

DOWNLOAD PDF THE CATHOLIC GERMANY FROM THE REFORMATION TO THE ENLIGHTENMENT (EUROPEAN HISTORY IN PERSPECTIVE)

Chapter 1 : Reformation, The | Catholic Answers

The Catholic Germany from the Reformation to the Enlightenment (European History in Perspective) First Edition by Marc R. Forster (Author).

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 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. In , the Reformation began with Luther and caught on instantly. Different reformers arose independently of Luther in for example Andreas Karlstadt , Philip Melanchthon.

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Chapter 2 : The Catholic Germany from the Reformation to the Enlightenment by Marc R. Forster

This is the first book length study in English of the development of Catholic identity and a specific German Catholic culture in the years after the Protestant Reformation. Focusing on religious and cultural history, Forster highlights the importance of Catholicism in the German-speaking lands.

More information about this title Portion of title Confessional relations from Reformation to Enlightenment Series Polish studies, transdisciplinary perspectives ; v. Terminology and periodization -- 2. Before the Reformation ; Part II: Reformers, or salvation -- 2. Humanists, or understanding -- 3. Politicians, or ius resistentiae versus ratio status ; Part III: Religious relations in Western European Federal States. The Holy Roman Empire -- 2. The twilight of the Middle Ages -- 2. On the eve of the Reformation -- 3. The Reformation -- 4. Political programmes of the Reformation -- 5. Equal rights -- 6. Toleration of non-Catholic minorities -- 7. The belated Catholic confessionalization after Abstract "The different theoretical notions and practices of the relations between the state and religious communities in early modern Europe constitute one of the most interesting problems in historiography. Moving away from a simple "toleration" versus "non-toleration" dichotomy, the author sets out to analyse the inter-confessional relations in selected European territories in a "longue duree" perspective, between Reformation and Enlightenment. Bibliography note Includes bibliographical references and index. Access restriction Available only to authorized users. Technical details Mode of access:

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Chapter 3 : An Islamic "Reformation"? - Pseudo History meets Politics - History for Atheists

Catholic Germany from the Reformation to the Enlightenment (European History in Perspective) by Marc R. Forster. Palgrave Macmillan, Paperback. Good.

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 before—divide Western Christendom permanently and irreversibly—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 in 1517, 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 1520, 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 church—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 by—and identified with—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 1521. 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

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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 —49, 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 17th century, for example, the Jesuits established a virtually autonomous colony in Paraguay. In addition to

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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 1559 ; 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 antithesisâ€”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 responsibility at the expense of divine initiative , they had relapsed into the Pelagian heresy , against which

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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 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 1759, 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 4 : Christianity in the 18th century - Wikipedia

Catholic Germany from the Reformation to the Enlightenment. By Marc R. Forster.[European History in Perspective.] (New York:Palgrave Macmillan. Catholic Germany.

In lieu of an abstract, here is a brief excerpt of the content: This is the first synthesis of studies on German Catholicism that spans the period from the eve of the Reformation to the dissolution of the imperial Church in 1806. Drawing on the latest scholarship and on his own previous research on Speyer and Southwest Germany, Forster has written a succinct and informative book that presents the state of knowledge on the historical evolution of Catholicism in the Holy Roman Empire. Forster divides his book into six chronological chapters: A final chapter discusses the changes during the Enlightenment that culminated in the dissolution of the old order and imperial Church. Students will find the up-to-date bibliography of great help. Although the events and developments covered in this work are known by specialists, they have not been brought together under one cover. Moreover, Forster advances a strong argument: His strongest chapters are those dealing with baroque Catholicism and the Catholic elitist reaction in the late-eighteenth century, the Catholic Enlightenment. The repudiation of baroque Catholicism—with its decorative exuberance, ritual excesses, pilgrimages, miracles, [End Page] and wonders—prepared the way for secularization. A secularized elite, attuned to the ideas of reason, simplicity, and practicality, prepared the opening for the end. Forster tells this story of German Catholicism in a lucid and intelligent prose. He is especially good in explaining the workings of the imperial Church, with its entanglements in the power structures of the Holy Roman Empire, of how the interests of canons and abbots subverted the centralizing attempts of prince-bishops and Catholic rulers, and of how the rigors of Tridentine reforms were attenuated by acts of resistance and noncompliance. He is sensitive to regional differences, always mindful of divergent paths of development in Cologne and Munich, Westphalia and Austria. Naturally, in a broad and short synthesis of this kind, there will be obvious lacunae. Thus, the reader learns much more about the institutional development of German Catholicism than its theology and practices. A Bavarian Beacon, New York, These studies bring up the question of continuity between medieval and baroque Catholicism, including disturbing questions of antisemitism and demonic beliefs. It is questionable whether Catholic resurgence had passed its climax by as Forster argues, since the German and Austrian provinces of the Society of Jesus achieved their greatest strength only around 1700. It will no doubt inspire disagreements

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Chapter 5 : Roman Catholicism - The age of Reformation and Counter-Reformation | blog.quintoapp.com

Catholic Germany from the Reformation to the blog.quintoapp.com *Marc R. Forster. [European History in Perspective.] (New York: Palgrave Macmillan.*

Not surprisingly, several of their leading lights, led by Dawkins, Harris and comedian Bill Maher, have become trenchant critics of Islam as a key example of the toxicity of unfettered religion. These critics therefore lionise the ex-Muslim atheist Ayaan Hirsi Ali and support her calls for an Islamic equivalent to the Protestant Reformation. But is this based on good history? Ayaan Hirsi Ali is a polarising figure. Why Islam Needs a Reformation Now Curiously, the neo-conservative sympathies of the late Christopher Hitchens seem to be becoming the norm among the New Atheist doyens, with many of them proving fairly reactionary on social and political issues. And here is where the New Atheist bad history comes in. So it happily embraces the idea that the Greeks and Romans were rational, enlightened and almost secular and that their rosy-hued world was destroyed by the wicked Christians, who plunged the world into a theocratic, anti-scientific and politically oppressive Dark Age, dominated completely by an all-powerful Catholic Church. But this was thankfully relieved by the Renaissance and the Protestant Reformation, which broke the power of the Church and ushered in a secular Europe that in turn gave rise to modern science, the Enlightenment, the Industrial Revolution and finally, that pinnacle of historical progress, our good selves. As Butterfield noted, the Whiggish historical positivism of the Victorians and Edwardians was based on a series of assumptions, prejudices and suppositions, each one more dubious than the next. The Whig Fallacy that Butterfield identified tends to rest also on value judgements based on those assumptions and prejudices. It divides history into a story about the Good Guys i. New Atheist historiography is utterly oblivious to all this. As Michael Bentley notes: An Introduction ,, pp. It certainly gets no critical analysis from Ali: All three are present in the Muslim world today. Stewart actually understates things. That did not work. In scenes reminiscent of those seen recently when cities like Raqqa and Mosul were seized by ISIS, what followed was an orgy of iconoclasm, violence and enforced fundamentalism. Adult rebaptism was declared compulsory by order of the new prophet and dissenters were forced to flee the city. Their property was then shared out among the faithful and eventually it was decreed that all property was to be held in common. Matthys proved a better visionary than general and died in a divinely-inspired but militarily idiotic plan to sally out of the city with just 12 holy followers. He was killed and his testicles were nailed to the city gates. Among other things he instituted polygamy, married 17 young women himself and had at least one of his wives executed for being rebellious. The cages are still there for tourists to admire. And all this was just the beginning. Calvinist Protestantism spread to France from Switzerland and the French Wars of Religion saw an estimated million casualties over 36 years. And this pales into insignificance beside the toll of the Thirty Years War that saw a continent-wide conflict involving the armies of over 12 major powers and even more lesser polities. This war left whole swathes of central Europe virtually depopulated and resulted in the deaths of an estimated 8 million people, mostly civilians. And these examples are just a sampler of the horrors, on all sides, that resulted from the Protestant Reformation and the Catholic backlash against it. But I present it as a reminder that Whiggish conceptions of the Reformation tend to accentuate what they see as the positive and brush aside the fact that the Reformation represented some of the bloodiest episodes in modern history. You Say You Want a Reformation? Of course, Ali is almost certainly not ignorant of the fact that the Protestant Reformation she lauds led to all this bloodshed and upheaval. It just seems that she feels, like the Whig historians she gets her historiography from, that the ultimate outcome of this pain was worth it. Like Luther, Calvin and Knox he preached a return to the true, original and uncorrupted form of his faith by the study of the practices and writings of the first three generations of Islamic believers: He also took a hard line against those who he felt had abandoned Islam and said they could be declared a kafir in what amounted to an excommunication takfir by a suitable authority. Saudi Arabia is hardly a model of Enlightenment values. The equally murderous Boko

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Haram movement in West Africa and smaller groups from Thailand to the Philippines also subscribe to forms of Salafism. It seems to be, yet again, based on their naive and simplistic grasp of history. Again, the nineteenth century Whig historians could not see the problem in this reasoning. Therefore everything that led to them had to be both good and, ultimately, inevitable. They saw their world as the triumph of good government, law, science and technology and a recognition of the general more or less equality within decent limits, of course of all people so long as they were white and male and preferably not Jewish or Catholic. In their view this had all been held back in the Middle Ages by the Catholic Church, with its total theocratic control and its suppression of science, but that was all changed by the Reformation, which released the state from the dominance of the Church, freed inquiry from the repression of theology, opened the windows of the European mind and brought about the Scientific Revolution, the Industrial Revolution and the Enlightenment. So, they thought, it was now up to them to export this to all corners of the world to the benefit of less enlightened dark skinned folk. Even if some of these assumptions are still accepted by many people, at least some of them will be recognised as dubious by most today. And, in fact, pretty much all of them have been substantially revised or wholly rejected by modern historians. To take them in turn: The Sunday school conception of the Church in the Middle Ages was informed by centuries of Protestant rhetoric and reflected a caricature of the later medieval Church, which had emerged from centuries of trying to extract itself from secular domination, won a degree of autonomy and then proceeded to lose it by trying to become dominant itself. The long, slow process of finding the modern western compromise between the religious and political spheres had far more to do with politics and economics than religion itself, as some rulers especially in Britain and thus the fledgling United States found increasing liberalism and democracy was good for business and sectarianism simply was not. In Europe things took a more violent turn and several revolutions, with an often extremist anti-clerical element, and then restorations and a traditionalist backlash before France, Italy and Germany finally worked out the same thing as the Anglosphere. Of course the whole Draper-White thesis about the Church suppressing science is a pseudo-historical myth, as discussed here before, as is the idea that science burgeoned more in Protestant countries than Catholic ones. The same can be said for the Enlightenment movement, given that there were as many thinkers from Catholic countries Voltaire, Diderot, Condorcet, Montesquieu as Protestant ones Hume, Locke, Kant at the forefront of those ideas. Finally, the conception that our liberal values, which we tend to share with our Whiggish forebears and hopefully apply more consistently to others than they did, stem wholly or even substantially from the thinkers of the Enlightenment is dubious as well. While many of the ideals of the eighteenth century philosophes certainly did permeate modern thinking to the point where many of them are unquestioned today, it is also true that many of the practical steps to bringing liberty and education to the masses came not from bewigged aristocrats in Parisian salons or London coffee houses but via earnest Quakers and evangelical vicars. Destroying Myths in the History of Science and Faith , p. And that is ignoring the fact that most of the assumptions that lie behind that progression, even in a less reductionist form, are problematic at best and plain wrong in most instances. Which leaves us with the problem of how Islam is going to continue to intersect with the ideals of the western world which have, for better or worse, become the dominant culture in modernity. Islamist terrorism is just one of the more prominent results of the fact that this intersection has never been a neat one and is unlikely to be so in the near future. History can certainly help us to understand why this is so and could even show us, collectively, ways to try to reduce conflict.

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Chapter 6 : A Timeline of the main events of the European Reformation

Buy Catholic Germany from the Reformation to the Enlightenment (European History in Perspective) by Marc R. Forster (ISBN:) from Amazon's Book Store.

In lieu of an abstract, here is a brief excerpt of the content: This is the first synthesis of studies on German Catholicism that spans the period from the eve of the Reformation to the dissolution of the imperial Church in 1806. Drawing on the latest scholarship and on his own previous research on Speyer and Southwest Germany, Forster has written a succinct and informative book that presents the state of knowledge on the historical evolution of Catholicism in the Holy Roman Empire. Forster divides his book into six chronological chapters: A final chapter discusses the changes during the Enlightenment that culminated in the dissolution of the old order and imperial Church. Students will find the up-to-date bibliography of great help. Although the events and developments covered in this work are known by specialists, they have not been brought together under one cover. Moreover, Forster advances a strong argument: His strongest chapters are those dealing with baroque Catholicism and the Catholic elitist reaction in the late-eighteenth century, the Catholic Enlightenment. The repudiation of baroque Catholicism—with its decorative exuberance, ritual excesses, pilgrimages, miracles, [End Page] and wonders—prepared the way for secularization. A secularized elite, attuned to the ideas of reason, simplicity, and practicality, prepared the opening for the end. Forster tells this story of German Catholicism in a lucid and intelligent prose. He is especially good in explaining the workings of the imperial Church, with its entanglements in the power structures of the Holy Roman Empire, of how the interests of canons and abbots subverted the centralizing attempts of prince-bishops and Catholic rulers, and of how the rigors of Tridentine reforms were attenuated by acts of resistance and noncompliance. He is sensitive to regional differences, always mindful of divergent paths of development in Cologne and Munich, Westphalia and Austria. Naturally, in a broad and short synthesis of this kind, there will be obvious lacunae. Thus, the reader learns much more about the institutional development of German Catholicism than its theology and practices. A Bavarian Beacon, New York, These studies bring up the question of continuity between medieval and baroque Catholicism, including disturbing questions of antisemitism and demonic beliefs. It is questionable whether Catholic resurgence had passed its climax by as Forster argues, since the German and Austrian provinces of the Society of Jesus achieved their greatest strength only around 1700. It will no doubt inspire disagreements You are not currently authenticated. View freely available titles:

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Chapter 7 : Catholic Germany from the Reformation to the Enlightenment : Marc Forster :

The Catholic Enlightenment: The Forgotten History of a Global Movement, by Ulrich L. Lehner (Oxford University Press,). The Catholic Enlightenment is a great book.. Indeed, no recent academic work on Catholicism has raised my hopes this high for the current level of scholarship since first having encountered the writings of Christopher Dawson a decade and a hal.

Europe, to The term " Enlightenment " refers to a loosely organized intellectual movement, secular, rationalist, liberal, and egalitarian in outlook and values, which flourished in the middle decades of the eighteenth century. Although it was international in scope, the center of gravity of the movement was in France, which assumed an unprecedented leadership in European intellectual life. The cosmopolitanism of the Enlightenment was genuine, however. In a famous essay of , Kant defined enlightenment as "emancipation from self-incurred tutelage" and declared that its motto should be *sapere aude* "dare to know. But the common aspiration defined by Kant "knowledge as liberation" is what permits us to see a unified movement amid much diversity. ORIGINS In a long-term perspective, the Enlightenment can be regarded as the third and last phase of the cumulative process by which European thought and intellectual life was "modernized" in the course of the early modern period. Its relation to the two earlier stages in this process "Renaissance and Reformation" was paradoxical. In a sense, the Enlightenment represented both their fulfillment and their cancellation. As the neoclassical architecture and republican politics of the late eighteenth century remind us, respect and admiration for classical antiquity persisted throughout the period. Yet the Enlightenment was clearly the moment at which the spell of the Renaissance "the conviction of the absolute superiority of ancient over modern civilization" was broken once and for all in the West. The Enlightenment revolt against the intellectual and cultural authority of Christianity was even more dramatic. In effect, the Protestant critique of the Catholic church "condemned for exploitation of its charges by means of ideological delusion" was extended to Christianity, even religion itself. At the deepest level, this is what Kant meant by "emancipation from self-incurred tutelage": What made this intellectual liberation possible? The major thinkers of the Enlightenment were in fact very clear about the proximate origins of their own ideas, which they almost invariably traced to the works of a set of pioneers or founders from the mid-seventeenth century. First and foremost among these were figures now associated with the "scientific revolution" "above all, the English physicist Isaac Newton , who became the object of a great cult of veneration in the eighteenth century. Similarly honored were the founders of modern " natural rights " theory in political thought " Hugo Grotius , Hobbes, Locke, and Samuel Pufendorf. These thinkers did not see themselves as engaged in a common enterprise as did their successors in the Enlightenment. What they did share, however, was the sheer novelty of their ideas "the willingness to depart from tradition in one domain of thought after another. Nor is it an accident that this roster is dominated by Dutch and English names or careers. For the United Provinces and England were the two major states in which divine-right absolutism had been successfully defeated or overthrown in Europe. If the ideological idiom of the Dutch Revolt " and the English Revolutions " remained primarily religious, their success made possible a degree of freedom of thought and expression enjoyed nowhere else in Europe. The result was to lay the intellectual foundations for the Enlightenment, which can be defined as the process by which the most advanced thought of the seventeenth century was popularized and disseminated in the course of the eighteenth. What these countries did provide, however, was the indispensable staging ground for the central practical business of the movement, the publication of books. For most of the century, Amsterdam and London "together with the city-states of another zone of relative freedom, Switzerland" were home to the chief publishers of the Enlightenment, many of whom specialized in the printing of books for clandestine circulation in France. For France was the leading producer and consumer of "enlightened" literature in the eighteenth century, occupying a dominant position in the movement comparable to that of Italy in the Renaissance or Germany in the Reformation. The reasons for this

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centrality lie in the unique position of France within the larger set of European nations at the end of the seventeenth century. At the end of the long reign of Louis XIV in , Catholic France remained by far the most powerful absolute monarchy in Europeâ€”yet one whose geopolitical ambitions had clearly been thwarted by the rise of two smaller, post-absolutist Protestant states, the United Provinces and Great Britain. The remote origins of the French Enlightenment can be traced precisely to the moment that the sense of having been overtaken by Dutch and English rivals became palpable. As the Enlightenment unfolded in France, the promptings of international rivalry remained central. The last years of the French Enlightenment saw the emergence of a distinctive school of political economy, whose conscious purpose was to find means of restoring the economic and political fortunes of France, in the face of British competition. By this point, the example of the French Enlightenment had long since inspired or provoked a sequence of other national "enlightenments," according to a similar dynamic of international rivalry and influence. Second only to France in terms of its contribution to the Enlightenment was its perennial ally in political and cultural contention with England: Scotland â€”which, in fact, had been absorbed into political union with England in . The first major thinker of the Scottish Enlightenment was David Hume , whose precocious *Treatise of Human Nature* was published in Italy, not surprisingly, as another zone of French influence, produced not a "national" but a great flowering of local "enlightenments," the most important being the Milanese and the Neapolitan, both specializing in juridical thought and reform. Beyond this western European core, the Enlightenment spread, in the second half of the century, to the western and eastern peripheries of European civilization. French and Scottish ideas were enthusiastically embraced in the English colonies of North America , and, with a slight lag, in the Spanish and Portuguese colonies in the South. As in France and Scotland, this was largely a spontaneous process, the work of an independent intelligentsiaâ€”even if some of the key figures of colonial "enlightenments" soon became statesmen themselves. In eastern Europe, by contrast, where the major absolute monarchies now reached their maturity, the Enlightenment tended to arrive with royal sponsorship: The Enlightenment never presented itself as a single theoretical system or unitary ideological doctrineâ€”if nothing else, the necessities of adaptation to different national contexts made unity of that kind unlikely. But the variety of its ideas was not infinite. The best way to approach them is perhaps in terms of a sequence of domains of thought or "problem-areas," in which a certain general consensusâ€”often negativeâ€”can be discerned, together with a significant spectrum of differences of opinion. No idea is more commonly associated with the Enlightenment than hostility toward established forms of religionâ€”indeed, at least one major interpreter has characterized the movement in terms of "the rise of modern paganism" Gay, It is certainly the case that the majority of adherents to the Enlightenment shared an intellectual aversion to theism in its inherited forms: At the same time, most Enlightenment thinkers regarded traditional churches, Catholic and Protestant, as engines of institutional exploitation and oppression. Hostility toward theism and a general anticlericalism did not, however, preclude an enormous variety of attitudes toward the supernatural and the "sacred" among followers of the Enlightenment. But this was a minority position. The bulk of Enlightened opinion opted for the compromise of "deism" or "natural religion," which had the stamp of approval of Newton himself and which continued to attract a good deal of sincere devotion, in a wide variety of forms. It is a commonplace that the demotion of religion by the Enlightenment went hand in hand with the promotion of scienceâ€”indeed, the very notion of a generic "science," as a sphere of cognition distinct from religious "belief," was undoubtedly a gift of the eighteenth century. The Enlightenment discovery or construction of science, in this sense, owed everything to the idea of a heroic age of scientific achievement just behind it, in the development of modern astronomy and physics from Nicolaus Copernicus to Newton. For all of the prestige that now attached to science, however, it would be a mistake to exaggerate agreement during the Enlightenment with regard to either its methods or findings. The philosophical heritage from the seventeenth century was far too various for that. Looking back at the eighteenth century, the last great philosopher of the Enlightenment, Kant, described an anarchic battlefield, divided ontologically between materialism and idealism and epistemologically between rationalism and empiricism. Moreover, there was also profound

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disagreement as to the social consequences of scientific advance, however defined. For every Condorcet, celebrating the beneficent effects of cognitive "progress" for liberty and prosperity, there was a Rousseau, decrying the contribution that science made to technological violence and social inequality. The seventeenth century had seen a profound revolution in political thought, with the emergence of the modern "natural rights" tradition of Grotius, Hobbes, Locke, and Pufendorf. One of the major achievements of the early Enlightenment was to popularize and disseminate this tradition, via an endless array of translations, summaries, and commentaries. By the mid-eighteenth century, the basic conceptual vocabulary of the natural rights tradition—"natural rights," "state of nature," "civil society," "social contract"—had entered the mainstream of Enlightenment political thought, which embraced, nearly unanimously, the belief that the only legitimate basis of political authority was consent. The path toward the vindication of "inalienable natural rights" in the founding documents of the American and French Revolutions lay open. Still, beyond this basic agreement about legitimacy, the practical substance of Enlightenment political thought was extraordinarily various. Only one major thinker, Rousseau, actually produced a theory of republican legitimacy—but in a form so radically democratic as to preclude its widespread acceptance prior to the era of the French Revolution. In terms of practical politics, the majority of Enlightenment thinkers accepted a pragmatic accommodation with monarchy—overwhelmingly still the dominant state-form in Europe—and instead pursued what might be termed a program of "proto-liberalism," concentrating on securing civil liberties of one kind or another—freedoms of religion, self-expression, and trade. Meanwhile, the most influential work of political theory of the Enlightenment turned its back on natural rights theory altogether. One was the genre of "conjectural" or "stadial" history, which traced the historical development of societies through specific socioeconomic stages—hunter-gatherer, nomadic, agricultural, and commercial in the most famous of these, known retrospectively as the "four stages" theory. The other direction was toward an entirely new social science, that of economics or "political economy"—probably the most important single intellectual innovation of the Enlightenment. Within the ranks of "conjectural" historians and political economists, however, there was significant disagreement about the political and moral upshot of their findings. Thinkers as close in outlook as Adam Smith and Adam Ferguson could disagree profoundly about the effects of economic progress on political life. Finally, more conventional narrative historiography, which underwent a great flowering in the Enlightenment in the work of practitioners such as Voltaire, Hume, and Edward Gibbon, showed a not dissimilar variety. From the start, poetry, fiction, and plays provided natural vehicles for the expression of Enlightenment ideas. Here, above all, the watchword is variety. It is very striking that the two most enduring works of imaginative literature of the French Enlightenment should be so dark in outlook. In fact, *The Marriage of Figaro* can be regarded as an emblem of Enlightenment cosmopolitanism—the incendiary play on which it is based the work of a French Protestant admirer of the American Revolution, its libretto furnished by an Italian Jew, its composer an Austrian Freemason. However, recent scholarship has devoted a steadily increasing amount of attention to what might be termed the "social history" of the Enlightenment—the form in which its ideas were expressed, the institutions by means of which they circulated, and the identities of the people who produced and consumed them. The most crucial development of all, he suggested, was a revolution in reading and writing in the eighteenth century to match the original "print revolution" of the sixteenth. The suggestion has been amply confirmed by subsequent scholarship, which has focused on three specific changes in the "print culture" of the Enlightenment. One is simply a tremendous leap forward not just in literacy rates, but in the very meaning of literacy, as "reading" itself deepened and widened and as large numbers of women joined the ranks of the literate for the first time. Secondly, the Enlightenment saw a vast expansion not just in the volume of printed matter in Europe, but also in its variety: Finally, authorship itself finally started to be modernized during the Enlightenment, as first the idea and then the reality of literary property began to take hold—traceable in the careers of such major writers as Voltaire, Hume, and Rousseau. Beyond this transformation of the literate "public," Habermas also suggested that the eighteenth-century "public sphere" depended on certain characteristic social institutions,

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which shared a kind of family resemblance as sites for the expression of a specifically Enlightenment "sociability. The salons of eighteenth-century Paris are the most famous, but those of London, Berlin, or Vienna contributed no less to the local circulation of Enlightened ideas. Secondly, there was a set of slightly more "public," and certainly more masculine, establishments, part of whose allure depended on the consumption of intoxicants of one kind or another—the tavern, wine shop, and coffeehouse, pioneered in the United Provinces and Britain in the late seventeenth century and then widely imitated across Europe in the eighteenth. Finally, the propagation of Enlightenment ideas was a special concern of the network of Masonic lodges, again deriving from British origins, which then proliferated across the continent in the eighteenth century—the first secular, voluntary associations in modern Europe. What was the social profile of those who attended Enlightenment salons, frequented eighteenth-century coffee shops, and joined Masonic lodges? In line with his Marxism, Habermas himself stressed the "bourgeois" or even capitalist origins and character of the "public sphere" of the Enlightenment. In fact, at its upper reaches, the movement was thoroughly mixed in social terms: Below this level, however, there is no doubt about the fundamentally bourgeois character of the Enlightenment, in the broadest sense of the term. In fact, one of the most important achievements of scholarship over the past thirty years has been the patient reconstruction of what the historian Robert Darnton called the "business of Enlightenment"—the commodification of Enlightenment ideas, in the book trade above all. Darnton has also been a pioneer in uncovering the diffusion of Enlightenment ideas down the social scale, far below the cosmopolitan elite of famous names, to what he termed the "Grub Street" journalism of an emergent popular culture Darnton, and As it happens, however, the liveliest sector of the current social history of the Enlightenment is concerned not with social rank but with gender. What was the role of women in the Enlightenment? The leading part taken by women in organizing and hosting salons, as well as the rising rate of female literacy, points to one kind of answer—that the Enlightenment indeed marked a watershed in the history of female participation at the highest reaches of European intellectual life Goodman, At the same time, the absence of feminine names from the canon of the major writers of the epoch also suggests some of the limits of this emancipation. Early feminist ideas were in circulation in Europe from the late-seventeenth century onward: But Astell, a deeply devoted Anglican, was far from an Enlightenment thinker. On the whole, the actual record of eighteenth-century thought on women and gender suggests a kind of confused collision between competing values: Not a few of the most famous writers of the era—Rousseau is the most notorious.

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Chapter 8 : The Light Flickers: Roots of the Enlightenment - Roots of the Enlightenment | HowStuffWorks

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In Germany it was partly a continuation of mysticism that had emerged in the Reformation era. The leader was Philipp Spener , They downplayed theological discourse and believed that all ministers should have a conversion experience; they wanted the laity to participate more actively in church affairs. Pietists emphasized the importance of Bible reading. August Hermann Francke was another important leader who made the University of Halle the intellectual center. Likewise in Sweden, the Lutheran Church of Sweden was so legalistic and intellectually oriented, that it brushed aside pietistic demands for change. Pietism continues to have its influence on European Protestantism, and extended its reach through missionary work across the world. The American Great Awakening[edit] The First Great Awakening was a wave of religious enthusiasm among Protestants that swept the American colonies in the s and s, leaving a permanent impact on American religion. Jonathan Edwards , perhaps most powerful intellectual in colonial America, was a key leader. George Whitefield came over from England and made many converts. The Great Awakening emphasized the traditional Reformed virtues of Godly preaching, rudimentary liturgy, and a deep sense of personal guilt and redemption by Christ Jesus. It resulted from powerful preaching that deeply affected listeners with a deep sense of personal guilt and salvation by Christ. Pulling away from ritual and ceremony, the Great Awakening made religion personal to the average person. It brought Christianity to the slaves and was an apocalyptic event in New England that challenged established authority. It incited rancor and division between the new revivalists and the old traditionalists who insisted on ritual and doctrine. It had little impact on Anglicans and Quakers. Unlike the Second Great Awakening that began about and which reached out to the unchurched, the First Great Awakening focused on people who were already church members. It changed their rituals, their piety, and their self-awareness. The new style of sermons and the way people practiced their faith breathed new life into religion in America. People became passionately and emotionally involved in their religion, rather than passively listening to intellectual discourse in a detached manner. Ministers who used this new style of preaching were generally called "new lights", while the preachers of old were called "old lights". People began to study the Bible at home, which effectively decentralized the means of informing the public on religious matters and was akin to the individualistic trends present in Europe during the Protestant Reformation. In the major countries, it was largely controlled by the government. The Jesuits were dissolved in Europe. Intellectually, the Enlightenment attacked and ridiculed Catholic Church, and the aristocracy was given very little support. In the Austrian Empire, the population was a heavily Catholic one, but the government seized control of all the Church lands. The peasant classes continue to be devout, but they had no voice. The French Revolution of the s had a devastating impact in France, essentially shutting down the Catholic Church, seizing and selling its properties, closing its monasteries and schools and exiling most of its leaders. Throughout the inculturation controversy, the very existence of Jesuits were under attack in Portugal, Spain, France, and the Kingdom of Sicily. The inculturation controversy and the Jesuit support for the native Indians in South America added fuel to growing criticism of the order, which seemed to symbolize the strength and independence of the Church. Defending the rights of native peoples in South America, hindered the efforts of European powers, especially Spain and Portugal to maintain absolute rule over their domains. Sint ut sunt aut not sint "Leave them as they are or not at all. The year-old pope was taken prisoner to France in February and died in Valence August 29, after six months of captivity. To win popular support for his rule, Napoleon re-established the Catholic Church in France through the Concordat of In the Americas, the Roman Catholic Church expanded its missions but, until the 19th century, had to work under the Spain and Portuguese governments and military. Chinese missionaries were forbidden to take part in honors paid to ancestors, to Confucius , or to the emperors. This bull virtually destroyed the Jesuit goal to Christianize the

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influential upper classes in China. He told the visiting papal delegate: You put in misery all Europeans living here in China.

Chapter 9 : Reformation - Wikipedia

a French Enlightenment writer, historian, and philosopher famous for his wit, his attacks on the established Catholic Church, and his advocacy of freedom of religion, freedom of speech, and separation of church and state.