

The Lutheran Reformation & Religious Warfare

AP European History

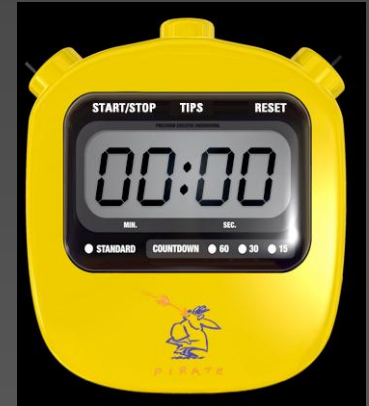


1 Catholics, Protestants, and Orthodox Christians in Europe by 1550





30-Second Pause



- What sorts of things have we “seen” that might have provided support for the idea that by the early 1500s a climate had been building ripe for a splintering of a unified Catholic Church?

- ◉ 11th C. Schism with Eastern Orthodox Church
- ◉ Meister Eckhart (1260-1327) Mysticism – search for individual spiritual intensity
- ◉ Modern Devotion (Gerard Groot – 1340-1384)– Brothers/Sisters of the Common Life (lay piety)
- ◉ Decline in the prestige of the papacy: Avignon (1305-1377) & the Great Schism (1378)
- ◉ Conciliarism
- ◉ The Lollards & Wyclif, then, Jan Hus and the Hussites
- ◉ Pushes for spiritual works in the vernacular (13th C →) – later pushes for more (printing press) – greater degrees of popular literacy
- ◉ Backlash against Renaissance Popes
- ◉ Popular anticlericalism – lay movements (mechanical path/assurance of salvation)
- ◉ New Monarchies & Secular Politics
- ◉ Did the secularism of the Renaissance contribute?
- ◉ Christian Humanism– (a search for a church that is pure and uncorrupted – a return to ancient Christianity)
 - > Erasmus, Thomas More

“Reverence for the papacy has been utterly lost in the hearts of men.”

- Francesco Gucciardini

“...the nearer people are to the Roman Church, the head of their religion, the less religious they are. And whoever examines the principles on which that religion is founded, and sees how widely different from those principles its present practice and application are, will judge that her ruin...is near at hand.”

- Niccolò Machiavelli

Christian Humanism

- ◉ Definition: an intellectual movement that combined an interest in the classics with an interest in the sources of early Christianity
- ◉ Characteristics
 - > Augustine, Ambrose, Jerome
 - > A simplified Christianity, “undistorted” by interpretations of the Medieval Church
 - > Combination of fundamentalism with reason



- 2 Christian humanists
 - > Desiderius Erasmus
 - Brothers of the Common Life
 - Religion: “philosophy of Christ”
 - Inner piety over external expressions
 - Importance of Scripture
 - *The Praise of Folly* (1511) *p. 376*
 - “Erasmus laid the egg that Luther hatched”
 - Break with Luther
 - sought reform from within

> Thomas More

- Civic Humanist to position of Lord Chancellor of England
- *Utopia* (1516)
- His realism outweighed his optimism
- Committed public servant & Catholic
 - His death at hands of Henry VIII



How can I be saved?

- > Growing loss of faith in church leaders
 - Pluralism / absenteeism
 - Immorality
 - Illiteracy
 - Political pursuits
 - Simony
 - Indulgences
 - Increase in Sacramental fees
- > Dissatisfaction with Church led to 2 paths
 - “mechanical” path to salvation
 - Pilgrimages
 - [Veneration of saints](#)
 - [Relics](#)
 - Indulgences
 - “mystical” path to salvation
 - Modern Devotion
 - *Imitation of Christ*, by Thomas a Kempis

**BUT A DESIRE TO ADHERE TO THE CHURCH – ITS
ORTHODOXY/ORTHOPRAXY**

Calls for Reform pre-Luther

- ◉ Franciscans/Dominican/Augustinians
 - > Preaching to lay people
- ◉ Oratory of Divine Love
 - > Personal spiritual development/acts of charity
 - > Cardinal Ximenes – Christian Humanism, Imitation of Christ Movements (Thomas a Kempis)

Political/Economic Undercurrents...

Anger at church leaders, who were seen as part of upper class

Urban middle class' desire to control their own affairs

Rulers' desire to be 'new monarchs' and control the Church

German Nobility's Resentment of the Emperor



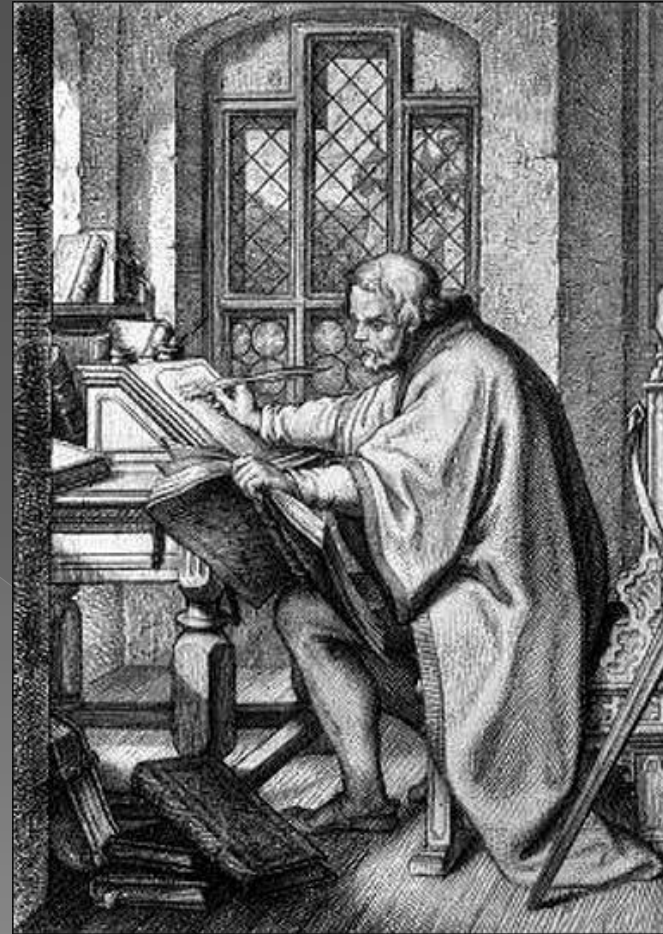
Luther and the Reformation

- ◉ Lawyer turned Monk/Theologian



◎ How can I be saved?

- > Agonized over mechanical path to salvation (reconciliation)
- > Justification by faith/
justification alone
 - Vs. Faith and Good Works
- > Bible (not the Church) sole authority
- > Sought to reform – not to lead a revolution



- Battle vs. Johannes Tetzel

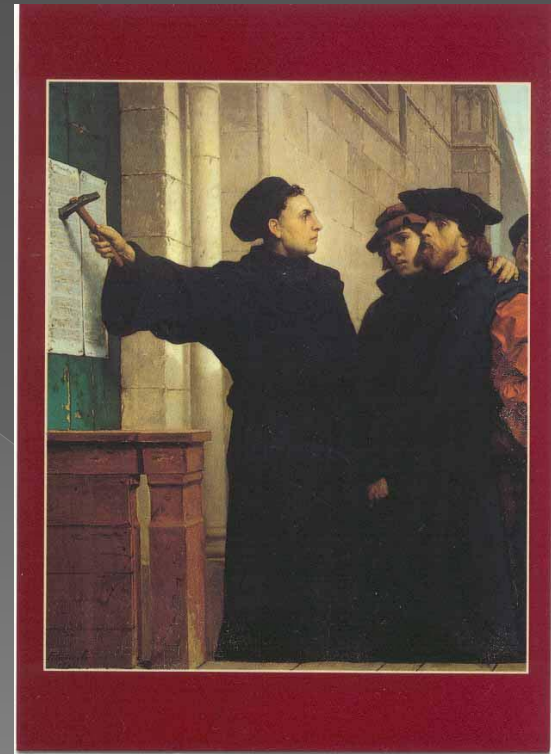
*“As soon as the coin in the coffer rings,
the soul from purgatory springs.”*

- Indulgences for St. Peter's Basilica in Rome
(Leo X)



◎ 1517: 95 *Theses* posted

“It is mere human talk to preach that the soul flies out [of Purgatory] immediately the money clinks in the collection-box.”



○ 1518: Luther appeals to Pope Leo X

“[Luther is...] some drunken German who will amend his ways when he sobers up.”



- 1519: Leipzig Debate with Johann Eck
 - > Luther – pushed to admit both popes and councils could be mistaken
 - > Topics: purgatory, indulgences, penance, papal authority
 - > Authority to interpret Bible rests with individuals (Jan Hus)
 - > Luther = heretic

“Here I publicly asserted that some articles were condemned at the Council of Constance in a godless manner, since they were taught openly and clearly by Augustine, Paul and even Christ himself.”



◎ 1520: *Address to the Nobility of the German Nation*

- > Call on princes to establish a reformed Christian Church
- > An Act of Open Political Rebellion

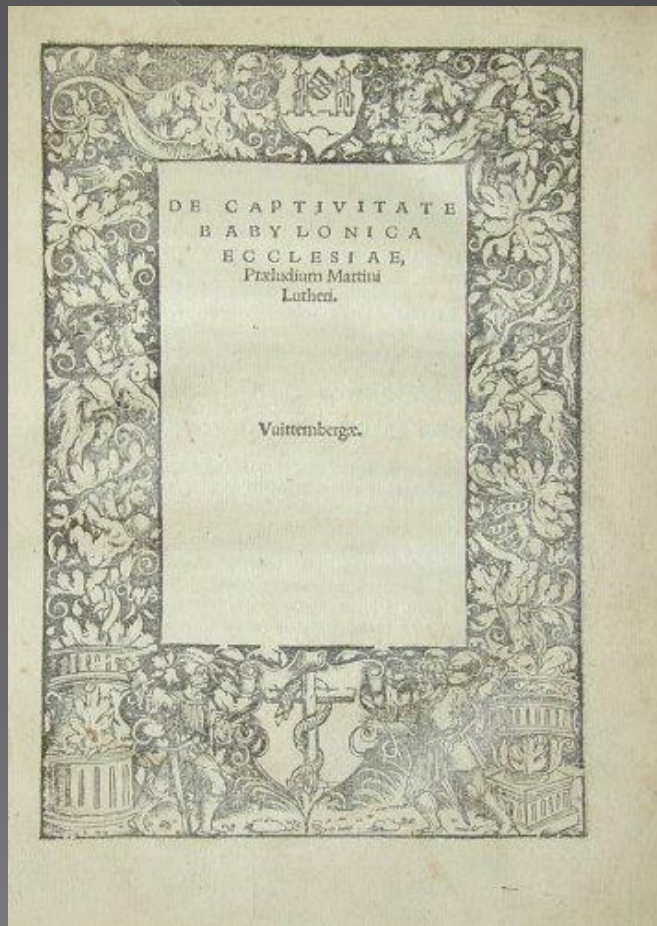
“The Pope should have no power over the Emperor, except to anoint and crown him at the altar, as a bishop crowns a king.”



Electoral Frederick the Wise of Saxony

1520: *The Babylonian Captivity of the Church*

- > Attack on sacramental system
- > Call for reform of monasticism
- > Calls for married clergy



"The words of the priests do not transform the bread into Christ's body or the wine into His blood. Christ is present no matter what words are spoken or ceremonies performed."

◎ 1520: *On the Freedom of a Christian Man*

- > Faith alone brings salvation
- > Clarification of relationship between faith and good works

“Faith is from God, not from man. Man can do nothing to earn or receive it. We are right with God by faith alone.”

- January 1521 – Luther is Excommunicated (Leo X)
- 1521: Luther burns papal bull of excommunication

“Let them burn my books. I for my part will publicly burn and condemn the Church’s entire canon law. The faith and the Church are at stake.”



1521: Diet of Worms

"I neither can nor will recant anything, since it is neither right nor safe to act against conscience. God help me! Amen."



Luther: Expected to recant – asks to be convicted via scripture – and denies authority of Popes/councils

◉ 1521: Edict of Worms (Charles V – HRE)

“To put an end to the numberless and endless errors of the said Martin, let us say that it seems that this man, Martin, is not a man but a demon in the appearance of a man...we are endowed with all power to assist and give orders to put an end to and exterminate forever this dangerous and mortal heresy.”



○ 1521: Luther granted protection by Elector Frederick the Wise of Saxony

"Come to Wartburg, where I can promise you protection from the hordes who want you dead."



Translation of New Testament – German – 12 yrs – 200,000 copies



- 1522: Luther emerges from hiding; begins organizing a reformed church

*“A mighty fortress is
our God, a bulwark
never failing;
Our helper He, amid
the flood of mortal
ills prevailing...”*

The Spread of Luther's Ideas

- Spread to N. & C. Germany, 2/3 of free imperial cities (urban movement, upper class, clergy)
- 1524: Luther's dispute with Andreas Carlstadt (in Wittenberg) who:
 - > Desired to eliminate all images and the Mass
 - > Wore secular clothing
 - > Eventual exile by Frederick the Wise
- Continued fracturing of the reform movement

Luther: "I disagree with your recent practices, and I ask that you cease preaching in Wittenberg while I am in the city."



Reformers
Humanists
(Erasmus)

Separatists
(Luther)



“Therefore, let everyone who can, smite, slay and stab, secretly and openly, remembering that nothing can be more poisonous, hurtful or devilish than a rebel.”

- ◎ 1524-1525:
Peasants' War
 - > Sources of peasant discontent
 - > Role of Thomas Muentzer (Battle of Frankenhausen)
 - > Confusion of religious revolt with social revolt
 - > Outgrowth: Anabaptist uprising in Munster (John of Leiden)

12 Articles - Peasants' Revolt

1. The peasants demanded that the parishes have the **right to elect their own pastors, and the right (if need be) to remove them**. This was the only way that they felt that the Gospel could be taught purely, without influence from the old church.

2. **The small tithe (consisting of heads of cattle)** which the peasants found exceptionally objectionable was to be **abolished entirely**, and the large tithes (of grain, or the other principal crop) were to be administered by elected church wardens. The portion of the tithe not used by the pastor himself, was to be used to benefit the community.

3. The **abolishment of serfdom**, as no man has the right to 'own' another. It did not mean, however, that the peasants were refusing to be governed by lords or magistrates.

4. The **right to hunt and fish freely**, due in part to the crop damage caused by game animals – unless the rights to do so had been specifically sold off.

5. The right to **freely collect building materials and firewood from the village's forests** – again, unless the rights to do so had been specifically sold off.

12 Articles - Peasants' Revolt

6. **Labor services expected of the peasants were to be reduced to a tolerable level.**

7. The existing conditions of feudal leases were to be observed by the lords; changes detrimental to the peasants were not to be made without some sort of compensation.

8. The **reassessment of rents by an outside "fair person"**, so that the tenant could at least maintain a decent subsistence from his earnings.

9. In legal cases, which were often seen as being judged by the arbitrary whim of the magistrate, the **sentences would be determined by the old written standards.**

10. Village lands and commons were to be returned to the ownership of the village, unless properly purchased. If 'improperly' purchased, attempt at a peaceful settlement was to be made.

11. **Abolition of the death tax** or *Todfall*, as having no legitimate basis.

12. The twelfth article was more of a conclusion than another demand in itself. In it the peasants asserted that their goal was to bring the secular world in line with the Word of God. Furthermore, any provisions that would in the future be shown [through the scripture] to be unjustified would be removed, and any that would be found later on to be justified would be added.

Luther's Reaction? (p. 382)

“...I will not oppose a ruler who, even though he does not tolerate the Gospel, will smite and punish these peasants without offering to submit the case to judgment. For he is within his rights, since the peasants are not contending any longer for the Gospel, but have become faithless, perjured, disobedient, rebellious murderers, robbers, and blasphemers, whom even heathen rulers have the right and power to punish...””

The Lutheran Doctrine

Sola Scriptura – Sola fide – Sola gratia

- Of 7 Sacraments – Luther kept Baptism/Lord's Supper
 - > Denial of transubstantiation and power of priest to bring about
- Denial of the Church authority, interpretation traditions and hierarchy
- Authority rested in princes
- Vernacular liturgy
- Priest marriage – (Katherina von Bora)

Lutheran Reformation Impact on Religion and Politics

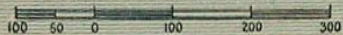
- Charles V: “I speak Spanish to God, Italian to women, French to men and German to my horse.”



DOMINIONS OF THE HOUSE OF HABSBURG

IN EUROPE AT THE ABDICATION OF CHARLES V

Scale of Statute Miles



Habsburg lands are tinted green

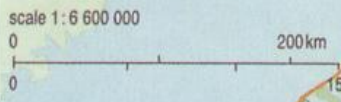
NOTE: The greater part of Hungary including Transylvania was in continual dispute with the Turks. The relation of the Habsburg and Ottoman Powers is here shown as it stood at the truce of 1547.



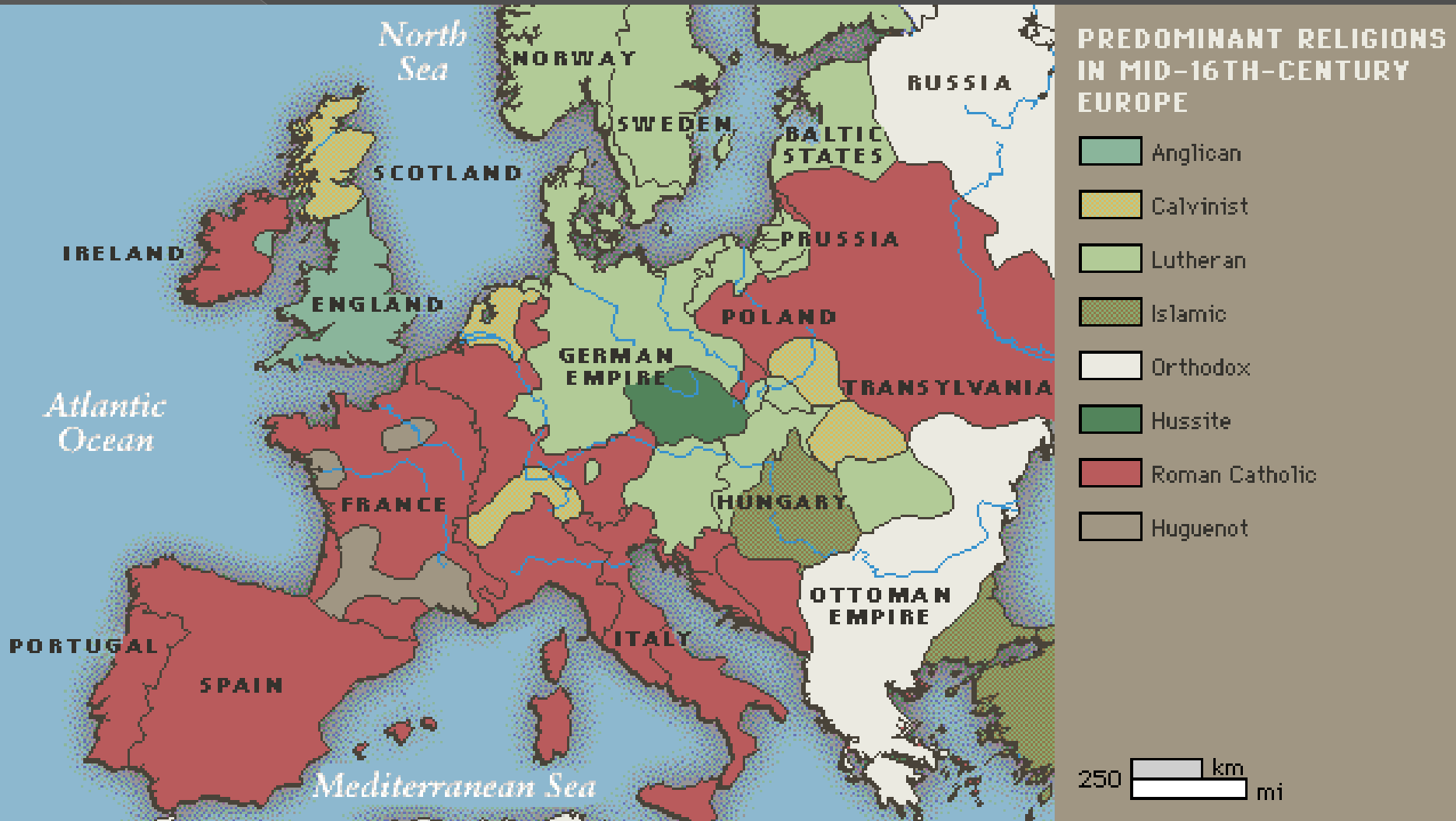
- ◉ Charles V – 2 major goals (Empire and Church Unity)
- ◉ His 4 major problems
 - > The French
 - Habsburg-Valois Wars (S. France, Netherlands, Rhineland, N. Spain, Italy) – 1520s, mid/late 1530s, early 1540s
 - Francis I
 - > The Papacy
 - Clement VII (Sided w/ French – Sacking of Rome)
 - > The Turks
 - Suleiman the Magnificent – Invasion of Hungary toward Vienna
 - Battle of Mohács (1526) – Ottoman Victory
 - > Internal Situation in Germany - ...not until 1529
 - 1530 – Diet of Augsburg – demanded that Lutheran states return
 - 1531 – (Lutheran State Response) League of Schmalkald: 8 princes and 11 imperial cities
 - 1546-1555: Schmalkaldic Wars (Protestant states allied with France)
 - 1555: Peace of Augsburg
 - “whose the region, his the religion” – protestant legitimization – end of Christian Unity in W. Europe
 - Charles V abdicates
 - Did NOT provide for individual religious freedoms
 - Not like the 1st Amendment of the Constitution

distribution of religions in Northern Europe, 1547

- Protestant
- Catholic
- Hussite
- archbishopric
- major bishopric
- center of Habsburg court patronage
- Habsburg land, 1549
- political boundaries, 1547

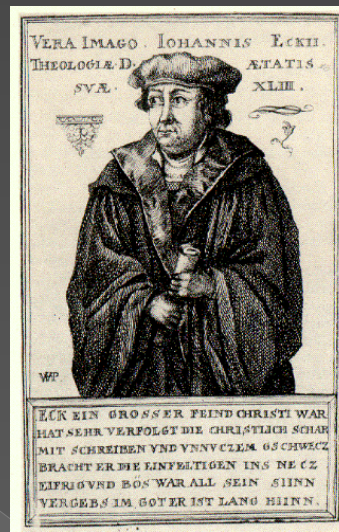


Spread of Lutheranism

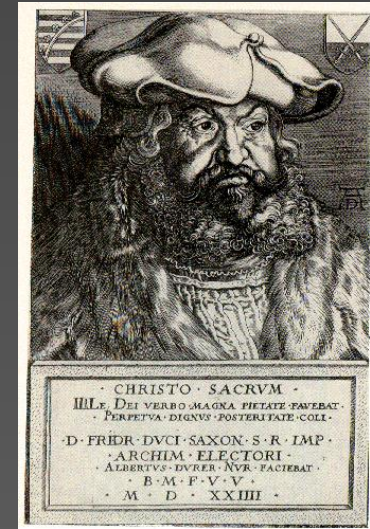




Luther



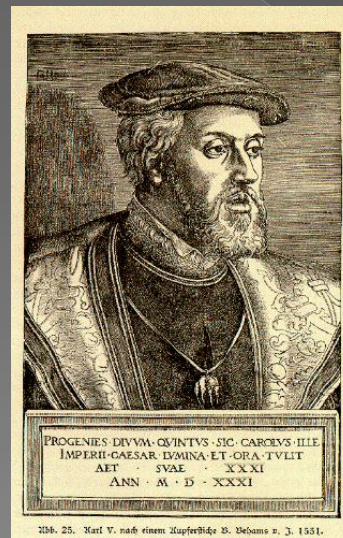
Eck



Frederick the Wise



Leo X



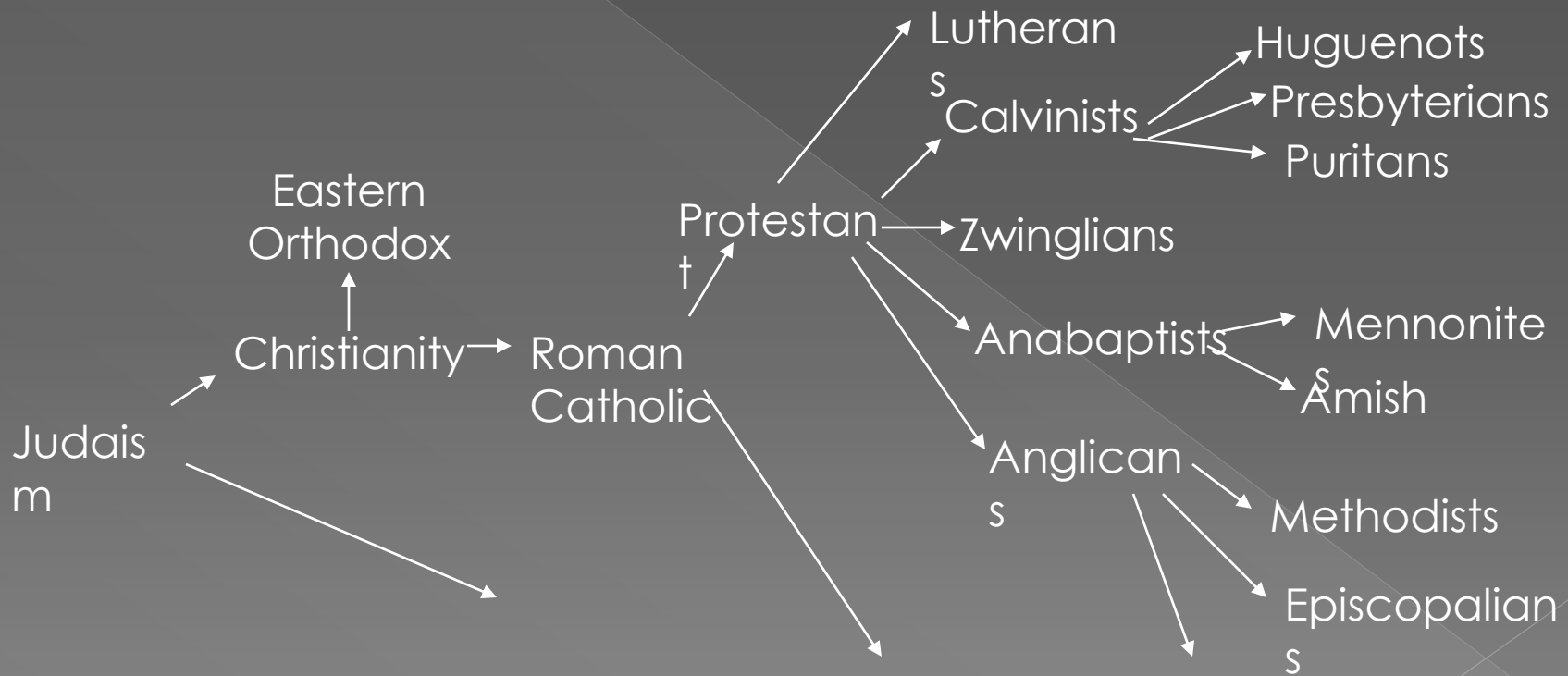
Charles V

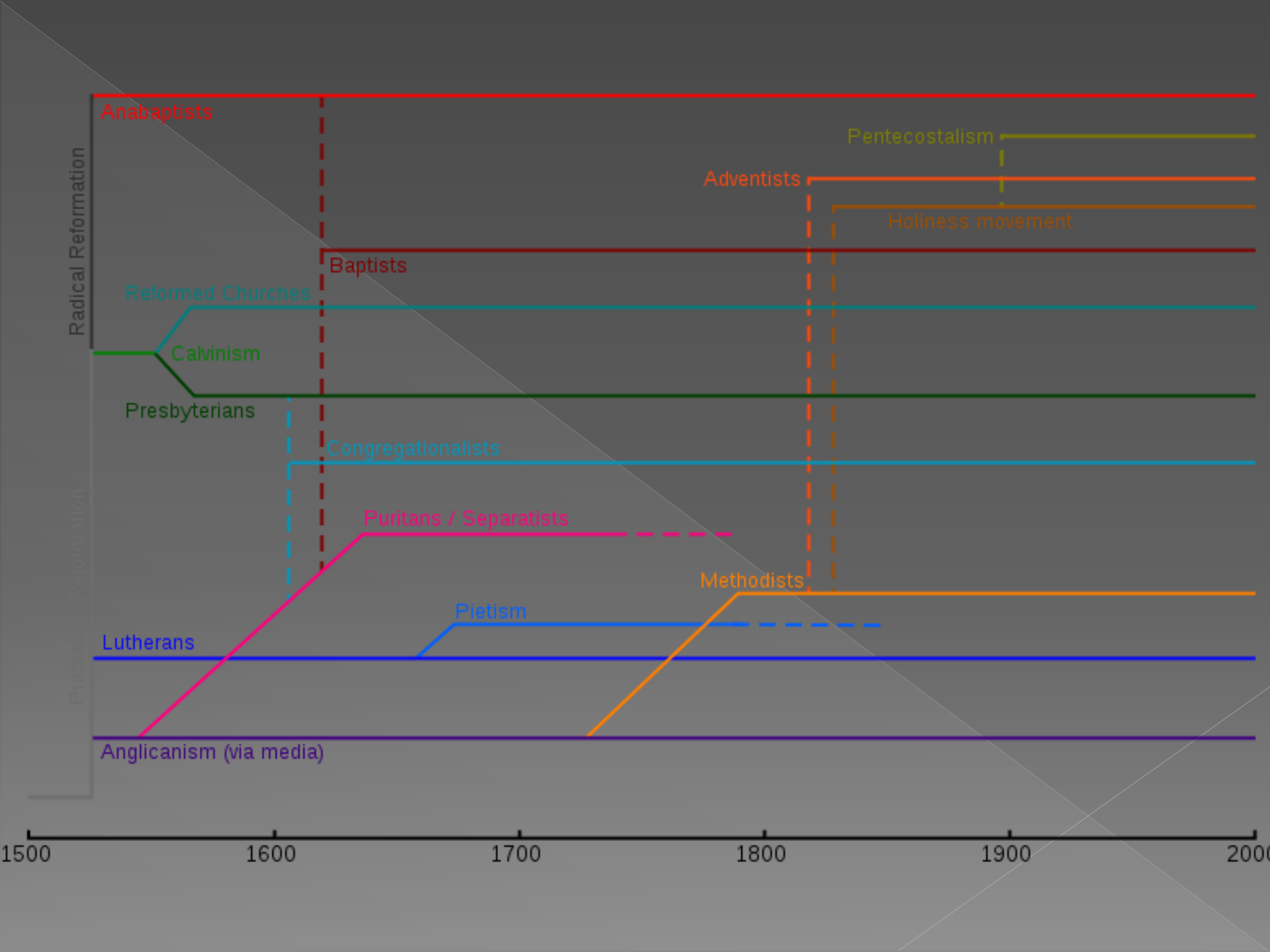


Müntzer

John Calvin and Calvinism

Types of "Protestants"





Key Questions...

- Hindsight – why did Luther's movement stick?
 - > Why Germany?
 - > Why Now?
- Why does Luther need German lay princes?
- Why did lay princes support Luther?
- Why did cities support Luther?
- Why did France support protestant princes?

Lutheranism in Scandinavia

- By 1400 – Treaty of Kalmar Scandinavia nominally unified in Danish King – (Denmark, Sweden, Norway)
- Sweden (1520) - overthrow of Christian II of Denmark by Swedish nobility (Gustavus Vasa)
 - > Sweden/Vasa – Lutheran **National** Church est. by the 1530s
- Denmark (1523) – Christian II deposed as Danish King
 - > Reigns of Frederick I and Christian III – entrench Lutheranism in the 1530s/1540s – introduced and Lutheran **state** church est.




Zwinglian Movement

- Swiss Confederation (1500s)
 - > 13 cantons (urban and forest)
- Ulrich Zwingli (1484-1531) – peasant educated as a Christian humanist – high-ranking clergyman in Zürich (Great Minister) by 1518
- Reformed the Zürich ***city*** Church by engaging in political/religious debate w/ Mayor and Great Council
- Fundamentalist message – sacredness of scripture

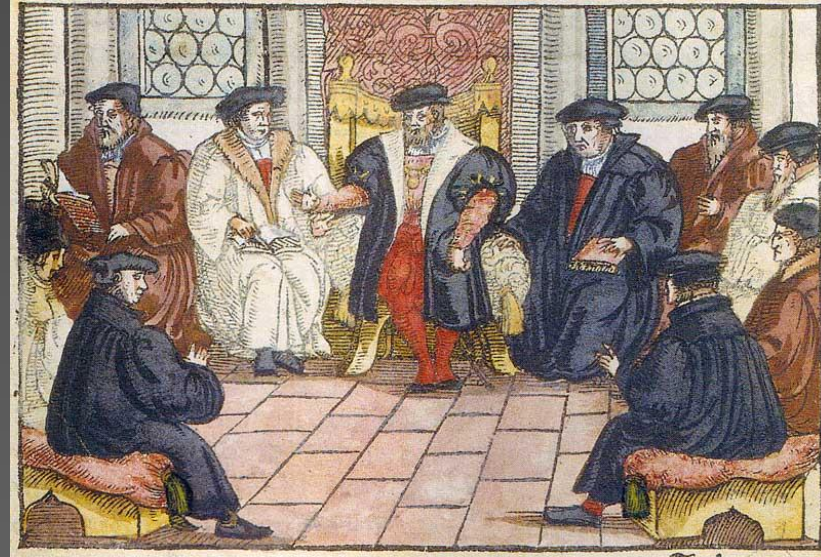


Zwinglian Movement (cont.)

- Reform through city council
 - > 1518 – from Catholic priest to “People’s Preacher” (elected)
 - > Importance of the role of the state
- Abolishment of: relics, images, paintings, decorations, monasticism, pilgrimages (still quite common), veneration of saints, celibacy for priests (he married in 1524), papal authority, belief purgatory, mass/transubstantiation
- Mass replaced by simplified liturgy:
 - > Scripture readings, prayer, sermons
 - > Whitewashed walls
 - > Music – 

Zwinglian Movement (cont.)

- Movement threatened by Catholic opposition (forest cantons)
 - > Alliance sought with Lutheran states (Strasbourg)
 - > Philip of Hesse – Colloquy of Marburg 1529 (p. 388)
 - Impasse over issue of Lord's Supper
- Swiss Civil War – 1531
- Zwinglian movement (and Zwingli)...cut to pieces
- Luther's reaction?



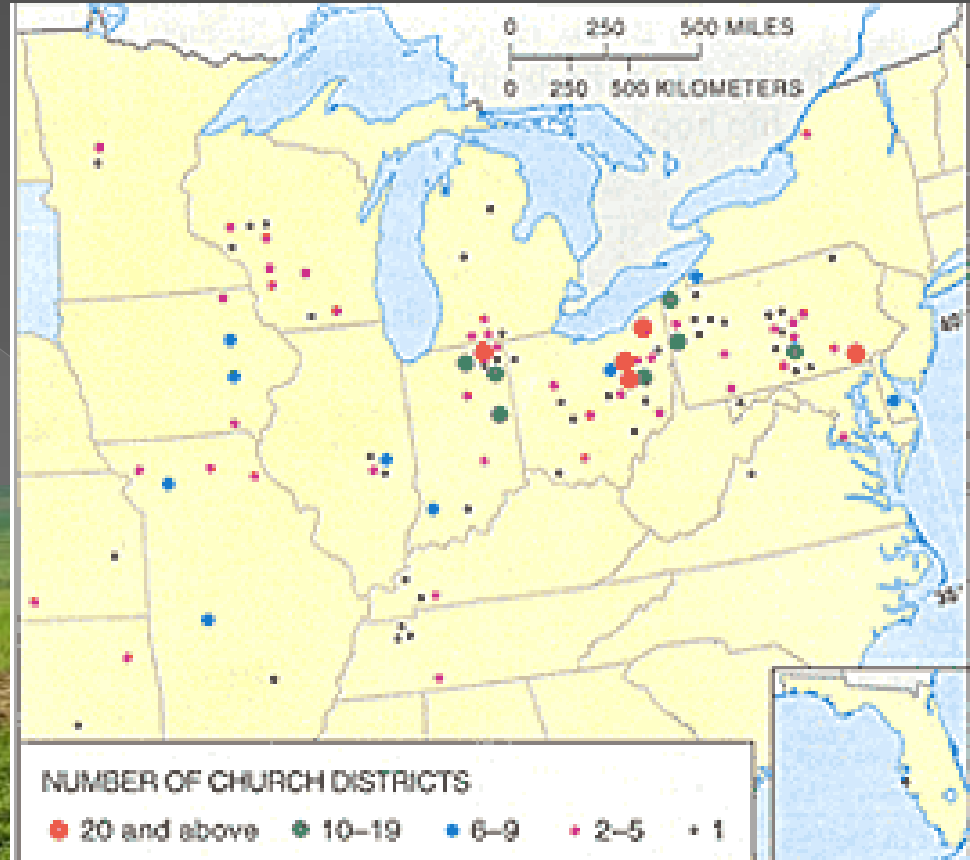
Key Takeaways

- ◉ Similarities between Lutheran and Zwinglian movement:
 - > Core beliefs: simplification, spiritual empowerment, bible as authority, against mechanical path elements of Catholicism, faith as a path to justification
 - > Importance of the role of the state

Anabaptist Movement

- A radical but not a monolithic movement
 - > Swiss Bretheren (Zurich)
 - > Melchiorites (Munster...later)
- Voluntary adult baptism to join community of believers
- Spiritual and earthly democratic equality – all are priests (...women not so much...)
- Communal living – aspirations to early Christianity
- Complete separation of Church and state – state jurisdiction irrelevant to Christians PLUS refusal to participate in state affairs (office/war)
- Opposed by Protestant and Catholic leaders
 - > Peasants War (1524-1525) – inspired by Luther – gravitated toward Anabaptist religions
 - > Association between Anabaptism and social uprisings

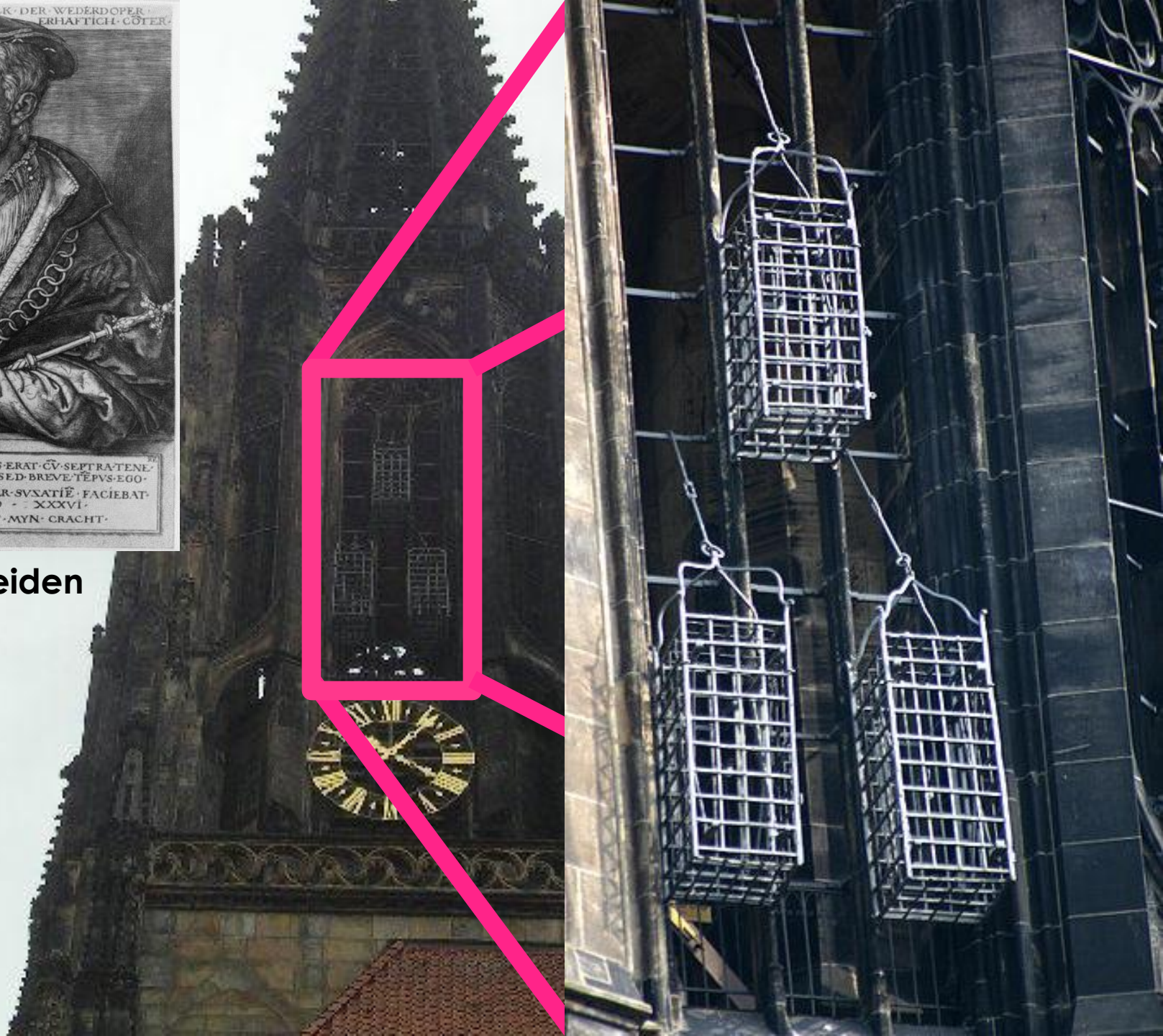
Modern day Mennonites and Amish are descendants of the Anabaptists







John of Leiden



Calvinism

○ John Calvin (1509-1564)

- > Famous work: *Institutes on the Christian Religion*
(25, 30 yrs old!)
- > France to Geneva
- > Theocracy in Geneva
 - 10 years – Calvin – over time became a virtual dictator
 - Consistory – strict regulation on behavior
 - Singing, dancing, skipping church
 - “pope is a good man”
- > Doctrine of justification by faith alone
- > Absolute sovereignty of God
 - Attribution of “foreknowledge to God”
 - “radical depravity of man”
 - Unbridgeable gap between God and man



Institutes on the Christian Religion: *“TULIP”*

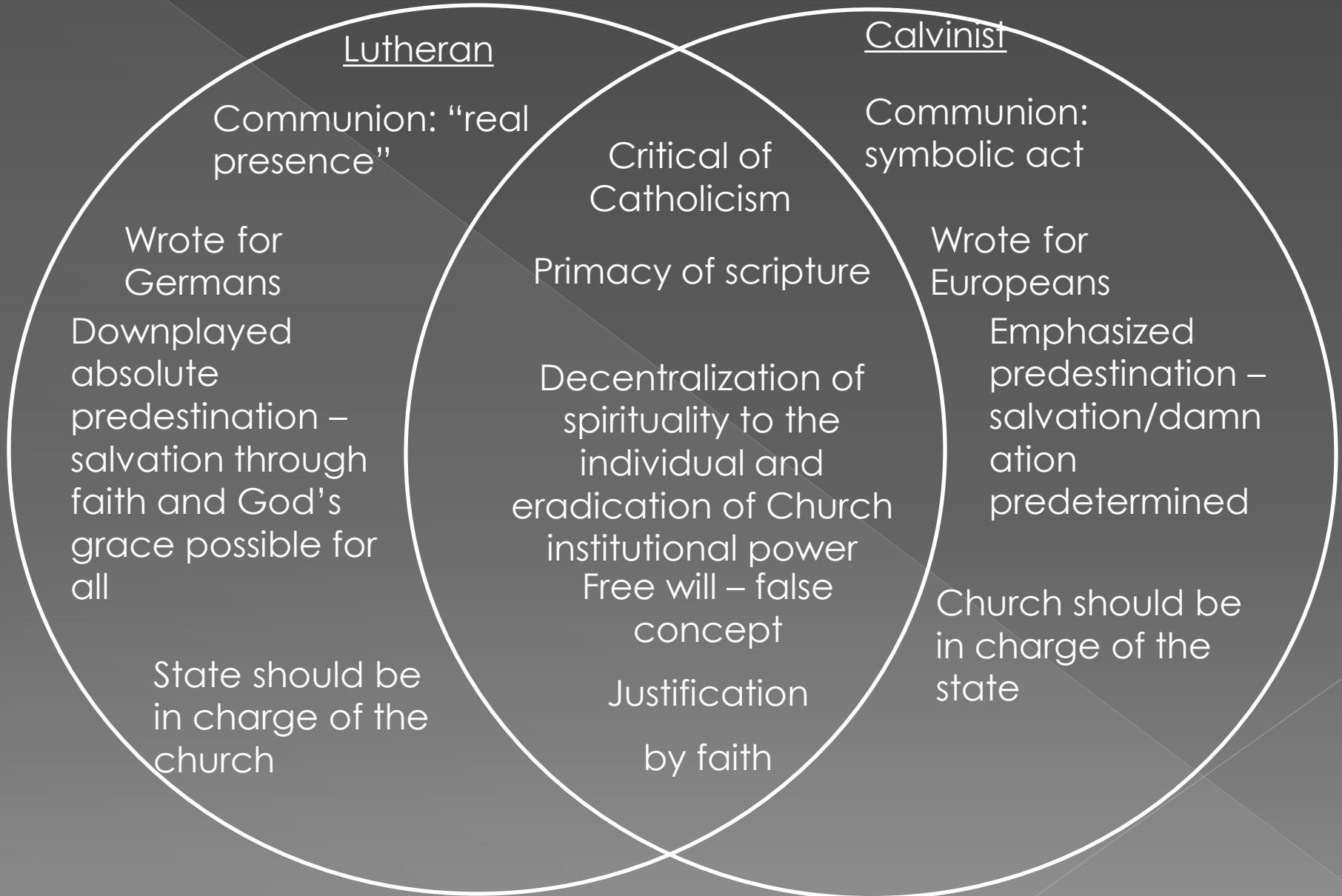
- ◉ **T** – Total depravity: man sinful, incapable of attaining his own salvation
- ◉ **U** – Unconditional election: (predestination – elect or reprobate)
- ◉ **L** – Limited atonement: Christ died only for the elect, not all humankind
- ◉ **I** – Irresistible grace: cannot merit God’s grace, it is not a reward
- ◉ **P** – Persistence in grace: elect cannot lose grace

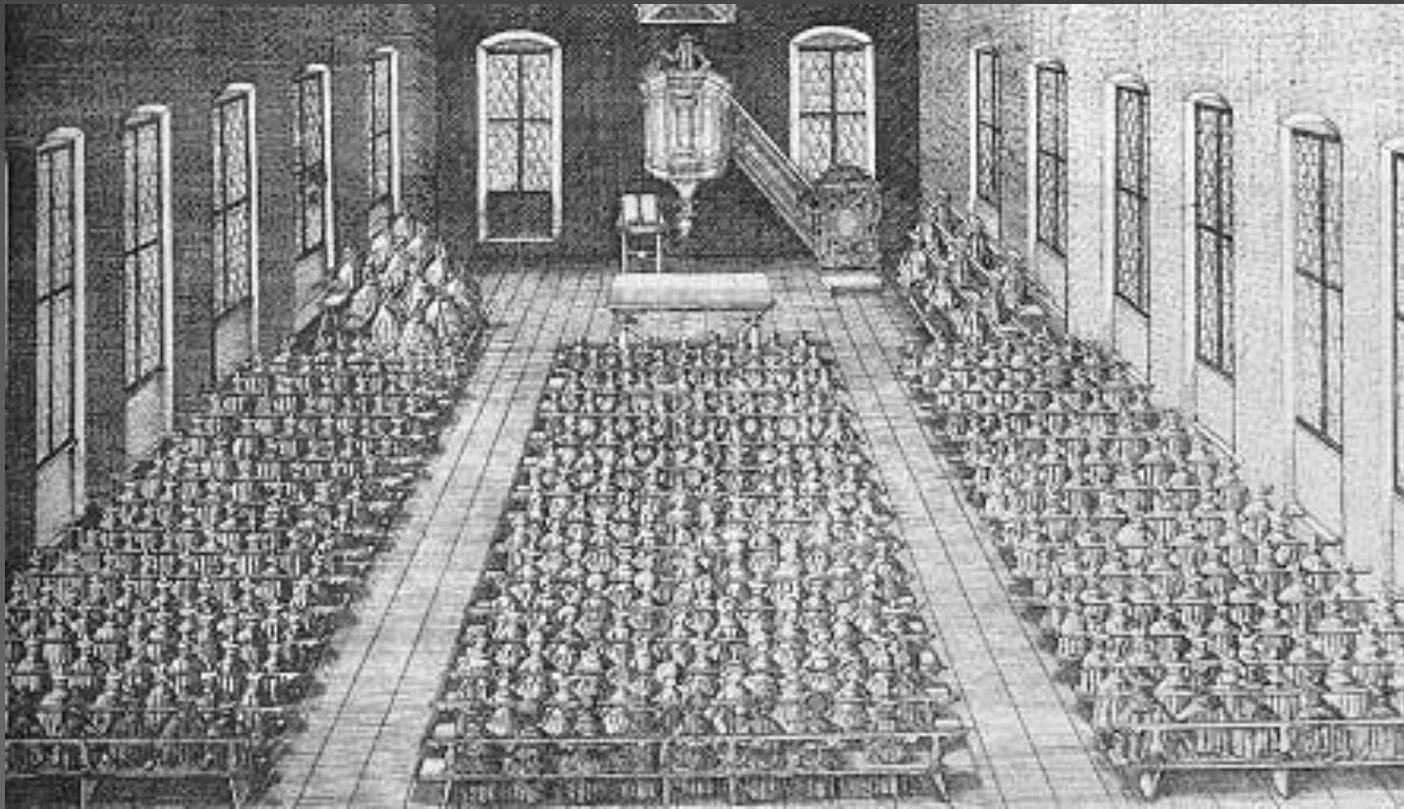
- Not the first time question of predestination had arisen: St. Augustine, Carolingian Renaissance
 - > Traditional Catholic answer: free will
- Predestination: elect or reprobate
 - > Regardless of the actions/beliefs of man
- Q: Why not resort to hopeless hedonism?
- A: Signs of election:
 - > Open profession of faith
 - > Decent and godly life
 - > Participation in baptism and communion
- No certainties
- Psychological effect of predestination:
 - > Calvinist activists doing God's work on earth
 - > Militant Protestantism
 - > Widely misinterpreted Calvin: Outward signs of worldly success (wealth)
- Close ties between Church/State (Consistory) p . 393
- Spread from Geneva to Scotland (Knox) to France (Hugenots), the Netherlands, Central/Eastern Europe, Puritans in England and American colonies

Calvinism's Cultural Impact

- ◉ Sex: de-emphasis of special holiness of celibacy (among clergy and in marriage)
- ◉ New emphasis on family and local congregation as spiritual hearth (instead of a hierarchical church)
- ◉ Subjugation of women – role of mother venerated – no position in clergy (no-nuns)
- ◉ Emphasis on Bible as authority increased levels of popular literacy (even among women)
- ◉ Church-State ties gave rise to limited movements toward public education (Melanchthon – Saxony) – concept of gymnasium for liberal arts
- ◉ Abolished/curtailed: indulgences, veneration of relics/saints – saint-related festival/carnival days, limited processions w/ statues – movement toward family based prayer, collective worship
- ◉ Movements to ban drinking, dramatic performances, dancing
- ◉ Pushes for purification of deviant/sinful behavior – pursuits of outward indicators of being part of the elect: appearances of being Christian/spiritual, material wealth as proof of God's grace

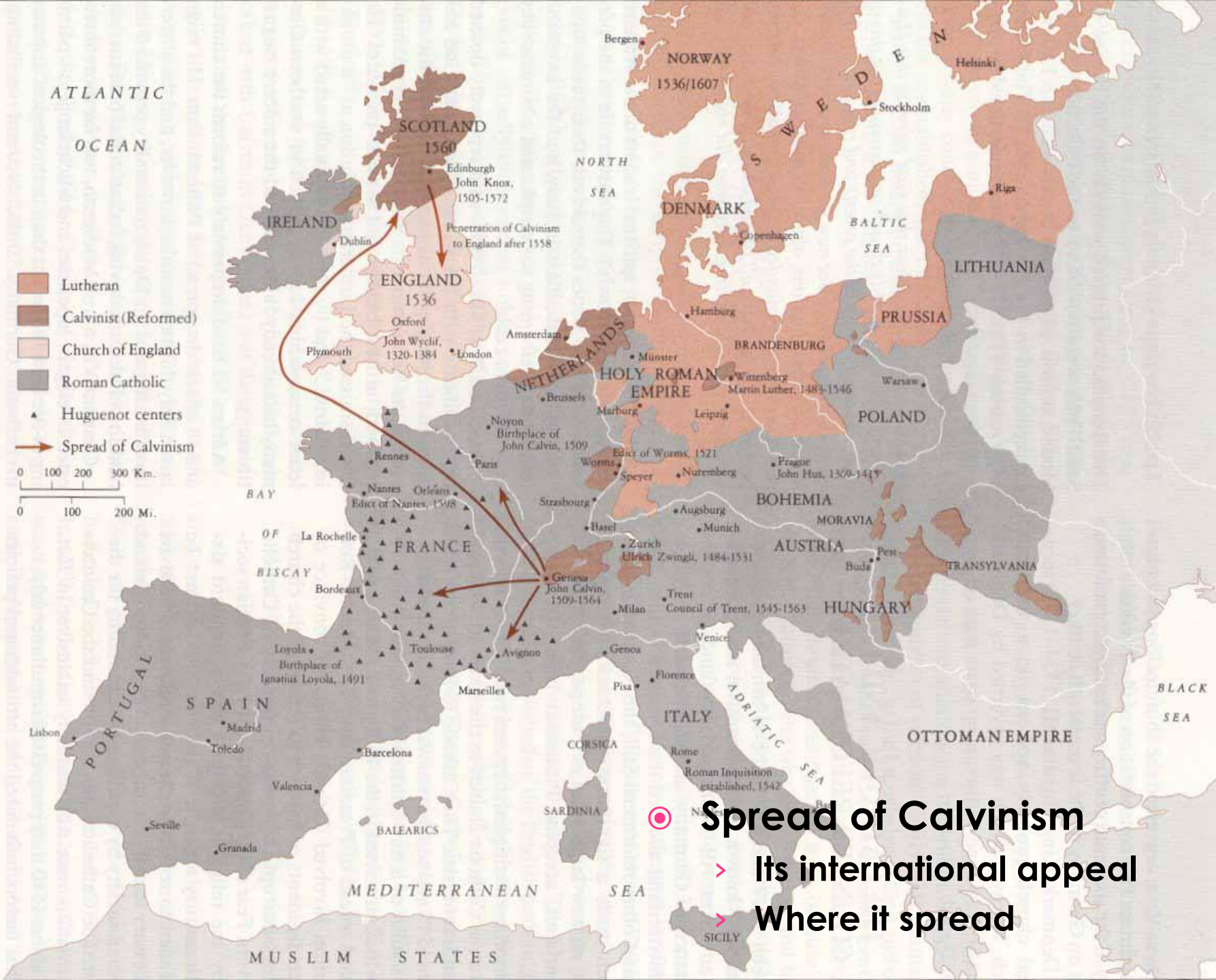
Comparison to Luther's beliefs



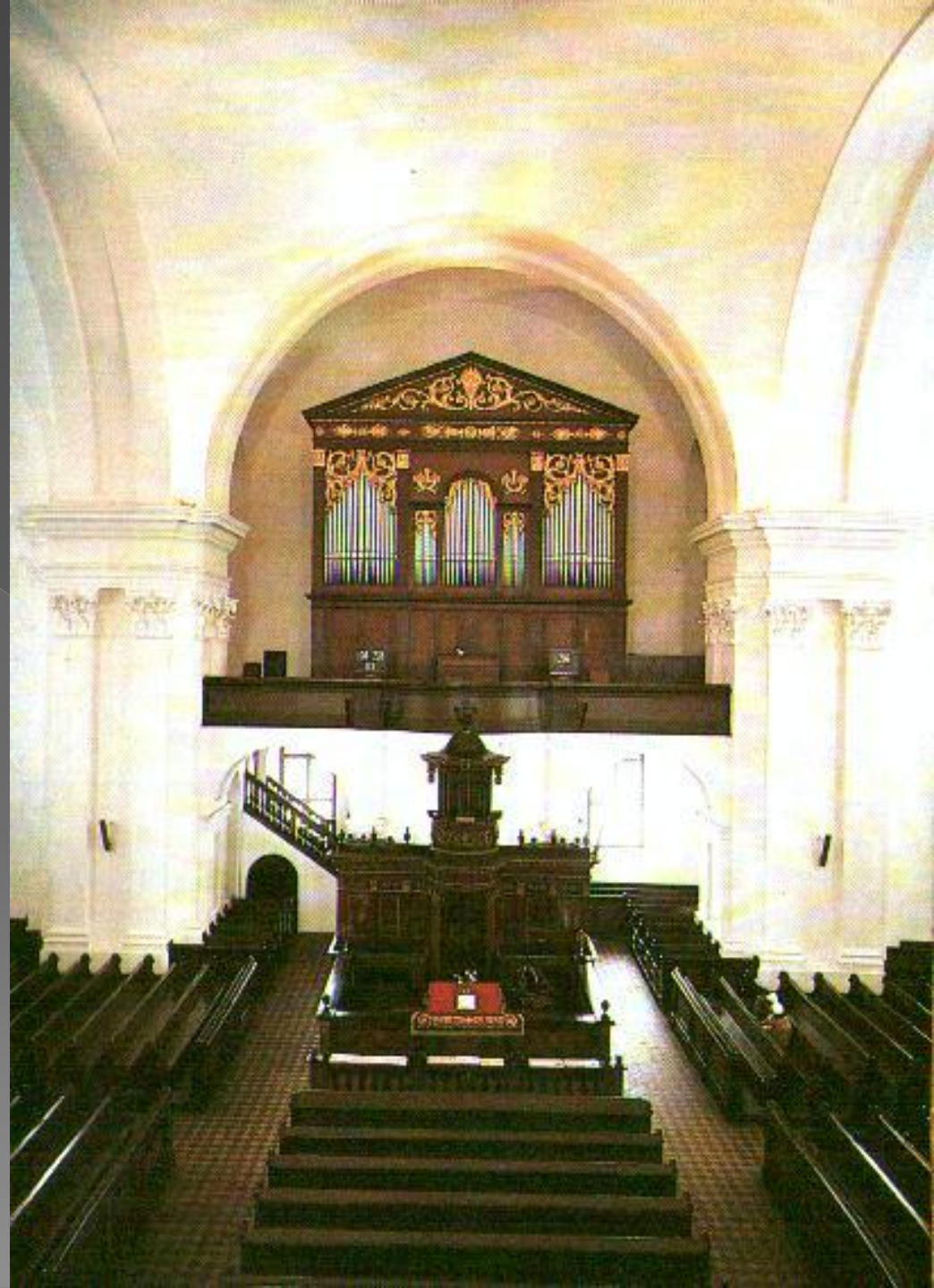
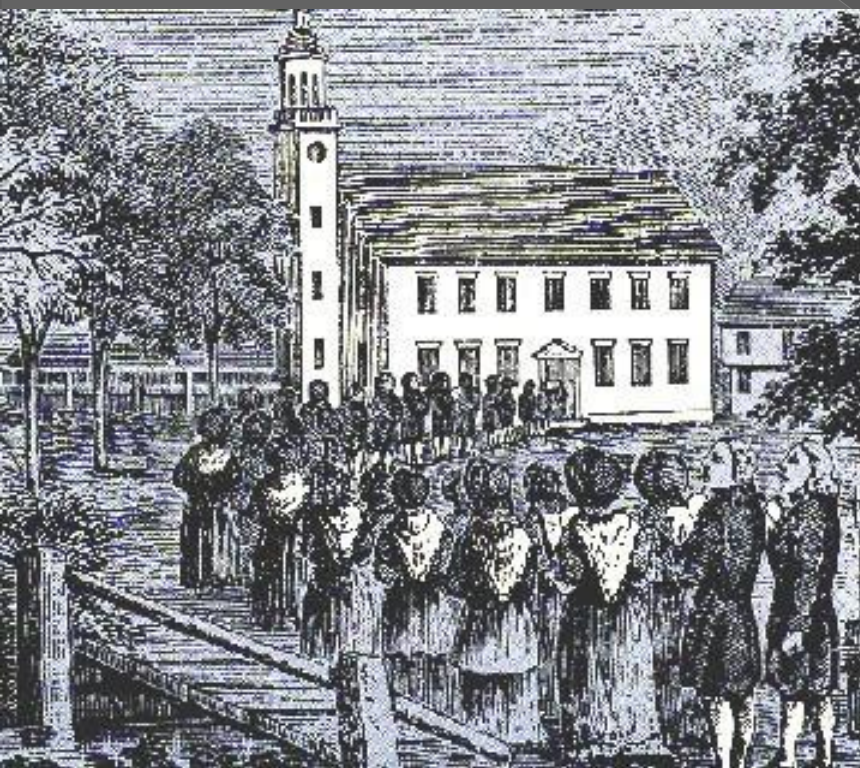


○ Calvin's Geneva

- > Acceptance of *Ecclesiastical Ordinances* by Geneva's city council (1541)
- > Responsibilities of Consistory
- > Worship in Geneva



◎ **Spread of Calvinism**
 > **Its international appeal**
 > **Where it spread**



The Catholic Counter Reformation and Religious Warfare





1 Catholics, Protestants, and Orthodox Christians in Europe by 1550





Catholic Reformation - an internal and external movement

I. Revival of the Old

- A. New order of Carmelite nuns – Saint Teresa of Avila (1515-1582) – mystical experiences
- B. Benedictine and Dominican – reformed and renewed
- C. Theatines (1524) – religious order to reform secular clergy (orphanages, hospitals)
- D. Ursulines (1535) - religious order to educate young girls

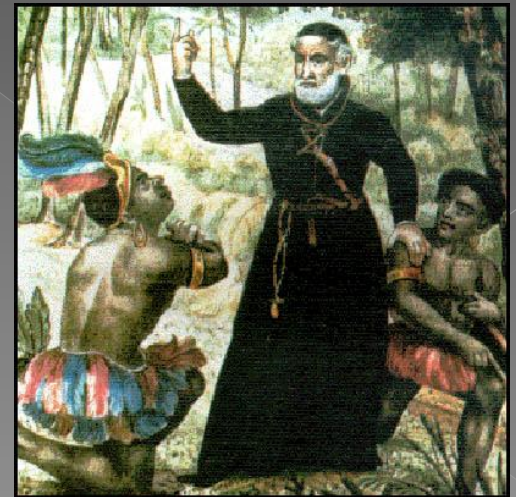


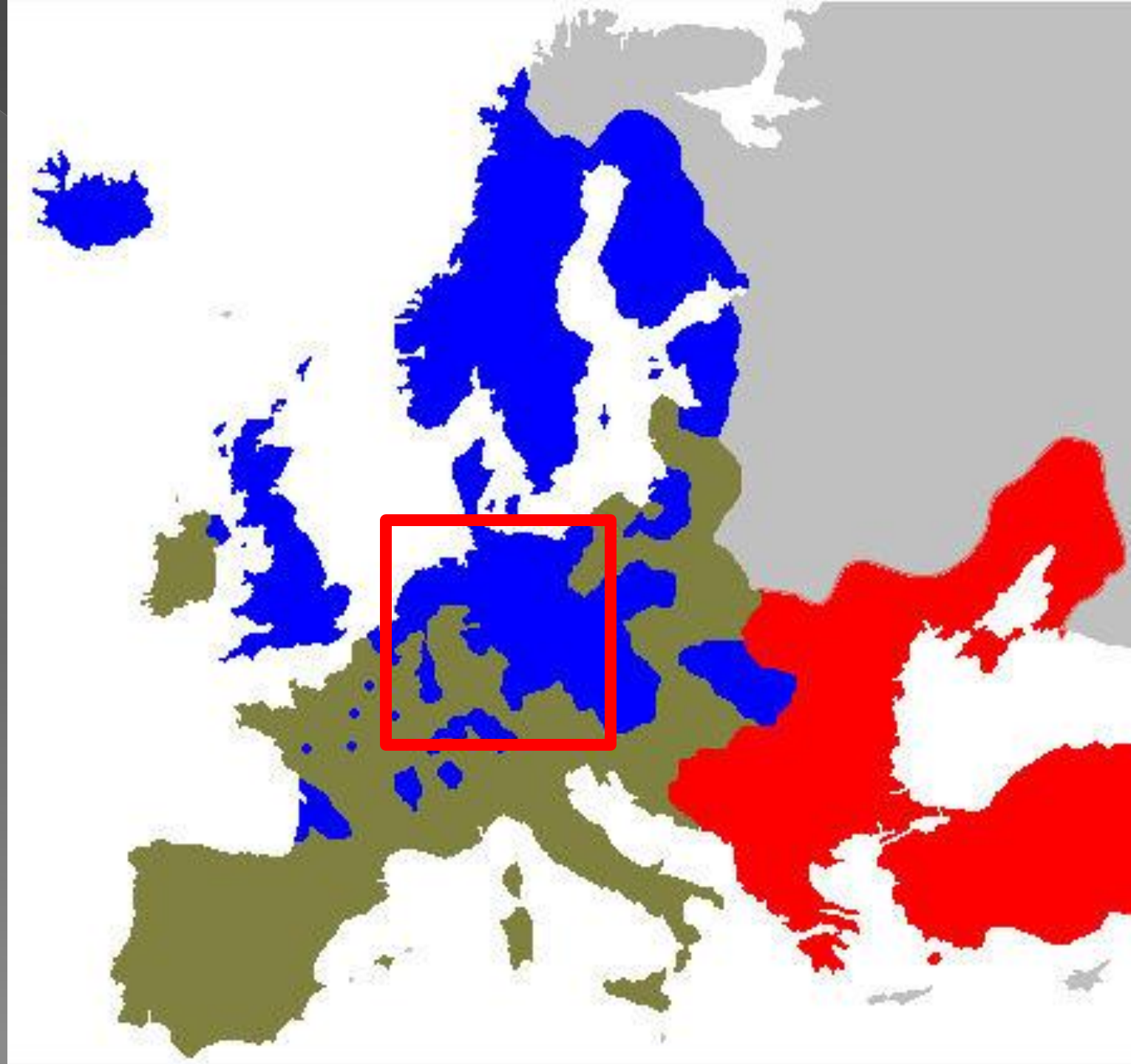
II. The Society of Jesus or Jesuits

- A. Founded by Ignatius of Loyola in 1540
- B. Vowed absolute obedience to the papacy
- C. Stressed education to combat advance of Protestantism
- D. Dedication to expand the religion through conversion: won back parts of Germany and Poland



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55 The Religious Situation in Central Europe about 1560.

- Lutherans
- Calvinists and Zwinglians
- Waldensians and Moravians
- Anabaptists, Socinians, Antitrinitarians etc.
- Roman Catholics



Abbreviations.
 A. Archbishopric; Ab. Abbey; B. Bishopric; Brunsw. - Brunswick; C. County; D. Duchy; Elect. Electorate; EC. Free County (Franche Comté); Hildeshm. - Hildesheim; K. Kingdom; Kalenbg. - Kalenberg; L. Lordship; M. Margravate; P. Principality; Pal. - Palatine.

Scale 1:9000000

Miles

III. A Revived Papacy

A. Pope Paul III – commission - blamed the Churches problems on corrupt popes and cardinals

- > A Renaissance-style pope
- > Recognized Jesuits
- > Called for Council of Trent

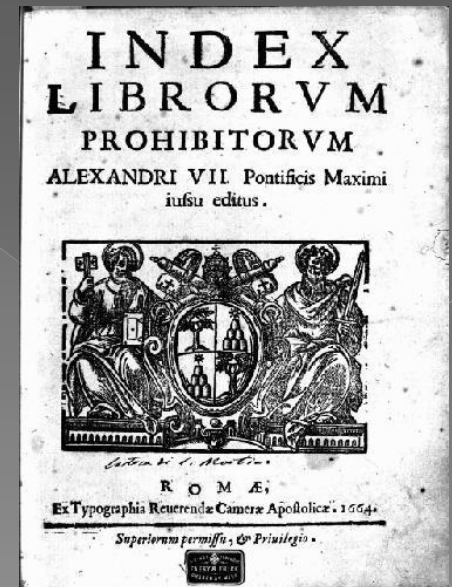
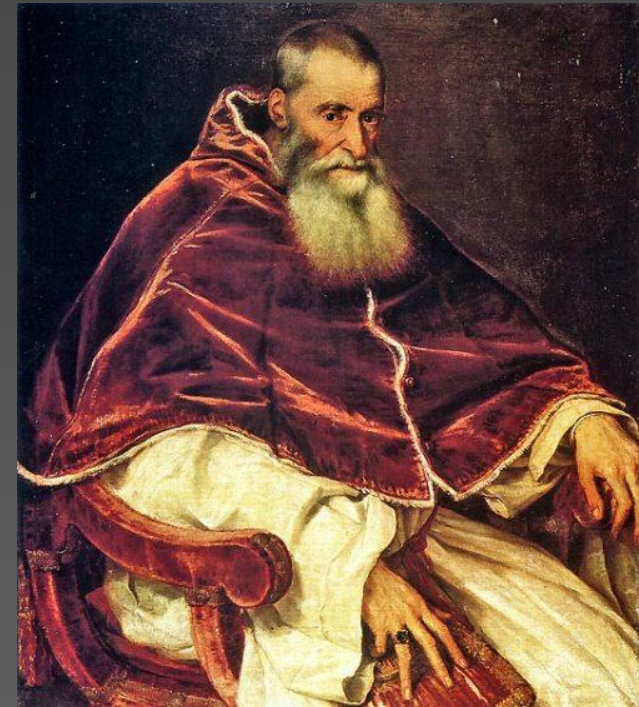
B. 2 factions w/ in the Church –

- > Moderates (Cardinal Contarini)
- common ground w/ Protestants
- > Hard-liner conservative (Cardinal Caraffa)
- no compromise

C. Conservative reformers refused to compromise with the Protestants

D. Cardinal Caraffa – Pope Paul IV

- > Roman Inquisition or Holy Office in 1542 to ferret out doctrinal errors
- > Index of Forbidden Books



IV. The Council of Trent 1545-1563



Council of Trent

Rejection of the Protestant Reformation

- A. Scripture and tradition were equal authorities, only church interprets Scripture
- B. Faith and good works were necessary for salvation
- C. 7 sacraments upheld
- D. Clerical celibacy – upheld
- E. Purgatory and indulgences affirmed but no false sale of indulgences

Concession to the Protestant Reformation

- F. Theological seminaries in every diocese

V. Effects of the Reformation

Short Term

- A. Destruction of Christian Universalist ideal
- B. Catholic/Protestant militancy → bitter religious wars
- C. Religious conflicts tied to political/economic ambitions
- D. Protestant cultural shift – Protestant (Calvinist) Work Ethic – work, thrift, profit – justification of capitalism
- E. Literacy/Education

Long Term

- A. The Reformation helped to spread the ideas of democracy and representative government.
- B. The Reformation eventually led to realization for religious toleration and religious freedom in order to keep the peace.

Henry the VIII Play!!!

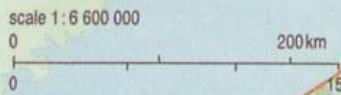
THINK!!!

How and why did Protestantism spread and take root in some parts of Europe but not in others?



distribution of religions in Northern Europe, 1547

- Protestant
- Catholic
- Hussite
- archbishopric
- major bishopric
- center of Habsburg court patronage
- Habsburg land, 1549
- political boundaries, 1547



The Big Idea:

There was a series of crises in the late 1500s and early 1600s commonly referred to as the 'religious wars'. However, politics played just as important a role in these conflicts as religion did.

Focus on: causes, nature, results of wars

I. French Wars of Religion (1562-1598)

A. Recall: Peace of Augsburg, international appeal of Calvinism, Huguenots in France

B. Religious divisions of France

1. Moderate Catholics

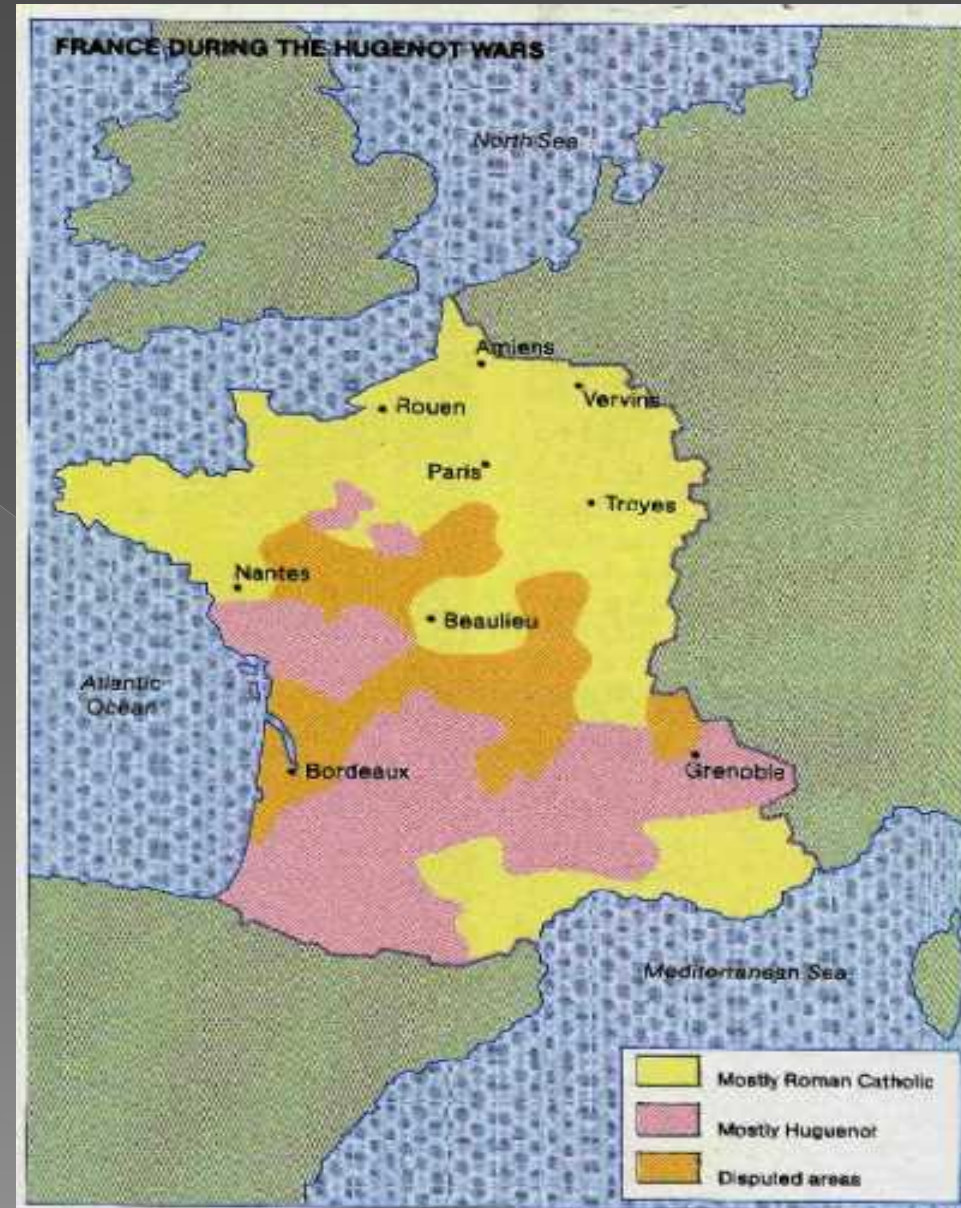
- Valois Family

2. Huguenots

- By 1560 - nobility (40-50%) "elect"
- Bourbon Family
 - Kingdom of Navarre

3. Ultra Catholics

- Guise Family





**Catherine de'
Medici**

Francis I (1515-1547)

(Toleration, 1534

“Affair of the Placards”

fightes the

growth of Calvinism)

Henry II (1547-1559)

Role in German wars of religion?

dies in a jousting accident

Francis II (1559-1560)

Charles IX (1560-1574)

Henry III (1574-1589)

Margot

C. The French monarchy

1. Desire for greater centralization
2. Controlling of Church
3. Fear of Habsburg power
4. Persecution of Calvinists (nobility)

D. Causes of the wars

1. Religion: Catholic vs Protestant
2. Political: Catholic Valois family vs Huguenot Bourbon family



E. Events of the war

- > 1562: Duke of Guise massacres Huguenot congregation at Vassy
 - Ongoing wars between Catholics/Huguenots
- > 1572: St. Bartholomew's Day Massacre
 - Henry Bourbon – converts to Catholicism and back
- > 1576: formation of the Holy League
- > 1588-89: War of the Three Henries
 - Guise: Henry, Duke of Guise
 - Takes Paris, forces himself into gov't
 - Valois: Henry III
 - Forms an alliance w/ Henry (Bourbon) – next in line to the throne
 - Assassinate Henry Guise
 - Monk assassinates Henry III (1589)
 - Bourbon: Henry of Navarre
 - Must fight Spanish forces who oppose him
 - 1594: Coronation of King Henry IV
 - Converts to Catholicism for good...
- > 1598: Edict of Nantes*
 - Catholic – state religion – toleration of Huguenots – some fortified towns





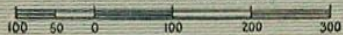
F. Henry IV

“Paris is well worth
a mass.”

DOMINIONS OF THE HOUSE OF HABSBURG

IN EUROPE AT THE ABDICATION OF CHARLES V

Scale of Statute Miles



Habsburg lands are tinted green

NOTE: The greater part of Hungary including Transylvania was in continual dispute with the Turks. The relation of the Habsburg and Ottoman Powers is here shown as it stood at the truce of 1547.



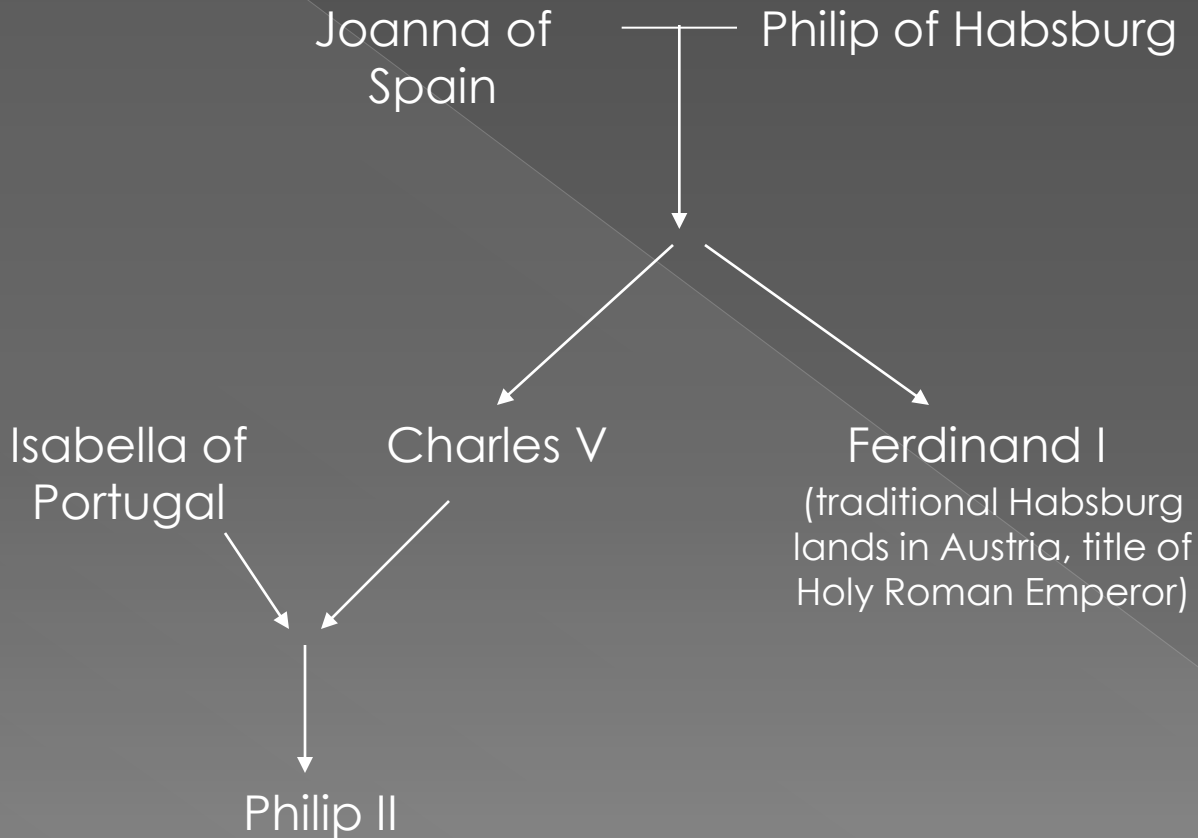
In 1556, Charles V retires to a monastery and divides his empire in half.

- His brother Ferdinand was given Austria and the Holy Roman Empire.
- His son Philip II was given Spain, Spanish Netherlands, and the American colonies.



II. Revolt of the Netherlands 1566-1609

A. Spanish monarchy



Spain, Spanish possessions
in Italy, Netherlands, and
Americas

B. Philip's goals

Philip: "The Most Catholic King" "King of Paper"

1. Consolidate and secure Spain, Netherlands, parts of Italy, and Americas
2. Make Spain a dominant player in Europe
3. Promote/unify Catholic Faith



Spain expelled all of the Jews and Muslims which caused them to lose many valuable artisans and business people.



Spain received large sums of gold and silver from the American colonies.



Medieval guilds dominated the local economy. People began to buy from foreign manufacturers which were cheaper and better quality. As a result, the gold and silver from Spain was sent to other countries to buy their products.



Spain had to borrow large sums of money from overseas bankers in order to pay for the army, navy, and fight wars.



C. The Spanish mission

- > Battle of Lepanto (1571)
- > The “Most Catholic King”



30-Second Pause



- ◉ Were Philip's goals too ambitious, or were they achievable? Why do you think that?

D. The Netherlands

- > Recall: inherited by Charles V from Mary of Burgundy
- > 17 provinces
 - 7 Northern
 - 10 Southern



E. Philip puts policies into effect

1. Heavy taxation to pay for wars

Nobles were exempt from paying taxes; therefore, the lower class had to pay high taxes. As a result, Spain was unable to create a large middle class.

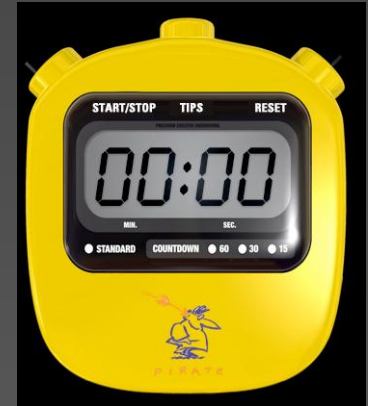
2. Insistence on control and religious uniformity (Inquisition)

The Spanish Netherlands was different from Spain in that they had a strong middle class, were protestant (N. provinces), and the local economy was prosperous.

Many in the northern provinces had adopted Calvinist religious ideology



30-Second Pause



- Why would the people of the Netherlands have opposed the policies of Philip II?

F. Events of the “Iconoclast Revolt”

- > 1566: attack on Catholic Churches; sending of Duke of Alva
- > 1566-1573: permanent sales tax, Council of Troubles and growth of organized resistance
 - William of Orange – attempt at unity





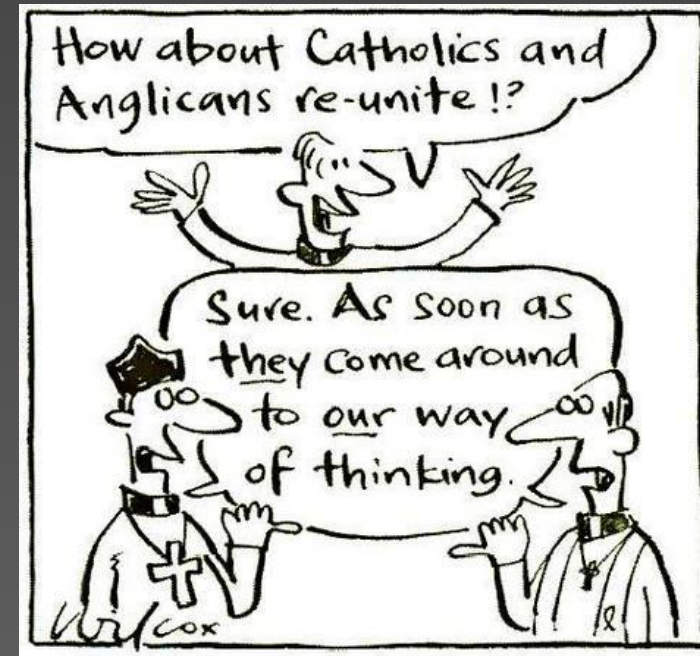
- > 1576: pillaging of Antwerp, Pacification of Ghent (end of Spanish rule) arrival of Duke of Parma (exploitation of religious differences)
- > 1579: Union of Arras and Union of Utrecht
- > 1609: Twelve Years' Truce
- > 1648: Spain formally recognizes independence of "United Provinces of the Netherlands"
 - South remains "Spanish Netherlands"
- > Aid to The Netherlands from England
 - Philip II vs. England



IV. The England of Elizabeth

A. Religion

1. Promoted a moderate form of Protestantism
2. Puritans were pushing for a more radical form of Protestantism



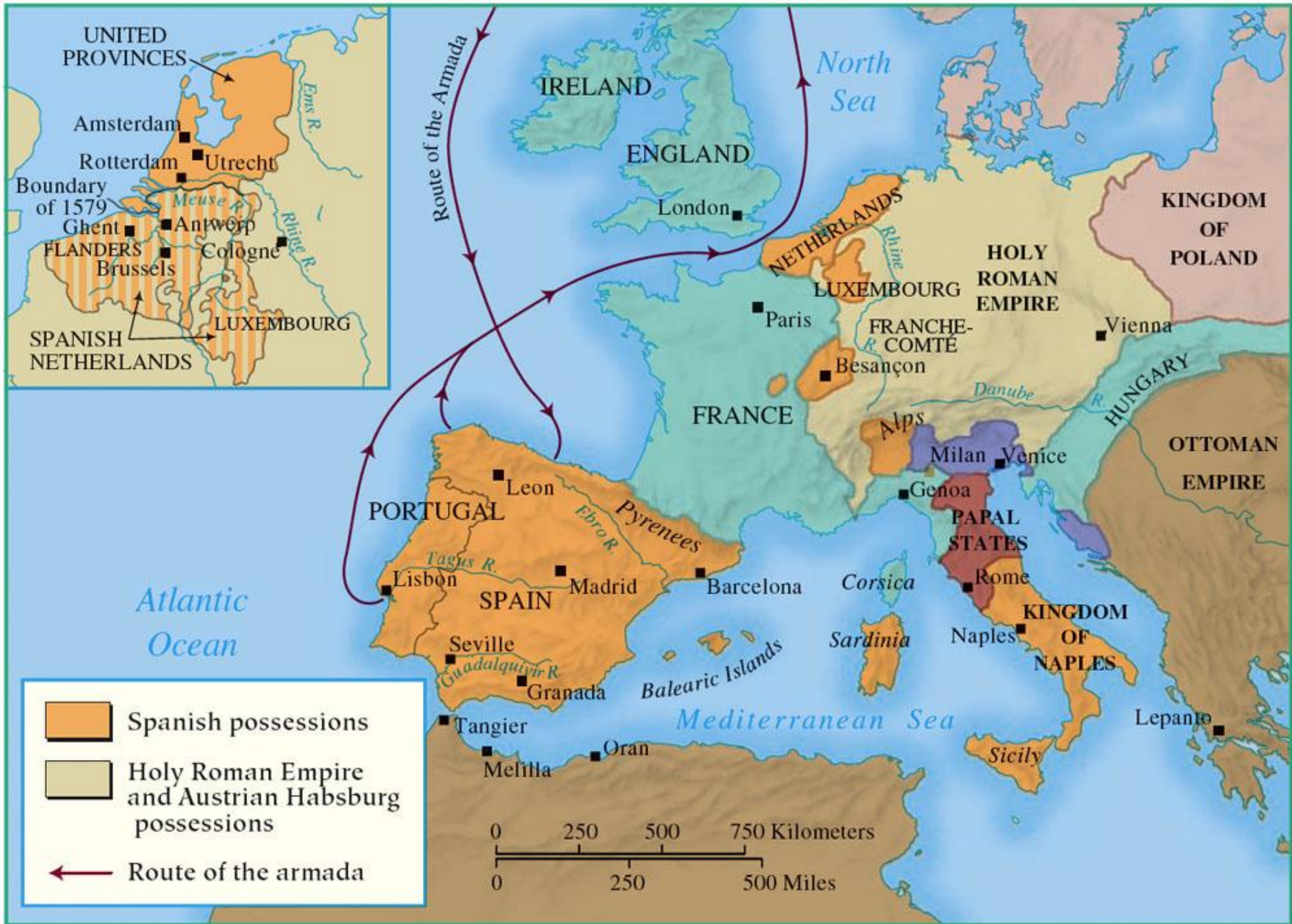
B. Foreign Policy

1. Piracy of the Spanish fleet (Francis Drake)
2. Aid to the French Huguenots and Dutch Calvinists against Catholic France and Spain



3. Philip II's Spanish Armada was defeated in 1588





The Spanish Empire Weakens

4. The Spanish Armada is defeated by the English. As a result, the protestant faith in England was preserved, the Spanish navy was weakened, and England will gain strength while Spain weakens. (other factors!!!)



1500

1520

1540

1560

1580

1600



Luther and the indulgence controversy

Anabaptists at Münster



French Wars of Religion



Calvin's church at Geneva

Council of Trent



Habsburg-Valois Wars

Peace of Augsburg

Revolt of the Netherlands

Peasants' War



Spanish armada

Erasmus, *The Praise of Folly*

Johannes Sturm's gymnasium

Edict of Nantes

Thomas More, *Utopia*

Ignatius of Loyola, *The Spiritual Exercises*