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Chapter 1 : What was the Protestant Reformation?

It is a pleasure to present in English translation this welcome survey of a subject, the Italian Protestant Reformation of the sixteenth century, that justifiably has received increasing critical attention in both Europe and America.

What was the Protestant Reformation? The Protestant Reformation was a widespread theological revolt in Europe against the abuses and totalitarian control of the Roman Catholic Church. Reformers such as Martin Luther in Germany, Ulrich Zwingli in Switzerland, and John Calvin in France protested various unbiblical practices of the Catholic Church and promoted a return to sound biblical doctrine. As a background to the history of Protestantism and the Reformation, it is important to understand the Catholic claim of apostolic succession. This doctrine says that the line of Roman Catholic popes extends through the centuries all the way from the apostle Peter to the current pope. This unbroken chain of authority makes the Roman Catholic Church the only true church and gives the pope preeminence over all churches everywhere. Because of their belief in apostolic succession and the infallibility of the pope when speaking *ex cathedra*, Catholics place church teaching and tradition on a level equal to Scripture itself. This is one of the major differences between Roman Catholics and Protestants and was one of the foundational issues leading to the Protestant Reformation. Even prior to the Protestant Reformation, there were pockets of resistance to some of the unbiblical practices of the Roman Catholic Church, yet they were relatively small and isolated. The Lollards, the Waldensians, and the Petrobrusians all took a stand against certain Catholic doctrines. Before Luther ever picked up a hammer and headed to Chapel Church, there were men who had stood up for reform and the true gospel. Among them were John Wycliffe, an English theologian and Oxford professor who was condemned as a heretic in 1383; Jan Hus, a priest from Bohemia who was burned at the stake in 1415 for his opposition to the Church of Rome; and Girolamo Savonarola, an Italian friar who was hanged and burned in 1498. The opposition to the false teaching of the Roman Catholic Church came to a head in the sixteenth century when Luther, a Roman Catholic monk, challenged the authority of the pope and, in particular, the selling of indulgences. Rather than heed the call to reform, the Roman Catholic Church dug in its heels and sought to silence the Reformers. Eventually, new churches emerged from the Reformation, forming four major divisions of Protestantism: At the heart of the Protestant Reformation lay four basic questions: How is a person saved? Where does religious authority lie? What is the church? What is the essence of Christian living? These five essential points of biblical doctrine clearly separate Protestantism from Roman Catholicism. The Reformers resisted the demands placed on them to recant these doctrines, even to the point of death. The five essential doctrines of the Protestant Reformation are as follows: Scripture and Scripture alone is the standard by which all teachings and traditions of the church must be measured. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. This grace is the supernatural work of the Holy Spirit who brings us to Christ by releasing us from our bondage to sin and raising us from spiritual death to spiritual life. As Christians we must magnify Him always and live our lives in His presence, under His authority, and for His glory. These five important doctrines are the reason for the Protestant Reformation. The Five Solas are just as important today in evaluating a church and its teachings as they were in the sixteenth century.

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Chapter 2 : Reformation | History, Summary, & Reformers | calendrierdelascience.com

Salvatore Caponetto, The Protestant Reformation in Sixteenth-Century Italy (Sixteenth Century Essays and Studies,)
Trans. Anne C. Tedeschi and John Tedeschi.

The birthdate of the Reformation is traditionally given as 1517, the year in which Martin Luther posted his Ninety-five Theses on the door of the Castle Church in Wittenberg; the termination of the period may be assigned to the Peace of Augsburg, by which time an ecclesiastical stalemate between the Protestants and the Roman Catholics appeared unavoidable. Sometimes the Reformation is extended backward to include such early reform movements as Lollardy or forward to include the religious conflicts, lasting into the seventeenth century, that sought to resolve the Catholic-Protestant stalemate forcibly or to readjust the divisions between the various Protestant groups. Reformation describes the aspirations of the age rather than its achievements. The Protestants did not succeed in reforming the church but only in splitting it into rival groups, each of which claimed for itself the fulfillment of the old dream of reformation in head and members. The Age of Reformation The Protestant movement was not the only attempt to bring the dream into reality. It can, indeed, be correctly interpreted only in relation to other reform movements even if we determine not to include these under the same general descriptive label. The sixteenth century was the age of reformation or of reformations, in the plural, not just of the Reformation, and this is a fact of some importance in assessing the impact of the spiritual crisis on Western intellectual history. We should distinguish four reform groups in the sixteenth century, each of which left its own distinctive mark on Western culture. They developed a reform program of their own that did not lead to the formation of independent institutions but continued, even after the appearance of Luther, to exercise influence from within both of the two main confessional groups. The foremost humanistic reformer in northern Europe was Desiderius Erasmus, who wished to purify the church by returning to its primitive sources—the New Testament and the writings of the Fathers. His "philosophy of Christ" minimized the dogmatic and the institutional and treated Christ mainly as a teacher of virtue and Christianity as an ethical affair not essentially different from the pagan philosophies. Although not less critical of ecclesiastical abuses than was Luther, Erasmus deplored any action that might disrupt the unity and peace of Christendom, and this was one of the reasons that he remained aloof from the Protestant Reformation. Of these radical or left-wing reformers, the Anabaptists, Swiss Brethren, Hutterites, and Mennonites were biblical literalists who sought to establish voluntary associations of the regenerate on the New Testament pattern. The council, not without political and theological difficulties, sought to repudiate Protestant errors on authority, justification, and the sacraments. Yet the Tridentine fathers opposed many of the practical abuses and even theological inadequacies that had first provoked the Protestant movement. Preoccupation with Protestant errors, together with the militant campaign of suppression that followed the council, make it not inappropriate to speak of the Catholic reformation as the Counter-Reformation, though it was not merely this and had its roots in pre-Lutheran piety. Protestantism took three distinctive, though fundamentally related, forms. Lutheranism, rooted in the religious struggles of Luther and his revolt against the papacy, prevailed in most of Germany and was wholly victorious in the Scandinavian countries. It was the Lutheran princes and cities represented at the Imperial Diet of Speyer in 1526 who, by making their historic protest, gave the Lutheran movement its nickname Protestantism. The classic formulation of Lutheran belief is the Augsburg Confession of 1530. The so-called Reformed churches grew up first in Switzerland under Huldrych Zwingli and John Calvin; won majorities in Scotland, Holland, and parts of Germany; and maintained strong pockets of influence in France, England where they were called Presbyterians, and eastern Europe. From their beginning they were a less homogeneous group than the Lutherans and produced a variety of national confessions rather than a single statement comparable to the Lutheran Augsburg Confession. The Anglican reformation proceeded slowly, largely for political reasons. The repudiation of papal authority by Henry VIII, though not intended to alter Catholic doctrine, left the door open to Protestant reform in the reign of his son Edward VI, and the

Romanizing reaction under Mary only temporarily reversed the trend. The Thirty-nine Articles of Religion Latin , English , adopted under Elizabeth I as the official doctrinal standard of the reformed Church of England , are largely a compilation of Continental Protestant ideas. Essential Protestant Doctrines In all three of its branches the Protestant Reformation was inextricably bound up with social and political factors, so that its triumph was always, in the final analysis, contingent on governmental support. Nevertheless, it was essentially a religious movement and its theological ideas have left their mark on European intellectual history—sometimes, however, because they have been misinterpreted or interpreted too one-sidedly. Three beliefs are particularly associated with the Protestant movement: These beliefs have frequently been explained as the advent of individualism in the religious sphere, as though the intention were to regard the individual as his own priest with immediate access to God, to leave him in solitude with his conscience and his Bible, or to make each man his own pope in the interpretation of Scripture. The Word of God was understood chiefly as an effective proclamation of the Gospel, based on the Scriptures, which evokes faith and sustains a fellowship of believers each of whom is priest to his brothers. The heart of this proclamation is the promise of free forgiveness justification through Christ, which needs only to be accepted by the faith that is awakened through the proclamation itself. We may perhaps add a fourth idea of great religious and even social consequence: These four ideas were held in common by all three Protestant groups, and their formulation may be traced to Luther himself. Sometimes the Reformation has been represented as the great watershed between the medieval and modern worlds. In some respects, however, the Reformation can be better understood as a late phase of medieval history than as an early stirring of the modern mind. The fundamental concerns of Luther were medieval, and it may be argued that in giving fresh vitality to religious questions he merely postponed for a while the triumph of Renaissance secularism. Moreover, though the Protestant reformers spoke ideally of a communion of saints believers , in practice they refused to abandon the medieval concept of a Christian society that is, an authoritarian, church-dominated society. Unquestionably, the very existence of the Protestant churches alongside the Roman Catholic Church weakened the authoritarian ideal. But this was an accidental product of the Reformation—a consequence, indeed, of its failure rather than of its cherished principles. It was the humanistic reformers, not the Protestants, who undermined the dogmatic conception of religion, and it was the radicals who broke with the old alliance between the spiritual and secular arms of the corpus Christianum. On the other hand, the Reformation did, by its very nature, make a powerful impact on literature and music, education and scholarship; even its influence on the visual arts was not always uncreative. Reformation and Science The chief contribution of the Reformation to the history of Western philosophy was no doubt the accidental one of helping philosophy toward autonomy by weakening ecclesiastical domination. Attempts to establish the influence of Lutheran ideas on some of the German philosophers are often interesting but seldom of very great importance and sometimes farfetched. Ironically, Philipp Melancthon repudiated Copernican astronomy on the ground that it represented merely a revival of outmoded theories that had already been rejected in the ancient world. Luther himself prepared the way for the conflict of theology and the modern worldview by refuting a scientific theory on theological grounds—if, indeed, the notorious passage from the Table Talk, "Joshua commanded the sun, not the earth, to stand still," is authentic. Yet an open clash of science and religion was not unavoidable until post-Reformation theologians in the age of Protestant scholasticism had reaffirmed the old partnership with Aristotelianism and had come to think of the Scriptures as containing a "biblical science" that could compete with Copernican science. Luther and Calvin themselves did not accept the Ptolemaic cosmology in defiance of scientific evidence since the weight of the evidence during their lifetimes was still against Nicolas Copernicus. In principle, they were not suspicious of scientific progress. Luther had grasped clearly that theological and scientific interest in nature are two distinct things. Similarly, Calvin argued that biblical observations on the heavenly bodies, such as those in Genesis and the Nineteenth Psalm, are not scientific statements but homely forms of speech accommodated to the unlearned. Elementary though they may seem today, such concessions and insights, had they not been neglected or expressly repudiated by Protestant orthodoxy, could have saved the Reformation

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churches from their warfare with science. Conversely, they might have prevented skeptics from drawing overhasty theological conclusions from natural science. Bibliography Studies of the Reformation include Roland H. Beacon Press, ; Harold J. Macmillan, ; G. Westminster Press, ; and H. Gerrish New York, A Study in the History of Theology St. Williams and Norgate, The Protestant Reformation in German History. German Historical Institute, Translated by Anne C. Tedeschi and John Tedeschi. Thomas Jefferson University Press, A History of Christian Thought. Belief, Practice, and Tradition. Sussex Academic Press, Hillerbrand, Hans Joachim, ed. The Protestant Reformation in Europe. University Press of America, The Depravity of Wisdom: Spitz, Lewis William, ed. The Protestant Reformation, â€” Duke University Press, Gerrish Bibliography updated by Tamra Frei Cite this article Pick a style below, and copy the text for your bibliography.

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Chapter 3 : Reformation - Wikipedia

The Protestant Reformation began in s in the Italian states, although forms of pre-Protestantism were already present before the 16th century (including the Waldensians, Arnoldists, Girolamo Savonarola, etc.). The Reformation in Italy collapsed quickly at the beginning of the 17th century.

This question, raised by Jacob Burckhardt in *The Civilization of the Renaissance in Italy*, nourished intense debates in Italy between the Risorgimento and Fascism, becoming a recurrent point of contention in the controversies between church and state that followed unification. Generations of scholars and intellectuals saw the consequences of the failed Italian Reformation as extending well beyond the early modern period and informing the precarious national consciousness. During the s, studies by Benedetto Croce, Federico Chabod, and Delio Cantimori as well as the opening of Italian scholarship to new trends in European and Northern American historiography marked a crucial shift, leaving aside the quarrels of the Risorgimento and creating the basis for all successive research on the religious crisis of the long 16th century. Columbia University Press and translated into Italian in Florence: Harvard University Press, Einaudi, , the influence of German historiography gave life to a new wave of research on social discipline and the age of confessions. Finally, in , the opening of the Archive of the Holy Office allowed the access of new documents and a reconsideration of the procedures and the functioning of the institution through which the Catholic Church fought the spread of heresy. Today we have a detailed map with which to study the chronology and the geography of the Italian Reformation. Following Seidel Menchi cited under General Overviews , we can divide the religious crisis of the long 16th century into four main periods: With the repression of religious dissent in Italy, several groups of reformers were forced into exile and Italian Protestant communities continued to exist in Northern Europe, from Switzerland to England and Poland. General Overviews Welti , Caponnetto , Firpo , and Seidel Menchi are all useful introductions on the Italian Reformation, especially on its history and geography. For surveys of more recent scholarship, see Delph, et al. Also, a useful introduction is Firpo , in whichâ€™ along with several articles on Francesco Pucciâ€™ is collected a magisterial essay on the history of the Italian Protestant Church in 16th-century London. Contacts, comparaisons et contrastes. A collection of articles by leading scholars in the field that compares and contrasts the eruption of the Reformation in Italy and France. Brundin, Abigail, and Matthew Treherne. *Forms of Faith in Sixteenth-Century Italy*. A collection of articles and a rich introduction to the religious crisis of 16th-century Italy that takes into account figures such as Pontormo, Titian, Aretino, and Tasso. *Culture and Religion in Early Modern Italy*: Truman State University Press, A collection of articles by leading scholars and a useful overview of the spread of religious dissent in Renaissance Italy from Venice to Florence, and from Modena to Mantua. Rome and Bari, Italy: An excellent and comprehensive introduction to the Italian Reformation, which charts the religious crisis of 16th-century Italy from north to south and within different social groups. *Scritti sulla Riforma in Italia*. Pucci, this collection also includes a magisterial essay on the history of the Italian Protestant Church in 16th-century London. Cambridge University Press, A brief but penetrating and useful chronology of the rise and fall of the Reformation in Italy see Introduction. *Kleine Geschichte der italienischen Reformation*. Gutersloher Verlagshaus Gerd Mohn,

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Any Protestant who was in Italy in the sixteenth century ran the risk of persecution and even death. The Catholic Church was violently opposed to the Reformation and it permitted the inquisition to imprison and torture those who were even suspected of 'heresy.'

Execution of Jan Hus in Konstanz Utraquist Hussitism was allowed there alongside the Roman Catholic confession. By the time the Reformation arrived, the Kingdom of Bohemia and the Margraviate of Moravia both had majority Hussite populations for decades now. Unrest due to the Great Schism of Western Christianity " excited wars between princes, uprisings among the peasants, and widespread concern over corruption in the Church. Hus objected to some of the practices of the Catholic Church and wanted to return the church in Bohemia and Moravia to earlier practices: Czech , having lay people receive communion in both kinds bread and wine " that is, in Latin, *communio sub utraque specie* , married priests, and eliminating indulgences and the concept of Purgatory. Some of these, like the use of local language as the liturgical language, were approved by the pope as early as in the 9th century. The council did not address the national tensions or the theological tensions stirred up during the previous century and could not prevent schism and the Hussite Wars in Bohemia. He was the father of seven children, including Lucrezia and Cesare Borgia. Martin Luther and the beginning[edit] See also: The theses debated and criticised the Church and the papacy, but concentrated upon the selling of indulgences and doctrinal policies about purgatory , particular judgment , and the authority of the pope. He would later in the period " write works on the Catholic devotion to Virgin Mary , the intercession of and devotion to the saints, the sacraments, mandatory clerical celibacy, monasticism, further on the authority of the pope, the ecclesiastical law, censure and excommunication, the role of secular rulers in religious matters, the relationship between Christianity and the law, and good works. Magisterial Reformation Parallel to events in Germany, a movement began in Switzerland under the leadership of Huldrych Zwingli. These two movements quickly agreed on most issues, but some unresolved differences kept them separate. Some followers of Zwingli believed that the Reformation was too conservative, and moved independently toward more radical positions, some of which survive among modern day Anabaptists. Other Protestant movements grew up along lines of mysticism or humanism , sometimes breaking from Rome or from the Protestants, or forming outside of the churches. After this first stage of the Reformation, following the excommunication of Luther and condemnation of the Reformation by the Pope, the work and writings of John Calvin were influential in establishing a loose consensus among various groups in Switzerland, Scotland , Hungary, Germany and elsewhere. The Reformation foundations engaged with Augustinianism ; both Luther and Calvin thought along lines linked with the theological teachings of Augustine of Hippo. Radical Reformation The Radical Reformation was the response to what was believed to be the corruption in the Catholic Church and the expanding Magisterial Protestant movement led by Martin Luther and many others. Beginning in Germany and Switzerland in the 16th century, the Radical Reformation gave birth to many radical Protestant groups throughout Europe. In parts of Germany, Switzerland and Austria, a majority sympathized with the Radical Reformation despite intense persecution. The Reformation was a triumph of literacy and the new printing press. From onward, religious pamphlets flooded Germany and much of Europe. The Reformation was thus a media revolution. Luther strengthened his attacks on Rome by depicting a "good" against "bad" church. From there, it became clear that print could be used for propaganda in the Reformation for particular agendas. June Click [show] for important translation instructions. Machine translation like DeepL or Google Translate is a useful starting point for translations, but translators must revise errors as necessary and confirm that the translation is accurate, rather than simply copy-pasting machine-translated text into the English Wikipedia. Do not translate text that appears unreliable or low-quality. If possible, verify the text with references provided in the foreign-language article. You must provide copyright attribution in the edit summary by providing an interlanguage link to the source of your

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translation. A model attribution edit summary using German: Content in this edit is translated from the existing German Wikipedia article at [\[: Exact name of German article\]](#); see its history for attribution. For more guidance, see Wikipedia: This section needs expansion. You can help by adding to it. June Political situation in Germany about Religious situation in Germany and Europe about Officially, Protestantism remained an exclusively German phenomenon that concerned only the Holy Roman Empire through the late s and the s. It did not become an international issue until the s.

Chapter 5 : Preaching Gospel in Sixteenth Century Italy (and Today) - Chris Castaldo

*Introduction. Why did Renaissance Italy not accomplish a religious reformation like that which occurred in 16th-century Germany? This question, raised by Jacob Burckhardt in *The Civilization of the Renaissance in Italy* (), nourished intense debates in Italy between the Risorgimento and Fascism, becoming a recurrent point of contention in the controversies between church and state that.*

No comments Humans are naturally anxious. We feel abandoned and vulnerable in a world where we are destined to die. This was true in the sixteenth century as it is today. To be sure, some anxieties are easily recognized. Others are more difficult to decipher. In both cases, however, we depend on God for the remedy. This too has not changed. In the face of anxiety, our ears are more keenly attuned to the voice of God, a voice that comes in a particular way: Of course the preacher is not simply a mouth. He is the proclaimer of God with all of his being—his sincerity, his enthusiasm, his compassion, his tone of voice, his relationship to Christ all come to bear. But the Word of God is the power. Preaching in Sixteenth Century Italy In the opening decades of the sixteenth century, preaching was a central component of gospel renewal, the so-called simplex evangelium. Unlike scholastic thought, or much of Renaissance humanism for that matter—both of which appealed principally to the elite—the communication of Scripture through publishing and proclamation reached into every segment of society. In this movement, the letters of Saint Paul were the chief sources through which the hunger of human souls was satisfied. After ordination and earning his Doctor of Divinity, Peter Martyr was elected to the office of public preacher. This illustrious position enabled him to expound the Bible for a wider audience. During this season he taught himself the Hebrew language, in those days an uphill battle to be sure, with the help of a Jewish doctor named Isaac. Ochino had already been a popular preacher in the Franciscan tradition, traveling from city to city, from piazza to piazza, threatening listeners with divine punishment and promoting reconciliations between local factions. Two years before [], he had joined the Capuchin Order to save his soul by works; since then he had probably been brought to doubt like Luther twenty years before him whether any works of his could ever save his soul. When Ochino embraced [the doctrine of justification by faith alone] in Naples, Evangelism was brought to birth. They had an impact and were discussed in the streets, and in the marketplaces for days afterward. The Spread of Gospel Renewal And as we might expect, such preaching spawned a robust commitment to evangelistic outreach. For example, a carpenter named Antonio became an outspoken advocate of Protestant renewal, engaging his neighbors in conversation about faith. Before long they refuted the doctrine of purgatory, sacerdotal confession, rosaries, and other sacramental rites which, on the basis of Scripture, they saw as merely superstitious. For instance, a certain musician named Zuan Maria da Bologna challenged a Franciscan Friar on the subject of free will, arguing that humans are simply instruments through which God extends redemptive grace. It was an experience in which the voice of God was being heard in the words and idioms of everyday life; a divine announcement of liberating grace that engaged the hearts of people weighed down by anxiety. In this way, the personal dimension of gospel preaching augmented the personal impulse of doctrines such as justification by faith alone. This reformatio in membris reformation in its members gave birth to a church that was more intellectually alive and more committed to personal preaching of salvation. Such proclamation, as it spread from piazza to piazza, addressed human anxiety with a message of good news. This, my friends, is what the gospel does. And it happens when all of us together—regardless of our background, social status, age, or industry—articulate the good news that the Savior who died is now alive and lives to impart eternal life to anxious hearts. Cardinal Pole and the Counter Reformation. Cambridge University Press, , 3. Translated and Edited by John Patrick Donnelly. The Peter Martyr Library 5. Thomas Jefferson University Press, , An Anatomy of Apostasy Oxford: Clarendon Press, , Napoli, Nella stamperia di G. Gravier, , Italian Heretics in a Renaissance City, Baltimore: The John Hopkins University Press: Translated by Anne Tedeschi and John A. Leave a Reply Your email address will not be published.

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Chapter 6 : The Italian Reformation - Renaissance and Reformation - Oxford Bibliographies

» *PROTESTANT REFORMATION ZWINGLI/ANABAPTIST* While there were many who disagreed with the Catholic Church during the years of the Reformation one of the more striking figures would have to be Huldrych (Ulrich) Zwingli. Huldrych was born in Wildhaus, Switzerland on 1 January

Bring fact-checked results to the top of your browser search. The age of Reformation and Counter-Reformation The most traumatic era in the entire history of Roman Catholicism, some have argued, was the period from the middle of the 14th century to the middle of the 16th. This was the time when Protestantism , through its definitive break with Roman Catholicism, arose to take its place on the Christian map. The spectre of many national churches supplanting a unitary Catholic church became a grim reality during the age of the Reformation. What neither heresy nor schism had been able to do beforeâ€”divide Western Christendom permanently and irreversiblyâ€”was done by a movement that confessed a loyalty to the orthodox creeds of Christendom and professed an abhorrence for schism. By the time the Reformation was over, a number of new Christian churches had emerged and the Roman Catholic Church had come to define its place in the new order. Roman Catholicism and the Protestant Reformation Whatever its nonreligious causes may have been, the Protestant Reformation arose within Roman Catholicism; there both its positive accomplishments and its negative effects had their roots. The standing of the church within the political order and the class structure of western Europe was irrevocably altered in the course of the later Middle Ages. By the time Protestantism arose to challenge the spiritual authority of Rome , however, the papacy had squandered some of its recovered prestige in its attempts to establish its preeminence in Italian politics. Indeed, the popes were so involved in Italian cultural and political affairs that they had little appreciation of the seriousness of the Protestant movement. The medieval political structure too had undergone change, and nationalism had become a more important force; it is not a coincidence that the Reformation first appeared in Germany , where animosity toward Rome had long existed and memories of the papal-imperial conflict lingered. Accompanying these sociopolitical forces in the crisis of late medieval Roman Catholicism were spiritual and theological factors that also helped to bring about the Protestant Reformation. By the end of the 15th century there was a widely held impression that the papacy refused to reform itself, despite the relative success of the Fifth Lateran Council â€”17 , which was called by Pope Julius II. The church also was plagued by the perception that professional theologians were more interested in scholastic debates than in the practical matters of everyday Christian belief and practice. Despite, or because of, the rampant abuses of the hierarchy , there were efforts to reform the church. The most notable reformers were the Christian humanists, including Erasmus and Thomas More , who advocated an evangelical piety and rejected many of the medieval superstitions that had crept into church teaching. Although condemned for heresy, Girolamo Savonarola represented the ascetic reformist piety that existed in the late 15th century. The answer that he eventually found, the conviction that God is merciful not because of anything that the sinner can do but because of a freely given grace that is received by faith alone the doctrine of justification by faith , was not utterly without precedent in the Roman Catholic theological tradition, but, in the form in which Luther stated it, there appeared to be a fundamental threat to Catholic teaching and sacramental life. And in his treatise *The Babylonian Captivity of the Church* , issued in , Luther denounced the entire system of medieval Christendom as an unwarranted human invention foisted on the church. Luther insisted throughout his life, however, that the primary object of his critique was not the life but the doctrine of the churchâ€”not the corruption of the ecclesiastical structure but the distortion of the gospel. Thus, the pope was the Antichrist because he represented and enforced a substitute religion in which the true church, the bride of Christ, had been replaced byâ€”and identified withâ€”an external juridical institution that laid claim to the obedience due to God himself. When, after repeated warnings, Luther refused such obedience, he was excommunicated by Pope Leo X in . Courtesy of the trustees of the British Museum; photograph, John R. He did, however, reject the Catholic

teaching of transubstantiation in favour of what has come to be called consubstantiation. The Anglican Reformation strove to retain the historical episcopate and steered a middle course, liturgically and even doctrinally, between Roman Catholicism and continental Protestantism, particularly under Queen Elizabeth I. The polemical Roman Catholic accusation—which the mainline Reformers vigorously denied—that these various species of conservative Protestantism, with their orthodox dogmas and quasi-Catholic forms, were a pretext for the eventual rejection of most of traditional Christianity, seemed to be confirmed by the emergence of the radical Reformation. Nevertheless, the Anabaptists retained, in their doctrines of God and Christ, the historical orthodoxy of the Nicene Creed. Those Protestants who went on to repudiate orthodox Trinitarianism as part of their Reformation claimed to be carrying out, more consistently than Luther or Calvin or the Anabaptists had done, the full implications of the rejection of Roman Catholicism, which they all had in common. The challenge of the Protestant Reformation became also an occasion for a resurgent Roman Catholicism to clarify and to reaffirm Roman Catholic principles; that endeavour had, in one sense, never been absent from the life and teaching of the church, but it was undertaken now with new force. As the varieties of Protestantism proliferated, the apologists for Roman Catholicism pointed to the Protestant principle of the right of private interpretation of Scripture as the source of this confusion. Against the Protestant elevation of Scripture to the position of sole authority, they emphasized that Scripture and church tradition are inseparable and always have been. Pressing this point further, they denounced justification by faith alone and other cherished Protestant teachings as novelties without grounding in authentic church tradition. Echoing the Letter of James 2: Yet these negative reactions to Protestantism were not by any means the only—perhaps not even the primary—form of participation by Roman Catholicism in the history of the Reformation. The emergence of Protestantism did not exhaust the reformatory impulse within Roman Catholicism, nor can it be seen as the sole inspiration for Catholic reform. Rather, to a degree that has usually been overlooked by Protestant and Catholic historians alike, there was a distinct historical movement in the 16th century that can only be identified as the Roman Catholic Reformation. The Roman Catholic Reformation The Council of Trent The most important single event in the Catholic Reformation was almost certainly the Council of Trent, which met intermittently in 25 sessions between and After several false starts, however, the council was finally summoned by Pope Paul III reigned 1549, and it opened on December 13, The legislation of the Council of Trent enacted the formal Roman Catholic reply to the doctrinal challenges of the Protestant Reformation and thus represents the official adjudication of many questions about which there had been continuing ambiguity throughout the early church and the Middle Ages. No less important for the development of modern Roman Catholicism, however, was the legislation of Trent aimed at reforming—and at re-forming—the internal life and discipline of the church. Two of its most far-reaching provisions were the requirement that every diocese provide for the proper education of its future clergy in seminaries under church auspices and the requirement that the clergy, and especially the bishops, give more attention to the task of preaching. The financial abuses that had been so flagrant in the church at all levels were brought under control, and strict rules requiring the residency of bishops in their dioceses were established. In place of the liturgical chaos that had prevailed, the council laid down specific prescriptions about the form of the mass and liturgical music. What emerged from the Council of Trent, therefore, was a chastened but consolidated church and papacy, the Roman Catholicism of modern history. New religious orders Some of the outcome, and much of the enforcement, of the Council of Trent was in the hands of newly established religious orders, above all the Society of Jesus, the Jesuits, founded in by the Basque noble Ignatius of Loyola, and officially established by the papacy in Unlike the Benedictine monks or the Franciscan and Dominican friars, the Jesuits swore special obedience to the pope and were specifically dedicated to the task of reconstructing church life and teaching in the aftermath of the Protestant Reformation. Although they were by no means the only religious order in the foreign missions of the church, their responsibility for regaining outside Europe the power and territory that the church had lost within Europe as a result of the Protestant Reformation made them the leading force in the Christianization of newly discovered lands in the Western Hemisphere, Asia, and the Pacific Islands. At the beginning of the

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17th century, for example, the Jesuits established a virtually autonomous colony in Paraguay. In addition to the Jesuits, other Roman Catholic religious orders owe their origin to the Reformation. The Capuchin friars renewed the ideals of the Franciscan order, and by their missions both within and beyond the historical boundaries of Christendom they furthered the revival of Roman Catholicism. The Theatines were founded by Gaetano da Thiene and the bishop of Chieti Theate , Gian Pietro Carafa, who later became Pope Paul IV reigned 1550-1565; both through the program of the order and through his pontificate, the correction of abuses in the church assumed primary importance. Despite the attacks of the Reformers on the institutions and even the ideals of monasticism , it was in considerable measure a reformed monasticism that carried out the program of the Roman Catholic Reformation. The Counter-Reformation was instituted wherever there had been a Protestant Reformation, but it met with strikingly varied degrees of success. The Wars of Religion between and regained France for the Roman Catholic cause, though the Edict of Nantes granted a limited toleration to the Protestants; it was revoked in 1685. Perhaps the most complete victory for the Counter-Reformation was the restoration of Roman Catholic domination in Poland and in Hussite Bohemia. Often called the first modern war, this series of conflicts devastated the populations of central Europe, Roman Catholic at least as much as Protestant. The conclusion of the war in the Peace of Westphalia meant for Roman Catholicism the de facto acceptance of the religious pluralism that had developed out of the Reformation: Thus did the process of the secularization of politics render the old antithesesâ€”including finally the very antithesis between Roman Catholic and Protestantâ€”less relevant than they had once been. Jaroslav Jan Pelikan Michael Frassetto Post-Reformation conditions The peace of may have meant that the era of the Reformation had ended, but for those who remained loyal to the see of Rome it meant that what had been thought of as a temporary disturbance would now be a permanent condition. Although the church still claimed to be the only true church of Jesus Christ on earth, in the affairs of the faithful and those of nations it had to accept the fact that it was just one church among many. The Roman Catholic Church was also obliged to deal with the nation-states of the modern era individually. To understand the history of modern Roman Catholicism, therefore, it is necessary to consider trends within particular states or regionsâ€”such as France, Germany, the New World, or the mission fieldâ€”only as illustrations of tendencies that transcended geographic boundaries and that permeated the entire life of the church. Most of the development of Roman Catholicism since makes sense only in the light of this changed situation. The results of the change became evident in the papacy of the 17th and 18th centuries. Its responsibility was, and still is, the organization and direction of the missions of the church to the non-Christian world, as well as the administration of the affairs of the church in areas that do not have an ordinary ecclesiastical government. While the congregation usually appointed vicars apostolicâ€”bishops with only delegated authority over mission countries where the hierarchy had not yet been establishedâ€”some nations, such as the United States, whose hierarchy was established in 1793, and Great Britain, whose hierarchy was restored in 1850, remained subject to Propaganda Fide until 1961. It has therefore played an important role in the efforts to restore Roman Catholicism in Protestant and, to some degree, in Eastern Orthodox territories. Ecclesiastical and secular governments were put on a collision course throughout Europe not only by the shrinking authority of the church as a consequence of the Reformation but also by the expanding ambition of the state as a consequence of the growth of nationalism. Autonomy from Rome usually implied subjection to the French crown, particularly during the reign of Louis XIV , who sought to extend the so-called prerogatives of France when Rome resisted. These asserted that 1 in temporal matters rulers are independent of the authority of the church, 2 in spiritual matters the authority of the pope is subject to the authority of a general council, as had been declared at the Council of Constance , 3 the historic rights and usages of the French church cannot be countermanded even by Rome, and 4 in matters of faith the judgment of the pope must be ratified by a general council. The next move was up to the papacy. Jansenism The church in France was the scene of controversies other than those connected with administration and politics. In his posthumously published work *Augustinus* , the Dutch theologian Cornelius Jansen defended the doctrines of Augustine against the then-dominant theological trends within Roman Catholicism. By emphasizing human

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responsibility at the expense of divine initiative, they had relapsed into the Pelagian heresy, against which Augustine had fought in the early 5th century. Jansenism instead asserted the Augustinian doctrine of original sin, including the teaching that man cannot keep the commandments of God without a special gift of grace and that the converting grace of God is irresistible. Cornelius Jansen, engraving by Jean Morin. Courtesy of the trustees of the British Museum; photograph, J. The *Lettres provinciales* was placed on the Index of Forbidden Books in 1663. Theologically, Jansenism represented the lingering conviction, even of those who refused to follow the Reformers, that the official teaching of the Roman Catholic Church was Augustinian in form but not in content; morally, it bespoke the ineluctable suspicion of many devout Roman Catholics that the serious call of the gospel to a devout and holy life was being compromised in the moral theology and penitential practice of the church. Although Jansenism was condemned, it did not remain without effect, and in the 19th and 20th centuries it contributed to an evangelical reawakening not only in France but throughout the church.

Quietism Quietism, another movement within French Roman Catholicism, was far less strident in its polemics and far less ostentatious in its erudition but no less threatening in its ecclesiastical and theological implications. In Quietism this belief was associated with the development of a technique of prayer in which passive contemplation became the highest form of religious activity. Christian mysticism had always combined, in an uneasy alliance, the techniques of an aggressive prayer that stormed the gates of heaven and a resigned receptivity that awaited the way and will of God, whatever it might be. Nevertheless, as scholars of medieval mystical movements have suggested, the Quietist movement showed how great was the gulf between the Roman Catholicism that had emerged from the Counter-Reformation and the spirituality of the preceding centuries, both Greek and Latin. A devotion such as that of the 4th-century Greek theologians Gregory of Nyssa and Evagrius of Pontus was completely ruled out by the legalistic theology that condemned Quietism.

Controversies involving the Jesuits The Chinese rites controversy An analogous judgment would have to be voiced concerning the Chinese rites controversy, which centred on the Italian Jesuit Matteo Ricci, who worked as a missionary in China in the late 16th and the early 17th century. Decades of scholarly research into Buddhist and Confucian thought had prepared Ricci to attach the Roman Catholic understanding of the Christian faith to the deepest spiritual apprehensions of the Chinese religious tradition. The veneration of Confucius, the great Chinese religious and philosophical leader, and the religious honours paid to ancestors were to be seen not as elements of paganism to be rejected out of hand nor as pagan anticipations of Christianity but as rituals of Chinese society that could be adapted to Christian purposes. Ancestor veneration and Confucian devotion were said to be an inseparable element of traditional Chinese religion and hence incompatible with Christian worship and doctrine. Here again, the embattled situation of the Roman Catholic Church in the 17th and 18th centuries helps to account for an action that seems, in historical perspective, to have been excessively defensive and rigoristic.

Suppression of the Jesuits Among the repercussions of the controversy over Chinese rites was an intensification of the resentment directed against the Society of Jesus, to which some of the other movements mentioned above also contributed. The campaign to suppress the Jesuits was the result of the general anticlerical and antipapal tenor of the times. Hostility to the Jesuits was further inspired by their defense of the indigenous populations of the Americas against abuses committed by Spanish colonizers and by the strength of the order, which was regarded as an impediment to the establishment of absolute monarchist rule. The Portuguese crown expelled the Jesuits in 1755, France made them illegal in 1764, and Spain and the Kingdom of the Two Sicilies took other repressive action in 1767. Opponents of the Society of Jesus achieved their greatest success when they took their case to Rome. In these lands and elsewhere the Society of Jesus maintained a shadow existence until 1804, when Pope Pius VII reigned and restored it to full legal validity. Meanwhile, however, the suppression of the Jesuits had done serious damage to the missions and the educational program of the church at a time when both enterprises were under great pressure. Bossuet was not only the formulator of Gallican ideology but also one of the finest preachers of Christian history. He addressed king and commoner alike and asserted the will of God with eloquence, if sometimes with undue precision.

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Chapter 7 : An introduction to the Protestant Reformation (article) | Khan Academy

Reformation Italy is a mission work dedicated to bringing the Reformation back to Italy. When we think of the Protestant Reformation, Italy is not the first place that comes to mind. We think of places such as Martin Luther's Germany, Thomas Cramner's England, and John Calvin's Geneva.

Pre-Reformation Italy[edit] During the 12th and 13th centuries a wide variety of religious dissidents appeared in Northwestern Italy and in Rome like the patarini , the dulcinians , Arnaldo da Brescia ; however, all were eliminated. Only one small group from the 12th century – Waldensians – was an exception. The Waldensians settled in inaccessible valleys of the western Alps where, thanks to their effective defence, they obtained a reduced freedom of faith in , after they had adhered to Reformation about However, in contrast with Luther, Savonarola did not gain the protection of influential patrons, and his action was of short duration. It was limited only to Florence , and soon Savonarola was hanged and burned. Emidio Campi writes that the history of the Italian Reformation has been not yet thoroughly examined. There, at the end of the 15th century, a so-called Spirituali circle was formed. In the 16th century, Venice and its possession Padua were temporarily places of refuge for Italian Protestants. These cities, along with Lucca , were important centres of the Italian Reformation because they were easily reached by new religious ideas spreading from the North. However, Protestantism there was quickly destroyed by the Inquisition. Italian Protestants fled mainly to German duchies and to Switzerland. Spain in southern Italy, the Holy Roman Empire in the North , which were propagating other forms of Catholicism contrary to the Italian tradition; need of a deeper and more personal relation with God; a defence of Italian democratic and republican traditions against authoritarian monarchies in Spain and Germany; reaction to the ostentatious wealth and immoral conduct of the Catholic clergy, particularly Pope Alexander VI , who openly supported corruption and nepotism. Pier Paolo Vergerio , Aonio Paleario. However, the effect of Lutheranism was minimal because Luther wrote in German and directed his mission mainly at Germans , and the Church censorship in Italy was very effective. Later he was active promoter of Lutheranism in Italy, but in was sentenced to death and drowned. All mentions of Lutheranism were immediately destroyed: Later he rendered the Reformation great service by elucidating and printing Biblical writings in the Italian language. He was repeatedly brought to trial, and died in prison in It was the only known case of such an academic discussion in Italy. For this reason the princess was accused by the Inquisition of heresy and came back to France after the death of her husband. In the summer of the Italian Inquisition reorganized itself in order to fight Protestants in all Italian states more effectively. As a result of this threat the majority of Italian reformers escaped to countries in Northern and Eastern Europe, such as Poland , where in Krakow the influential group of Italian Unitarians came into existence, supported unofficially by the Queen of Poland, the Italian-born Bona Sforza. About , almost all Protestantism practically ceased to exist in Italy, with Catholicism remaining the religion of the Italian states. It was attacked in the Piedmontese Easter in and suffered long periods of persecutions in the Savoyard-Waldensian Wars by the Catholic rulers of the Duchy of Savoy. The Waldensian Church still exists today and was offered an apology by Pope Francis. In Italy the Catholic Church from its beginning effectively fought diverse heresies. Thus Italian religious reformers did not have a chance for wider activity and for propagating their views. Italian princes quickly stopped supporting the Reformation, because it could deprive them of profitable clergymen positions like bishop or cardinal. Other important cause of the Italian Reformation collapse was the aggressive politics of the Holy Empire toward Italian states. Italian princes identified the Reformation with this threat, and their belief was confirmed among others by the Sack of Rome in The first translation of the Bible into Italian language by Giovanni Diodati of Lucca was published in , after the fall of the Reformation in Italy, and for this reason it only contributed to the development of Protestantism outside Italy, mainly in Italian-speaking cantons of Switzerland Ticino and Grisons. Impact of the Italian Reformation[edit] Fausto Sozzini , founder of Socinianism In Italy the Reformation exerted almost no lasting influence,[citation needed] except for

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strengthening the Catholic Church, unlike the essential impact it had on other European countries Switzerland, Germany, Bohemia , Hungary, and Transylvania among others. A few denominations use this term to describe themselves, clarifying the distinction between them and those churches [10] which, from the late 19th century, evolved into modern British Unitarianism and, primarily in the United States, Unitarian Universalism. Wilbur wrote about the Unitarian Movement: But in each of these it showed, along with certain individual characteristics, a general spirit, a common point of view, and a doctrinal pattern that tempt one to regard them as all outgrowths of a single movement which passed from one to another; for nothing could be more natural than to presume that these common features implied a common ancestry. Yet such is not the fact, for in each of these four lands the movement, instead of having originated elsewhere, and been translated only after attaining mature growth, appears to have sprung independently and directly from its own native roots, and to have been influenced by other and similar movements only after it had already developed an independent life and character of its own.

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Chapter 8 : Roman Catholicism - The age of Reformation and Counter-Reformation | calendrierdelascience

First manifesting itself in Italy, it is considered "a period which witnessed transition from the medieval to the modern age, that is to say, the latter part of the fifteenth and the beginning of the sixteenth century" (Bishop,).[i] Renaissance literally means "rebirth," referring to the rebirth of antiquity, or Greco-Roman.

Initially, the Protestant reformers maintained the hope that they could accomplish the reformation of the doctrine and life of the church from within, but this proved impossible because of the intransigence of the church, the polemic of the Protestant movements, or the political and€ The Reformation of the 16th century was not unprecedented. Reformers within the medieval church such as St. Francis of Assisi , Valdes founder of the Waldensians , Jan Hus , and John Wycliffe addressed aspects in the life of the church in the centuries before In the 16th century Erasmus of Rotterdam , a great humanist scholar, was the chief proponent of liberal Catholic reform that attacked popular superstitions in the church and urged the imitation of Christ as the supreme moral teacher. In his Ninety-five Theses, he attacked the indulgence system, insisting that the pope had no authority over purgatory and that the doctrine of the merits of the saints had no foundation in the gospel. Scripture alone is authoritative sola scriptura and justification is by faith sola fide , not by works. While he did not intend to break with the Catholic church, a confrontation with the papacy was not long in coming. In Luther was excommunicated ; what began as an internal reform movement had become a fracture in western Christendom. Courtesy of the trustees of the British Museum; photograph, John R. The Reformation movement within Germany diversified almost immediately, and other reform impulses arose independently of Luther. Zwingli agreed with Luther in the centrality of the doctrine of justification by faith, but he espoused a different understanding of the Holy Communion. Courtesy of the Kunstmuseum Winterthur, Switz. Called Anabaptists , they remained a marginal phenomenon in the 16th century but survivedâ€”despite fierce persecutionâ€”as Mennonites and Hutterites into the 21st century. Opponents of the ancient Trinitarian dogma made their appearance as well. Known as Socinians , after the name of their founder, they established flourishing congregations, especially in Poland. Another important form of Protestantism as those protesting against their suppressions were designated by the Diet of Speyer in is Calvinism , named for John Calvin , a French lawyer who fled France after his conversion to the Protestant cause. In Basel , Switzerland, Calvin brought out the first edition of his Institutes of the Christian Religion in , the first systematic, theological treatise of the new reform movement. However, he found a more positive place for law within the Christian community than did Luther. In Geneva , Calvin was able to experiment with his ideal of a disciplined community of the elect. Calvin also stressed the doctrine of predestination and interpreted Holy Communion as a spiritual partaking of the body and blood of Christ. The Reformation spread to other European countries over the course of the 16th century. By mid century, Lutheranism dominated northern Europe. Eastern Europe offered a seedbed for even more radical varieties of Protestantism, because kings were weak, nobles strong, and cities few, and because religious pluralism had long existed. Spain and Italy were to be the great centres of the Catholic Counter-Reformation , and Protestantism never gained a strong foothold there. In spite of its political implications , the reorganization of the church permitted the beginning of religious change in England, which included the preparation of a liturgy in English, the Book of Common Prayer. In Scotland , John Knox , who spent time in Geneva and was greatly influenced by John Calvin, led the establishment of Presbyterianism , which made possible the eventual union of Scotland with England. For further treatment of the Reformation, see Protestantism, history of. For a discussion of the religious doctrine, see Protestantism. Holbein, Hans, the Younger:

Chapter 9 : Reformation in Italy - Wikipedia

To understand the Protestant Reform movement, we need to go back in history to the early 16th century when there was

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only one church in Western Europe - what we would now call the Roman Catholic Church - under the leadership of the Pope in Rome.