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Chapter 1 : HISTORY OF THE REFORMATION

HISTORY OF THE REFORMATION OF THE SIXTEENTH CENTURY by J. H. Merle D'Aubigne Formatted by Maranatha Media blog.quintoapp.com President of the Theological School of Geneva, and Vice President of the Societe Evangelique.

Enjoy the Famous Daily Plunder of church lands: Perhaps the pressure of neighbours within the predominantly Catholic empire causes the Protestant princes to behave responsibly. When Philip of Hesse closes down the monasteries in his principality in 1527, he uses the proceeds to educate Lutheran clergy and to found a university in Marburg. When Maurice of Saxony confiscates ecclesiastical lands in 1547, the beneficiaries are the university of Leipzig and three new schools to provide free education. But the kings of northwest Europe, masters in their own realms, have no such scruples. The first into the monastic honeypot is Gustavus I of Sweden. Gustavus has no religious convictions but a great need of funds. Gustavus professes the Lutheran faith but he establishes no national Lutheran church in Sweden only late in his reign does the new religion spread far outside Stockholm. Gustavus stands out among rulers for the cynicism with which he plunders the Catholic church before putting another in its place. Within a week of making himself supreme head of the church, in January 1523, Henry commissions his principal secretary, Thomas Cromwell, to make a detailed survey of monasteries, convents and other ecclesiastical property in England and Wales. In the process begins of appropriating properties listed in the first survey, on the grounds of abuses discovered in the second. By contrast another northern king benefitting from monastic wealth in the same year, Christian II, is a committed Lutheran. From the age of fifteen Christian is taught by a tutor from Wittenberg university, and the young man makes no secret of his Protestant fervour. Indeed it delays his succession to the throne after the death of his father in 1559. An opposition party, with Catholic interests, launches a civil war. He immediately arrests the Catholic bishops, confiscates their property and dissolves the monasteries. Vast funds flow into the royal exchequer. In October of that same year the Danish Lutheran Church is formally established. Next it is the turn of Norway, whose monasteries bring the crown further riches. The Norwegian Lutheran Church is in existence by 1537. Iceland resists a little longer, but it too is Lutheran by 1550. Brought to the new faith in a few short years, on the personal conviction of one powerful ruler, all three countries nevertheless remain firmly Lutheran. German princes of a Lutheran persuasion have the authority, after the Peace of Augsburg, to force this faith on their people. But in towns with no direct allegiance to a ruler, a different principle prevails. This applies in the Holy Roman empire, where imperial cities assert this right even before it is authorized at Augsburg in 1555. The city council of Hamburg, for example, decides in 1529 that all citizens are to be Lutheran. At the same time in another imperial city, Strasbourg, a more informal process is taking place. From about 1520 the city is gradually infiltrated and influenced by reformed pastors following the example of Zwingli. Strasbourg becomes for two or three decades a centre of this radical strand of reform. From here, during the 16th century, this exhilarating theme of self-determination spreads among urban groups down the Rhine towards the Netherlands - where it will play a significant part in a liberation movement at the end of the century. The most powerful exponent of this theme is the French preacher John Calvin. He is in Strasbourg from 1538 to 1540. But it is in Geneva that he demonstrates to Christian Europe, most vividly, the power of rigorous reform. He shelters in Strasbourg, until recalled to Geneva in 1540. The town has lapsed in his absence into turmoil and religious discord. Calvin now sets about creating in Geneva a civic theocracy - a community in which the pastors of the church vigorously supervise moral standards. There have been laws in the medieval church regulating behaviour, often strict but not often effective. The godly city is run according to the precepts of the Bible. Adultery is punishable by death Leviticus 24. On one occasion a young man is beheaded for striking his parents Exodus 21. The pastors, or ministers, make annual visits to every home to check on morality. Taverns and dancing are banned. On the credit side, there is a more democratic approach to church affairs. The presbyterian system, introduced by Calvin and seen as a return to early Christian principles, puts power jointly in the hands of pastors and lay

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elders. Neither group has any authority until elected by the congregation. But once elected, they are empowered to establish a wide-ranging structure of church government. The example of this virtuous city brings enthusiasts and exiles to Geneva from all over Europe. One such exile is John Knox, in Geneva from 1549 to 1552 as minister to an English community escaping, like himself, from persecution under the Catholic queen Mary. Geneva is indeed a school of Christ. Trained pastors are sent out from here to spread the faith through Europe - often at great personal risk. Disciples of Calvin - variously known as Huguenots, Presbyterians, Puritans or Calvinists - agitate for their own kind of reform in the Roman Catholic kingdoms of France and Scotland, in Anglican England and in the Spanish Netherlands. In doctrine they follow the Swiss reform of Zwingli, as opposed to that of Luther. But Calvin adds one harshly rigorous element - the concept of predestination, with roots in St Paul and St Augustine. One other distinct element in Calvinism is an insistence that church and state must be separate. The pastors control much of Genevan life, but they are not and must never be the civil magistrates. This distinction gives Calvinist sects a greater independence than either Lutherans or Anglicans, both of whom operate in a close relationship with lay rulers. The Genevan ideals of morality, thrift and hard work make such communities well adapted to prosper, even if tending to self-righteousness and intolerance. The reason is that the community is split from top to bottom on the issue; and the sides are so evenly balanced that a civil war based largely on religion lasts for four decades. During the first half of the 16th century the reformed faith spreads among the ordinary people of France, encouraged by missionary priests trained in Geneva. The Protestants, who become known in France as Huguenots, are confident enough to organize in a national synod in Paris. By this time there are powerful aristocrats in the Protestant camp, among them even members of the great Bourbon dynasty - a branch of the royal family, by distant descent from Louis IX. Their enemies are the Guise family, passionately committed to the Catholic cause. In 1563, the year of the Protestant synod in Paris, Henry II dies he is killed jousting in a tournament. For the next three decades the throne of France is occupied in succession by three of his sons. But the first two are in their teens when they inherit. At first, in 1563, the Guises have the upper hand. But Francis dies in 1563. To this end she arranges a marriage between her daughter, Margaret, and Henry of Navarre - the leading member of the Bourbon family. The wedding takes place in 1572. This is the time when English cathedrals and churches first have their sculptures and stained-glass windows smashed, and their murals defaced. On the positive side the period produces two versions of the Prayer Book and which are largely the work of Thomas Cranmer. But the English Reformation has to pass through fire before it is tempered into its final form. Protestant martyrs burnt at the stake bequeath to the Anglican church two abiding characteristics - a dislike of religious fervour and a hatred of Roman Catholicism. Among various Puritan sects, the Presbyterians are predominant. In the English Civil War - which can be seen partly as an extension of the struggles of the Reformation - the Presbyterians are the party of parliament. The restoration of the monarchy in 1660 brings back the mainstream of the Anglican church; and from the mainstream insists upon conformity, even though to a broadly based central position. Some clergy, appointed during the Commonwealth, lose their livings when they reject the Articles in the 1660s. They and their followers become the Nonconformists - a group, much discriminated against, which includes Presbyterians, Congregationalists, Baptists, Quakers and later Methodists. In retaliation Protestants murder the cardinal in May and seize the town and castle of St Andrews. Here they are besieged by the Scottish government while help from France is awaited. In April the rebels in the castle are joined by John Knox, a close colleague of the martyred Wishart. His powerful preaching in St Andrews rapidly gives him the status of the leader of the reform movement. But in June retribution arrives in the form of French troops. The castle is taken. Knox and the other Protestants are carried off to serve as galley slaves in the French fleet. Knox survives nineteen months of this before he is released. Unable to return to Catholic Scotland, the preacher is welcomed in England. The kingdom is now experiencing its first real period of reform under Edward VI. Knox travels round the country spreading the faith. Meanwhile the movement for reform is gathering strength in Scotland. It is given added impetus during a period when Knox returns for a few months in 1560, and it is strengthened by nationalism - since the persecuting government is that of a foreign Catholic regent, Mary of Guise, whose

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daughter Mary Queen of Scots is in France. The turning point for the Scottish Reformation comes in , when Mary of Guise resolves to take strong measures to suppress the reformers. Knox returns from Geneva to take part in the confrontation. Fired by his preaching, an army of reformers marches south from Perth - sacking monasteries and smashing church images on their way. The next nine months are spent in spasmodic warfare, while Knox appeals desperately to Elizabeth and William Cecil for help. At last, in April , the English send 10, troops. The result is a treaty between France and England in July. Both sides will withdraw, leaving the Scots to their own devices the regent, Mary of Guise, has conveniently died in June. Knox immediately writes a doctrine for the reformed church of Scotland.

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Chapter 2 : History of the Reformation of the 16th Century, by Jean-Henri Merle d'Aubign , mp3 Audio B

The Reformation, a 16th-century religious and political challenge to papal authority promoted by Martin Luther, King Henry VIII and others, led to the Thirty Years War and the Counter-Reformation.

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 â€” 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 â€” 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 â€” 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 translation. A model attribution edit summary using German: Content in this edit is translated from the

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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 became an international issue until the s.

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Chapter 3 : English Reformation - Wikipedia

Overview. Jean Henri Merle d'Aubigne's History of the Reformation of the Sixteenth Century provides one of the absolute best accounts of the Reformation through d'Aubigne's compelling, informative, and prestigious writings.

Enjoy the Famous Daily Demands for reform: The wish to rediscover a simpler and more authentic version of the Christian life is characteristic of many new movements within Christianity, one of which is the commitment to poverty of St Francis. Reaction against the worldliness of the church is another recurrent theme, as in the case of Savonarola. But John Wycliffe, in 14th century England, introduces so many strands of the Reformation - in relation to worldly prelates, the primacy of scripture and the nature of the eucharist - that he is usually identified as the main precursor of this greatest of all upheavals in Christian history. He argues that the church has no proper role in temporal matters and that corrupt churchmen lose even the spiritual authority supposedly attached to their office. He maintains that all a Christian needs is the example of scripture, which believers should be able to read in their own languages. He denies that the consecrated bread and wine are literally transubstantiated into the body and blood of Christ. Most provocative of all, he can find no justification in scripture for the authority of the pope. In pope Gregory XI orders Wycliffe to be imprisoned and examined, but he has powerful protectors in England including John of Gaunt. He is placed briefly under house arrest. Two rival popes have more pressing matters on hand than the English heretic. Wycliffe retires to spend the last few years of his life in the parish of Lutterworth, where he dies in 1384. Central to the Lollard programme are two Wycliffite themes - that the main task of a priest is to preach, and that the scriptures should be accessible to everyone. But the Twelve Conclusions, drawn up by Lollards in 1382, go considerably further - finding fault with images, pilgrimage, vestments, confession, the celibacy of priests and even the vows of chastity taken by nuns. As a persecuted sect, the Lollards play only a small role in 15th century England. But the works of Wycliffe, carried from Oxford to Prague, ferment powerful unrest among the followers of John Huss. The Bethlehem Chapel and John Huss: He is put in charge of the Bethlehem chapel in Prague. The chapel, founded about ten years previously, is associated with a radical approach to Christianity. The pulpit here is as prominent a feature as the altar. It is to be a place for sermons in the Czech language, comprehensible to ordinary people. The preachers argue for a simple Christianity, a religion of poverty and humility, very different from the worldly grandeur of the papacy. Jerome brings with him books by John Wycliffe, whose views - particularly on the unholy nature of the papacy - coincide with those of Huss. For several heady years the reformers preach and agitate in Prague. The papacy is an easy target. Since there have been two rival popes. From there are three. One of them even has the effrontery to sell indulgences in Prague to finance his campaign against his opponents. Eventually a council is called at Constance, in 1414, to resolve the issue of the three popes. As a prominent voice in the argument for ecclesiastical reform, Huss is invited to Constance to put his case. The invitation poses evident personal danger to Huss, but he is reassured by a promise of safe conduct from the emperor Sigismund. Huss bravely sets off for the small German town which is now the scene of a glittering assembly of Christian potentates. The Council of Constance: The ideas of Wycliffe and Huss are discussed and rapidly condemned. Huss is burnt at the stake in July 1415. By that time Jerome of Prague has with equal courage travelled to Constance to defend his master. He too is arrested. In May he is burnt on the same patch of ground as Huss. His successor as preacher in the Bethlehem chapel lists four radical principles upon which the Hussites insist. The Four Articles of Prague demand: The Hussites also differ from Rome in conducting their services in Czech rather than Latin. These ideas spread rapidly through Bohemia, fuelled by a nationalist wave of anti-German sentiment. Germans are prosperous and influential in Bohemia. Huss was killed by a council on German soil. The man who betrayed his trust, revoking the promised safe conduct, is the German king and Holy Roman emperor Sigismund. Sigismund is the half-brother of the Bohemian king Wenceslas IV. On the death of Wenceslas, in 1419, Sigismund presses his claim to the throne of Bohemia. In the Hussites build a fortified town at Tabor, on a bluff above a river about 50

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miles south of Prague. From here their leader, Jan Zizka, conducts a series of brilliant campaigns against the armies of Sigismund and the new pope, Martin V. The pope proclaims, in 1418, a crusade against the Hussites. It is not the first crusade against fellow Christians who are judged to be heretics the Albigensian crusade is two centuries earlier. But it is the first time the heresy is specifically an attack on Roman Catholic practice, arguing that the papacy betrays the example of the early Christians in two ways - in its worldliness and in its restriction of the sacrament. Marching under their symbolic banner which displays a communion chalice, the Hussites defeat half a dozen papal and imperial armies sent against them between 1419 and 1434. They fight with the zeal of nationalism and piety. These victories eventually wring from the papacy some notable concessions to Bohemia, in terms agreed in 1436. These major concessions do not end the argument. The religious split remains the chief issue throughout the 15th century - which even sees the election of a Hussite king, George of Podebrady, to the Bohemian throne in 1469. Devotio moderna and Erasmus: But its practitioners would be horrified to see themselves in any such confrontational guise. Known as devotio moderna, the movement derives from the Brethren of the Common Life - a group of both laymen and priests who share a simple life in imitation of the early Christians, devoting themselves to teaching and care of the poor. Without hierarchy and ritual, the emphasis in such a group is on the personal approach to Christ through the intense study of early Christian texts. Such texts, originally in Greek, have in recent centuries been familiar only in the Latin of the Vulgate. In trying to go back to the early sources, these northern scholars share an interest with the pioneers of the Renaissance in Italy. The education of Erasmus in the Netherlands in the 1490s is tinged with the influence of the devotio moderna. Like the brethren he can be seen as part of the trend towards the Reformation, though he strenuously avoids endorsing it. His attitude to the materialistic papacy of the early 16th century as seen in *Julius Exclusus*, a satirical play probably from his pen is essentially that of the reformers. His careful edition of the Greek New Testament is in keeping both with devotio moderna and the Reformation - though one significant distinction remains. Erasmus translates the Greek into Latin. Luther, just six years later, translates it into German.

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Chapter 4 : History of the Reformation in the Sixteenth Century

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

English Catholicism was strong and popular in the early s, and while there were those who held Protestant sympathies, they would have remained a religious minority if political events had not intervened. Derived from the writings of John Wycliffe , a 14th-century theologian and Bible translator, Lollardy stressed the primacy of Scripture and emphasised the preaching of the word over the sacrament of the altar , holding the latter to be but a memorial. Unable to gain access to the levers of power, the Lollards were much reduced in numbers and influence by the 15th century. They sometimes faced investigation and persecution and rarely produced new literature after Humanists downplayed the role of rites and ceremonies in achieving salvation and criticised the superstitious veneration of relics. Erasmus and Colet emphasised a simple, personal piety and a return ad fontes , back to the sources of Christian faith—the scriptures as understood through textual and linguistic scholarship. In this view, only faith , itself a gift from God, can secure the grace of God. Justification by faith alone threatened the whole basis of the Roman Catholic penitential system with its doctrine of purgatory , prayer for the dead , indulgences , and the sacrificial character of the mass. Not only did purgatory lack any biblical basis according to Protestants, but the clergy were accused of using fear of purgatory to make money from prayers and masses. Catholics countered that justification by faith alone was a "licence to sin". Printed abroad and smuggled into the country, the Tyndale Bible was the first English Bible to be mass produced; there were probably 16 copies in England by Tyndale translated the Greek word charis as favour rather than grace to de-emphasize the role of grace-giving sacraments. His choice of love rather than charity to translate agape de-emphasized good works. When rendering the Greek verb metanoete into English, Tyndale used repent rather than do penance. The former word indicated an internal turning to God, while the latter translation supported the sacrament of confession. Heretical ideas were openly discussed, and militant iconoclasm was seen in Essex and Suffolk between and In order to promote and defend the Royal Supremacy, Henry VIII embraced the language of the continental Reformation and relied on men with Protestant sympathies, such as Cromwell and Cranmer, to carry out his religious program. Cranmer and Henry felt obliged to seek assistance from Strasbourg and Basel , which brought him into contact with the more radical ideas associated with Huldrych Zwingli. In January , the King made Cromwell his vicegerent in spirituals. Even the Archbishop of Canterbury answered to Cromwell. He persuaded Henry that safety from political alliances that Rome might attempt to bring together lay in negotiations with the German Lutheran princes of the Schmalkaldic League. The negotiations did not lead to an alliance, but it brought Lutheran ideas to England. These established a semi-Lutheran doctrine for the church. Justification by faith, qualified by an emphasis on good works following justification, was a core teaching. The traditional seven sacraments were reduced to three only— baptism , Eucharist and penance. Catholic teaching on praying to saints , purgatory and the use of images in worship was undermined. In August , the same month the Ten Articles were published, Cromwell issued a set of Royal Injunctions to the clergy. The rationale was partly economic as too many holidays led to a loss of productivity and were "the occasion of vice and idleness". The clergy were also ordered to place Bibles in both English and Latin in every church for the people to read. It lacked royal approval, however. In September, Cromwell issued a second set of Royal Injunctions ordering the destruction of images to which pilgrimage offerings were made, the prohibition of lighting candles before images of saints, and the preaching of sermons against the veneration of images and relics. He once again instructed each parish to acquire an English Bible. Dissolution of the Monasteries For Cromwell and Cranmer, a step in the Protestant agenda was attacking monasticism , which was associated with the doctrine of purgatory. Between and , 18 Carthusians were killed for doing the same.

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Chapter 5 : The Reformation - HISTORY

History of the Reformation of the Sixteenth Century by J. H. Merle D'AubignÃ© Vol. 3 The Book of Enoch Translated From Professor Dillmann's Ethiopic Text; Emended and Revised in Accordance With Hitherto Uncollated Ethiopic Mss.

Aug 16, Wesley rated it it was amazing Those who do not know history are doomed to repeat it. This work is the definitive, protestant history of the Reformation. It is a long read 5 volumes , but worth the effort and time. After dealing with Switzerland he comes back to Germany and catches up on what is happening there, leave again, come back, and so on. For instance, when Luther is called to Augsburg to recant, you get to see and hear or rather imagine while reading Cardinal Cajetan ranting and yelling at Luther, Luther standing before him, very frustrated, trying to reply, finally getting some words in and trapping Cajetan with his own argument. He always acknowledges the sovereignty of God, that the events that he recounts are ordained, decreed, by God. Here are some excerpts from one of his introductions: But with Protestantism, as many understand the word, it had no connexion. Far from being an emaciated, an enervated body, it rose up like a man full of strength and energy. Two considerations will account for the suddenness and extent of this revolution. One must be sought in God; the other among men. The impulse was given by an invisible and mighty hand: An impartial and attentive observer, who looks beyond the surface, must necessarily be led to this conclusion. But as God works by second causes, another task remains for the historian. Many circumstances which have often passed unnoticed, gradually prepared the world for the great transformation of the sixteenth century, so that the human mind was ripe when the hour of its emancipation arrived. This has been my endeavour in the following pages. I shall be easily understood so long as I am occupied in investigating the secondary causes that concurred in producing the revolution I have undertaken to describe. Many perhaps will understand me less clearly, and will even be tempted to charge me with superstition, when I ascribe the completion of the work to God. It is a conviction, however, that I fondly cherish, These volumes, as well as the motto I have prefixed to them, lay down in the chief and foremost place this simple and pregnant principle: The history of the world should be set forth as the annals of the government of the Sovereign King. I have gone down into the lists wither the recitals of our historians have invited me. There I have witnessed the actions of men and of nations, developing themselves with energy, and contending in violent collision. I have heard a strange din of arms, but I have been nowhere shown the majestic countenance of the presiding Judge Shall we not recognize the hand of God in those grand manifestations, those great men, those mighty nations, which arise and start as it were from the dust of the earth, and communicate a fresh impulse, a new form and destiny to the human race? Shall we not acknowledge him in those heroes who spring from society at appointed epochs - who display a strength and activity beyond the ordinary limits of humanity? When a man becomes sensible of his own weakness, he is generally inclined to look for support in the institutions he sees flourishing around him, or else in the bold devices of his imagination. It directs man to God as the universal agent in history, - to that Divine word, ever old by the eternal nature of the truths it contains, ever new by the regenerative influence that it exerts; which purified society three centuries ago, which restored faith in God to souls enfeebled by superstition, and which, at every epoch in the history of man, is the fountain whence floweth salvation. Neither the philosophy of the eighteenth nor the romanticism of the nineteenth century will guide my judgments or supply my colors. Principles, it is said, have no modesty. It is their nature to rule, and they steadily assert their privilege. Do they encounter other principles in their paths that would dispute their nature to rule, and they steadily assert their privilege. Do they encounter other principles in their paths that would dispute their empire, they give battle immediately. A principle never rests until it has gained the victory; and it cannot be otherwise - with it to reign is to live. If it does not reign supreme, it dies. Thus, at the same time that I declare my inability and unwillingness to enter into rivalry with other historians of the Reformation, I make an exception in favour of the principles on which this history is founded, and I firmly maintain their superiority. Up to this hour we do not possess, as far as I am aware, any complete history of the

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memorable epoch that is about to employ my pen. Nothing indicated that this deficiency would be supplied when I began this work. This is the only circumstance that could have induced me to undertake it, and I here put it forward as my justification. This deficiency still exists; and I pray to Him from whom cometh every good and perfect gift, to grant that this humble work may not be profitless to my readers. In these latter, notwithstanding all the good-will of the authors, there is always, or nearly always, something unwholesome. Imagination, that admirable gift of God, is employed to transport us into the chiaro-oscuro? Here on the contrary we find the full light of historic truth, imagination restored to its true object - that of giving life to real facts. The faith of this martyr, it really struggled, really triumphed - this blood, it really flowed - this pile, its flames lighted up the surrounding country, but in so doing they really consumed their victim. When we read these true histories our hearts do not swell with vain ambition or aspire to an inaccessible ideal. We do not say: What would become of me if I were called to profess my faith through similar sufferings? Each one of us is thus called to less self-complacency, to greater humility, but at the same time to greater contentment with his lot, to greater anxiety to serve his God with greater faithfulness and greater activity

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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 andâ€¦ 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:

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