

CHAPTER 3 THE TWO REFORMATIONS

After paying a handsome sum to Pope Leo X in 1513, Albert of Hohenzollern received a papal dispensation (exemption from canon law) that enabled him to become archbishop of Mainz, a lucrative and prestigious ecclesiastical post. Otherwise, under canon law, the twenty-three-year-old Albert would have been ineligible due to his age (archbishops were supposed to be at least thirty years old) and because he already drew income from two other ecclesiastical posts. As part of his payment to the pope and in order to repay the large sum of money loaned to him by the Fuggerei banking family, the new archbishop authorized the sale of the St. Peter's indulgence, which would release a sinner from punishment for his sins. Johann Tetzel, a Dominican friar who was in charge of the sale of papal indulgences in the archbishopric of Mainz, was commissioned to preach the indulgence. Half of the proceeds were to go to the papacy, and half to Albert and the Fuggerei. In his tract of parables, Tetzel emotionally depicted the selling of dead parents in Purgatory, pleading with their children to put coins in the box so that they could be released from their suffering.

The sale of indulgences, particularly their commercial use to allow clergymen to obtain multiple posts, had drawn increasing criticism in some of the German states. Indeed, no other ecclesiastical financial abuse drew as much passionate opposition as did indulgences. More than this, the Roman papacy itself faced considerable opposition in the German states, as the pope had appointed foreigners to many key ecclesiastical posts and had attempted to force the German states to provide him with money for a war against the Turks. The young German monk Martin Luther was among those denouncing Tetzel, the sale of indulgences, and the role of the Roman papacy in the German states.

This opposition to the papacy created a rift that would tear Christendom apart beginning in the second decade of the sixteenth century. Origin-



(Left) The young Martin Luther by Lucas Cranach. (Right) The pope selling indulgences.



ating in the German states and Switzerland, a movement for religious reform began to spread across much of Europe, in part reflecting the influence of Renaissance humanism in northern Europe. Reformers rejected the pope's authority and some Church doctrine itself. The movement for reform, or "protest," came to be called the "Reformation." It led to the establishment of many Protestant denominations within Christianity. The followers of the German priest Martin Luther became Lutherans, while those of the Frenchman Jean Calvin in Switzerland became known as Calvinists. King Henry VIII established the Church of England (Anglican Church). Under attack from many sides, the Roman Catholic Church undertook a Counter-Reformation, or Catholic Reformation, which sought to reform some aspects of ecclesiastical life, while reaffirming the basic tenets of Catholic theology and belief in the authority of the pope.

By 1600, the pattern of Christian religious adherence had largely been established in Europe. Catholicism remained the religion of the vast majority of people living in Spain, France, Austria, Poland, the Italian states, Bavaria, and other parts of the southern German states. Protestants dominated England and much of Switzerland, the Dutch Netherlands, Scandinavia, and the northern German states. Wars fought in the name of religious faith ran within and between European states, beginning in the late sixteenth century and culminating in the Thirty Years' War (1618–1648). These conflicts shaped the next century of European history, with religious divisions affecting the lives of millions of people.

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THE NORTHERN RENAISSANCE

Until the middle of the fifteenth century, the Renaissance had been limited to the Italian peninsula. Northern Europe enjoyed very little of the economic and cultural vitality of the Italian city-states, where wealthy merchants and banking families patronized humanists and artists. The majority of middle families were rarely centers of learning. The future Pope Pius II chafed in the mid-fifteenth century that "Northern Barbarians in Italy and princes there are not ashamed to learn us, and themselves to know poetry. But in Germany princes pay more attention to horses and dogs than to poets—and thus neglecting the arts they die unaccompanied like their own beasts."

In about 1440, Renaissance humanism began to influence scholars in northern Europe. As in Italy, humanism changed the way many people thought about the world. Humanists were interested in morality and ethics, as well as in subjecting texts to critical scrutiny. Therefore, debates over religion, and the Bible itself, attracted their attention. Humanists began to criticize Church corruption and corruption, and the corrupt influence of monastic life. They also called into question scholasticism and its influence on religious thought, as well as criticizing parts of religious practice that they considered illogical and therefore superstitious. The spread of humanism in northern Europe was gradual, first influencing isolated scholars. In the beginning, it posed no immediate threat to the Church; humanists could not imagine organized religion beyond Roman Catholicism. But the cumulative effect of the Northern Renaissance, and humanism in particular, helped engender a critical spirit that by the first decades of the sixteenth century directly began to challenge Church practices and their doctrine.

Northern Art and Humanism

The Northern Renaissance thus began in the late fifteenth century reflected considerable Italian influence. Italian ambassadors, envoys, and humanists brought Renaissance art and humanistic thought to northern Europe. Many of the Italian envoys to northern Europe had studied the classics. They carried on dialogue with educated and writing skills learned by reading Cicero and other Roman authors. Yet, much of the artistic creativity in northern Europe, particularly Flanders, emerged independent of Italian influence. Like the Italian city-states, in the Dutch Netherlands, which had a well-developed network of trading towns, wealthy urban families patronized the arts. Lacking the patronage of the Church, which as weakened Florence and other Italian painters, Flemish painters did few church frescoes (which, in any case, in a wet climate are discouraged). They emphasized domestic detail, such as that found in illuminated manuscripts, more than the

The Northern Renaissance 83

more than Italian Renaissance idealism in their portrayal of the human body. They broke away from religious subject matter and Gothic use of dark, gloomy colors and tones. In contrast to Italian painting, intense religiosity remained an important element in Flemish and German painting, and it was relatively rare to see a depiction of myth.

Albrecht Dürer's visit to Italy reflect the dissemination and influence of the Italian Renaissance beyond the Alps. The son of a Nuremberg goldsmith, Dürer was apprenticed to a book engraver. As a young man, he seemed irresistibly drawn to Italy as he wrestled with how to depict the human form. During two visits to Venice—in 1494 and 1505–1506—he sought out Italian painters, studying their use of mathematics in determining and representing proportion.

Literary scholars, academics, and universities contributed to the diffusion of Renaissance ideas in northern Europe. Francis I established the Collège de France in 1530 in Paris, which soon had chairs in Greek, Hebrew, and classical Latin. Northern universities became centers of humanistic study, gradually taking over the role royal and noble households had played in the diffusion of education. In Poland, the University of Kraków, which had its first printing press in 1476, emerged as a center of humanism in the late fifteenth and early sixteenth centuries. But some universities were open to its include humanism; only one humanist taught at the University of Cambridge in the early sixteenth century.

Some nobles now sent their children to humanist schools or employed humanists as tutors, as did a number of wealthy urban households. Some Italian artists and scholars found employment in northern courts. Leonardo da Vinci, Renaissance artist and scientist, was employed by King Francis I of France. Kings and princes also hired humanists to serve as secretaries and diplomats.

Latin gradually became the language of scholarship beyond the Alps. German, French, Spanish, and English humanists borrowed from the style of the Roman historians to celebrate their own medieval past. Unlike Italian humanists, they viewed the medieval period not as a sad interlude between two glorious eras but as a time when their own cultural heritage had been



Albrecht Dürer's Self-Portrait (1500).

Two Reformations

Lauren Gardner



Two Reformations:

The Two Reformations Heiko A. Oberman, 2008-10-01 In this last collection of his vital controversial and accessible writings Heiko A Oberman seeks to liberate and broaden our understanding of the European Reformation from its origins in medieval philosophy and theology through the Puritan settlers who brought Calvin's vision to the New World Ranging over many topics Oberman finds fascinating connections between aspects of the Reformation and twentieth century history and thought most notably the connection to Nazism and the Holocaust He revisits his earlier work on the history of anti-Semitism rejects the notion of an unbroken line from Luther to Hitler to the Holocaust and offers a new perspective on the Christian legacy of anti-Semitism and its murderous result in the twentieth century Oberman demonstrates how the simplifications and rigidities of modern historiography have obscured the existential spirits of such great figures as Luther and Calvin He explores the debt of both Luther and Calvin to medieval religious thought and the impact of diverse features of the long fifteenth century including the Black Death nominalism humanism and the Conciliar Movement on the Reformation

The two reformations in the 16th century H.A.Enno Gelder, 2012-12-06 This book deals with the religious aspects and consequences of the Renaissance and Humanism It is therefore advisable that these terms should first be defined to some extent By Renaissance is meant here the new element in Western European culture which became more and more evident in Italy during the 15th century and in about 1500 completely dominated the great minds in that country In the 16th century this new element was carried to the countries on the other side of the Alps where it developed vigorously during that century The new element in that culture is found in the plastic arts literature philosophy and also and this is the subject of the present study in a modified religious attitude The following chapters will show the content of this last change Problems such as what in general characterizes the Renaissance by what was it caused when did it begin and in particular whether the Renaissance forms a sharp contrast to the Middle Ages or whether it is a direct continuation of it will not be discussed here It will be clear from the above definition that I have placed first and foremost those things in the Renaissance which distinguish it from the Middle Ages

The Oxford Handbook of the Protestant Reformations Ulinka Rublack, 2016-12-06 This is the first Handbook of the Reformations to include global Protestantism and the most comprehensive Handbook on the development of Protestant practices which has been published so far The volume brings together international scholars in the fields of theology intellectual thought and social and cultural history Contributions focus on key themes such as Martin Luther or the Swiss reformations offering an up to date perspective on current scholarly debates but they also address many new themes at the cutting edge of scholarship with particularly emphasis on the history of emotions the history of knowledge and global history This new approach opens up fresh perspectives onto important questions how did Protestant ways of conceiving the divine shape everyday life ideas of the feminine or masculine commercial practices politics notions of temporality or violence The aim of this Handbook is to bring to life the vitality of Reformation ideas In these ways the Handbook stresses that the

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The Reformations in Britain, 1520-1603 Anna French,2022-08-23 This entirely fresh narrative of the British Reformations focuses on the emotional as well as the material experience of living through the reformations in Britain during the sixteenth century The Protestant reformations that took place in England and Scotland during the sixteenth century were even by the standards of the period unusually and uniquely fractious and complicated By combining politics theology and culture and by complementing its narrative with key documents from the period this book arms readers to study explore and understand the British Reformations in new ways More importantly it considers this fascinating period in the round understanding the reformations as a religious and cultural movement that had impacts upon politics society and individuals which combined to profound and lasting effects Above all it shows how an empathetic study of sixteenth century religious and cultural history can expand our understanding of the past and of how identities can form and be altered by powerful ideas and inspired individuals as well as mighty princes Aided by a Who s Who and Chronology The Reformations in Britain is an invaluable resource for all students who study the religious and cultural history of sixteenth century Britain

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