



◀ Catholic leaders worked to strengthen the church in response to the Reformation.

The Spread and Impact of the Reformation

32.1 Introduction

In the last chapter, you learned how the Reformation began. Now you'll learn more about the Protestant churches that emerged in the 1500s. You'll also explore the impact of the Reformation on the Catholic Church and on the history of Europe.

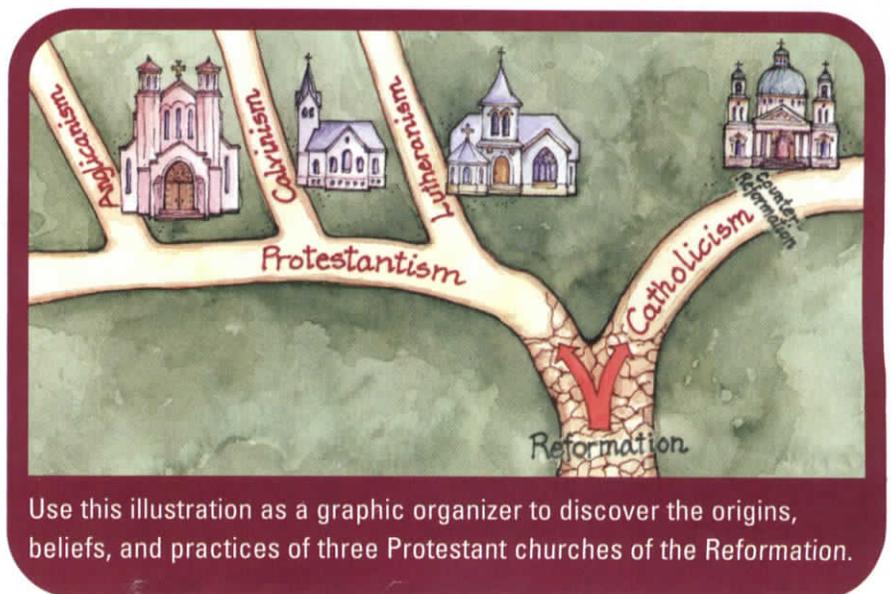
As Protestantism spread, it branched out in a number of directions. By the start of the 1600s, there were many different Christian churches in Europe.

Each Protestant **sect**, or group, had its own beliefs and practices. But all Protestants had much in common. They shared a belief in the Bible, individual conscience, and the importance of faith. They were also united in their desire to reform Christianity.

The growth of Protestantism helped to spur reform within the Catholic Church as well. This Catholic reform movement is called the **Counter-Reformation**. Church leaders worked to correct abuses. They clarified and defended Catholic teachings. They condemned what they saw as Protestant errors. They also tried to win back areas of Europe that had been lost to the church.

The many divisions among Christians led to a series of wars and persecutions (violent attacks on groups of people). Catholics fought Protestants, and Protestants fought one another. These struggles involved political, economic, and cultural differences as well as deep religious beliefs.

The Reformation brought much strife to Europe, but it also created many new forms of the Christian faith. In this chapter, you'll learn more about the varieties of Protestantism by exploring the beliefs and practices of three important sects: **Lutheranism, Calvinism,** and **Anglicanism**. Next you'll learn about the Catholic Counter-Reformation. Finally, you'll look at some of the lasting effects of the Reformation.



Use this illustration as a graphic organizer to discover the origins, beliefs, and practices of three Protestant churches of the Reformation.



The Augsburg Confession, or statement of faith, was prepared by German reformer Melancthon in 1530 with Luther's approval. The Confession spelled out Lutheran beliefs. In its modern form, it is the basis of Lutheranism for millions of people around the world.

32.2 Lutheranism

The first major Protestant sect was Lutheranism. As you learned in Chapter 31, Lutheranism began in Germany after Martin Luther was excommunicated by the Catholic Church in 1521.

Luther was a Catholic priest and scholar. He taught **scripture** and theology (the study of religious truth) at the University of Wittenberg. As he studied the Bible, Luther became troubled. He could not find a basis in the Bible for many church teachings and practices. He was also upset about corruption in the church, especially the sale of indulgences.

Luther tried to work out his differences with the church. But after his views were condemned, he started the movement that became Lutheranism.

Beliefs About Sin and Salvation Luther and his followers disagreed with the Catholic Church about sin and salvation. Catholics believed that people earned salvation by following the teachings and practices of the church. Taking part in the sacraments was essential. For example, the sacrament of baptism wiped away **original sin**. In Christian belief, this was the sinful state passed on to all people by Adam, the first man created by God in the Bible. Once they were baptized, people needed to pray, take the sacraments, follow rules laid down by the church, and perform good works.

Lutherans denied that people could do anything to earn their salvation. Salvation, they said, was God's gift, which people received in faith. People would be "justified," or saved, if they sincerely believed in Jesus Christ, were sorry for their sins, and accepted the words of the

scripture sacred writings; in Christianity, the Bible

original sin in Christian belief, the sinful state into which all people are born

Bible as truth. Luther called this “justification by faith.” Those who have faith perform good works and avoid sin because God commands them to, not in order to earn salvation.

Ultimate Source of Authority Lutherans rejected traditional sources of religious authority, such as church councils and the pope. They believed that the Bible was the only true source of religious guidance. Reading the Bible was the only way to learn how to lead a good life and gain faith in God. Lutherans published the Bible in several languages so that people could read it for themselves.

Rituals and Worship Lutheran church services combined Catholic practices with new Lutheran ones. Lutherans met in church buildings that had originally been Catholic. Like Catholics, they used an altar, candles, and a crucifix (a representation of Jesus on a cross).

In many ways, Lutheran services resembled the Catholic mass. The services included **Holy Communion** (the Eucharist), Bible readings, and sermons, in which clergy explained the day’s lesson from the Bible. Like Catholics, Lutherans sang hymns. Luther believed in the power of music. He wrote hymns for his followers to sing. He used German words and often set hymns to popular tunes so everyone could sing them.

Other parts of Lutheran worship were different from Catholic practice. Prayers were written and spoken in German, not in Latin, so that everyone could take part. Instead of having seven sacraments, as Catholics did, Lutherans had just two: baptism and the Eucharist. Luther believed that these were the only two sacraments that are clearly named in the Bible.

Community Life Luther gave his followers certain rules for how to live. Over time, he preached less about the Bible. He began to put more importance on strict discipline and strong families. He said that fathers should teach their children religion by having them pray before meals and before bed. “Unless they [pray],” he said, “they should be given neither food nor drink.” He also thought that women should get married and give birth to as many children as possible. He believed that these rules would help Lutheran communities to grow and to be strong.

Unlike Catholic priests, Lutheran ministers (clergy) were free to marry. Luther himself married a former nun.

Holy Communion in

Christian ritual, the sharing of bread and wine that has been consecrated by a priest or minister (also called the Eucharist)



This painting of a Reformation church shows Lutheran clergy ministering the sacraments of baptism (far left) and the Eucharist (center). Luther preaches from the altar at right.



32.3 Calvinism

Calvinism was founded by John Calvin, a French humanist who did his most influential work in Geneva, Switzerland. In 1541, Calvin took over the leadership of the church reform movement in Geneva. He tried to make Geneva a model Christian state.

Beliefs About Sin and Salvation Calvinists agreed with Lutherans that people depended entirely upon God to be saved. No one deserved salvation, and no one could “force” God to grant salvation by doing good works. Instead, God chose certain people—the “elect”—to be saved and to enjoy eternal life. Religious faith and salvation were God’s gifts to the elect. Everyone else was doomed to spend eternity in hell.

Calvin maintained that God knew from the beginning of time who would be saved and who would be condemned. This idea is called **predestination**. There was nothing people could do to change their destiny. Everything, Calvin said, is under God’s control.

Calvinists believed that the elect could be known by their actions. The world, they believed, was full of opportunities to sin. But only people who were destined not to be saved would actually sin. Good behavior showed that a person was one of the elect who was destined for heaven. The reason for good behavior was to honor God, not to “buy” one’s salvation.

Calvinists had many strict rules defining what good behavior was. For example, singing, dancing, playing cards, and wearing fancy clothing were all forbidden. Many people followed these rules to show that they believed they were saved.

Ultimate Source of Authority Like Lutherans, Calvinists thought that the Bible was the only true source of religious guidance. Part of the task of church leaders was to interpret the Bible and make laws from it. Calvinists believed that all of life should be lived accord-

John Calvin led a Reformation church in Geneva, Switzerland. Calvinists lived by strict rules to help them be good Christians.

predestination the belief that the fate of each soul was decided by God at the beginning of time

ing to God's law. Consequently, in a Calvinist state, religious rules also became laws for the government. Anyone who sinned was also committing a crime. A lawbreaker was punished first by Calvinist clergy and then by the local court system. Sins such as **blasphemy** (showing disrespect to God) were punished as serious crimes.

Rituals and Worship Calvinist churchgoers attended services up to five times a week. Services included sermons that lasted for hours. The sermons explained how to live according to the Bible.

Calvinist church buildings showed Calvin's belief in simplicity. Churches were paneled in plain wood, and people sat on long wooden benches. There were no paintings, statues, or stained glass windows. The minister preached from a **pulpit** in the middle of the room. Men sat on one side, and women and children sat on the other side. Children had to be ready to answer questions from the minister at a moment's notice. Failure to answer correctly would bring shame or even punishment.

Like Lutherans, Calvinists used only the two sacraments they found in the Bible: baptism and the Eucharist, or Communion. Calvinists were not allowed to sing any words except those found in the Bible. At services, they sang verses from the Bible set to popular tunes. Some Bible songs had new melodies written for them. These verses could also be sung during prayers at home.

Community Life Calvinists believed that each community should be a **theocracy**, or a state governed by God through religious leaders. Calvinists had a duty to try to establish communities in which church and state were united.

Calvinist communities had strict laws based on the Bible. Parents could name babies only certain Christian names from the Bible. Guests at local inns had to be in bed by nine o'clock at night. They were not allowed to swear, dance, play cards, or insult anyone else at the inn. Inn owners had to report anyone who broke these rules. The same rules applied to people in their homes. Church leaders could inspect homes yearly to see whether families were living by the strict Calvinist laws. Offenders were punished severely. Some were even banished from their hometowns.

blasphemy an act of disrespect toward God

pulpit a platform or other structure in a church from which a priest or minister preaches

theocracy a government or state in which God is the supreme ruler and religious officials govern in God's name

Calvinist churches were simple and practical with no decorations.





32.4 Anglicanism

Anglicanism was founded in 1534 by King Henry VIII in England. Recall from the last chapter that Henry was not a religious reformer like Luther or Calvin. Instead, he broke away from the Catholic Church for political and personal reasons.

Politically, Henry did not want to share either his power or his kingdom's wealth with the church. Personally, he wanted to get a divorce so that he could marry another woman, Anne Boleyn. Not only was he fascinated with Anne, but he wanted a son for an heir, and he and his wife had failed to have a male child.

When the pope refused to grant permission for a divorce, Henry took matters into his own hands. He had

Despite the pope's refusal to grant Henry VIII a divorce from his first wife, Henry secretly married his second wife, Anne Boleyn, in early 1533. Their marriage signaled Henry's clear break with the Catholic Church.

Parliament, England's lawmaking body, declare him the head of the English church. So began the Church of England, or Anglican Church, with the king at its head.

Under Henry, the Church of England greatly resembled the Catholic Church. Over time, it blended elements of Catholicism and Protestantism.

Beliefs About Sin and Salvation Anglican beliefs had much in common with those of the Catholic Church. Like Catholics, Anglicans believed that baptism washed away original sin and began the Christian life. Anglicans, however, were also influenced by Protestant ideas. Unlike Catholics, they accepted Luther's idea of justification by faith. To go to heaven, all people needed was to believe in God, regret their sins, and receive God's mercy.

Anglicans believed that people should have privacy in how they practiced religion. It was up to individuals to figure out how to live by their religious beliefs.

Ultimate Source of Authority Anglicans based their beliefs on the Bible. However, the English monarch, as head of the church, was the main interpreter of the Bible's meaning. The highest-ranking bishop in England, the Archbishop of Canterbury, helped the monarch with this task.

Beneath the archbishop, other clergy helped spread the monarch's ideas about religion. In practice, local clergy and churchgoers could interpret church beliefs in their own ways as long as they were loyal to the king or queen.

Rituals and Worship Anglican services had similarities to both Catholic and Lutheran services. Two versions of the Anglican Church service developed. The High Church service was much like the Catholic mass and very formal. The Low Church service was similar to the Lutheran service. The style of Low Church services varied from place to place, depending on the beliefs of the local pastor, or minister.

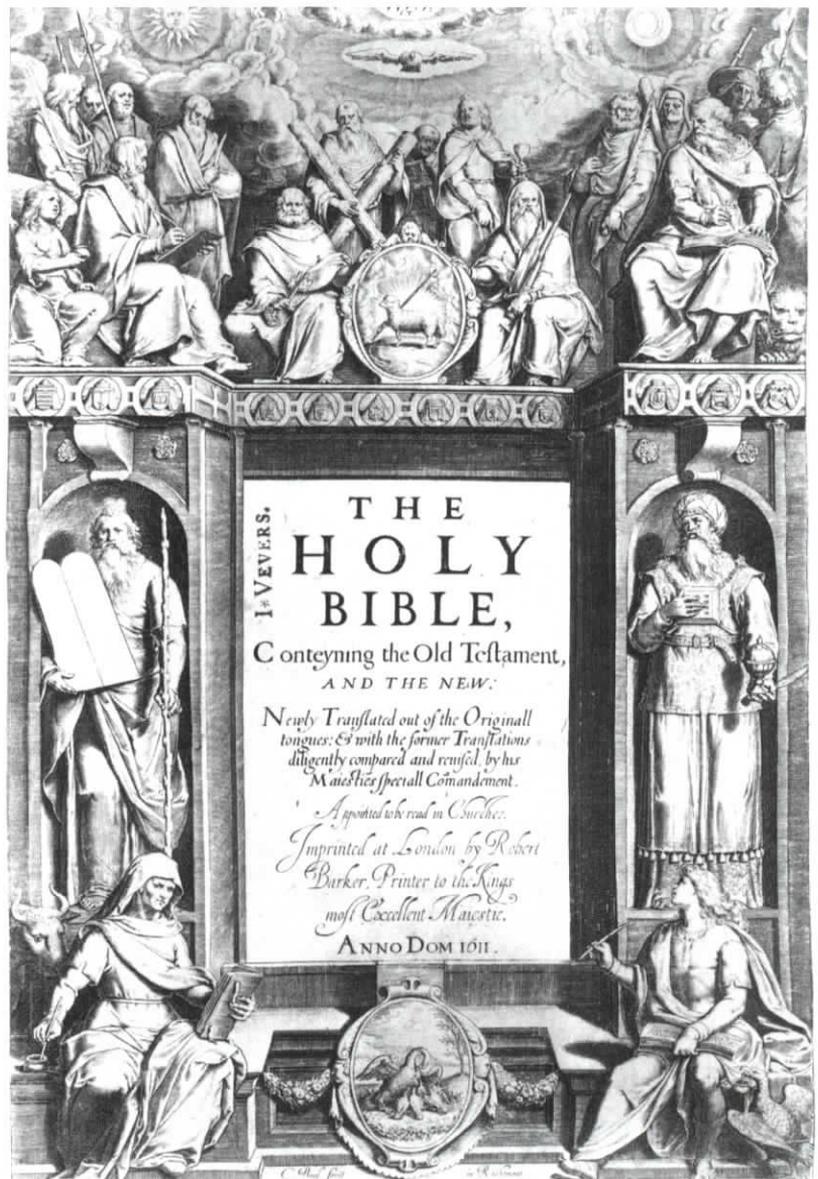
Anglican services were held in former Catholic church buildings. Most of the paintings, statues, and other decorations were removed. The inside of each church was painted white, and the Ten Commandments were painted on a plain white wall. Churchgoers sang simple hymns with English words and easy melodies. The hymns were accompanied by musical instruments.

Like other Protestant groups, Anglicans used only two sacraments: baptism and the Eucharist. English slowly replaced Latin in Anglican services. Under King Edward VI, an official prayer book, the *Book of Common Prayer*, was published. It provided English-language prayers for services and morning and evening prayers. It also expressed the basic ideas of Anglican doctrine. In the early 1600s, King James I had a committee of scholars prepare a new English translation of the Bible, known as the Authorized Version, or the King James Version.

Community Life Anglican communities were not all alike. High Church communities were made up mostly of wealthy people. Low Church communities were usually made up of middle-class and working-class people.

Henry VIII's daughter, Queen Elizabeth I, said that no one should be forced to believe or practice a particular kind of Anglicanism. People could choose how to worship as long as they obeyed the laws of England and were loyal to the monarch. Heresy ceased to be a crime. However, citizens had to take care not to attack the monarch or the Anglican Church's place as the official church of England.

Baptism and the Eucharist are the only two sacraments mentioned in the Bible.



32.5 The Catholic Response: The Counter-Reformation

As Protestantism spread, the Catholic Church responded with a program of serious reform. It clarified its teachings, corrected abuses, and tried to win people back to Catholicism. This movement within the Catholic Church is called the Counter-Reformation.

The Council of Trent A major part of the Counter-Reformation was the Council of Trent. The council was a meeting of church leaders that began in Trent, Italy, in 1545. Pope Paul III summoned the council to combat corruption in the church and to fight Protestantism. The council continued its work in more than 20 sessions over the next 18 years.

In response to Protestant ideas, the council gave a more precise statement of Catholic teachings. It rejected predestination, declaring that individuals do have a role to play in deciding the fate of their souls. The council agreed with Protestants that

faith was important and that salvation was God's gift. But it rejected justification by faith alone. The council insisted that faith, good works, and the sacraments were all necessary for salvation. It reaffirmed the Catholic belief in seven sacraments.

The council acknowledged the importance of the Bible. It insisted, however, on the church's authority to interpret the Bible. It said that the Latin Bible was the only official scripture.

Besides stating Catholic teachings, the council took action to make needed changes in the church. It required better education and training of clergy. It called for priests and bishops to spend more time preaching. It corrected many of the abuses involving money and church offices. And it set down rules for church services so that they would be more alike everywhere.

The Council of Trent went a long way toward achieving the goals of Pope Paul III. The council's work brought a higher standard of morality to the church's clergy and leadership. Its statements of Catholic belief and practices helped unify the church. The reformed church was better able to compete with Protestantism for the loyalties of Christians.

Catholic Reformers and Missionaries The spirit of reform brought new life to the Catholic Church. Many individuals and groups helped to reform the church and spread its message. For example, Teresa of Avila, a nun and mystic, started a new religious order in Spain and helped reform the lives of priests and nuns. Her example and writings inspired many Catholics to return to the values taught by Jesus.



The Jesuits became the most important new religious order of the Counter-Reformation. In this 16th-century painting, Ignatius of Loyola kneels before Pope Paul III, who officially recognized the Jesuits in 1540.

Other new orders were formed to preach, to educate people, and to perform services such as feeding the poor. The most important of these orders was the Society of Jesus, also known as the Jesuits.

The Jesuits were founded by Ignatius of Loyola, a Spanish nobleman. As a young soldier Ignatius had his leg shattered by a cannonball in a battle. While he was recovering, he read about the lives of saints. He vowed to become a “soldier for Jesus.”

After years of study, Ignatius started the order that became the Jesuits. The Jesuits were dedicated teachers and **missionaries**. They founded schools and colleges, and they brought many Europeans back to the church. They worked to spread Catholicism in Africa, Asia, and the Americas. They became the largest order in the church and actively supported the pope.

Fighting the Spread of Protestantism The Catholic Church also fought the spread of Protestantism by condemning beliefs that it considered to be errors and dealing harshly with those it labeled heretics. It looked to Catholic rulers to support its efforts and to win back lands lost to Protestantism.

To deal with heresies during the Middle Ages, the church had established the Inquisition. This body was made up of churchmen called *inquisitors* who sought out and tried heretics. Inquisitors could order various punishments, including fines and imprisonment. Sometimes they turned to civil rulers to put heretics to death.

As you learned in Unit 2, King Ferdinand and Queen Isabella used the Spanish Inquisition against Jews. With the start of the Reformation, the Spanish Inquisition also fought the spread of Protestantism. In Rome, the pope established a new Inquisition. The Roman Inquisition sought out and condemned people, including churchmen, whose views were considered dangerous. The church also published a list of books that it said offended Catholic faith or morals. Catholics were forbidden to read any of the books on the list.

missionary a person who works to spread a religion and make converts

This view of the Council of Trent was painted in 1633.



32.6 Effects of the Reformation

The Reformation brought lasting change to Europe. Through the influence of Europeans, it also affected other parts of the world.

Religious Wars and Persecution The religious divisions of the Reformation led to a series of wars and persecutions during the 16th and 17th centuries. Catholics and Protestants alike persecuted members of other sects. Many people died for their beliefs. Others, like the French Protestants who moved to Switzerland, fled to different countries.

Civil wars erupted in many countries. In France, wars between Catholics and Protestants left over a million dead between 1562 and 1598. Several **massacres** added to the horror of these wars.

The wars in France were not just about religion. They were also about the power of the Catholic monarchy. Similarly, the last major war of the Reformation was both political and religious. Called the Thirty Years' War (1618–1648), it was fought mainly in Germany. The war pitted Catholics against Protestants, and Protestants against each other. But it was also a struggle for power that involved most of the nations of Europe. Nations fought for their own interests as well as for religious reasons. Catholic France, for example, sided with Protestants to combat the power of the Holy Roman Empire.

The Thirty Years' War ended with the signing of the Peace of Westphalia in 1648. This treaty called for peace between Protestants and Catholics. By deciding the control of territory, it set boundaries between Catholic and Protestant lands. Most of northern Europe,

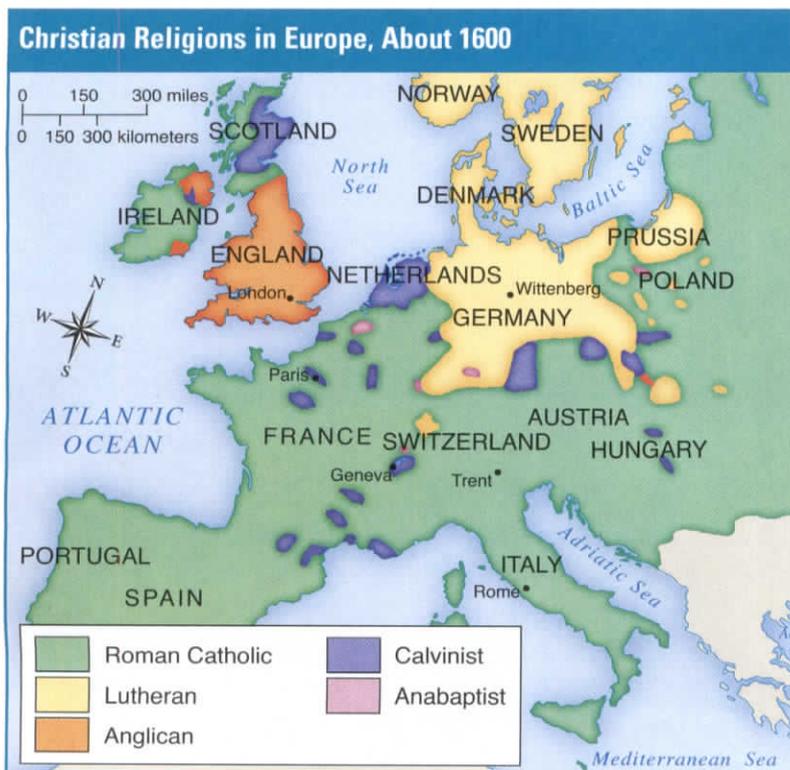
including much of Germany, was Protestant. Spain, Portugal, Italy, and France remained Catholic. So did Bohemia, Austria, and Hungary. This religious division survived into modern times.

The Rise of Nationalism and Democratic Practices

The spread of Protestantism went hand in hand with growing **nationalism**. More and more, people identified with their nation. Throughout Europe, official state religions strengthened national unity.

Along with nationalism, monarchy was also growing stronger. Protestant rulers claimed authority over religious as well as secular matters. Even Catholic rulers became increasingly independent of the pope.

massacre the killing of many helpless or unresisting people
nationalism identification with, and devotion to, the interests of one's nation



These changes led to a period that is often called “The Age of Kings and Queens.” Monarchs revived the old idea of the divine right of kings. According to this idea, rulers received their authority directly from God. This way of thinking reached its height in France, where kings established an **absolute monarchy**.

Yet the Reformation also planted the seeds of democratic ideas and practices. Beginning with Martin Luther, Protestants emphasized being true to the Bible and to their own conscience. This belief made people more willing to resist authority.

Some persecuted groups sought freedom to worship in their own ways. For example, **Puritans** fled from England to America in search of religious liberty. Congregationalists insisted on the right of local church groups, or congregations, to control their own affairs. In addition, the leaders of Protestant churches were elected instead of being appointed by a central authority like the pope. Such beliefs about religious freedom and church government helped prepare the way for democracy.

The Spread of Christianity By the time of the Reformation, Europeans had embarked upon a great age of exploration. As they voyaged around the world, both Catholics and Protestants worked to spread their faith. By the 1700s, there were missionary societies in several European countries.

Jesuit missionaries were particularly active in spreading Catholicism. Jesuits traveled to India, China, Japan, and southeast Asia. Protestant missionaries worked in Ceylon, India, and Indonesia.

The religious divisions in Europe were repeated in areas controlled by countries around the world. This was especially true in the Americas. Most of the people in the English colonies of North America were Protestant. Missionaries and settlers from France brought Catholicism to parts of Canada and the Mississippi valley. The Spanish and Portuguese brought Catholicism to the American southwest, Mexico, and South America. As in Europe, these patterns of religious faith are still evident today.

absolute monarchy a monarchy in which the ruler’s power is unlimited

Puritan a Protestant who wanted to “purify” the Anglican Church of Catholic elements

32.7 Chapter Summary

In this chapter, you read about three branches of Protestantism. You studied the practices and beliefs of Lutheranism, Calvinism, and Anglicanism. You also learned about the Catholic response to the Reformation and looked at some of the Reformation’s lasting effects.

By the end of the religious wars that followed the Reformation, medieval Europe was largely a thing of the past. In the next unit, you will learn about the beginnings of what historians call the early modern era.

Renaissance and Reformation Timeline

About 1450

Johannes Gutenberg begins using the newly invented printing press in Mainz, Germany.

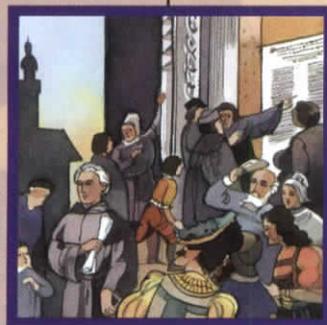


1400
C.E.

1425
C.E.

1450
C.E.

1475
C.E.



1517

Martin Luther posts his Ninety-Five Theses on the church door in Wittenberg, Germany, an act that leads to the Reformation.



1525

William Tyndale translates the Bible into English.

1469 – 1492

Florence is ruled by Lorenzo de Medici.



1504

Michelangelo completes his sculpture *David*.



1525
C.E.

1550
C.E.

1575
C.E.

1600
C.E.



1545 – 1563

In response to the Reformation, the Council of Trent reaffirms Catholic beliefs and teachings.