%BCntzer

<http://rsc.byu.edu/archived/prelude-restoration-apostasy-restored-church/4-thomas-muntzer-and-radical-reformation>

Leaders of the Reformation

Student Worksheet

Reformation figure	Key facts about this figure's part in the Reformation	Reasons for considering this figure a key Reformation leader
Name:		
Name:		

Leaders of the Reformation Rubric

Criteria	Excellent (4)	Good (3)	Fair (2)	Poor (1)	Student score
Handout: facts, specific examples, and details	Handout completely filled out; student shows mastery of material	Handout filled out; student portrays the figure generally well	Handout partly filled out; student shows some understanding of figure	Handout not filled out and student shows little understanding of figure	
Handout: reasons for including figure in an illustration of Reformation leaders	Clear and specific case made for the figure compared with others	Effective case made for including the figure	Adequate but only vague case made for including the figure	Little or no real reasons offered for including the figure	
Speech: mastery of character	Student remains in character; is convincing	Student usually remains in character; somewhat convincing	Student is frequently out of character; rarely demonstrates knowledge of subject	Student has little knowledge of subject; not convincing to audience	
Speech: speaking ability	Student projects voice effectively; uses proper grammar throughout	Student generally projects voice effectively; generally uses proper grammar	Student does poor job of projecting voice; uses proper grammar infrequently	Student does not project voice; uses poor grammar throughout	
Total score					

Project #3: The Anabaptists: Why Was Everyone Against Them?

Overview:

This lesson helps students confront the difficulty of understanding a past era as people who lived in that era did. It does this by asking students to read and discuss a small selection of secondary and primary sources on the Anabaptists and to try to understand why Anabaptists were almost universally disliked and opposed both by Catholics and nearly all other Protestant reformers.

Objectives:

As a result of completing the lesson, students will be able to:

- describe some of the main ideas of most Anabaptist sects during the early decades of the Reformation
- recognize the difficulty of fully understanding the reactions of many people to new ideas in a time of dramatic change
- appreciate how difficult it is for people now to interpret the views of past eras, as expressed in the primary source documents we have today.

Time required:

Four class periods

Materials:

Computer(s) with Internet access, a printer, the “Anabaptism and the Reformation Student Handout” (provided)

Procedures:

Students will read a set of four secondary source essays and four brief primary source documents. They will meet in small groups to discuss these readings during three class periods. In the fourth class period, each group will briefly present its answers to a set of questions, and the entire class will discuss the issues that these answers suggest.

Explain to the class that this activity will help them learn something about Anabaptism and reactions to it during the early stages of the Reformation. But also stress that it will help them see the difficulty of properly interpreting the primary sources on which historical understanding of this era is based.

Divide the class into groups of three or four. Ask groups to use the Student Handout to guide them as they discuss the eight readings for the lesson. The readings are all available on the Internet and are listed in the “Suggested Web resources” section below.

After discussing the sources carefully, each student should complete the Student Handout and use it during a whole-class discussion of Anabaptism and the reactions to it by other Reformation leaders. In the discussion, each group should summarize its own key findings, conclusions, and further questions.

Evaluation:

At the end of the debate, evaluate student work using a suitable rubric. A sample rubric is included with this lesson, which you may either use or adapt to meet your individual circumstances.

Suggested Web resources:

Secondary sources

An essay on Luther and the Radical Reformation
<http://www.historyguide.org/earlymod/lecture4c.html#1525>

An essay on Anabaptism
<http://www.exlibris.org/nonconform/engdis/anabaptists.html>

An essay on Zwingli, Anabaptism, and the English Reformation
<http://www.flowofhistory.com/units/west/13/FC85A>

An essay on Thomas Muntzer, placing him in the context of Anabaptism as a whole
<http://www.gameo.org/encyclopedia/contents/M858.html>

Primary sources

The Schleithem Confession, an Anabaptist document adopted by a Swiss Bretheren Conference, February 24, 1527
<http://www.anabaptists.org/history/schleith.html>

Thomas Muntzer’s “Sermon to the Princes” (1524), in which he expresses his revolutionary vision
<http://http-server.carleton.ca/~jopp/3850/6-1.htm>

Luther on the Peasant War
<http://www.historyguide.org/earlymod/peasants1525.html>

John Calvin on the concept of predestination
<http://www.fordham.edu/halsall/mod/calvin-predest.html>

Anabaptism and the Reformation

Student Handout

<p>Secondary sources: In general, how do these sources help you understand why so many leaders of the Reformation were hostile to Anabaptism?</p>	
<p>Primary sources: Which source most helps you understand why so many leaders of the Reformation were hostile to Anabaptism?</p>	<p>Document _____ Explain your choice:</p>
<p>Primary sources: Which source is least helpful or most confusing regarding why so many leaders of the Reformation were hostile to Anabaptism?</p>	<p>Document _____ Explain your choice:</p>
<p>In your own words, how do you explain the hostility to Anabaptism by other Reformation leaders?</p>	

Anabaptism and the Reformation Rubric

Category	Excellent (4)	Good (3)	Fair (2)	Poor (1)	Student score
Summing up the secondary source documents	Careful explanations and effective comparisons of all or most of the secondary sources	Adequate explanations of several of the secondary sources	Adequate explanations of one or two of the secondary sources	No explanations or only vague explanations of the secondary sources	
Choosing among the primary source documents	Document comparisons are all clear and relevant to the question asked	Most document comparisons are clear and relevant to the question asked	Document comparisons are clear but not relevant to the question asked	Document comparisons are neither clear nor relevant to the question asked	
Understanding the hostility of other Reformation leaders to the Anabaptists	A good understanding of the hostility, with a sense of how hard it is to grasp this fully today	A good understanding of the hostility, but with little sense of how hard it is to grasp this fully today	An adequate understanding of the hostility, but with no sense of how hard it is to grasp this fully today	Little understanding of the hostility and no sense of how hard it is to grasp this fully today	
Total score					

Extension Activities

1. Have students create a chart comparing the ideas and beliefs about the major groups during the Reformation time period. A sample chart is provided below.

	<i>Luther</i>	<i>Zwingli</i>	<i>Calvin</i>	<i>Anabaptist</i>	<i>Anglican</i>	<i>Catholic</i>
Role of faith						
State involvement						
Role of clergy						
Role of women						

2. Have students read Luther's *95 Theses*, which should be widely available on the Internet. Have them keep a list of complaints that Luther made against the Catholic Church. In a chart (or perhaps an essay), students will evaluate whether or not Luther created change in the areas that he addressed in his writing. In addition, have students evaluate whether or not other reformers or the Catholic Church addressed these same issues.
3. Have students create a visual metaphor or caricature of part of Europe during the Reformation: the German states, England, the Holy Roman Empire, the Italian states, Spain, Switzerland, or the Netherlands. For the visual metaphor, students will create a "scene" that represents the various elements of the Reformation. For example, a student who wished to illustrate the situation in Switzerland during the Reformation might draw a picture of a swimming pool. In that picture, they would label and explain how the different elements represent what happened during the Swiss Reformation. Two rafts might represent the two Protestant cities (Geneva and Zurich) in a pool of Catholicism. The lifeguard might represent Calvin; rules for swimming might represent the rules for living in Geneva. Students should identify the importance of each aspect on a separate sheet of paper. For the caricature, the idea is the same, but the student draws a person and shows how the parts of the person represent what happened. For example, knots in Henry VIII's hair represent the difficult "knotty" situation that he was in; a torn robe represents the separation from the Catholic Church, etc.

Discussion Questions

1. In what ways was Luther a conservative? In what ways was he a revolutionary?

Conservative: Luther did not support the Peasants Revolt or radical social change – supported the violent political repression of the peasants; he did not revolutionize the position of women (was still patriarchal); he did not set out to be a revolutionary; he did not question the economic or social order of the day or advocate the redistribution of wealth, nor did he argue for social class equality; he posted his 95 Theses in Latin, not the German vernacular.

Revolutionary: Luther made a formal break with an institution that had been undivided in the West for more than 1200 years; he inaugurated new ideas that changed the fundamental understandings of religion; he impacted and altered the political structure of the Holy Roman Empire; he placed the value of women and the family in a new light; he inspired others to raise their own questions about the Catholic Church.

2. Analyze how the Protestant Reformation and the Catholic Reformation were similar and different.

Similar: They both addressed practices that they found to be unacceptable, including the sale of indulgences and improper behavior of the clergy. The improper behavior was seen both in the personal choices that many of the clergy made and their lack of attention to the needs of their congregations. They both also encouraged the laity to take an active role in their faith and to pursue personal involvement in religion. They both generally supported mingling of Church and State (albeit for different reasons and in different ways). They also both persecuted radical groups like the Anabaptists.

Different: Doctrinally the Catholic Church stood firm while the Protestants instituted a variety of new theological principals that changed the very nature of worship and faith. These can be seen in a variety of ways by examining the beliefs of the different groups. They also approached the nature of the clergy differently, for Luther saw them as equal with all believers while Catholics elevated their position. Nationalism was sparked by many of the Protestant movements.

3. How did the Catholic Church respond to the Protestant Reformation?

Initially there was resistance to all elements of the Protestant Reformation. The first reaction was to revert to traditional orthodoxy and practice. There were attempts to politically stop the movement (like excommunicating Luther) as well as armed conflicts (Schmalkaldic War, Swiss Civil War) that sought to weaken the spread of Protestantism. The Council of Trent was one way in which the Catholic Church formally responded. They kept doctrine but agreed that some practices needed to be changed. They did,

at times, resort to repressive methods (including the Inquisition) to halt the spread of Protestantism and to bring people back to Catholicism. The “Index of Forbidden Books” was another measure they took to limit the spread of acceptable ideas. They also felt that there were valuable things that they could encourage their people to do (in the hopes of making Protestantism less attractive), including emphasizing lay piety and personal religious involvement and commitment.

4. What were the impacts of the Reformation outside the religious changes?

Political changes resulted as the local princes gained more power via the Reformation and nationalism spread. There was a strong connection between Church and State (the Anglican Church as an example). Economic changes can be seen, as Weber argues, in the introduction of capitalistic principles and the value the reformers placed on work. Socially, the position of women was altered (although not completely changed), the witchcraft persecutions continued, and changes to customs and festivals was encouraged. There was also an increased emphasis placed on education.

Web Sites

<http://www.fordham.edu/halsall/mod/modsbook02.html>

This site contains a huge selection of writings that students can be asked to read or that teachers can integrate into their curriculum. It is a comprehensive site and includes such topics as pre-Reformation, Luther, Calvin, Radical Reformers, the Scottish Reformation, the English Reformation, the Catholic Reformation, and social issues like the position of women.

<http://www.crrs.ca/>

The Centre for Reformation and Renaissance Studies hosts this detailed site covers a great deal of material. The Web site contains information about a variety of topics, although it is not arranged chronologically or geographically. Many diverse topics are covered within the “Library” heading and are linked to a variety of other sites and sources. One particularly interesting part of the site is the online “vault” in which versions of several rare books have been scanned.

The Reformation: Multiple-Choice Quiz

1. Which of the following does *not* represent a cause of the Reformation?
 - A. The secularization of many religious institutions
 - B. The increased contact with the Islamic Empire via the crusades
 - C. Clerical abuses
 - D. The sale of indulgences
2. Which of the following people was the first reformer?
 - A. John Calvin
 - B. Ulrich Zwingli
 - C. Henry VIII
 - D. Martin Luther
3. The best explanation of an indulgence is:
 - A. the belief that the earthly penalties for sin could be removed by accessing excess good works of saints
 - B. the concept that sins could be forgiven because the pope had authority given him by the saints
 - C. the understanding that attendance at confession would allow the saints to offer forgiveness
 - D. the belief that purchasing the deeds of the saints would improve a person's chances of entering heaven.
4. Ignatius of Loyola did which of the following?
 - A. Sided with Erasmus during his debate with Luther
 - B. Founded the *Society of Jesus*
 - C. Granted Henry VIII his annulment after the pope refused to
 - D. Was the leader of the forest cantons that went to war against Zwingli
5. The organization that attempted to limit the power of Charles V was:
 - A. the Augsburg League
 - B. the Association of Protestant Cantons
 - C. the Ursulines
 - D. the Schmalkaldic League.

6. One example of radical Protestantism was:
 - A. the Anglicans
 - B. the Council of Trent
 - C. the Anabaptists in Munster
 - D. John Knox in Scotland.
7. The rule of Mary I in England can be described as:
 - A. one of religious toleration
 - B. a time of support for Catholicism and persecution of Protestants
 - C. a religiously troubled time as Mary first converted to the Catholicism and then to Anglicanism
 - D. a time of systematic oppression of Catholics.
8. The Marburg Colloquy can best be understood as:
 - A. an attempt between Protestants to create an defensive alliance
 - B. the debate between Luther and Eck that resulted in Luther's excommunication
 - C. the formal declaration in England of the *Act of Supremacy*
 - D. the decision by the pope to convene the Council of Trent
9. All of the following were results of the Catholic Reformation *except*:
 - A. the *Index of Forbidden Books*
 - B. the alteration of certain theological doctrines that Luther had disagreed with
 - C. the reintroduction of the Inquisition
 - D. the creation of new religious orders.
10. The correct order of Henry's successors is:
 - A. Mary I, Elizabeth, Edward VI
 - B. Mary Queen of Scots, Mary I, Elizabeth
 - C. Elizabeth, Mary Queen of Scots, Edward VI
 - D. Edward VI, Mary I, Elizabeth I
11. Calvin's fundamental theological idea can best be summed up in the belief in:
 - A. transubstantiation
 - B. indulgences
 - C. predestination
 - D. the *Book of Common Prayer*

12. The Peace of Augsburg:
- A. placed religion in the hands of political leaders
 - B. granted religious toleration
 - C. resolved the conflict between the Catholics and Protestants
 - D. was the conclusion of the Swiss Civil War.
13. Luther's response to the Peasants' Revolt:
- A. provided needed encouragement to the peasants
 - B. was used by the pope to excommunicate Luther
 - C. angered John Calvin, who had supported the peasants in the south
 - D. called for the nobles to crush the revolt.
14. Which person was originally granted the title "Defender of the Faith," but later left the Catholic Church because of a socio-political reason—not a religious one?
- A. Martin Luther
 - B. Henry VIII
 - C. Ulrich Zwingli
 - D. John Calvin
15. Calvinism spread to all of the following places except:
- A. the Netherlands
 - B. France
 - C. German States
 - D. Scotland
16. The position of women improved in all of the following ways *except*:
- A. an elimination of witch trials by the time of Calvin's death
 - B. the increased value placed on family life
 - C. the encouragement for women to be more active in their own faith
 - D. the allowance by the Protestants for clerical marriage.
17. The Weber thesis argues that:
- A. the Reformation would have occurred with or without Luther
 - B. the Catholic Reformation was merely a reaction to the Protestants
 - C. capitalism can be traced to the work ethic encouraged by leaders like Calvin
 - D. the Reformation was actually about political power, rather than religious change.

18. Martin Luther believed that:
- A. a person must do good works in order to earn a place in heaven
 - B. faith and scripture were all that a person needed
 - C. the state should be separate from religion
 - D. all seven sacraments should be retained in the Protestant church.
19. The group that Menno Simons created was a part of the:
- A. Anabaptists
 - B. Church of England
 - C. Catholic Church
 - D. Lutherans.
20. The primary interests of the Jesuits were:
- A. art and architecture
 - B. service in the monasteries and illuminated manuscripts
 - C. the abolition of celibacy and Calvinism
 - D. education and missionary work.

The Reformation: Multiple-Choice Quiz Answer Key

1. B
2. D
3. A
4. B
5. D
6. C
7. B
8. A
9. B
10. D
11. C
12. A
13. D
14. B
15. C
16. A
17. C
18. B
19. A
20. D

The Reformation



There are dozens of Christian denominations in the world today: Presbyterian, Seventh-Day Adventist, Congregationalist, Baptist, Methodist, Quaker, and more. Where did they all come from? Early in the 16th century, a German monk accidentally started a religious revolution. He was Martin Luther, and that revolution is known today as the Protestant Reformation.

The Reformation was a movement that sought to correct abuses and introduce reform into the Catholic Church. Ultimately, the Reformation led to a split within the Church, resulting in the establishment of Protestantism.

Essential Questions

1. There had been movements to reform the Catholic Church in previous centuries. Why did the protests this time result in the upheaval we call the Reformation?
2. Why was it so crucial to Luther and other Reformation leaders to stress salvation by grace and faith alone and to downplay what they called “works”?
3. Why were many Reformation leaders opposed to such things as decorations, images, or elaborate rituals in religious services—even in some cases church music?
4. Why did the Reformation quickly split into many sects instead of uniting around Luther’s ideas or those of some other key figure? Why were these Protestant sects often as hostile to one another as to the Catholic Church?

Essential Questions (continued)

5. In what ways did secular princes and monarchs take advantage of the Reformation to boost their own power and authority? What effect did the Reformation have on the rising power of the nation-state?
6. How did the Catholic Church respond to the challenge of the Reformation? In what way was the response a defensive one of trying to prevent all change, and in what ways did the Church respond positively and actually make some changes of its own?

Events Leading to the Reformation



Pope Alexander VI

- Political, theological trouble in the medieval Church
- Avignon Papacy and the Great Schism
- Increasing secularization of the Church
- Concern over papal and clerical behavior
- Social, political, and cultural shifts (e.g., the Renaissance and humanism)



Christian humanist scholar Erasmus of Rotterdam

The prestige of the church had been damaged in the Middle Ages both by political and theological conflicts. In the early 14th century, political concerns had led Pope Clement V to move the Papacy to the French border town of Avignon, where it remained until Pope Gregory XI moved it back to Rome in 1371. When Gregory died, the French disliked the Vatican's choice to replace him as pope and consequently decided to choose a pope of their own. Thus, until 1417, there were two popes ruling simultaneously, one in Rome and one in Avignon. Different rulers of the time supported one pope or the other for political reasons. Though this so-called "Great Schism" only lasted a relatively short time, it still undermined the authority of the Church.

During the late Middle Ages and the Renaissance, the leadership of the Catholic Church had become increasingly focused on more secular concerns like accumulating property and profit-making enterprises. Various popes, monks, and clergymen began to break their vows of chastity and poverty. For example, Pope Alexander VI, a scion of the powerful Borgia family, had several mistresses and regularly granted land and special papal privileges to his relatives.

Intellectual developments during the Renaissance also provided society with a more secular view and an increased focus on the value of the individual. The humanist movement that had arisen in Italy in the second half of the 15th century emphasized study of classical works from ancient Greece and Rome as a means to truly fulfill one's intellectual and moral potential. As the movement spread north, an offshoot known as "Christian humanism" developed, which stressed fulfilling one's spiritual potential. Christian humanists also sought to reform the Church "from the ground up," urging each person to strive every day to live a pious, "good life." The most famous Christian humanist was Dutch scholar Desiderius Erasmus, whose 1509 work *In Praise of Folly* satirized and criticized the excesses and corruption of the Church.

Early Calls for Reform

- John Wycliffe
- Jan Hus



John Wycliffe

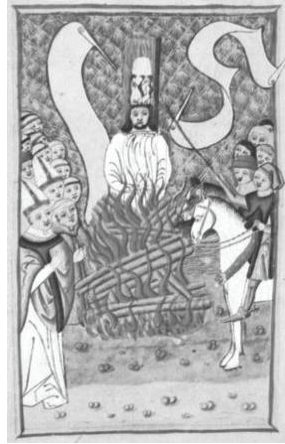


Illustration of Hus being
burned at the stake

Prior to Luther, others had called on the Church to institute reform. Two such early reformers who set the stage for the Reformation were Englishman John Wycliffe (1328–1384) and Bohemian Jan Hus (1369–1415), both of whom had ultimately been labeled as heretics as a result of their calls for change. Wycliffe had questioned the authority of the pope, and he stressed the role of faith and personal scripture reading. He was condemned and forced to live out the rest of his life in a monastery. Hus was burned at the stake as a heretic for criticizing the clergy and denouncing the Pope as “anti-Christ.” Hus taught that ordinary people could reform the Church.

Great Continental Reformers

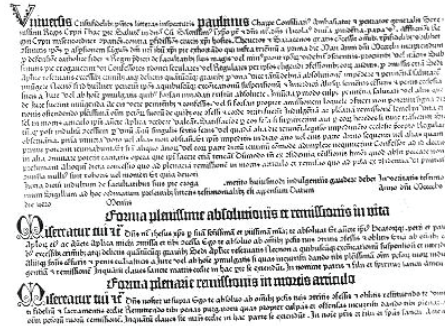


The picture in this slide depicts many of the important leaders of the Reformation:

- Front row (left to right): Philipp Melanchthon, Martin Luther, Jan Hus
- Middle row: John Calvin, Gustavus Adolphus, Ulrich Zwingli
- Top row: Johannes Bugenhagen, Ulrich von Hutten

Note: Reformers not pictured include Henry VIII of England and leaders of the Catholic Counter-Reformation.

Indulgences



- Indulgences: Church pardons from temporal (earthly) punishment for sin
- Indulgences drew upon excess “good works” of the saints and clergy
- Indulgences could be sold so that the Church could generate revenue

A 15th-century indulgence

Indulgences technically did not provide forgiveness; instead, they were supposed to lessen or eliminate the earthly penalty for sin, which people usually addressed by doing penance or some other proscribed work. The Church used the following logic to justify indulgences: since the saints had performed more good deeds than they needed to get into heaven, an “excess” of good existed. The pope could therefore distribute these “extra” good works to people in order to pardon either their own sin or the sin of a family member who was in Purgatory.

Technically the Church claimed that indulgences were not sold—instead, they were “given” at the time a person made a donation. The practical reality, however, was that indulgences could generate a great deal of cash for the Church.

Discussion Questions

1. Some say the great wealth and power of the Catholic Church corrupted it and led it to abandon the true spirit of Christian teachings. Others say it was more the growing wealth and power of kings and secular states that weakened the authority and prestige of the Church. Do you think one of these factors is more important than the other? Why or why not?
2. Why might the humanism of the Renaissance have led many educated people to question the power and authority of the pope more than had been the case in the past?
3. The Reformation was triggered by outrage over indulgences. Why do you think it was this specific issue that began the Reformation?

1. Some students may focus on the Church's great wealth, as shown by its building plans and the money it raised via indulgences, etc. Others may focus on the way France and other secular princes and kings interfered with the Church and the Papacy in the late Middle Ages.
2. Renaissance humanism admired classical writers who usually hadn't been Christian, and it emphasized the independent spiritual potential of each individual as the basis for a moral life, over the authority of any institution.
3. Answers will vary and should be discussed. Indulgences suggested people could escape punishment for sin by some act, or "work"—in this case, one involving the spending of money only. Also the uses to which this money was put by the Church (on building projects etc.) dramatized the Church's concern with its own wealth and power.

Martin Luther: “Here I Stand”

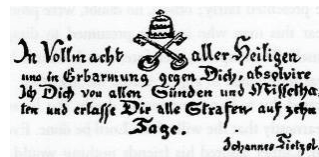
- Early life prompted him to join the clergy
- Became a monk in the German state of Wittenberg
- Tetzel’s indulgences of 1517 pushed Luther to “protest”



Martin Luther



Johann Tetzel

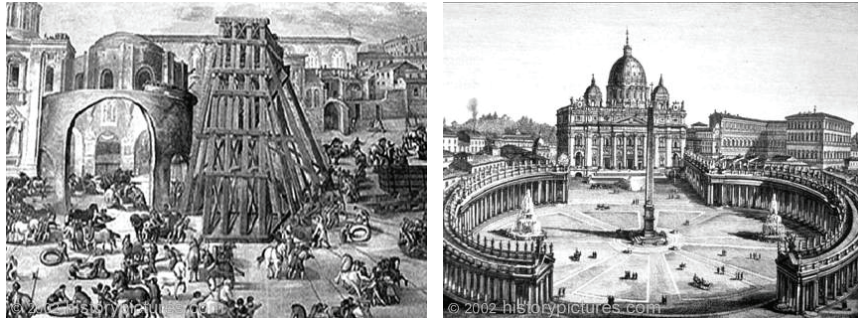


An indulgence sold by Tetzel

Luther spent much of his early life worrying about spiritual matters. When caught in a lightning storm in 1505, he prayed and promised St. Anne that he would become a monk if he survived. Even after becoming a monk, he still worried about what would happen to him if he failed to mention some forgotten sin when he went to confession.

Johann Tetzel was a Dominican friar responsible for the selling of indulgences in the German city of Mainz. In 1517, Tetzel began to sell indulgences to provide Albert of Hohenzollern, a German royal who already held the bishopric of Magdeburg, with enough money to buy a second bishopric in Mainz. Half of the proceeds from the indulgences would go to Albert so that he could pay off loans he had taken out to purchase the bishopric from the pope; the other half would go directly to the pope. The enthusiastic and ambitious Tetzel traveled throughout Germany making outrageous promises and threats in order to exploit his listeners’ guilt and convince them to purchase indulgences.

St. Peter's Basilica



The pope used money from the sale of indulgences to pay for part of the reconstruction and extension of St. Peter's Basilica. The picture on the left of this slide shows the cathedral under construction; the one on the right depicts the completed structure.

Luther Responds



Reproduction of Luther's 95 Theses covering the doors of the church in Wittenberg

- More and Erasmus had both protested indulgences earlier
- October 31, 1517: Luther registered his protest
- His 95 Theses outlined his complaints against the Catholic Church
- He did not intend to leave the Church—he was merely hoping to spark debate and spur reform

Luther felt the promises implicit in letters of indulgence—as well as the eagerness of his parishioners to buy them—violated the basic principles of Christian faith as expressed in the Bible. He began to prepare a document summarizing his objections to the sale of indulgences. Luther was not the only (or even the first) to protest indulgences—both the humanist scholar Erasmus of Rotterdam and English statesman and writer Sir Thomas More had already raised objections.

Although legend holds that Luther nailed his protest to the church door in Wittenberg on October 31, 1517, it remains unclear whether or not this actually occurred. It might have, as it was customary for monks to post letters, commentaries, or other pieces of writing they wished to submit for discussion within their community.

The formal title of the protest was *Ninety-Five Theses or Disputations on the Power and Efficacy of Indulgences*. Luther intended for the 95 Theses to stimulate a scholarly debate in his religious community. He did not see himself as a revolutionary, only as a conscientious worshipper trying to correct a problem within the Church.

Major Concepts in the *95 Theses*

Outward acts do not
demonstrate
inner repentance.

Love and charity are
more valuable to a
person than
an indulgence.

Repentance is a
work of the heart,
not an “act”
one performs.

Indulgences do not
free people from the
penalties of sin.

Indulgences
demonstrate that the
Church is no longer
“fishing for men”—
instead they are
“fishing for riches.”

The pope does not
have the authority to
remit the penalties
of sin.

More time should
be spent on
preaching and
less on selling
indulgences.

The ideas that Luther postulated in his *95 Theses* reflect his concerns over the use and meaning of indulgences. Luther objected to the notion that people could perform any sort of work (including purchasing an indulgence) to obtain salvation or forgiveness. Instead, he believed that salvation could only result from an inner change. Luther urged people to put indulgences aside and to pursue real, personal transformation.

He also fundamentally disagreed with the premise that an indulgence could do anything in the first place. Rather than focus their energies on convincing people to purchase indulgences, Luther urged ministers to concentrate on providing meaningful, spiritual service to the faithful instead.

Luther saw indulgences as a sign that the Church had lost its way and was no longer pursuing its true purpose. He also questioned why the pope would withhold indulgences from people unless they made a donation—why not freely give them to anyone who needed them, regardless of whether or not they paid? Finally, Luther claimed that the pope did not even have the right to offer indulgences—an assertion which implicitly attacked the notion of papal infallibility.

The Pope's Response



Pope Leo X

- The Pope assured Luther that indulgences were not for “forgiveness”
- This did not satisfy Luther, who asserted that the Pope was not infallible
- The pope could not afford to abandon indulgences
- The pope and Luther argued back and forth for four years

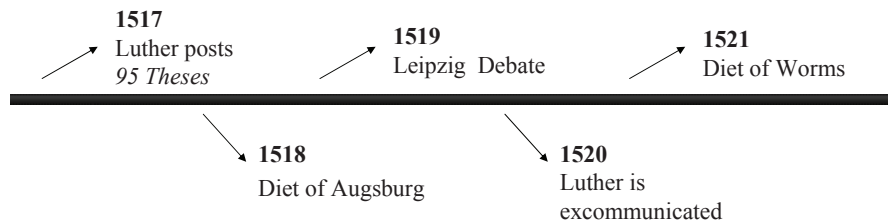
Originally, Pope Leo X demanded that Luther’s superior at the monastery order him to stop, but Luther said that as a professor of theology he had the right to consider the issue and to answer any charges made against him. The pope reassured Luther that indulgences did not completely forgive sin—they only covered the earthly penalty for it. Luther responded that this was not how indulgences were being peddled and that indulgences represented a misuse of papal power.

Leo X did not want to give up the revenue from indulgences, and he did not want to make any concessions that would have appeared to limit his authority. He could not, however, bring himself to excommunicate Luther because it might alienate the German states, whose support he would need when it came time to select a new emperor for the Holy Roman Empire.

Chronology of Luther's Move From Catholic Priest to Reformation Father



Place traditionally believed to be where Luther burned the papal bull of excommunication



- The Diet of Augsburg: Luther and a papal representative met in Augsburg, Germany. Luther defended his position, but the papal legate still ordered him to cease spreading his ideas or face the consequences. Luther's friends, fearful of what might happen, took him away and put him in hiding.
- Leipzig Debate: Luther debated the papal representative Johann Eck. Luther extended his original arguments and asserted that the pope was not infallible. Eck accused him of being a "Hussite" (i.e., a follower of Jan Hus), meaning that Luther was now considered an apostate (a person who abandons or betrays their religious faith).
- Excommunication: Luther began to further develop his theology and it became clear that he planned to break from Rome; Erasmus wrote that "the breach is irreparable." On June 15, 1520, the pope issued a bull (a formal edict) that charged Luther with 41 heresies and excommunicated him. The papal bull called Luther "the wild boar who has invaded the Lord's vineyard." When Luther finally received the bull, he publicly burned it.
- Diet of Worms: Charles V, who had become the new Holy Roman emperor in 1519, decreed that Luther's case had become a matter for the state. He ordered Luther to appear at the imperial Diet in Worms.

The Diet of Worms



Charles V

"I am bound by the scriptures I have quoted and my conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. I cannot do otherwise, here I stand, may God help me. Amen."

Martin Luther, in response to
Charles V's inquiry

Charles V had decided that no one would be excommunicated without a fair hearing, which he hoped to give Luther at Worms. At the hearing, Luther was asked about his writings and was pressured to recant. The famous quote shown on this slide was part of his reply to Charles. The words "here I stand" demonstrate Luther's determination to hold to his positions: he asserted that he would not recant, regardless of the pressure placed on him.

Luther in Hiding

- Luther's refusal to recant infuriated Charles V, who forbade any changes to religion (making it a matter of the state) and declared Luther an outlaw
- Luther hid out at Wartburg Castle
- Returned to Wittenberg in 1522



Luther's room at Wartburg Castle

As a result of Luther's refusal to recant, the diet condemned Luther's beliefs. Charles signed the Edict of Worms, which prohibited Luther from preaching and declared him a heretic and an outlaw.

Luther's friends and supporters helped him avoid being taken into custody. Frederick III, the Elector of Saxony, had founded the University at Wittenberg and had appointed Luther to teach there. He remained sympathetic to Luther and decided to offer him protection. This concern for Luther's safety motivated Frederick and others to "abduct" him: they escorted him to safety and secluded him in Wartburg Castle. While at Wartburg he worked, but he longed to be back in Wittenberg. Ultimately, he believed it was safe enough for him to return to Wittenberg, so he went back in 1522.

Luther and His New Church



Wittenberg Church

- In 1522, Luther returned to Wittenberg and organized his reformed church
- The University of Wittenberg became the center for his ideas
- Students who came to the university helped spread his ideas beyond Wittenberg
- Nuremberg was the first city to convert to Lutheranism (1525)

Between 1520 and 1560, 16,000 students came to the University of Wittenberg, learned the principles advocated by Luther, and returned home to spread his ideas. The spread of Luther's ideas was further aided by numerous printed pamphlets (the printing press made their circulation much easier) and different forms of art, including woodcuts and engravings by artists such as Cranach and Durer. These pamphlets and woodcuts were essentially propaganda; some portrayed the pope and the Catholic Church in a variety of unflattering ways—for example, depicting the pope as an antichrist or as a moneychanger in the temple.

In 1525, Nuremberg became the first city to formally convert to Lutheranism.

The Peasant Revolt (1524–1525)

- Peasant dissatisfaction over social, political, and economic conditions
- Revolted against the upper classes—burned castles and monasteries
- Looked to Luther for support
- *Against the Murdering, Thieving Hordes of Peasants*



Many peasants were dissatisfied with both their economic conditions and the poor treatment they continued to receive at the hands of the landowners. They looked for ways to improve their lives and expand their economic opportunities by pursuing goals such as eradicating all vestiges of serfdom, gaining the right to hunt freely, and achieving relief from tax duties they saw as excessive.

The peasants felt that Luther's discussion of freedom, expressed in his famous quotation, "A Christian man is the most free lord and subject to none," should and ought to be extended to social and economic issues. The peasants thought that, since Luther was advocating change, he would support them in complaints against landowners. Luther had sympathy for the plight of the poor, but he did not agree with the peasants' interpretation that his call for "freedom" extended to social causes. When landowners accused him of causing the revolt, he responded by vehemently denouncing the peasants in a tract titled, *Against the Murdering, Thieving Hordes of Peasants*.

The Peasant Revolt (continued)



Depiction of Luther preaching
against the Peasant Revolt

- Luther did not believe in violent social revolution
- This assertion increased political support for his religious movement
- In May 1525, the German princes put down the revolt in a bloody confrontation at Frankenhausen
- This resulted in the mingling of church and state
- Luther came to rely on local princes for protection and guidance

Luther's rejection of the peasants' use of violence gained him support from the upper classes. Luther called for an armed response to the rebellion and the local princes (regardless of religious persuasion) came together to crush the rebellion in the battle of Frankenhausen in 1525. More than 100,000 peasants died.

After the peasant revolt, Luther became dependent on the political leaders of the German states for protection and support; the backing of the princes helped further the spread of Luther's religious ideas.

Other Developments



Katherine von Bora

- Peace of Augsburg linked religious faith to political authority
- Instituted new services to replace the Catholic Mass
- Luther denounced clerical celibacy and married Katherine von Bora
- Emphasized education for youth

War raged between Catholic and Protestant princes from 1546 to 1555. The wars ended when the Peace of Augsburg closely tied religion and politics together in the German states. It permitted each German prince to decide which religion would be allowed in his state.

Luther abandoned the Catholic Mass and created a new worship service that focused on congregational participation, preaching, and scripture.

Although Luther had come out in favor of allowing clergymen to marry, he had not planned on doing so himself. Katherine von Bora, a former nun, pursued him and convinced him to marry her. She proved to be invaluable to him in both his personal life and his ministry. For example, she helped him host meetings at their home called “table talks,” where people would come to learn from Luther.

Luther firmly believed more education would enable people to take a greater role in their faith. He urged families to take responsibility for properly educating their children, but he also envisioned an important role for the church in the educational process.

Luther's Theological Views

Direct access to God

"Priesthood of all believers"

Salvation by grace and faith alone

Women were responsible for their own salvation

Sola scriptura

Only two sacraments

No icon, saint, or relic worship

Denied the special position of the clergy

Clerical marriage was acceptable

Princes should be the head of the local church

No papal infallibility

Services held in the vernacular

Luther's theological views included the following:

- He rejected the "works"-based theology of the Catholic church in favor of a view of religion that was based on faith.
- *Sola scriptura* (Latin for "by scripture alone") refers to Luther's belief that to be pious, one only needed the Bible—supposedly "divine" messages from the pope were not necessary.
- Luther argued that every person was responsible for his or her own religious life, and while the church should not be abandoned, one did not need a priest to intervene on their behalf. This came to be known as the "priesthood of all believers."
- He rejected the seven sacraments of the Catholic Church and only required the two specifically outlined in the Bible: communion and baptism.
- Luther believed that the tradition of holding services in Latin was of little use to those who did not speak the language. He therefore urged that services be conducted in the vernacular, the common language of the people.

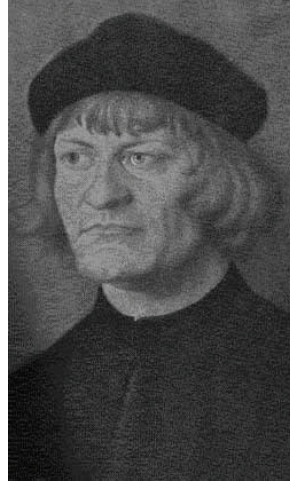
Discussion Questions

1. Why do you think Luther's stand against the demands of Charles V at the Diet of Worms in 1521 was one of the most important moments in his life and in the entire Reformation? How did Luther's stand fit with his idea that Christians should depend on inner faith and personal change, rather than outward performance of religious acts?
2. When Luther was excommunicated, he was able to avoid being captured and punished. How was he able to do this, and what does this suggest about the forces that helped make the Reformation possible?
3. The invention of the printing press greatly helped Luther's supporters spread his ideas to a wider audience. But could printing and the spread of literacy have influenced the ideas themselves? Read the summary of Luther's theological views as presented in slide 18. Which of these beliefs about Christian faith seem to require the widespread availability of reading materials and literacy?

1. Luther insisted that he had to be guided by his own inner conviction—his conscience—not external authority or social rules or opinions. Also, he based his views on scripture, the word of God, not on the interpretations of the faith by Church leaders.
2. Luther was protected by the German prince, the Elector of Saxony, and hidden in Wartburg Castle. This suggests the important role secular princes in Germany and elsewhere played in thwarting the Church and its political allies, such as the Holy Roman Emperor Charles V.
3. Luther's notion of the "priesthood of all believers" depended on the ability of those believers to read the word of God directly themselves, rather than having to rely on Church ritual and official Church interpretations of scripture. This meant bibles and other printed material had to be available to masses of people, something only truly possible in a world with printing.

Ulrich Zwingli (1484–1531)

- Responsible for the spread of the Reformation in Switzerland
- Asserted that he had reached his conclusions independent of any Lutheran influence



Others besides Luther contributed ideas that fueled the Reformation. Ulrich Zwingli, a Swiss priest who was influenced by humanism, developed his own reformist theology and became an influential leader. Zwingli began advocating reform very soon after Luther did; although the two put forth similar concepts, Zwingli claimed that he had come up with his own ideas and had not copied Luther.

Zwingli's Ideas and Reforms

Abolished relics	Abolished images	Removed all church decorations	Eliminated monasteries, pilgrimages
New liturgy to replace mass	Eliminated music	Salvation by faith alone	Establish the kingdom of God on earth
Scripture alone	Tithes must go to the poor	Rejected purgatory	Communion is symbolic

Zwingli opposed church decorations because he felt they might distract people or promote idolatry. Consequently, he urged that all decorations and images be removed and that the walls of the churches be whitewashed. He also saw music as a distraction and wanted to eliminate it from church services, even going so far as to have organs smashed; in contrast, Luther loved music and wrote several hymns to be used in church services.

Zwingli did not want the churches to retain any of the money they collected; instead, he insisted that all of the money should go to aid the poor. He rejected the ideas of both the Catholic Church and Luther, concerning communion. He did not believe that the elements of communion (bread and wine) became the literal body and blood of Christ (as Catholics did) or that they took on mystical properties (as Luther claimed). Instead, he saw these elements as merely symbolic.

The Zwinglian Reformation

- Appointed “People’s Priest” in Zurich, 1519
- His reforms and preaching created controversy
- Disputation held; Zwingli prevailed
- City council removed the power of the Catholics, strengthened local leaders
- Zurich became increasingly theocratic
- Zwingli’s ideas spread to other Swiss cities



Zurich, Switzerland

In 1519, Zwingli was appointed “People’s Priest” of Zurich—the most powerful clerical position in the city—and began to institute reforms. The changes he made and the ideas he preached created a stir among Catholics in Zurich. The city council decided to hold a disputation (debate) to address the controversy and hear the merits of Zwingli’s positions. At the disputation, Zwingli defended his ideas, then Catholic priests argued why he was incorrect and why his ideas should be ignored. The Catholics were not used to defending their ideas, and Zwingli made a number of very persuasive arguments that convinced the city to allow him to preach.

Church and government were tied together in Zurich under Zwingli. Since the city council had decreed that his ideas were to be followed, the mingling of church and state occurred. Zwingli held considerable influence over the council, convincing them to implement and enforce his ideas. Catholics were excluded under this theocracy, for the city council did not want both Protestants and Catholics arguing over ideas and creating disharmony in Zurich.

His ideas spread from Zurich into other cantons, prompting conflicts with the forest cantons that were Catholic.

The Marburg Colloquy (1529)



Philip of Hesse

- Zwingli feared an attack from the Catholic forest cantons
- Tried to build an alliance with other Protestant leaders, hoped for an alliance with Lutheran states
- Philip of Hesse called for conference to resolve differences between Luther and Zwingli

Zwingli feared that the forest cantons would form an alliance against him and launch an attack on Zurich. He hoped to ward this off by creating a similar alliance among Protestant cities, including German ones. Both Luther and Zwingli would have benefited from such an alliance because it would have given both of them a stronger military presence against those who opposed them.

Philip of Hesse, a German noble who supported the Reformation, called a conference at Marburg to try to reconcile the differences between the views of Luther and Zwingli and create a unified Protestant theology. The two leaders were able to reach a consensus on almost every issue except communion. In a debate over the nature of communion, Luther argued that the service was more than just a “remembrance” of the act of Christ; Zwingli asserted that it was only a memorial. They failed to resolve their differences over this issue, and the conference adjourned without reaching an overall agreement between the Lutherans and the Zwinglians. The failure of the Marburg Colloquy was troubling for Hesse and Luther, but devastating to Zwingli, who desperately needed allies.

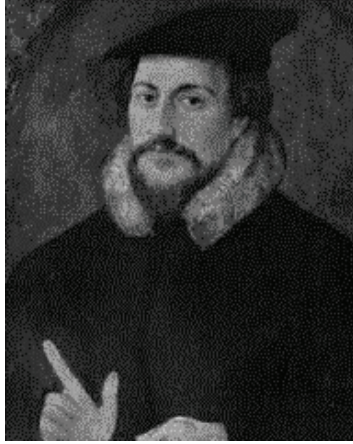
The Swiss Civil War

- October 1531: civil war erupted
- Zwingli killed in Second Battle of Kappel
- Switzerland became a country of two religions



In October 1531, war broke out between the Protestant and Catholic cantons of Switzerland. Zwingli himself fought in the battles (in which he became known as “the crusading priest”). His army was defeated at the Second Battle of Kappel, and he was wounded and captured. Opposing troops killed him, cut his body into pieces, burned them, and scattered his ashes. Switzerland was left a country of two religions.

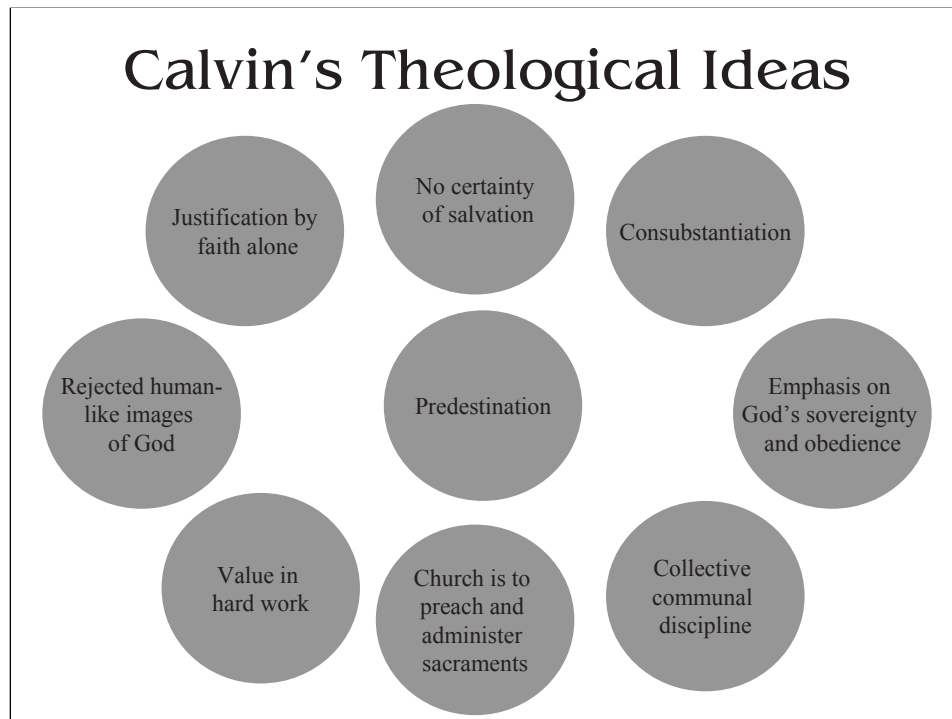
John Calvin



John Calvin

- Second-generation reformer
- Fearing persecution, he fled France for Switzerland, first to Basel, then Geneva
- Established his ministry in Geneva and hoped to create a theocracy

John Calvin, a native of France, did not begin his academic training until 1523. After having a conversion experience that pushed him in the direction of Reformation ideas, he left France—a predominantly Catholic country—fearing persecution. He ended up in Geneva, Switzerland, where he made a name for himself as a reformer. In 1536, he wrote *Institutes of the Christian Religion*, a synthesis of his religious concepts. He eventually established a ministry in Geneva and hoped to one day create a theocracy based on his ideas.



Calvin was convinced a person could never truly know if they were saved. Consequently, he believed each individual had to lead a deeply devoted and spiritual life to keep focused on the possibility of salvation in the afterlife.

Calvin's theology focused on the issue of predestination and the elect. He believed that God had already chosen who would be allowed into heaven (the elect) and who would not. Because a person could not be certain if they were part of the elect, every person had to diligently maintain a pious life. Free will was not a factor in his thinking because it would detract from the sovereignty of God.

Calvin taught that there was value in hard work. This is a principle that Max Weber, in his book, *The Protestant Ethic and the Spirit of Capitalism*, argued was the spark to modern capitalism.

Calvin believed in consubstantiation—that the elements of communion assumed mystical properties. He favored collective communal discipline, exercised either privately or publicly, if necessary.

Predestination

Calvin believed it was based on the understanding of the elect.

T	Total depravity
U	Unconditional election
L	Limited atonement
I	Irresistible grace
P	Perseverance of the saints

- T = Total depravity: humans are sinful and cannot save themselves.
- U = Unconditional election: people are chosen for salvation not because of anything they have done; whether one gets saved depends solely on God's will.
- L = Limited atonement: only some are chosen (the elect).
- I = Irresistible grace: members of the elect will not be able to resist the call of God.
- P = Perseverance of the saints: an afterlife exists for the elect, and once they have received grace, they cannot lose it.

Calvin's Ministry in Geneva



Calvin preaching in Geneva

- City council accepted and implemented his teachings
- Created the Consistory, a body for enforcing discipline
- Enforced a strict moral code

Calvin convinced the city council in Geneva to implement the ideas that were contained within his *Ecclesiastical Orders*. He created a special administrative body known as the Consistory to implement and monitor the morality of the citizens of Geneva. The Consistory had the authority to pass ordinances as well as punish those who violated those ordinances or who led “immoral” or “undisciplined” lives.

Calvin's Moral Code

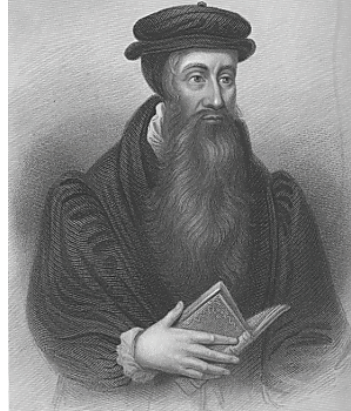
Designed to promote communal morality:

- No plays, dancing, or drinking
- Fortune-telling banned
- Punishments for merchants who cheated customers
- Taverns banned; cafes permitted if a Bible was present, and lewd songs and playing cards were forbidden
- Penalty for praising the pope
- Penalties for laughing during a sermon or failing to take communion
- Consistory determined who could marry
- Consistory legislated daily behavior, such as how many dishes could be served at each meal, or what color of clothes a person could wear

Calvin's moral code covered behaviors that the city expected from its citizens. The council could hand out discipline and punishment as it saw necessary.

Spread of Calvinism

- Geneva became the “Protestant Rome”
- Calvin replaced Luther as the international figure of Protestantism
- Knox introduced Calvinism to Scotland
- French Calvinists: Huguenots
- Spread to the Netherlands



John Knox

Geneva became known as the “Protestant Rome,” as reformists from all over Europe flocked to the city for training and education. They then took the principles and ideas they’d learned back to their homelands, helping spread Calvinism across the continent. Significant Calvinist communities soon arose in France, the Netherlands, and Scotland. French Calvinists, known as Huguenots, suffered severe persecution under King Henry II, a Catholic. Calvinism soon became the dominant faith in the Netherlands, which lay under the nominal control of King Philip II of Spain, also a Catholic. This would eventually lead to problems.

The Anabaptists



An Anabaptist baptism in Germany, 17th century

- A variety of groups who believed in adult baptism
- Movement attractive to lower classes
- Seen as radical; opposed by both Protestants and Catholics
- Diet of Spreyer (1529)
- Sattler's Schleithem Articles (1527)

Anabaptists rejected infant baptism because they felt that the ritual should be reserved for those old enough to make their own decisions about religion. In addition, because the movement stressed that all believers were equal it focused less on material wealth—a fact which made Anabaptism attractive to members of the lower classes.

Since both Protestants and Catholics retained the practice of infant baptism, the Anabaptists were persecuted by both groups. At the Diet of Spreyer, Charles V made Anabaptism punishable by death.

Michael Sattler, an Anabaptist who belonged to the Swiss Brethren in Zurich, composed a document known as the Schleithem Articles, which provided the first formal confession of faith for Anabaptists. Sattler was later tried for heresy, convicted, and burned at the stake.

Anabaptist Beliefs

- The church was a voluntary organization of believers who had been converted and baptized
- All members were equal
- Members should live simple lives
- There should be complete separation of church and state
- Members should not take oaths, hold political offices, or own weapons
- Members should hold to a strict moral code

Anabaptists saw the “Church” as a voluntary community of the faithful: people could not be “born” into the Church, nor could they belong to it simply because of their family or community positions.

Anabaptists also believed that government should not play any role in religion, nor did it have any authority over “true” Christians. Their position on the relationship between church and state differed radically from that of other Protestant groups. Rather than linking the politics and the religion of the community, the Anabaptists called for a separation of the two. Anabaptists advocated a strict moral code and stressed humility: swearing, alcohol, and outward displays of emotion were all discouraged.

One of the earliest Anabaptist groups was the Swiss Brethren in Zurich; however, Zwingli expelled the group from the city because he viewed it as a threat.

Radical Anabaptists in Munster

- Saw Munster as the “New Jerusalem”
- Took over the city and made everything communal
- John of Leiden proclaimed himself king
- A joint Catholic/Protestant army marched against the city and defeated John



John of Leiden

Several very radical Anabaptist groups came to the city of Munster in Germany because of its toleration, viewing it as a “New Jerusalem.” They managed to gain control of the city by force, expelled all unbelievers, and made all things communal (including spouses). The radicals’ leader, John of Leiden (sometimes spelled “Leyden”), proclaimed himself ruler of the “kingdom of Munster.” He based his governance on the doctrine of “justification by faith,” arguing that people should be allowed to live according to their consciences rather than any “earthly” laws. He still brutally enforced religious doctrine, however, executing several “transgressors.” Consequently, Munster became both anarchical and repressive during his 18-month reign. Finally, a joint Protestant/Catholic army laid siege to the city, captured it, and executed the leaders of the Anabaptists.

Mennonites



Menno Simons

- After the Munster incident, many Anabaptist groups devoted themselves to pacifism
- Menno Simons revitalized Dutch Anabaptism
- Urged followers to pursue peace, be separate from the world, follow Jesus, follow strict discipline
- Spread through the Netherlands, Germany, Poland, and the New World

After the Munster incident, many Anabaptists felt the need to separate themselves from the outside world so that they could focus more strongly on spiritual matters. Menno Simons, a popular Anabaptist leader in the Netherlands, led a branch of Anabaptism dedicated to pacifism. In doing so, he kept the Anabaptist movement alive in the Low Countries after the Munster incident. Simons's Anabaptist branch became known as the "Mennonites" and spread throughout Europe and even to North America.

Discussion Questions

1. Zwingli, like other Reformation leaders, opposed many church rituals and the use of images and music. For him, religious ceremonies should stress preaching and reading the Bible and other religious writings. Why do you think the reformers put so much stress on the written word and opposed religious decorations, images, and music?
2. Calvin's stress on predestination is often misunderstood. Many say it would lead people to give up trying to do good and live a holy life. But in fact, it often did lead people to work very hard to live holy lives and never sin. Can you explain why people make this mistake about Calvin's concept of predestination, and why it does make people especially anxious to live holy lives?
3. Why do you think Catholics and other Protestants alike were so harsh in their criticism of Anabaptists and so willing to punish them severely?

1. Answers will vary and should be discussed. The Reformation leaders wanted each believer to rely on his or her own understanding of God's word, and many of these leaders regarded Church ceremony and imagery as a kind of idol worship or as a distraction from attending to the word of God.
2. Predestination might seem to suggest that it is pointless to live a good life, since God has already decided each person's fate ahead of time. But according to Calvin, none of us can ever know for certain what God has decided. The only way to tell is by examining one's conscience and behavior all the time for signs of the goodness that anyone with God's grace should exhibit.
3. Answers will vary and should be discussed. The Anabaptists rejected any link between religious faith and political loyalties, and they rejected most forms of authority, not just the Catholic Church's authority; this would not have pleased secular rulers. They espoused radical views about property and equality, etc.

The Reformation in England

- An English Reformation movement seemed unthinkable
- Henry VIII wrote *In Defense of the Seven Sacraments*
- Pope gave Henry the title, “Defender of the Faith”
- There would not have been a Reformation in England if not for political concerns



Henry VIII

King Henry VIII of England had demonstrated that he was a devout Catholic by writing a denunciation of Luther’s ideas in a 1521 tract titled, *In Defense of the Seven Sacraments*, which led the pope to bestow upon him the title of “Defender of the Faith.” These actions seemed to indicate that England would remain a Catholic country unshaken by the Reformation.

Nevertheless, anti-Catholic sentiment did exist in England. Earlier movements had decried the power of the pope and called for an end to clerical abuses within the Church. The English Reformation was not prompted by religious issues, however, but by political concerns.

Henry's Divorce



Catherine of Aragon

- Henry VIII wanted a divorce from Catherine of Aragon in 1527
- Catherine had produced no male heirs

Henry was unhappy that his wife Catherine had not produced a male heir. Their only child was Mary, who would later become queen. Henry wanted to have his marriage to Catherine annulled so that he could marry another woman who, hopefully, could give birth to a son. He had also taken a keen interest in another woman—Catherine's lady-in-waiting, Anne Boleyn.

Steps in the English Reformation

- Pope Clement VII pressured by Charles V to avoid granting an annulment
- Henry then sought an annulment through the British ecclesiastical courts
- Parliament ended papal control in England
- Henry secretly married Anne Boleyn; Church in England legitimized the marriage
- Anne had a baby girl: Elizabeth I



Pope
Clement
VIII



Anne
Boleyn

Although canon law did provide some justification for granting Henry an annulment, Holy Roman Emperor Charles V, who happened to be Catherine's nephew, did not wish to see his aunt put aside (or to lose his connection to the English government). Consequently, Charles pressured Pope Clement VII to deny the annulment.

Ultimately, Archbishop of Canterbury Thomas Cranmer and Principal Secretary Thomas Cromwell convinced Henry to seek an annulment through the British ecclesiastical courts. In order to ensure that the annulment was granted, Parliament passed a law that cut off any appeals to Rome, thereby ending papal authority in England. Cranmer then annulled the marriage to Catherine, and Henry secretly married Anne, who was already pregnant.

Steps in the English Reformation (continued)



Jane
Seymour

- In 1534, Parliament formally broke with Rome; three acts enforced the break
- Henry had Anne beheaded (“Anne of a Thousand Days”) and married Jane Seymour



Catherine
Parr

- Jane died giving birth to Edward VI
- Henry then married Anne of Cleves (divorced), Catherine Howard (beheaded), Catherine Parr (outlived Henry)

Three acts codified the break with Rome:

- The Act of Restraint in Appeals denied the Pope’s authority.
- The Act of Supremacy proclaimed the king the head of the English Church.
- The Act of Succession (1534) required all subjects to take a loyalty oath to the king as head of the Church.

After executing Anne for infidelity, Henry married Jane Seymour, who died giving birth to a son, Edward VI. Henry then married Anne of Cleves, Catherine Howard, and Catherine Parr, in that order.

Sir Thomas More

- Named Lord Chancellor in 1529
- A Catholic who opposed the reform movement and Henry's new marriage
- Refused to abide by new laws
- Beheaded in 1535



As Lord Chancellor, Sir Thomas More served as both political and spiritual advisor to the monarchy. More was a committed Catholic and had helped Henry VIII write *In Defense of the Seven Sacraments*. He therefore opposed the break from the Catholic Church and the annulment of Henry's marriage to Catherine. He refused to attend the coronation ceremony of Anne Boleyn, which greatly angered Henry.

More then refused to acknowledge the Act of Succession or take the Oath of Supremacy that recognized the king as the head of the Church. Henry saw these acts as traitorous and ordered More executed. He was beheaded on July 6, 1535. The Catholic Church viewed More as a martyr and eventually made him a saint in 1935.

Changes in Henry's Church

Although the structure of the Church of England was newly established, very few things changed theologically.

Structure:

- Act of Succession
- Act of Supremacy
- Monarch as head of the church
- Treason Act
- Dissolved monasteries

Theology:

- Catholic doctrine
- Six Articles Act
- Transubstantiation
- Clerical celibacy

Among the changes:

- It was treason to say that the king was not the head of the Church of England.
- Henry dissolved more than 600 monasteries.
- Henry issued *10 Articles*, which affirmed the basic tenets of Lutheranism (i.e., it emphasized faith over works).
- *Six Articles* (passed two years later) tended to assert Catholic teachings such as transubstantiation and clerical celibacy.

In many ways, the substance of Catholicism remained in England—so much so that Henry actually had a Catholic Mass said for him when he died.

Dissolution of the Monasteries



Tintern Abbey, a monastery dissolved under Thomas Cromwell

Despite protests from some who still supported Catholicism, English monasteries were dissolved under the leadership of Thomas Cromwell. Not only did the monarchy benefit financially from the sales, but many nobles purchased the former monastic properties, increasing their landholdings.

The English Reformation After Henry



Edward VI



Mary I



Elizabeth I

The real Reformation and religious struggle in England developed after Henry's death. Edward VI moved the country towards Protestantism, Mary I back in the direction of Catholicism, then Elizabeth I again towards Protestantism.

Edward VI

- Only ten when he took the throne in 1547
- During his reign, Archbishop Cranmer moved the Anglican Church towards Protestantism
- Cranmer's *Book of Common Prayer*



Since Edward was underage when he inherited the throne, a regency council ruled for him. His uncle Edward Seymour, however, seized control of the regency and ruled as Lord Protector on his behalf. Under the influence of his uncle and his advisors, Edward's rule witnessed the strengthening of Protestantism in England. Archbishop Cranmer oversaw the implementation of many Protestant ideas, such as allowing priests to marry, banning images and icons in church buildings, and instituting a formal liturgy that was used throughout all the churches in England.

One particular element of the liturgy that Cranmer instituted was the *Book of Common Prayer*, a collection of scripture readings and other elements of worship that outlined how a church service should be conducted. By standardizing Sunday services throughout England, the *Book of Common Prayer* both provided English Protestantism with a sense of unity and reaffirmed monarchical control of religion in England.

Mary I



- Ascended to the throne in 1553
- Aimed to restore the Catholic Church in England
- Provoked a great deal of fear of and opposition
- Reasserted papal authority
- Her execution of more than 300 Protestants earned her the notorious nickname “Bloody Mary”

Mary, the daughter of Catherine of Aragon, was married to King Philip II of Spain, who was also Catholic. Upon assuming the throne, she made it clear that she intended to return the country to Catholicism—a development that generated a great deal of opposition. During her reign, she reinstituted many Catholic practices and reaffirmed the position of the pope as the head of the Church. She also was determined to completely roll back the influence of the Reformation in England and had no qualms about executing Protestants—a practice that earned her the nickname “Bloody Mary.”

Mary's Reassertion of Catholicism

- Ordered subjects to submit to Church authority
- Abolished Protestant worship
- Did not attempt to regain monastic properties



Mary I and her husband Philip II,
King of Spain

Mary encouraged the restoration of Catholic worship practices and ordered her subjects to submit to the authority of the Catholic Church; she also abolished Protestant worship. Nobles feared that she would confiscate the former monastic lands they had gained under Henry. Mary chose not to do this because she realized that she needed the support of the nobility.

Mary's Campaign Against the Protestants



Cranmer burned at the stake

- Nearly 800 Protestants fled England
- Her repression actually caused people to become more Protestant

Mary moved against Protestants who refused to return to Catholicism. She had some 300 of them executed, accusing most of heresy and burning them at the stake, including former Archbishop of Canterbury Thomas Cranmer. Ultimately, Mary's persecution had the opposite effect of what she intended, and England actually was more Protestant at the end of her reign than at the outset.

Elizabeth I

- Came to power in 1558
- Protestant
- Act of Uniformity and Act of Succession
- Restored Protestantism and gave it meaning
- Puritans opposed all remnants of Catholicism



Elizabeth was a Protestant, though not particularly devout. She came to realize that she had to restore Protestantism and give it real substance in order to produce religious peace in England. Consequently, she moved to formalize certain key elements of Church organization and doctrine.

In 1559, Parliament passed the Act of Uniformity and the Act of Succession, which established the foundation for the Church of England. The Church of England adopted Protestant doctrines but retained the organization and structure of the Catholic Church. Elizabeth also attempted to calm religious controversy by issuing *39 Articles*, a document that outlined the broad creed of faith for the Anglican Church. She also formally endorsed the *Book of Common Prayer*.

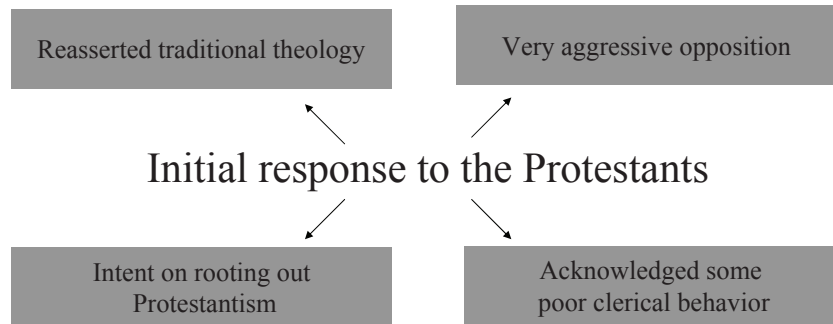
The Anglican Church's retention of some Catholic practices (such as altar rails and baptismal crosses) provoked some opposition from those who wanted to rid Anglicanism of all remnants of Catholicism. These dissenters organized and became known as "Puritans" because they wanted to "purify" the Anglican Church. Some Puritans advocated the separation of church and state, but Elizabeth planned on using religion to further her own purposes—specifically as a tool for helping her promote unity throughout the country.

Discussion Questions

1. The Protestant Reformation in England resulted in a new church organization for England, but the changes in doctrine and ritual were minor. How do the motives of King Henry VIII help explain this fact?
2. One historian says, “The story of England’s Protestant Reformation in the 1500s is basically the story of Henry VIII’s children and their efforts to strengthen the English monarchy.” Do you agree with this statement? Why or why not?
3. Explain how Queen Elizabeth’s decisions about the Church of England were aimed more at producing unity in England than at making a radical break with all aspects of Catholicism.

1. Henry VIII was concerned mainly with the power of the monarchy, first in the form of wanting a divorce in order to ensure a male heir, then with confiscating the lands of monasteries, and also with establishing the English monarch as the head of the church. He was much less concerned with adopting new Reformation religious doctrines and practices.
2. Answers will vary, but students should notice that the course of the Reformation in England depended very closely on which of Henry VIII’s children were on the throne at any time and what their religious preferences were.
3. Under Elizabeth I, the Church of England adopted key Protestant doctrines but kept much of the organizational structure of the Catholic Church. Neither Catholics nor “Puritan” dissenters were happy with her compromises.

The Catholic Church Responds



The Catholic Church leadership was torn on how to respond to the Reformation: some wanted to focus on making much-needed changes in Church practices and policies, while others wanted to attack the Protestants. Ultimately, the Church's response would involve both of these actions. What became known as the Catholic Reformation showed that the Church was willing to implement internal reforms regarding some practices; however, there would be no compromise on theological issues. With the so-called Counter-Reformation, the Church would strike out against its perceived enemies.

The Inquisition



Spanish Inquisition—the *auto-da-fe*

- The Church initially responded to the Reformation by persecuting Protestants
- The Inquisition reappeared
- Pope Paul IV took a very repressive attitude towards the Protestants

One early Church response to the Reformation was to persecute those who had converted to Protestantism; however, the Church also wanted to try to reconvert Protestants to Catholicism.

The Inquisition provided one very tangible way to draw people back to Catholicism while also discouraging the spread of Protestant ideas. The practice of the *auto-da-fe* (Portuguese for “act of faith”), the examination of those accused of heresy and the punishment given to those found guilty, began to reappear. The punishments given were varied and could include such things as confession and penitential acts, the wearing of an identifying badge, and forced assignment to a convent or monastery. Those who did not recant or who were sentenced to death for their apostasy were often subjected to torture and execution by various methods, including being burned at the stake. Pope Paul IV approved of the harshness of these punishments, and even said that if his own father were a heretic, he would gladly carry the wood to burn him at the stake.

New Catholic Orders

Capuchins

Ursulines

Jesuits

- Capuchins: An order that was modeled after the Franciscans
- Ursulines: Founded for the purpose of teaching young girls
- Jesuits: Founded by Ignatius of Loyola

Others, like St. Theresa of Avila, called for renewal in religious orders. St. Teresa focused on spiritual mysticism and called for a return to emotional devotion and piety.

Ignatius of Loyola (1491–1556)



- Spanish nobleman
- Became one of the leading figures of the Catholic Reformation
- Vowed to rekindle the Roman Catholic faith
- Made a pilgrimage to a Catholic monastery, left his sword in the chapel, gave his robe to a poor man, and began to travel

Earlier in his life, Ignatius had been a soldier and not especially devoted to religious life. While recuperating from a serious battle wound, he made a pilgrimage to a monastery and vowed to help rekindle the Catholic faith. After he recovered from his injury, he gave up the life of a soldier and began to pursue a life of good works motivated by a renewed sense of religious piety.

The Society of Jesus (Jesuits)

- Religious order founded by Ignatius
- Vow of obedience to the pope
- Emphasized spiritual conversion
- *Spiritual Exercises*
- Established schools
- Active in missionary work



Jesuit instruction

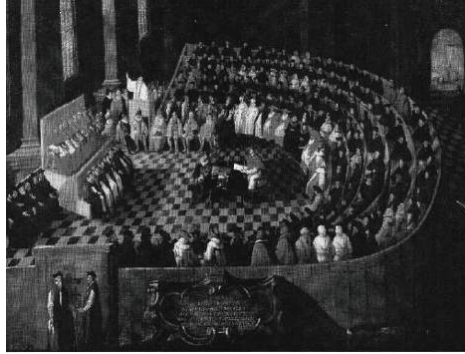
Ignatius began to attract followers and formed the Society of Jesus (also known as the Jesuits), which the pope recognized as a new religious order in 1540. Jesuits took a special vow of obedience to the pope, promising to make themselves available to perform any task asked of them. They were aggressive and militant defenders of the Catholic Church.

Ignatius promoted the idea that a person should have an intense, emotional religious conversion experience. In his book, *Spiritual Exercises*, he described how to help people “train” spiritually. Jesuit teaching also drew in large part on a work by medieval mystic Thomas a Kempis, *The Imitation of Christ*, which provided directions for how a Christian should live and emphasized following the example set by the life of Christ.

Jesuits came to play an important role in education, establishing many schools that not only promoted theological education but also taught nonreligious subjects. Jesuits also became very active in missionary work, traveling not only in Europe but also to India and China.

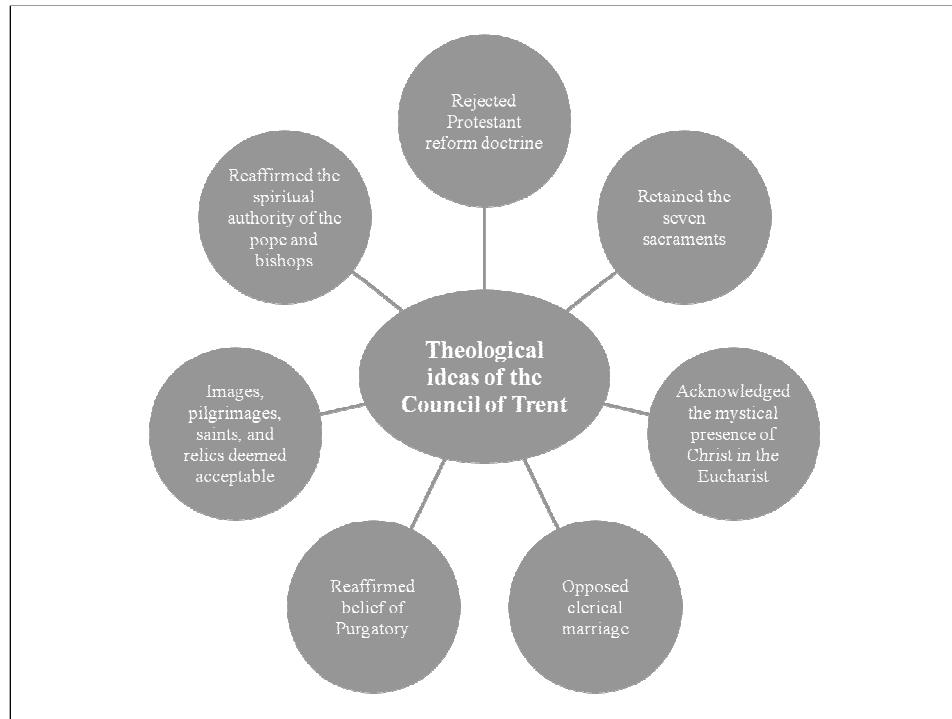
The Council of Trent

- Council of Catholic dignitaries
- Met on three occasions over an 18-year period (1545–1563)
- Changed discipline, but not doctrine

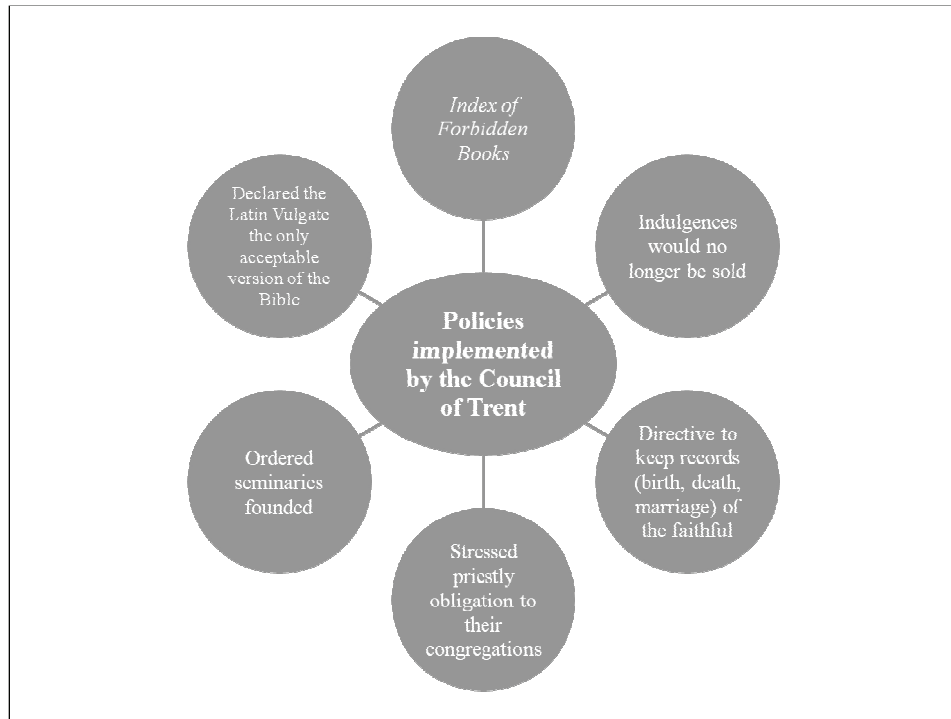


The Council of Trent

In March 1545, a council composed of Catholic dignitaries met in the Alpine town of Trent, which lay on the border between Italy and Germany. The Council of Trent had two main goals: to clarify and codify Catholic dogma, and to reform problems and abuses within the Church. As a result of Trent, the papacy became more centralized, organized, and aggressive.



The ideas of the Reformation did not influence the Council of Trent to alter Catholic theology; instead, the Church officials on the council reaffirmed traditional doctrinal orthodoxy and were determined to suppress what they saw as the heresy of Protestant ideas. The council rejected point after point of theological change and reasserted the importance of the pope, the seven sacraments, transubstantiation, and other beliefs. In addition to the conclusions shown in this slide, the council also disavowed Greek, Hebrew, and vernacular translations of the Bible, declaring the Latin Vulgate version to be the only acceptable translation.



Though it steadfastly held to traditional Catholic theology, the Council of Trent did decide to implement several practical changes to Church practices and policies:

- An *Index of Forbidden Books* was created that indicated what books Catholics should not read. Notables such as Luther, Erasmus, and Galileo all were listed in the *Index*.
- The council encouraged monastic reforms and placed a renewed emphasis on priestly vows and obligations to their congregations.
- The council authorized the creation of new seminaries in order to increase the number of trained priests.
- The Church would continue to offer indulgences but would freely give them to congregants, rather than sell them.

Discussion Questions

1. The Catholic Church responded to the Reformation in several ways. In general, what was its attitude regarding Protestant challenges to its religious doctrines and its rituals?
2. A key issue throughout the Reformation was the Catholic idea of a mystical presence of Christ in the Eucharist. Many Protestants rejected the idea that Christ was actually present in the Eucharist bread and wine. Why do you think Catholics viewed this idea as crucial to any defense of their faith?
3. In what ways did the Church seek to reform itself so as to address some of the concerns that led many to reject it and become Protestants?

1. While making some internal reforms, the Church refused to abandon any key doctrines or rituals. Through the Inquisition, it sought to punish and stop efforts to change these in any way.
2. Answers to this question will vary and should be discussed. The Eucharist is a very central ceremony for Catholics, who see Christ's presence in the bread and wine as essential to making the ritual effective for the believer.
3. A number of new orders, such as the Jesuits, sought to strengthen spiritual discipline, promote education and missionary work, and foster a deeper and more personal sense of piety.

Women and the Reformation

Improvements:

- Women responsible for their own faith
- The fact that ministers marry shows value of women
- Women seen as leaders and educators of their children
- Protestant women involved in defending the faith
- Family seen as the center of faith

No improvement:

- Women still not allowed to be ministers or hold church offices
- Women still viewed as subordinate to men
- Women more firmly locked into roles as housekeepers and childbearers

The Reformation produced mixed results regarding the position of women in society. Women benefited from the Reformation in that they were encouraged to take responsibility for their own faith, but the dissolution of the convents removed one of the few formal religious roles that women had been allowed to play. The Reformation also placed increased importance on women as spiritual leaders and teachers in their home, but still emphasized the subordination of wives to their husbands and more firmly tied women to traditional roles as housekeepers and childbearers.

Legacy of the Reformation: Religious Changes

- Peace of Augsburg allowed for rulers to choose the faith of their people
- Religious division and persecution
- No freedom of religion
- Set the stage for future religious conflicts



Scene from the Wars of Religion (1590)

In the year after the Council of Trent, Charles V aimed to remove Protestant influence in the Holy Roman Empire by outlawing an alliance of Lutheran princes there called the Schmalkaldic League. He warred with the league for a year and defeated it handily. The treaty ending the war, the Peace of Augsburg, brought a temporary end to the hostilities, but did not resolve the problems of religious differences, nor did it put an end to religious persecution. It did, however, formally allow for Lutheranism to exist in the empire, codifying the ability of a territory's ruler to determine the faith of its people. This acceptance of Lutheranism didn't mean that the people had religious freedom, since they still had to worship as their ruler did. The Wars of Religion that followed the Reformation demonstrated that serious divisions that threatened Europe still existed.

Legacy of the Reformation: Political Implications



An Anglican cathedral

- Evolving nature of the relationship between church and state
- The religion of a people was tied to the religion of its leader
- State-headed churches created, including the Lutheran and Anglican churches
- Break from papal political influence
- Increased autonomy and independence

Because Luther, Calvin, Henry VIII, and others had closely tied together religion and politics, the Reformation opened the door for political leaders to play an increased role in religious issues. In many ways, the Protestant Reformation actually narrowed the gap between church and the state.

People began to see the opportunity of their leader to choose their religion as a chance to assert the uniqueness of their country and the value of their own personal national identity, as opposed to being part of a unified Catholic Europe.

Legacy of the Reformation: Economic Developments

- Contributed to the emergence of capitalism (Weber thesis)
- System of production and distribution
- Attitude of individualism
- Work as valued



Max Weber

In 1905, German sociologist/economist Max Weber wrote *The Protestant Ethic and the Spirit of Capitalism*. In this book, he put forth his thesis that a strong connection existed between the “Protestant work ethic” and the development of capitalism. He argued that modern capitalism found its roots in early Protestant communities like Calvin’s Geneva that placed a high value on work and the results of one’s work.

Early Protestantism also offered a different conception of the nature of labor, viewing it as something that should be freely given by the laborer and not coerced, as it had been in feudal arrangements. Luther also offered a new conception of work, portraying it as valuable and not something to be avoided or done half-heartedly. He suggested that all work was valuable and each person should be content and work diligently at their job, regardless of what it was.

Legacy of the Reformation: Social Changes



Luther's wedding to Katherine von Bora

- Increased education and literacy
- Crackdown on customary festivals and rituals
- More positive view of the family
- Marriage now seen more as a partnership
- Improved view of women

With the Reformation, both Catholics and Protestants placed an increased emphasis on education and literacy.

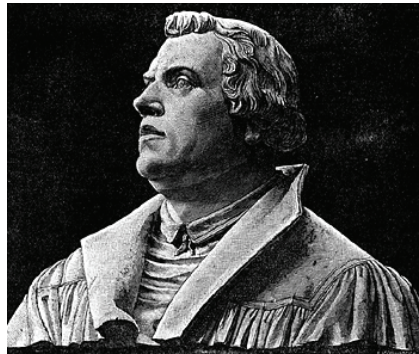
The Reformation also led many to view certain traditional customs as disruptive and unnecessary. Protestants in particular encouraged elimination of such superstitions as placing a wedding ring on each finger or baptizing babies three times (in the name of the Father, the Son, and the Spirit).

Protestants allowing clergy to marry increased the perceived value of the family and marriage. Protestantism viewed the family as the center of life and stressed the love that spouses should have for each other (part of the concept of “companionate marriage”). Although women were still viewed as subordinate to their husbands, on the whole the treatment of women in marriages improved. Greater value was placed on the contributions of women as spouses and mothers, and Luther and other reformers argued that women should be active in both spiritual and temporal affairs.

While it did not generate an immediate resolution to all of the issues that the Church struggled with, the Reformation proved to be a long-lasting movement whose effects can still be seen in contemporary society.

**“Peace if possible,
truth at all costs.”**

Martin Luther



Though more than half of Europe still remained Catholic by the end of the Reformation, the earlier unity that Catholicism had created was gone for good. The Reformation did not resolve all the problems that had plagued the Catholic Church, but it did bring them to the forefront for discussion and debate.

The Reformation had a wide-reaching impact and affected the religious, political, economic, and social fabric of Europe. Its most prominent result may have been the creation of new Christian sects, many of whom still exist in some form today or who can trace their roots to the Protestant Reformation. The Reformation also had a major impact on the Catholic Church and European monarchies and social structures.

The quote in this slide highlights Luther’s belief in the importance of pursuing truth, even if it meant turning the world upside down to do so—a fitting summation of the goals of the Reformation.

Discussion Questions

1. In what ways did the Reformation strengthen the role of monarchs and other secular rulers, as well as the power and authority of secular governments?
2. Many historians have said the Reformation encouraged both a spirit of capitalist enterprise and a greater emphasis on individual conscience and the freedom of the individual. Why do you think these historians see these things as results of the Reformation?
3. Overall, do you think the Protestant Reformation benefited women, harmed them, or did little to alter their lives in any significant way? Explain your answer.

1. The Peace of Augsburg established the principle that the religion of a region would be determined by the ruler of that region, Anglican and Lutheran churches became state religions, the pope had little influence over Protestant areas, etc.
2. Answers will vary and should be discussed. Events like the Peasant Uprising, and groups like the Anabaptists show that the Reformation's spiritual themes could also be expressed in more overtly political or economic forms.
3. Answers will vary and should be discussed. Women's lives did not change all that much due to the Reformation, but the emphasis on the family as central to spiritual life and the permitting of clergy to marry certainly affected women in major ways.

The Reformation



Essential Questions

1. There had been movements to reform the Catholic Church in previous centuries. Why did the protests this time result in the upheaval we call the Reformation?
2. Why was it so crucial to Luther and other Reformation leaders to stress salvation by grace and faith alone and to downplay what they called “works”?
3. Why were many Reformation leaders opposed to such things as decorations, images, or elaborate rituals in religious services—even in some cases church music?
4. Why did the Reformation quickly split into many sects instead of uniting around Luther’s ideas or those of some other key figure? Why were these Protestant sects often as hostile to one another as to the Catholic Church?

Essential Questions (continued)

5. In what ways did secular princes and monarchs take advantage of the Reformation to boost their own power and authority? What effect did the Reformation have on the rising power of the nation-state?
6. How did the Catholic Church respond to the challenge of the Reformation? In what way was the response a defensive one of trying to prevent all change, and in what ways did the Church respond positively and actually make some changes of its own?

Events Leading to the Reformation



Pope Alexander VI

- Political, theological trouble in the medieval Church
- Avignon Papacy and the Great Schism
- Increasing secularization of the Church
- Concern over papal and clerical behavior
- Social, political, and cultural shifts (e.g., the Renaissance and humanism)



Christian humanist scholar Erasmus of Rotterdam

Early Calls for Reform

- John Wycliffe
- Jan Hus



John Wycliffe



Illustration of Hus being burned at the stake

Great Continental Reformers



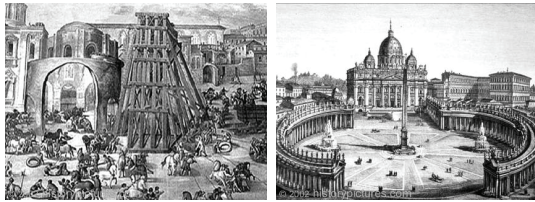
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In Vollmacht aller Heiligen
 uns in Erbarmung gegen Dich, abschwöre
 ich Dich von allen Sünden und Missethaten,
 trenn und erlasse Dir alle Strafen auf zehn
 Tage.
 Johannes Nitzsch.

St. Peter's Basilica



Luther Responds



Reproduction of Luther's *95 Theses* covering the doors of the church in Wittenberg

- More and Erasmus had both protested indulgences earlier
- October 31, 1517: Luther registered his protest
- His *95 Theses* outlined his complaints against the Catholic Church
- He did not intend to leave the Church—he was merely hoping to spark debate and spur reform

Major Concepts in the *95 Theses*

Outward acts do not demonstrate inner repentance.

Repentance is a work of the heart, not an "act" one performs.

Indulgences demonstrate that the Church is no longer "fishing for men"—instead they are "fishing for riches."

Love and charity are more valuable to a person than an indulgence.

The pope does not have the authority to remit the penalties of sin.

Indulgences do not free people from the penalties of sin.

More time should be spent on preaching and less on selling indulgences.

The Pope's Response



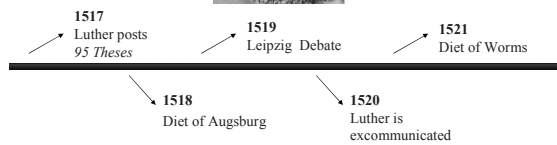
Pope Leo X

- The Pope assured Luther that indulgences were not for “forgiveness”
- This did not satisfy Luther, who asserted that the Pope was not infallible
- The pope could not afford to abandon indulgences
- The pope and Luther argued back and forth for four years

Chronology of Luther's Move From Catholic Priest to Reformation Father



Place traditionally believed to be where Luther burned the papal bull of excommunication



The Diet of Worms



Charles V

“I am bound by the scriptures I have quoted and my conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. I cannot do otherwise, here I stand, may God help me. Amen.”

Martin Luther, in response to Charles V's inquiry

Luther in Hiding

- Luther's refusal to recant infuriated Charles V, who forbade any changes to religion (making it a matter of the state) and declared Luther an outlaw
- Luther hid out at Wartburg Castle
- Returned to Wittenberg in 1522



Luther's room at Wartburg Castle

Luther and His New Church



Wittenberg Church

- In 1522, Luther returned to Wittenberg and organized his reformed church
- The University of Wittenberg became the center for his ideas
- Students who came to the university helped spread his ideas beyond Wittenberg
- Nuremberg was the first city to convert to Lutheranism (1525)

The Peasant Revolt (1524–1525)

- Peasant dissatisfaction over social, political, and economic conditions
- Revolted against the upper classes—burned castles and monasteries
- Looked to Luther for support
- *Against the Murdering, Thieving Hordes of Peasants*



The Peasant Revolt (continued)



Depiction of Luther preaching against the Peasant Revolt

- Luther did not believe in violent social revolution
- This assertion increased political support for his religious movement
- In May 1525, the German princes put down the revolt in a bloody confrontation at Frankenhausen
- This resulted in the mingling of church and state
- Luther came to rely on local princes for protection and guidance

Other Developments



Katherine von Bora

- Peace of Augsburg linked religious faith to political authority
- Instituted new services to replace the Catholic Mass
- Luther denounced clerical celibacy and married Katherine von Bora
- Emphasized education for youth

Luther's Theological Views

Direct access to God

"Priesthood of all believers"

Salvation by grace and faith alone

Women were responsible for their own salvation

Sola scriptura

Only two sacraments

No icon, saint, or relic worship

Denied the special position of the clergy

Clerical marriage was acceptable

Princes should be the head of the local church

No papal infallibility

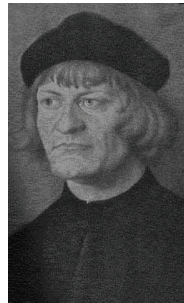
Services held in the vernacular

Discussion Questions

1. Why do you think Luther's stand against the demands of Charles V at the Diet of Worms in 1521 was one of the most important moments in his life and in the entire Reformation? How did Luther's stand fit with his idea that Christians should depend on inner faith and personal change, rather than outward performance of religious acts?
2. When Luther was excommunicated, he was able to avoid being captured and punished. How was he able to do this, and what does this suggest about the forces that helped make the Reformation possible?
3. The invention of the printing press greatly helped Luther's supporters spread his ideas to a wider audience. But could printing and the spread of literacy have influenced the ideas themselves? Read the summary of Luther's theological views as presented in slide 18. Which of these beliefs about Christian faith seem to require the widespread availability of reading materials and literacy?

Ulrich Zwingli (1484–1531)

- Responsible for the spread of the Reformation in Switzerland
- Asserted that he had reached his conclusions independent of any Lutheran influence



Zwingli's Ideas and Reforms

Abolished relics	Abolished images	Removed all church decorations	Eliminated monasteries, pilgrimages
New liturgy to replace mass	Eliminated music	Salvation by faith alone	Establish the kingdom of God on earth
Scripture alone	Tithes must go to the poor	Rejected purgatory	Communion is symbolic

The Zwinglian Reformation

- Appointed “People’s Priest” in Zurich, 1519
- His reforms and preaching created controversy
- Disputation held; Zwingli prevailed
- City council removed the power of the Catholics, strengthened local leaders
- Zurich became increasingly theocratic
- Zwingli’s ideas spread to other Swiss cities



Zurich, Switzerland

The Marburg Colloquy (1529)



Philip of Hesse

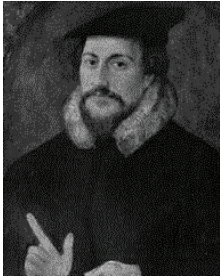
- Zwingli feared an attack from the Catholic forest cantons
- Tried to build an alliance with other Protestant leaders, hoped for an alliance with Lutheran states
- Philip of Hesse called for conference to resolve differences between Luther and Zwingli

The Swiss Civil War

- October 1531: civil war erupted
- Zwingli killed in Second Battle of Kappel
- Switzerland became a country of two religions



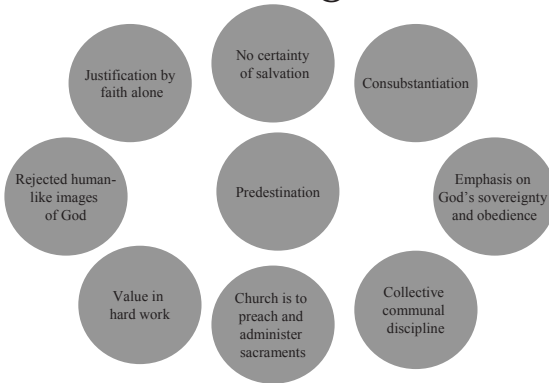
John Calvin



John Calvin

- Second-generation reformer
- Fearing persecution, he fled France for Switzerland, first to Basel, then Geneva
- Established his ministry in Geneva and hoped to create a theocracy

Calvin's Theological Ideas



Predestination

Calvin believed it was based on the understanding of the elect.

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- Total depravity
- Unconditional election
- Limited atonement
- Irresistible grace
- Perseverance of the saints

Calvin's Ministry in Geneva



Calvin preaching in Geneva

- City council accepted and implemented his teachings
- Created the Consistory, a body for enforcing discipline
- Enforced a strict moral code

Calvin's Moral Code

Designed to promote communal morality:

- No plays, dancing, or drinking
- Fortune-telling banned
- Punishments for merchants who cheated customers
- Taverns banned; cafes permitted if a Bible was present, and lewd songs and playing cards were forbidden
- Penalty for praising the pope
- Penalties for laughing during a sermon or failing to take communion
- Consistory determined who could marry
- Consistory legislated daily behavior, such as how many dishes could be served at each meal, or what color of clothes a person could wear

Spread of Calvinism

- Geneva became the "Protestant Rome"
- Calvin replaced Luther as the international figure of Protestantism
- Knox introduced Calvinism to Scotland
- French Calvinists: Huguenots
- Spread to the Netherlands



John Knox

The Anabaptists



An Anabaptist baptism in Germany, 17th century

- A variety of groups who believed in adult baptism
- Movement attractive to lower classes
- Seen as radical; opposed by both Protestants and Catholics
- Diet of Spreyer (1529)
- Sattler's Schleithem Articles (1527)

Anabaptist Beliefs

- The church was a voluntary organization of believers who had been converted and baptized
- All members were equal
- Members should live simple lives
- There should be complete separation of church and state
- Members should not take oaths, hold political offices, or own weapons
- Members should hold to a strict moral code

Radical Anabaptists in Munster

- Saw Munster as the "New Jerusalem"
- Took over the city and made everything communal
- John of Leiden proclaimed himself king
- A joint Catholic/Protestant army marched against the city and defeated John



John of Leiden

Mennonites



Menno Simons

- After the Munster incident, many Anabaptist groups devoted themselves to pacifism
- Menno Simons revitalized Dutch Anabaptism
- Urged followers to pursue peace, be separate from the world, follow Jesus, follow strict discipline
- Spread through the Netherlands, Germany, Poland, and the New World

Discussion Questions

1. Zwingli, like other Reformation leaders, opposed many church rituals and the use of images and music. For him, religious ceremonies should stress preaching and reading the Bible and other religious writings. Why do you think the reformers put so much stress on the written word and opposed religious decorations, images, and music?
2. Calvin's stress on predestination is often misunderstood. Many say it would lead people to give up trying to do good and live a holy life. But in fact, it often did lead people to work very hard to live holy lives and never sin. Can you explain why people make this mistake about Calvin's concept of predestination, and why it does make people especially anxious to live holy lives?
3. Why do you think Catholics and other Protestants alike were so harsh in their criticism of Anabaptists and so willing to punish them severely?

The Reformation in England

- An English Reformation movement seemed unthinkable
- Henry VIII wrote *In Defense of the Seven Sacraments*
- Pope gave Henry the title, "Defender of the Faith"
- There would not have been a Reformation in England if not for political concerns



Henry VIII

Henry's Divorce



Catherine of Aragon

- Henry VIII wanted a divorce from Catherine of Aragon in 1527
- Catherine had produced no male heirs

Steps in the English Reformation

- Pope Clement VII pressured by Charles V to avoid granting an annulment
- Henry then sought an annulment through the British ecclesiastical courts
- Parliament ended papal control in England
- Henry secretly married Anne Boleyn; Church in England legitimized the marriage
- Anne had a baby girl: Elizabeth I



Pope Clement VII



Anne Boleyn

Steps in the English Reformation (continued)



Jane Seymour

- In 1534, Parliament formally broke with Rome; three acts enforced the break
- Henry had Anne beheaded ("Anne of a Thousand Days") and married Jane Seymour



Catherine Parr

- Jane died giving birth to Edward VI
- Henry then married Anne of Cleves (divorced), Catherine Howard (beheaded), Catherine Parr (outlived Henry)

Sir Thomas More

- Named Lord Chancellor in 1529
- A Catholic who opposed the reform movement and Henry's new marriage
- Refused to abide by new laws
- Beheaded in 1535



Changes in Henry's Church

Although the structure of the Church of England was newly established, very few things changed theologically.

Structure:

- Act of Succession
- Act of Supremacy
- Monarch as head of the church
- Treason Act
- Dissolved monasteries

Theology:

- Catholic doctrine
- Six Articles Act
- Transubstantiation
- Clerical celibacy

Dissolution of the Monasteries



Tintern Abbey, a monastery dissolved under Thomas Cromwell

The English Reformation After Henry



Edward VI



Mary I



Elizabeth I

Edward VI

- Only ten when he took the throne in 1547
- During his reign, Archbishop Cranmer moved the Anglican Church towards Protestantism
- Cranmer's *Book of Common Prayer*



Mary I



- Ascended to the throne in 1553
- Aimed to restore the Catholic Church in England
- Provoked a great deal of fear of and opposition
- Reasserted papal authority
- Her execution of more than 300 Protestants earned her the notorious nickname "Bloody Mary"

Mary's Reassertion of Catholicism

- Ordered subjects to submit to Church authority
- Abolished Protestant worship
- Did not attempt to regain monastic properties



Mary I and her husband Philip II, King of Spain

Mary's Campaign Against the Protestants



Cranmer burned at the stake

- Nearly 800 Protestants fled England
- Her repression actually caused people to become more Protestant

Elizabeth I

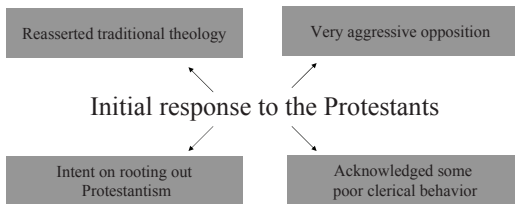
- Came to power in 1558
- Protestant
- Act of Uniformity and Act of Succession
- Restored Protestantism and gave it meaning
- Puritans opposed all remnants of Catholicism



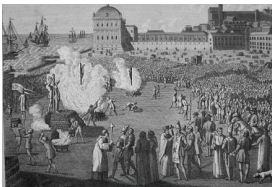
Discussion Questions

1. The Protestant Reformation in England resulted in a new church organization for England, but the changes in doctrine and ritual were minor. How do the motives of King Henry VIII help explain this fact?
2. One historian says, "The story of England's Protestant Reformation in the 1500s is basically the story of Henry VIII's children and their efforts to strengthen the English monarchy." Do you agree with this statement? Why or why not?
3. Explain how Queen Elizabeth's decisions about the Church of England were aimed more at producing unity in England than at making a radical break with all aspects of Catholicism.

The Catholic Church Responds



The Inquisition



Spanish Inquisition—the *auto-da-fe*

- The Church initially responded to the Reformation by persecuting Protestants
- The Inquisition reappeared
- Pope Paul IV took a very repressive attitude towards the Protestants

New Catholic Orders

Capuchins

Ursulines

Jesuits

Ignatius of Loyola (1491–1556)



- Spanish nobleman
- Became one of the leading figures of the Catholic Reformation
- Vowed to rekindle the Roman Catholic faith
- Made a pilgrimage to a Catholic monastery, left his sword in the chapel, gave his robe to a poor man, and began to travel

The Society of Jesus (Jesuits)

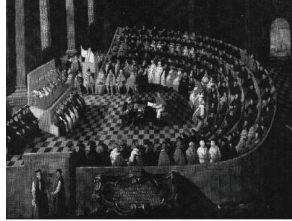
- Religious order founded by Ignatius
- Vow of obedience to the pope
- Emphasized spiritual conversion
- *Spiritual Exercises*
- Established schools
- Active in missionary work



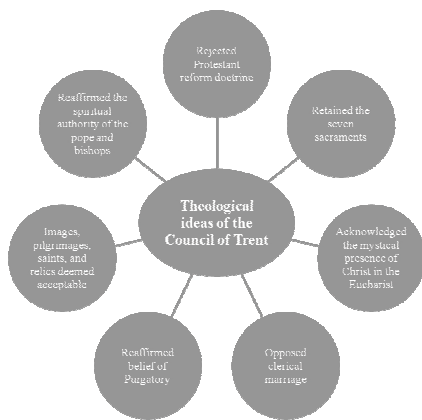
Jesuit instruction

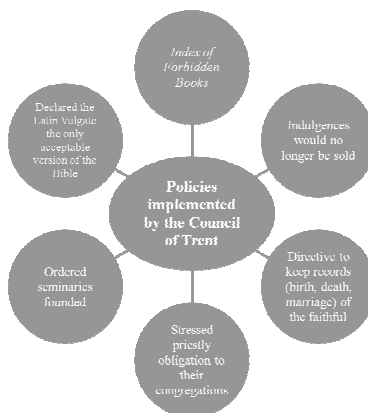
The Council of Trent

- Council of Catholic dignitaries
- Met on three occasions over an 18-year period (1545–1563)
- Changed discipline, but not doctrine



The Council of Trent





Discussion Questions

1. The Catholic Church responded to the Reformation in several ways. In general, what was its attitude regarding Protestant challenges to its religious doctrines and its rituals?
2. A key issue throughout the Reformation was the Catholic idea of a mystical presence of Christ in the Eucharist. Many Protestants rejected the idea that Christ was actually present in the Eucharist bread and wine. Why do you think Catholics viewed this idea as crucial to any defense of their faith?
3. In what ways did the Church seek to reform itself so as to address some of the concerns that led many to reject it and become Protestants?

Women and the Reformation

Improvements:

- Women responsible for their own faith
- The fact that ministers marry shows value of women
- Women seen as leaders and educators of their children
- Protestant women involved in defending the faith
- Family seen as the center of faith

No improvement:

- Women still not allowed to be ministers or hold church offices
- Women still viewed as subordinate to men
- Women more firmly locked into roles as housekeepers and childbearers

Legacy of the Reformation: Religious Changes

- Peace of Augsburg allowed for rulers to choose the faith of their people
- Religious division and persecution
- No freedom of religion
- Set the stage for future religious conflicts



Scene from the Wars of Religion (1590)

Legacy of the Reformation: Political Implications



An Anglican cathedral

- Evolving nature of the relationship between church and state
- The religion of a people was tied to the religion of its leader
- State-headed churches created, including the Lutheran and Anglican churches
- Break from papal political influence
- Increased autonomy and independence

Legacy of the Reformation: Economic Developments

- Contributed to the emergence of capitalism (Weber thesis)
- System of production and distribution
- Attitude of individualism
- Work as valued



Max Weber

Legacy of the Reformation: Social Changes



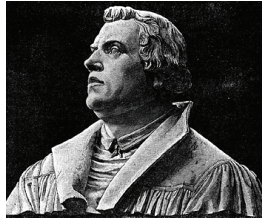
Luther's wedding to Katherine von Bora

- Increased education and literacy
- Crackdown on customary festivals and rituals
- More positive view of the family
- Marriage now seen more as a partnership
- Improved view of women

While it did not generate an immediate resolution to all of the issues that the Church struggled with, the Reformation proved to be a long-lasting movement whose effects can still be seen in contemporary society.

**“Peace if possible,
truth at all costs.”**

Martin Luther



Discussion Questions

1. In what ways did the Reformation strengthen the role of monarchs and other secular rulers, as well as the power and authority of secular governments?
2. Many historians have said the Reformation encouraged both a spirit of capitalist enterprise and a greater emphasis on individual conscience and the freedom of the individual. Why do you think these historians see these things as results of the Reformation?
3. Overall, do you think the Protestant Reformation benefited women, harmed them, or did little to alter their lives in any significant way? Explain your answer.
