

4 – The Renaissance and Reformation

If the High Middle Ages exhibited dynamic growth, then the 14th century represented the stick in the spokes of this runaway medieval cart that brought it crashing to the ground. Sometimes, however, tragedy can pave the way for the emergence of new cultural trends. In the wake of social, religious, cultural, and economic crisis, there emerged two defining movements of early modern European history—the Renaissance and the Protestant Reformation.

The Upheavals of the 14th Century

Europe's peak population in 1300 of 75 million was already pushing up against its natural boundaries, when the continent was hit by the Great Famine of 1315-1317 and the cataclysmic Black Death of 1348-1351. The latter represents one of the great natural disasters in world history, costing Europe upwards of 40% of its people. More important than sheer numbers were the psychological and social costs of the disease. Caused by fleas traveling on rats, the bubonic plague spread quickly along trade routes and especially devastated urban areas. No one could explain the cause of the pestilence. Flagellants took the calamity to be God's wrath upon man and whipped themselves in atonement. Many blamed Jews for poisoning wells, which led to a notorious persecution of that minority in Nuremberg. Art reflected the obsession with death; paintings featured skeletons performing the *danse macabre*. The Catholic Church could offer little solace, especially since the disease killed off well over 60% of the top clergy. Perhaps most significantly, the Black Death caused a labor shortage that undermined the feudal structure, as peasants bargained for improved labor conditions, winning lifetime tenures and converting other obligations to cash payments.

Improved peasant conditions did not last long. Governments and nobles reasserted their power throughout the century, which led to the *Jacquerie* rebellion in 1358 in France and Wat Tyler's revolt in 1381 in England. Urban revolts also occurred in Florence; each of these revolts was eventually overturned, often with great violence. Of more lasting import was the blow delivered to the feudal system in the west.

National monarchies were young creations, and therefore fragile. Dynastic instability (e.g., the inability to produce male heirs) plagued many states throughout the 14th century and led most seriously to the Hundred Years' War (1337-1453). Actually a series of wars, this conflict between France and England over the French throne (and the cloth trade in the Low Countries) dealt a fatal blow to the medieval idea of warfare. Time and again, English longbowmen demonstrated the power of massed

knights. French fortunes revived upon the back of a divinely inspired peasant girl. In 1429, Joan of Arc believed the voice of God called her to break the siege of Orleans. Despite her military success, Joan was tried for witchcraft and burned at the stake (later made a saint in 1920). Yet the tide had turned, and by 1453, England held only the city of Calais on the continent. Each nation then turned inward to resolve pressing political conflicts.

The Catholic Church also stood in the midst of crisis. Since 1307, the papacy had lived in exile in France during the so-called Babylonian Captivity, where its prestige declined in proportion to the increase in its administrative apparatus and material wealth. When an Italian crowd forced the mostly French cardinals to elect one of their own, the church plunged into the Great Schism (1378-1417), with rival French and Italian popes forcing the nations of Europe to choose sides. Advocates of conciliarism attempted to use church councils (unsuccessfully) to solve the crisis *and* to check the power of the papacy. Reformers such as John Wyclif in England and John Hus in Bohemia (part of the Holy Roman Empire) attacked the institutional power and wealth of the church and called for a simpler Christianity. Though Hus was burned at the stake in 1415, his ideas set the stage for the Protestant Reformation of the 16th century.

• SKILL SET

Though the official course begins in 1450, some basic knowledge of the late Middle Ages will aid in your understanding of the Renaissance and set up a vital and intriguing interpretive issue (INTR): To what extent does the Renaissance represent a break from the Middle Ages and a new period in European history?

• SKILL SET

The question of Italy's head start represents an important early causation question focused around a nation (CAUS). It parallels other issues, such as Britain and industrialization, France and its revolution, and Germany and the Nazis. You may wish to begin your practice by writing a focused paragraph in response to "why Italy?" based on the material below.

• THEME MUSIC

The Individual and Society theme can pose challenges to students (IS). To get a head start, use this and the section below on the social impact of the Reformation to establish the "baseline" for issues like class, gender, family, child-rearing, and education.

The Setting of the Renaissance

Italy was the first area of Europe to experience the Renaissance. Several reasons account for this early lead

GEOGRAPHIC – Italy was not only the center of the Mediterranean, which made it a crossroads of trade, it also boasted centers of ancient culture. If artists wished to imitate classical motifs, they need look no further than their Roman backyard. Ideas followed in the wake of trade, particularly as humanists escaped the declining Byzantine Empire, being besieged by the Turks (and falling in 1453).

URBANIZATION – While in most of Europe only 10% of the population lived in cities, up to 25% of Italians partook directly of the civic culture so essential to Renaissance humanism. Cities attracted trade, ideas, and culture – the lifeblood of the Renaissance.

SOCIAL FACTORS – Nobles played a vital role in Italy, just as they did in every European nation, though their attitudes tended to be more oriented to money-making and cultural accomplishments than elsewhere. A common family blending in Italy involved a cash-strapped aristocrat and an ‘up-and-coming wealthy merchant, thus creating a new elite, where wealth and worldly achievement mattered more than merely lineage.

POLITICAL VARIETY – In the 14th century, Italy was a collection of small and large city-states. No centralized authority existed to stamp out potentially threatening ideas. If artists or intellectuals found difficulty in one place, they could simply move to another and continue their work. This disunity later became a liability, but at that time, Italy benefited from competing political centers.

With its thriving city-states, Italy imitated the ancient *poleis* of Greece and the Roman Republic. Citizenship and freedom in the ancient world sparked intellectual and cultural life, and the same held true of Renaissance Italy. A major concern of Renaissance thinkers was a life of active civic engagement. The life of the mind (*otium*) must eventually contribute to the bettering of one’s city-state (*negotium*). Reflection and action promoted *virtu*, or excellence, in the Renaissance man or woman:

As with today, family served as the central social institution of the Italian Renaissance.⁴ Renaissance families were patriarchal, placing a great deal of power in the male head of the family, or *patria potesta*. Before it man could achieve legal autonomy, his father must officially liberate him before the appropriate authorities. Oftentimes, men were not able to establish

an independent existence until their late 20s or early 30s. At the same time, families commonly married off their daughters as early as their mid-teens. Marriages were frequently arranged to the benefit of both families. Economic concerns predominated; compatibility of the couple came second, and often not at all, given the significant age difference between man and woman. As a result of this marriage-age gap, Italy experienced predictable side effects. First, prostitution was rampant, and since almost impossible to eliminate, generally tolerated and even regulated by governments. Second, the incidence of rape and sexual violence was high, though lower-class men were punished more severely if their victim was from the upper classes. Finally, spouses often predeceased their partners, who remarried quickly due to the difficulties involved in living an independent existence. This led to remarriage, numerous blended families, and an abundance of stepparents; Though the nuclear family (mother, father, and children) was the norm, Renaissance Italy also depended on African slavery, a result of the labor shortage created by the Black Death: Slaves lived with families and often performed domestic work. Though as much as 10% of Italy’s population in 1400 was made up of slaves, the practice in Europe declined with the recovery of the population in the 15th century.

Renaissance Humanism and Art

The term “Renaissance” is the creation of the modern Swiss historian Jacob Burckhardt (writing in 1860). Though the average layperson will tend to view the Renaissance, or rebirth of classical culture, as a distinct break from the Middle Ages, historians often disagree over how useful this term is in describing a specific time period. One of the difficulties is, when do we date the beginning of the Renaissance? Petrarch (1304-1374); the father of humanism, already argued for a new age as early as the 1340s. However, this was before the Black Death, so does that mean the Black Death defines the Renaissance? In addition, one of the great painters of the late medieval period, Giotto, influenced later Renaissance painters. So where do we put Giotto? Even if there is much wisdom in viewing the Renaissance as a continuation of medieval trends, there is little doubt that a new self-consciousness regarding human beings and a new self-assertion is evident in Italy by 1350.

As the name suggests, humanists were fascinated by humans and their potential. The fabric of humanism is woven of several important strands.

SECULARISM – Humanists focused their attention on the here-and-now, and less on the afterworld, as had been the tendency during the Middle Ages. Education, self-help manuals, and treatises on civility all reinforced the notion that humans stood to gain rewards-wealth, status, prestige, fame-in the temporal world. Even in religious paintings, humans take on increased significance, while painting itself becomes more an exercise to glorify the artist than to glorify God.

CLASSICS – Ancient Greece and Rome formed the moral center of many humanists’ outlook. Collectors of manuscripts, such as Poggio Bracciolini, scoured monasteries, ruins-anywhere-to find evidence of the ancient way of life. For example, the ancient Roman Vitruvius’s *On Architecture* provided a guide to the creation of buildings that imitated a coherent system of columns, arches, and pillars. Also, the recovery of the long-lost Hellenistic sculpture *Laocoön* in the early 16th century inspired Michelangelo to create his masterpiece, *David*. Ancient values and aesthetics, as pre-Christian, told a captivating story with humans at the center, from which humanists took inspiration.

INDIVIDUALISM – By “individualism,” humanists meant not a narrow, selfish conception of human actions, but rather that learning and human affairs should concern the individual. It was as if humanists had just discovered mankind and could not tear themselves away. This attitude can be seen in the self-consciousness of Petrarch’s verse as well as Castiglione’s suggestions for achieving fame, wealth, and position.

POWER – Amid the inspiring philosophy and mesmerizing art, it is easy to forget that the Renaissance was at its heart about human control of the environment. A central humanist aim was to provide society with intellectual tools that could be used to master everything from the globe (cartography), to sound (musical notation), to abstract space (three-dimensional perspective in painting), to business (double-entry bookkeeping), and finally politics. It’s no coincidence that along with the great works of art came exploration and colonization, the centralization of New Monarchs, and urban planning.

Humanism found many expressions-literature, philosophy, education, politics, and, of course, art. As you review the list of representative figures below, keep in the mind the principles to which they connect above.

The Writers and Philosophers

Leonardo Bruni (1369-1444): Bruni studied under Chrysoloras, a Greek scholar who had escaped from

the faltering Byzantine Empire, and translated ancient Greek texts into Latin. In addition, Bruni served Florence in various political capacities and later wrote a Latin history of the city. He is most famous for his admiration of Cicero, the Roman statesman and model of civic virtue.

Lorenzo Valla (1406-1457): Valla excelled in philology, the study of ancient languages. Even though a member of the clergy, Valla demonstrated through textual analysis that the “Donation of Constantine,” which supposedly granted the pope authority over political bodies, was a forgery.

Pico della Mirandola (1463-1494): Plato’s philosophy (neo-Platonism) revived during the Renaissance, and there is no better example of the trend than Mirandola’s “Oration on the Dignity of Man.” Many consider it the classic statement of human potential. Neo-Platonism held that humans had once shared a divine nature and though they had freely chosen to enter the material world, they retained a spark of divinity, which could be recaptured through intellectual and spiritual regeneration.

Lorenzo de’ Medici (1449-1492): Known as “the Magnificent,” Lorenzo ruled Florence during its Golden Age. A strong advocate of **civic humanism** and a man of diverse interests, Lorenzo is most famous for this patronage of intellectuals and the arts. His untimely death in 1492 led to the invasion of Italy by foreign powers, as well as the decline of Renaissance culture in Florence.

• THEME MUSIC

Since the as theme deals with the most abstract topics in the course, it is vital that you focus on defining your terms. For this section, it is recommended that you write an historical definition of humanism in a paragraph.

• EXAMPLE BASE

Here you’ll find brief explanations of key figures in humanism. However, don’t place your focus on rote learning; instead, use 4-5 of these intellectuals or artists to develop your explanation of humanism-in literature, philosophy, history, political theory, and the arts.

• SKILL SET

Whenever you encounter art in this course, think Contextualization (CTX). You may wish to consult one of the websites mentioned in Chapter 1 to view well-known works of architecture, painting, and sculpture. As you consider these images, explain how they reflected the concerns, values, and developments of the period in which they were created.

Niccolo Machiavelli (1469-1527): One of the most famous figures of the Renaissance, Machiavelli’s claim to fame is *The Prince*. Dedicated to the Medici family, the book serves as a manual for the pragmatic ruler who must appear virtuous, wise, and courageous (like a “lion”) and at the same time ready to be ruthless

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and cunning (like a “fox”). Machiavelli denies the traditional notion that the political realm must uphold the laws of God. Politics follows its own logic in the hard-headed rules of power, or *raison d'état* (reason of state), which is why *The Prince* is often considered the first modern work of political science. It is important to remember the context for Machiavelli's writing—the invasion of Italy and its subsequent domination by foreign powers. *The Prince*, as well as Machiavelli's other writings endorsing citizen militias and republican government, can be seen collectively as patriotic appeals for a free and united Italy. After being tortured and losing his position in government, Machiavelli tried desperately to win back his influence, with little success. Fairly or unfairly, Machiavelli's name is associated with a brand of amoral politics both condemned and practiced since the 16th century.

Petrarch (1304-1374): Often called the Father of Humanism, Petrarch helped popularize the notion that Italy was entering a new age of learning and individualism, distinct from the “ignorance” characteristic of the Middle Ages. Petrarch revived a more pure form of Latin and, as such, spent his literary energies composing verse in the language, much of it related to a psychological portrait of humans and the theme of love, wherein he wrote of his beloved Laura.

Baldassare Castiglione (1478-1529): Castiglione first gained fame as a diplomat, but is most known for his *Book of the Courtier*, a how-to manual on winning fame and influence among the rich and powerful. To gain position and fortune, Castiglione counsels the Renaissance Man to be widely read in the classics, including history, poetry, music, and philosophy, as well as to know how to conduct himself in public. The courtier will be skilled in the military arts and cultured and polished. In addition, Castiglione advocated education for women, but of a particular kind: a musical instrument, poetry, and literacy. Abstract subjects such as math and science were reserved for men.

Works in Oil, Marble, and Stone

The Renaissance achieved fame for its production of renowned works of art. Several developments mark the upward trend of Renaissance art:

OIL-BASED PAINTS – Historically, artists had used tempera paints with an egg base, yet with oil-based paints (from the Low Countries), artists could achieve more startling effects with light and shadow by applying layer after thin layer of paint.

PERSPECTIVE – For centuries, artists had attempted to achieve a realistic effect of three-dimensional space, but

their methods tended to be haphazard and approximate. With the rediscovery of theories of optics and perspective geometry, Renaissance painters were able to achieve a strikingly realistic view of a visual plane.

NATURALISM – The Renaissance preoccupation with the human body was reflected in its portrayals on canvas and in stone. Painters and sculptors gave increased attention to musculature and movement of the human body. This emphasis is clearly seen in Michelangelo's Sistine Chapel, where the master achieves a heroic view of humans, and also in da Vinci's sketches based on anatomical dissections.

SUBJECT MATTER – While artists continued to focus on religious paintings, human beings, nature, and ancient architecture played a more central role in these works. In addition, artists began to experiment with classical scenes, landscapes, and portraits.

ORDER AND SYMMETRY – In all three media, Renaissance artists placed great importance on orderly composition. Architects employed proportion in their use of classical motifs such as the column, dome, and arch.

STATUS OF THE ARTIST – Because they were considered craftsmen, most artists of the Middle Ages were anonymous. As patronage by wealthy merchants and the church increased during the Renaissance, the reputation of artists as creative geniuses – people set apart – became the standard.

Donatello (1386-1466): Donatello revived the free-standing sculpture. His depiction of *David* represents the first full-size statue cast in bronze since ancient times. The sculptor imbued his forms with psychological detail and expression, representing Renaissance naturalism.

Masaccio (1401-1428): Masaccio employed perspective geometry for the first time in his *Holy Trinity*, and also realized a depth of realism and three-dimensional space in a series of frescoes in the Brancacci Chapel, of which the *Expulsion of Adam and Eve from the Garden* is a highlight for depicting the agony and shame of the couple. Unfortunately, this master died young.

Filippo Brunelleschi (1377-1446): Though an architect, Brunelleschi expressed interest in all the arts, including cast bronze and painting—it was he who helped develop the use of perspective geometry in painting. By far, Brunelleschi's primary achievement is the massive dome (*Il Duomo*) he created for the Cathedral of Florence, a feat of artistic vision and engineering.

Leonardo da Vinci (1452-1519): Perhaps the foremost Renaissance Man, da Vinci gained fame for just a few paintings – *Mona Lisa*, *The Last Supper*, *Madonna of the Rocks*. His diverse interests led him into science, engineering, and anatomy. Da Vinci introduced the notion of systematic observation, which he tracked in his notebooks, written backwards to make it difficult for imitators to steal his ideas.

Michelangelo Buonarroti (1475-1564): Bearing a name synonymous with genius, Michelangelo excelled in all the artistic media-sculpture (*David*, *Pietà*), painting (*Sistine Chapel*, *Last Judgment*), and architecture (*St. Peter's Basilica Dome*, *Laurentian Library*). The master's nudes offer a heroic vision of the human form influenced by neo-Platonic philosophy, though his later works express a darker vision. In addition, Michelangelo composed poetry and was working on another *Pietà* at the age of 89 when he died.

Raphael (1483-1520): The youngest of the great masters, and considered a rival of Michelangelo's, Raphael often sought artistic patronage in Rome, where the Renaissance refocused after about 1490. Raphael's *School of Athens* honors ancient learning and his fellow artists, as the Greek philosophers take on the physical appearance of his contemporaries. In addition, Raphael painted numerous portraits of the Madonna, the Mother of Jesus.

Education and the Printing Press

Renaissance humanism spurred education. Humanists founded schools for both boys and girls, though the latter tended to focus more on keeping appearances rather than mastery of abstract subject matter. Latin and Greek were prized by scholars of the 15th and 16th centuries, yet a truly well-rounded person needed to be conversant in all the liberal arts-grammar, music, arithmetic, geometry, astronomy, rhetoric, and logic-not to mention poetry, horsemanship, and military arts. Renaissance schools provided structure and regular promotion of pupils from one level to the next, and in that sense, have influenced the values and curricula of schools today.

Though the Chinese invented printing, they did not capitalize on their success. Johann Gutenberg and his colleagues perfected the skill of movable type in the 1450s, publishing their famous Gutenberg Bible, of which several dozen still exist. Books continued to be expensive luxury items for the upper classes, but the die had been cast. No longer could church or state exercise a monopoly on education or Intellectual life. The printing press assisted in spreading the Renaissance and helped to establish standardized texts,

language of the people," i.e., not Latin). Perhaps printing's most important impact was to secure the success of the Protestant Reformation. Few would deny that the invention of the printing press stands as one of the most, if not *the* most, significant technological developments of the past millennium.

• THEME MUSIC

Starting now, you should trace the issue of women's participation in various movements of change and the extent to which such involvement altered women's position in society. This question relates both to the IS theme and the HTS of CCOT.

• THEME MUSIC

The following section addresses the SP theme, focusing on the overarching issue of the centralization of power and resistance to it. Take note of the strategies and institutions used by monarchs to overcome provincialism as well as how corporate groups and institutions (nobles, towns, church, e.g.) resisted monarchical forays.

Was There a Renaissance for Women?

Though there were several well-regarded female humanists, women faced significant barriers to their intellectual pursuits. The prevailing notion held that women's focus should be directed toward the domestic sphere. More enlightened humanists favored education for women, but it never equaled the type of learning available to men. Nonetheless, women often played key political roles, especially when their statesmen-husbands were off at war, and several gained fame for sponsoring the forerunners to the salons of the Enlightenment. In some ways, the status of women declined from the Middle Ages, as they came to be viewed as objects of art or pawns in marriage alliances, a fact accentuated by the gap in average ages between husband and wife. Some famous humanists and early feminists did leave a mark:

Christine de Pisan (1364-1431): A French noblewoman, de Pisan published one of the first modern statements of feminism, *The City of Ladies*, which defends women's intellectual capabilities against anti-female bias. After her husband's death, de Pisan fought to retain her property and turned to writing to support her family; she may have been the first woman in European history to make a living through her writings.

Isabella d'Este (1474-1539): Often called the First Lady of the World, d'Este married into the famous Gonzaga family of Mantua. After her husband departed for war, d'Este conducted diplomacy on his behalf (and sometimes behind his back). She also found time to establish schools for girls, attract humanists to her court, and write hundreds of letters of literary merit.

Laura Cereta (1469-1499): Cereta's life again illustrates the importance of marriage and early mortality. Her husband died after 18 months of

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marriage, and rather than enter a convent or remarry, Cereta wrote works advocating equality of opportunity for women. She, too, died young, however.

Renaissance Politics and the New Monarchs

Politics was central to Renaissance views regarding power, status, and values such as civic humanism. As noted previously, Machiavelli's ideas played a major role in introducing a secular conception of politics, and historians such as Francesco Guicciardini emphasized social and political causes, rather than divine providence, in recounting the diplomacy and great events of the day. Given the divided nature of the Italian peninsula, regular diplomacy emerged to secure the balance of power. Ambassadors no longer served Christendom generally, but instead patriotically – and often deviously – represented their city-or nation-state. To ensure that no one power gained dominance, the five major city-states continually jockeyed for position, thus the concept of balance-of-power politics emerged, which would come to play a central role in European diplomatic thinking. Perhaps the best example of this attitude is the Peace of Lodi, signed in 1454, which created a fairly stable arrangement that ensured 40 years of peace. Furthermore, the so-called New Monarchies aimed to reassert strong dynastic claims with centralizing techniques in response to the disasters of the 14th century.

Though it is not necessary to have a detailed knowledge of each city-state, you may find it helpful to link the basics below to Key Concepts 1.2 and 1.3.

The state as we know it today did not exist in 1500, yet the New Monarchies of this era were laying its foundations. To rebuild after the devastation of the 14th and early 15th centuries, monarchs engaged in similar policies, while at the same time addressing problems unique to their geographic location with more focused policies. General strategies of centralization comprised the following:

Taxation – Securing access to revenue, preferably without legislative approval.

Taming the aristocracy – Monarchs established that they outranked other aristocrats by forming alliances with the middle class in towns and creating new nobles as officials, called the “nobles of the robe” (because their status came from their official capacities).

Codifying laws and creating courts – Most nations were still a patchwork of customs, dialects, and legal traditions in 1500, so monarchs attempted to establish royal courts that applied more uniform laws.

Controlling warfare – Medieval armies were private entities and less than reliable. The New Monarchies worked to make armies and war the prerogative of the state, which made sense given the increasingly complex nature of war.

Early bureaucracy and officials – Emerging states lacked the mechanisms to enforce their will, let alone keep track of the affairs of government. To remedy this, monarchs began to use agencies, committees, representative bodies, and councils to assist in implementing royal authority.

Religious control – The medieval tension between religious and secular authority began to tilt in favor of the latter, even before the Protestant Reformation, as monarchs asserted increased authority over the clergy and the functions of religion within their national boundaries.

City-State	Government	Key Figures	Assessment
Florence	A republic led by members of the many guilds, but in reality dominated behind the scenes by the Medici family, which made a fortune in banking.	<ul style="list-style-type: none"> • Cosimo de' Medici (1389-1464) – Patriarch of the family. Wealthy patron of humanism who helped found the Florentine Platonic Academy. (See Lorenzo, his grandson, above.) • Savonarola (1452-1498) – Preached against the secular focus on art and pagan philosophy, eventually taking over the city, before being burned at the stake. 	Florence was the center of banking and textiles on the peninsula, and one of the richest of the city-states. This wealth helped make it the Queen City of the Renaissance before the French invasion in 1494. Many of the greats associated with Renaissance culture made their name in Florence.
Milan	A military dictatorship ruled by the Visconti family for centuries.	<ul style="list-style-type: none"> • Francesco Sforza (1401-1466) – Seized control of the city in the 1450s and a good example of how reliance on mercenary soldiers – <i>condottiere</i> – undermined Italy's independence. 	Of the city-states, Milan was most closely tied to trading interests in central Europe. Strategically located, disputes over its control led to the invasion of foreign armies, and the ultimate end of the Renaissance.
Papal States	Technically ruled as a despotism by the papacy, it was really an elective monarchy that had difficulty managing the noble factions in its diverse territories.	<ul style="list-style-type: none"> • Alexander VI (1492-1503) – He represents the height of corruption in the Renaissance Papacy. Used his children to cement marriage alliances and regain power on the peninsula. • Julius II (1503-1513) – Known as the Warrior Pope, he led armies into battle and also sponsored grand art projects, like the Sistine Chapel. 	The period from 1417 to the 1540s is known as the Renaissance Papacy, and it is not a proud moment in the history of the Catholic Church. Popes were deeply involved in politics and seemed to the faithful more focused on luxury, art, and rebuilding Rome, which became the center of the High Renaissance after 1490. Because a line of popes ignored pleas for reform, the problems that would lead to the Protestant Reformation festered.
Venice	An oligarchic republic ruled by wealthy merchant families. Nicknamed the "Serene Republic" for its stability throughout the era.	<ul style="list-style-type: none"> • Doge – Leader of the Venetian government chosen by wealthy merchants. • Book of Gold – Registry of the leading families in Venice; membership implied full citizenship rights. 	The major trading power of the Italian city-states due to its contact with the Byzantine and later the Ottoman Empires. Its arsenal represents one of the first factories in history. Finally, Venetian artists, such as Titian and Bellini, stressed light and color over line and composition.
Naples	Relatively backward feudal monarchy claimed and eventually won by Ferdinand of Aragon.		Though the city of Naples was Europe's largest in 1500, the kingdom participated minimally in the intellectual and artistic Renaissance.

Now let's look briefly through the chart below at how these general strategies were applied in specific instances. Throughout this review guide, we will use a straightforward conceptual device to assist you in keeping track of nations, rulers, and policies: **Challenges** (the issues and problems rulers/nations faced) --> **Responses** (policies the rulers/nations enacted to address these issues) --> **Results** (the impact these policies had on the nation's strategic position).

Nation	Challenges	Responses	Results
England	Following the Hundred Years' War, England was plunged into the Wars of the Roses, between two factions of nobles. When the war ended in 1485, the Tudors set about rebuilding the power of the state.	<ul style="list-style-type: none"> • Henry VII (1485-1509) and Henry VIII (1509-1547) tamed the nobles, reducing the number of dukes from 9 to 2, and created a new aristocracy. • Star Chamber-royal system of courts, outside of parliamentary control, established. • Ended livery and maintenance, the private armies of the nobles. • Built England's first state navy. "Henry VIII took control of the Catholic Church in England and confiscated its lands. 	The Tudors established the basis of English political and commercial power. However, Henry VIII's obsession with producing a male heir demonstrated the continuing fragility of royal rule and created a religious issue that would not be easily resolved:
France	France had experienced	<ul style="list-style-type: none"> • Louis XI, the "Spider" (1461-1483) added new 	France extended its territory, laid

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	100 years, while its eastern neighbor Burgundy aimed to replace French leadership on the continent.	and by conquering part of Burgundy. <ul style="list-style-type: none"> Francis I (1515-1547), a Renaissance king, gained control of the French clergy through agreement with the pope (Concordat of Bologna). Established taxation with <i>taille</i> (direct tax) and <i>gabelle</i> (government salt monopoly). Claimed lands in Italy. 	and created the largest army in Europe. This represents a strong recovery from the Hundred Years' War, but the kingdom continued to face encirclement by the Habsburgs.
Russia	The truncated duchy of Muscovy barely resembled the Russia of today, as it was threatened by powerful neighbors such as the Mongols and Poland.	<ul style="list-style-type: none"> Ivan III, the "Great" (1462-1505), drove out the Mongols, claimed Moscow as the "Third Rome" by marrying niece of last Byzantine Emperor, and created the <i>streletsy</i>, a military service class. Ivan IV, the "Terrible" (1547-1584), so nicknamed because of his hatred of the <i>boyars</i> (nobles), also continued Russian expansion. 	Russia emerged as a great power, yet continued to face issues of cultural and technological backwardness. When Ivan IV killed his heir in a fit of rage, Russia fell into civil chaos and foreign invasion for 30 years.
Spain	Spain did not even exist until the marriage of Ferdinand and Isabella in 1469, and even then, Spain needed to complete the <i>reconquista</i> of the Moors and establish a national identity among its diverse kingdoms.	<ul style="list-style-type: none"> Isabella of Castile's (1479'-1504) and Ferdinand of Aragon's (1479-1516) marriage did not create a fully unified nation. Made alliances with towns (<i>hermandades</i>) to establish law and order. Completed <i>reconquista</i>. "Established strict religious orthodoxy with Spanish Inquisition (from 1478) and expelled Jews in 1492. "Sponsored voyages of exploration. Charles I (aka Charles V in the Holy Roman Empire, 1516-1555) inherited diverse lands and became the most powerful monarch in Europe. 	Spain emerged as the strongest nation in Europe. Access to the wealth of the New World and Charles's inheritance of numerous lands established Spain's Golden Age. However, its crusading mindset, onerous taxes, and persecution of talented minorities set the stage for its subsequent decline.

Northern Renaissance and Christian Humanism

• SKILL SET

When you compare two objects, the process results in an improved grasp of both (COMP). For northern and Italian humanism, create a Venn diagram, making sure to note similarities and differences for the same topics (e.g., religion and art).

Renaissance culture began in Italy but quickly spread via the new printing press and along trade routes to the rest of Europe. It was particularly strong in the Low Countries (today's Netherlands and Belgium), France, England, and Germany, though almost every nation experienced some manifestation of humanist learning and classical revival.

Though northern humanists employed the same tactics of textual analysis and criticism as their Italian neighbors, their emphasis tended to be on Christian readings, such as the Bible, but also included the writings of the early church fathers (St. Augustine, for example). For this reason, northern humanism is often called **Christian humanism**. In general, Christian humanists criticized many of the Catholic Church's abuses, but wished to maintain the unity of Christianity by reforming from within. Many intelligent observers recognized that the ark of the church was listing badly and desperately needed repairs. The split that occurred in the 16th century

revolved around this issue – whether the ship could be saved or should simply be abandoned in favor of a more stable vessel. Years before Luther, Christian humanists urged a reform, primarily through education, which would rescue the church from its worldliness and corruption. Though numerous Christian humanists labored to save the church, two clearly stand out for their literary accomplishments and clear teachings.

Before we address Erasmus and Thomas More, we need to paint a picture of late medieval spirituality. Maybe the best word to describe the mood of the 14th and 15th centuries is "anxiety." Amidst the death and upheaval of the plague, Great Schism, and political breakdown, European Christians became obsessed with securing eternal life. On one hand, this fear fed the mechanical exercises of indulgences, relic veneration, and pilgrimages. Desiring a positive relationship with God, some Christians turned to mysticism – the belief that the believer can bridge the gap between himself and the Almighty through meditation, prayer, and other acts of devotion. A popular book in this regard was Thomas à Kempis's *Imitation of Christ*, which provided daily readings to commune with God. In the Low Countries and Germany, an organization of laypersons (not members of the clergy) called the Brothers and Sisters of the Common Life ministered to the poor, founded schools for the education of character, and supported

each other in living a Christian life. Religion remained dear to many; if it had not, the influence of the Catholic Church might have faded slowly without any disruptive spread of a new and vibrant Protestant theology.

Desiderius Erasmus (1466-1536) became the most famous intellectual of his day, and his name remains a symbol of tolerance and scholarship. Raised in a monastic environment, he never took vows, claiming he had “a Catholic soul but a Lutheran stomach” (and thus not able to withstand the church’s demand for ritual fasting). With humor and style, Erasmus mocked the clergy and its abuses in works such as the *Praise of Folly*, which was eventually placed on the Index of Prohibited Books. Erasmus’s primary message, as seen in *Handbook of the Christian Knight* and *On Civility in Children*, lay in the power of education to promote true reverence for God and in living out the Gospel message. Protected by powerful patrons, Erasmus condemned fanaticism of all kinds, and while his reputation remained undiminished by his death, his voice of moderation had been drowned out by extremists on all sides. He might have opposed the sentiment, but it is often said that “Erasmus laid the egg that Luther hatched.”

Perhaps no intellectual better represents the bridging of the medieval and modern worlds than **Thomas More** (1478-1535). A man of deep piety (More wore a hairshirt – a rough and painful undergarment made of goat’s wool-to mortify his flesh throughout much of his life), More well understood the game of worldly success, but always kept a careful eye on the next world. More’s talents brought him to the attention of the monarchy, where he served in Parliament and as the first nonclerical Lord Chancellor (the highest judicial position in England). More’s literary fame rests primarily on *Utopia*, a satire of 16th-century European society, and vision of a better life based on communal living. A friend of Erasmus, More possessed less of his comrade’s moderate tendencies. More *was* willing to die for his beliefs, which occurred when he opposed Henry VIII’s takeover of the Catholic Church. More was also willing to kill for them, as he oversaw the burning of accused heretics as Lord Chancellor. The scholar’s last days were spent in the Tower of London, before his beheading in 1535, another victim of the growing rift between religious and political authority.

In art, northern humanism eventually adopted the techniques of Italian painters, including perspective and an emphasis on naturalism. However, northern artists tended to focus more on the theological and emotional content of Christian depictions, instead of

Italian artists. In addition, northern painters, such as **Pieter Breugel the Elder** (1525-1569), portrayed scenes of everyday life, including peasants, agriculture, or the simple customs that tied together small communities.

Causes of the Protestant Reformation

We have already hinted at several causes of the Protestant Reformation-Christian humanism, late medieval spirituality, and the state of the Catholic Church-but now it is time to focus on the last of these. Simply put, the Catholic Church in 1500 confronted a crisis. Desperate to recapture its former glory and influence, the papacy focused more on artistic patronage and Machiavellian politics than the spiritual state of its flock. Abuses that began during the Babylonian Captivity festered and produced a general cry for reform, a cry ignored by corrupt popes fearful of limits on their power by church councils. These abuses were:

Simony – The buying and selling of high church offices, which often produced a revenue (*annates*) for the holder.

Nepotism – The granting of offices to relatives (e.g., Pope Alexander VI conferred a cardinal’s hat upon his 16-year-old son).

Pluralism – The holding of multiple church offices.

Absenteeism – Not residing in one’s spiritual domain because one held multiple positions.

Indulgences – The most controversial, the belief that a believer could draw on Jesus’ and the saints’ previous stock of grace to reduce the sinner’s or a relative’s time in purgatory (that region between heaven and hell reserved for the final “purging” of sinful souls).

It was this last abuse that sparked the Reformation, but prior to this spark, recall that a goodly pile of tinder had been accumulating for generations.

The Protestant Reform Movements Luther and Lutheranism

The Protestant Reformation began with one man’s spiritual crisis. This crisis revolved around a nagging but central question in Christianity: “How can I be saved?” It is common to think of

Luther as attacking the abuses of the church, but his critique went well beyond that. Luther questioned not only the practices of the church, but condemned it for *teaching* wrongly, calling into question the entire sacramental system of Catholicism as it related to salvation.

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In a complex transaction, Pope Leo X (1513-1521) in 1517 allowed the sale of indulgences by the monk Johan Tetzel (a sort of medieval used car salesman) to finance the building of St. Peter's Basilica in Rome. Luther responded almost immediately with the Ninety-Five Theses, wherein he condemned indulgences as twisting the central mystery of Christianity-Jesus' crucifixion as a once-and-for-all sacrifice wiping the human slate clean of sin and

death. Previous to the indulgence controversy, Luther had been working out in his reading and lecturing a different conception of salvation. The decisive break became clear to him over the next few years, as Luther published pamphlets elaborating his ideas and denouncing what he considered false teachings. Luther's new theology can be summarized in three Latin phrases:

Sola scriptura-The only authority in Christianity is the Bible. While the Catholic Church had based authority on Scripture *and* the teaching function of the church (the magisterium) in the persons of the bishops, cardinals, and popes, Luther argued that doctrine or practice needed to be supported by the revealed word of God *alone*.

AP Achiever

***sola*fide-Salvation comes from faith alone. As Luther put it, "Good works do not make a good man, but a good man does good works." Faith is a free gift of God and cannot be earned through human activity, such as pilgrimages, relic veneration, or indulgences.**

***Sola gratia*-Salvation comes by the free gift of God's grace. Grace is the spiritual quality that gives the sinner merit in the eyes of God. Since humans are incapable of acquiring this merit through their own sinful efforts, it must be God's free gift. In contrast, the Catholic Church held that the primary instruments of grace were the sacraments; in short, that grace was mediated through the clergy.**

msKILL SET

Consider this classic interpretive question: Was Luther a revolutionary or a conservative? Answering this question requires you to engage an historical interpretation and make an argument using evidence (INTR & EVARG). Even if you decide not to write out your answer, reflect on what evidence from the preceding discussion might go on each side of the balance sheet.

Luther's attack echoed many of the critiques made by Hus and even Erasmus. What made Lutheranism successful was the urgency and passion with which Luther conveyed his message and, more importantly, the printing press. It is hard to imagine the Protestant Reformation's success without the tremendous propaganda instrument of the cheaply printed word. To illustrate, in the first 10 years of the Reformation, one-quarter of the books published in Germany were by Luther. In addition, many of the publications were not designed to appeal to theologians. Songs, sermons, and woodcuts mocking the Pope all appealed to a mass audience. Several of Luther's publications that reveal his new interpretation of Christianity include:

AP Achiever

“On the Freedom of the Christian” (1520)-A short pamphlet in which Luther rejected the notion of free will over salvation. Why, Luther asked, would I want to be in charge of my salvation when God can effect it so much better? The work prompted Erasmus uncharacteristically to reply to Luther by defending free will.

***On the Babylonian Captivity of the Church* (1520)-This is a longer work, in Latin, for theologians. Here Luther condemned the Catholic conception of the sacraments as holding the faithful "in bondage" to the earthly power of the clergy. In addition, Luther retained only two sacraments-baptism and the Lord's Supper- "because these had scriptural justification.**

AP Achiever

***An Address to the Nobility of the German Nation* (1520)-Recognizing he needed political support in the Empire, Luther patriotically appealed to the German princes to support his cause and resist Roman taxation and power.**

German translation of the Bible (1530s)-Traditionally, Bible reading had been reserved for theologians or clergymen. By rendering the Bible into his native tongue, Luther made clear that the Bible was to be read by all, including women, and placed it front and center as an act of Christian worship.

It is often said that Luther demonstrated the fire of a theological revolution but the caution of a social and political conservative. No doubt, Luther was a complex figure who recognized that his attack on the Catholic Church held the potential to rip the whole of society apart. For Luther, the real church was the spiritual one of the next world; because perfection could not be reached on earth due to the sinful nature of humans, social and political revolution was self-defeating.

Luther's message inspired a host of other reformers, many of whom interpreted it in more radical ways. German firebrands, such as Andreas Carlstadt and Thomas Müntzer, applied Luther's idea of the "priesthood of all believers" more literally, to indicate a move toward social equality. These leaders supported the Peasants' Revolt of 1524-1525, the product of long-standing economic grievances and the new religious ideals. Luther was incensed, denouncing the firebrands and the peasants in "Against the Murdering and Robbing Horde of Peasants," in which he called for the death of all who challenged legitimate authority and who twisted the true Christian message, which was spiritual not political. Ultimately, the peasants were crushed at the cost of 100,000 lives, and Luther gained a reputation for intolerance that might have spent some steam from his movement in the 1530s. Another reason for Luther's attitude toward social upheaval lay in his need for support among the German princes, the only force standing between him and Charles V, the Holy Roman Emperor, before whom Luther in 1521 stood in defiance at the Diet of Worms. As a result of Luther's attitudes, wherever Lutheranism became the dominant religion (much of Germany and Scandinavia), the church was placed under the control of the state.

Through a series of timely marriages and untimely deaths, **Charles V** (1516-1556) stood in 1519 as the most powerful ruler in Europe, controlling Spain, the Low Countries, the Holy Roman Empire, significant parts of Italy, and the Spanish Empire in the New World. Charles recognized the need for reform in the church and continually pressured the pope to call a general council (unsuccessfully until 1545). At the same time, Charles believed it his duty to maintain the political unity of Catholicism. Unfortunately for him, Charles's entire reign was spent on horseback attempting to keep his far-flung possessions together in the face of his many enemies:

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*Ottoman Turks-*The Ottomans killed Charles' brother-in-law Louis in battle in 1526, taking Hungary, and moved to besiege Vienna (capital of the Habsburg empire) in 1529.

***France (Valois)-Francis I* represented Charles' most consistent rival. The perennial goal of France aimed to avoid encirclement by the Habsburgs and prevent the centralization of power in Germany. The Habsburg-Valois Wars (1494-1559) began in Italy but eventually intruded into the outcome of the Reformation in Germany, as Francis, though a Catholic, took the side of the German Protestants.**

AP Achiever

***Algerian pirates*-Spain's interests in the Mediterranean were continuously threatened by piracy based in North Africa. Charles launched an expedition in 1541 that temporarily helped the problem.**

The papacy- Though both Charles and the Pope shared an interest in salvaging Catholicism, they differed over tactics and political goals, especially when Charles's troops sacked Rome in 1527, effectively bringing the Renaissance to an end.

AP Achiever

German Lutherans-Due to other preoccupations, Charles was forced to compromise with Lutherans early in his reign. An imperial diet in 1529 at Speyer attempted to impose a religious settlement but failed when Lutherans protested (which accounts for the term "Protestant"). By 1546, Charles was prepared to solve the issue through force. The Lutheran princes formed the Schmalkaldic League and were prepared to resist with the aid of outside powers. After an initial victory in 1547 at Muhlberg, Charles was unable to follow up on his success.

To settle the religious conflict in Germany (sometimes termed the “First Thirty Years War”), Charles agreed in 1555 to the Peace of Augsburg, which employed the compromise formula *cuius region, eius religio* (“his the region, his the religion”) to divide the Empire between Lutheran and Catholic areas, as determined by the rulers of those states. It is important to note that this settlement did *not* endorse religious toleration, but recognized the relatively even balance of religious power in Germany. In addition, Charles V abdicated in 1556, splitting his realm between his brother Ferdinand (as HRE) and his son Philip II, who took everything else.

Calvin’s Second Wave

By 1540, the Protestant Reformation already required a boost; John Calvin (1509-1564) provided just that. A second-generation reformer, Calvin was born in France and received a strong humanist education. Unlike Luther, Calvin studied to be a priest but switched to the legal profession, which may account for the strong images in Calvinism of God as the omnipotent sovereign and law-giver. Calvin set up his reform movement in Switzerland, and after some initial turmoil was recognized as the unquestioned leader of Geneva.

Calvin accepted much of Luther’s reformed theology (justification by faith alone, two sacraments) but placed more emphasis on predestination, the notion that God foreknows and forejudges salvation for each person before birth. Those who had been saved (“the elect”) did not suffer from spiritual complacency, as one might expect, but exhibited a zealous determination to create the “Most Holy City on Earth.” In *Institutes of the Christian Religion*, published in numerous editions, Calvin synthesized reformed theology and provided a practical program for founding a reformed religion: Genevan politics were guided by the Ecclesiastical Ordinances, which divided the church into doctors (who studied scripture), pastors (who preached the word of God), deacons (who administered charity), and elders (who ensured discipline). Elders employed the Consistory to practice “Christian watchfulness” and monitor public morality, such as public drunkenness or gambling. Compared with Luther, Calvin believed the political system must uphold the moral law of a Christian community. Though not a theocracy, church leaders played a major role in ensuring public affairs were governed by church teachings.

Calvinism spread quickly among the nobility and the middle class, many of whom likely believed themselves to be the elect and who resented the privileges of the clergy. To promote the spread of the Reformation, Calvin founded the Genevan Academy in 1559 to train leaders who would sow the seeds of Calvinism in other locales. Its most famous graduate was John Knox (1505-1572), who established Calvinism in Scotland. Taking their cue from their leader and their minority status in most nations, Calvinists represented the forefront of a militant Protestant movement dedicated to battling the still-strong power of Catholicism.

Evangelical Reformers

Some historians divide the Reformation into evangelical (or radical) and magisterial branches. The former refers to the grassroots movement of individual persons, towns, and communities spreading the new reform gospel through preaching, conversion, and town disputations. Some religious reforms, however, were imposed from the top down, by magistrates, princes, and monarchs. We'll discuss the most famous example of this magisterial reform in the next section, but for now, let's examine some of the radical reformers.

Ulrich Zwingli (1484-1531) served as a chaplain to the many Swiss mercenaries who were often forced by poor economics to sell their services to a variety of nations. It was in his native Zurich where Zwingli established a reformed movement more radical in style than Luther's. Like Luther, Zwingli accepted two sacraments but disagreed with him over the meaning of the Lord's Supper. While Luther argued that a real presence of Jesus coexisted with the bread and wine (called consubstantiation—"two substances together"), Zwingli held Luther's position to be illogical. Jesus was in heaven at the right hand of the Father and could not be present in body and blood during services; the sacrament was symbolic only. In the context of the mounting power of the emperor, Luther and Zwingli met to attempt to settle their disagreement. The subsequent Marburg Colloquy failed miserably. With no German allies, Zwingli was killed in 1531 in the Swiss Civil War. Before he died, however, Zwingli had laid the basis for a different style of worship. Followers of Zwingli broke organs, smashed statues, and painted churches white, all in an effort to focus the believer's attention on the Word of God by eliminating "distractions."

The first 20 years of the Reformation saw great ferment and experimentation. In many areas, women first accepted the reform message, spreading the gospel and converting their husbands, fathers, and brothers. A famous example was Catherine Zell (1498-1562), who along with her husband Matthias, preached, wrote, and ministered to the poor. One movement most associated with this trend toward equality was Anabaptism. Anabaptists believed membership in a Christian community issued from an adult choice, and therefore practiced adult baptism. More importantly, they tended to take the Bible literally when it came to living a life apart from worldly temptations. Because they practiced adult baptism—thereby putting the souls of unbaptized babies in peril—and advocated the total separation of church and state, Anabaptists were hated by Catholics and Protestants alike. However, with a few exceptions, Anabaptists lived in small, peaceful communities and posed little real threat to the state.

Magisterial Reform in England

The most famous example of magisterial reform occurred in England. Though Lutheran ideas had gained a few adherents in the kingdom, Henry VIII (1509-1547) tolerated no opposition to the Catholic faith, having earned the title Defender of the Faith for penning a response to Luther's attack on the sacraments. However, matters of state intervened, Henry had no male heir, which he blamed on his "barren" wife, Catherine of Aragon. Normally, Henry's appeal for a divorce would have been granted by Pope Clement VII (1523-1534), but he was under the control of Charles V, who happened to be the nephew of Catherine.

After years and numerous appeals, Henry decided in 1533-1534 to act with the support of the Parliament. First, the Parliament declared Henry the head of the new Anglican Church with the Act of Supremacy. Further, the Act of Succession legitimated the offspring (the future Elizabeth

78 Section II • Content Review

AP Achiever

l) of Henry and Anne Boleyn, his new wife. With the aid of his primary advisor, Thomas Cromwell, Henry also moved to confiscate the lands of the church. However, Henry held no interest in *religious* reform, getting parliament to confirm distinctive Catholic practices such as clerical celibacy in the Six Articles. Many English reformers, such as the new Archbishop of , Canterbury Thomas Cranmer, wished to take the reform further. They would have to wait until Henry died and his sickly teenage son, Edward VI (1547-1553), succeeded him in 1547.

Under Edward, the reform moved in a Zwinglian direction, with a new Book of Common Prayer and Act of Uniformity providing a simpler interpretation of worship. Edward's early death in 1553 turned England back once again into the Catholic camp, under Mary I (1553-1558), the daughter of the scorned Catherine of Aragon and wife of the Most Holy Catholic Philip II (155-1598), king of Spain. Mary's persecution of Protestants, memorialized in the famous *Foxe's Book of Martyrs*, and pro-Spanish foreign policy earned her the nickname Bloody Mary and did little in the long run to reestablish Catholicism in England. •

It was Elizabeth I (1558-1603) who met with the most success in establishing a compromise, the Elizabethan Settlement. Under house arrest for much of her youth, Elizabeth learned the dangers of religious dogmatism. In fact, Elizabeth represented a new type of leader, termed a *politique*, or one who places political unity above conformity to religious dogma. During her reign, Elizabeth entertained many suitors but ultimately adopted the role of national matriarch, never marrying. She refrained from persecuting religious minorities-with the exception of Catholics-and sponsored a new Book of Common Prayer, vague enough in its language to satisfy all interpretations. These compromises were cemented in the Thirty-Nine Articles. At the same time, Elizabeth could play the "lion," as she demonstrated by executing her cousin, Mary of Scotland, for plotting against her, and defending England in 1588 against the impending Spanish Armada. By the end of her reign, often called the Golden Age, Elizabeth had established England as the leading Protestant power in Europe¹².

Social Impact of the Protestant Reformation

The Protestant Reformation was primarily a religious movement, but it also altered social life. Movements of intellectual or cultural change often attract those-women, peasants, workers, minorities-who wish to change other features of society. Invariably, these reform movements eventually come to institutionalize new beliefs and practices to avoid more wrenching changes. In that sense, the Protestant Reformation can be viewed as a significant shift but also a lost opportunity for many groups. We now look briefly at several affected areas:

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Family and gender-As a result of the Protestant Reformation, family was placed at the center of social life. Celibacy was abolished, and many former clergy, like Luther, took spouses and glorified the marital bond as the most natural and God-like. For women, the results were mixed. Though women preached early on and earned limited rights of divorce, as well as education, Luther, Calvin, and other reformers preached that women's natural sphere was the domestic. Finally, religious vocations and female religious images were removed from Protestant churches.

Education-There is no doubt that the Protestant Reformation spurred education. With the emphasis on Bible-reading, it was important to ensure literacy for boys *and* girls. Luther's colleague and defender, Philip Melancthon (1497-1560), earned the nickname *Praeceptor Germanie* (Teacher of Germany) for advocating a system of basic schooling called the *Gymnasia*. After the establishment of the Jesuits, Catholic nations also began to place increasing importance on education.

AP Achiever

Social classes-Other than the firebrands, few reformers explicitly argued for social equality. However, some historians have argued that a "Protestant work ethic" spurred the development of capitalism, and thus strengthened the middle class. In theory, the emphasis on deferred gratification and building a godly city on earth led to an ethic of hard work

1f) EXAMPLE BASE

Many of the examples in this section on the range of Protestant reformers are required knowledge; however, you should take a moment to placethem on a continuum of radical to conservative. As you look across the diagram, take note of the diversity of interpretations of religious reform.

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Another classic question to consider: compare and contrast the Protestant and Catholic Reformations on religious doctrines and practices (COMP). If you encounter such a question, remember to capture complexity in your interpretation and avoid a one-sided portrayal that may reflect your own sympathies.

and capital accumulation. (This interpretation is problematic, but you probably will earn points in an essay for mentioning it.)

- *Religious practices*—For centuries, European religious life had centered around the church calendar, with its saints' feast days, Carnival and Lent, sacraments, and rituals. In many lands, these practices were either abolished or modified. Protestant nations placed more emphasis on Bible-reading and sought to eliminate externals, such as relics, pilgrimages, and festivals. Also, the Reformation led to an increased concern with regulation of public morality, and even many Catholic nations attempted more rigorously to monitor excessive practices and curb long-accepted sins like prostitution.

Catholic Revival and Reform

Even before 1517, many Catholics recognized the need for reform. In fact, reform was already under way if we consider the lay piety movement and the writings of Christian humanists. Under Cardinal Ximenes de Cisneros (1436-1517), Spain had already addressed many clerical abuses and had tightened regulations for the training of priests. However, the institutional church, led by the papacy throughout the early 16th century, "fiddled while Rome burned." Finally, under the pontificate of Paul III (1534-1549), the hierarchical church responded to the challenge of the Protestant Reformation. The Catholic response to the reformation was multi-pronged and complex. Those actions designed to revive Catholic spirituality are often termed the Catholic

AP Achiever

Reformation, while those designed to halt the spread of the Protestant Reformation are called , the Counter-Reformation. Below is a list of the actions, positive and negative, taken by the

Catholic Church in response to the Protestant Reformation 13. . .

• ***New religious orders***-For most Catholics, their connection to the church was their parish priest. Thus, a major element of reform involved the revival of religious orders and the establishment of new ones. The most important of these was the Society of Jesus or Jesuits, founded by Ignatius Loyola (1491-1556) in the 1540s. Like Luther, Loyola underwent a spiritual conversion. After being injured in battle, Loyola practiced rigorous acts of self-discipline and recommitted himself to the mysteries of the church. His important book, *Spiritual Exercises*, contains the famous phrase, "If I see a thing to be white but the institutional church commands it to be black, I will see it as black." Jesuits had no national base, seeing themselves as the "troops of the Pope" and missionaries to those who did not know Christ. Jesuits worked primarily through education and argument, and their efforts paid off by re-Catholicizing large parts of Eastern Europe, includ

AP Achiever

. ing Poland and Hungary after 1560. Other religious orders focused on charitable works and education. Angela Merici (1474-1540) founded the Ursulines to bring education to girls. The Spanish mystic, Teresa of Avila (1515-1582), experienced visions of Jesus and founded the Carmelites, dedicated to a life of contemplation and service. Also, a group of clergy and laypeople formed the Oratory of Divine Love to push for reform in the church and assist one another in leading lives of simple piety. Finally, a new breed of austere and hard-working bishops emerged, such as Gian Matteo Giberti (1495-1543) of Verona and Cardinal Charles Borromeo (1538-1584) of Milan.

Council of Trent (1545-1563)-Though rather tardy and poorly attended, this council finally put the church's house in order. First, the Cardinals (most from Italy and Spain) . eliminated many church abuses and provided for better education and regulation of priests. Second, the church refused to compromise on religious doctrines, reaffirming distinctive Catholic practices like clerical celibacy, the importance of good works, the authority of the papacy, and transubstantiation. According to the last, the bread and wine, though retaining the incidents of bread and wine such as taste and texture, are truly transformed into another substance (the body and blood of Jesus) during the Mass.

AP Achiever

Strengthening the papacy and Inquisition (1542)-To better meet the challenge of unorthodox belief, the papal bureaucracy was centralized and strengthened. A major feature of this revamping was the creation of the Roman Inquisition (not to be confused with the Spanish Inquisition), designed to root out perceived heresies. In the long run, the Inquisition had a chilling effect on intellectual life in Italy, as can be seen by the Galileo incident in 1633 (see Chapter 6).

Index of Prohibited Books-Under the conservative pontificate of Pope Paul IV (1555-1559), the church decided to clamp down on any printed materials that threatened to mislead the faithful away from the orthodox interpretations of the magisterium. Though of limited impact in stopping Protestantism, the Index continued until the 20th century.

AP Achiever

Baroque art-In an effort to revive Catholic spirituality, the church patronized an artistic movement that emphasized grandeur, illusion, and dramatic religiosity. In music, Palestrina composed numerous masses and sacred pieces geared toward arousing strong religious emotion. Multi-talented artists such as Giovanni Lorenzo Bernini (1598-1680) rebuilt Rome as a showplace of Catholic piety (see Chapter 7 for more on Baroque).

How successful was the Catholic response? By 1560, the religious divide in Europe was an accomplished fact; in that sense, the Catholic response came too little and too late. However, some parts of Europe had been re-Catholicized, and the church emerged from its reforms stronger and more militant than in 1500, before the Reformation had begun. One fact is clear: after the completion of the Council of Trent's work in 1564, no religious compromise was possible. With a militant Calvinism and revived and rearmed Catholic Church, an extended period of religious conflict lay on the horizon.

Additional Resources

Roland Bainton, *Here I Stand: A Life of Martin Luther* (1994)-Considered the classic account of an important figure. Peter Burke, *The Renaissance: Culture and Society in Italy* (1999)-Explains the concept of the Renaissance and offers a complex account of how applicable the term is.

Alfred W. Crosby, *The Measure of Reality: Quantification and Western Society, 1250-1600* (1997)-Explores the development of quantitative thinking in the Later Middle Ages and Renaissance. A challenging but fairly brief and interesting read. Highly recommended.

Diarmaid MacCulloch, *The Reformation: A History* (2003)-Magisterial history with coverage of often-neglected areas. Some biases but useful as a reference source. Theodore K. Rabb, *Renaissance Lives: Portraits of an Age* (1993)-Brief and vivid biographies of representative and leading figures.

Eugene F. Rice and Anthony Grafton, *The Foundations of Early Modern Europe, 1460-1559* (1993)-The first volume in the accessible Norton History of Modern Europe provides a solid and well-written overview of the period.

Eric Till, *Luther* (2003)-This film, produced by the Lutheran Church, provides dramatization of important moments of the Reformation but omits more controversial features of Luther's life. William H. McNeill, *Plagues and Peoples* (1976)-Examines the impact of disease in world history.

Practice **Me** Questions

Each chapter will end with 2-3 sets of MC questions and either an SAQ or LEQ for your practice with content and application of skills. For MC answer explanations, see Chapter 18. The SAQ or LEQ will conclude with a sample essay and scoring commentary. You may wish to write the essay first and then compare your answer to the sample. For LEQs, see the rubric on

pp. 5-6 in Chapter 1. Questions 1-4 are based on the passage below.

1. Which of the following features of the Italian Renaissance does Burckhardt endorse most explicitly?
 - A. Secularism
 - B. Civic humanism
 - C. Individualism
 - D. Classical revival
2. The Renaissance mindset Burckhardt identifies led most directly in the arts to:
 - A. a human-centered naturalism and portrayal of everyday life.
 - B. use of distortion, drama, and illusion for state spectacle.
 - C. challenging of Church doctrines and ecclesiastical authority.
 - D. depictions of scientific inquiry and commercial activities.
3. Writing in 1860, Burckhardt seems most influenced by which of the following ideologies?
 - A. Marxism
 - B. Positivism
 - C. Nationalism
 - D. Conservatism
4. Burckhardt seems most concerned with addressing which of the following historical issues?
 - A. That the Renaissance compares favorably with other intellectual movements
 - B. That the Renaissance was caused by a variety of different factors and began in Italy
 - C. That the humanists of the Renaissance were products of their historical context
 - D. That the Renaissance represents a turning point and beginning of the modern world

Questions 5-8 are based on the passage below.

AP Achiever

"At le~t twlqe ,~yeClr, on~ein spring and'again ,on the approach of winter, each pastor shall make inhls sermOn\$,~rIO~\$ admo~itlonto ;" -erstbaHheYJnustbedllig~IJ~.insendIngth.elr ch(drenJo .scO,QOI. ,An(!,1 ' 'stress~figjtjj"

gre~tbenefit I? "y... me from this, schools bei-g nec\$"ssary notonlyforJ- arhinQthe-liberCIH-alsothe fear ,of' GOd,Xirt-e, an-dlscplln~.Where thElyoung are .ne~.lec:te~nd ke~t~tof SCh~<?I.;~E!rmClnentJ telITIPorCII.m~str~ ~ .. cbildr~ ~rp¥"Wp\AlithoUtf~a . ..H(riOVII~(j~ ~.Of.GOd;wi¢tpBt>disciplin~.il: of the field; learnlp thing aboBt what is need~d' tO; r'salvatioh.nor whatISusefu)' to therri and'

5. All of the following 16th-century developments contrib7. The purpose of education expressed above differs most uted to the formation of the ordinance above EXCEPT: ,strongly from that of the Italian Renaissance in:

- A. the invention of the printing press and advance of A. focusing primarily on learning for religious literacy. purposes.
- B. the emphasis in Protestant Christianity on reading B. stressing the application of learning to a public role. the Bible.
- C. overlooking the role of the liberal arts in forming

c. the ability of the Holy Roman Emperor to centralize character. power.

D. believing that education should inspire and teach

D. the movement toward public regulation of morality. virtue.

6. Which of the following figures would most likely have expressed the principles behind the change most significantly after 1850?

- A. Charles V
- B. John Calvin
- C. Henry VIII
- D. An Anabaptist

- A. It would no longer address moral concerns.
- B. It would extend to citizens of all classes.
- C. It would promote revolutionary principles.
- D. It would no longer be supported by the state.

~ See Chapter 18 for answers and explanations.

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Long Essay (LEQ) with Sample and Commentary

To what extent did the lives of women change as a result of the Renaissance and Reformation? (HTS: CCOT) . Throughout history, women have often been treated less than men. Women were made to be in charge of the domestic sphere and given few chances for education or political power. All of this changed with the Renaissance and Reformation. These were movements that tried to change the way people looked at ideas and religion. Many famous women, like Isabella d'Este and Elizabeth of England, played a major role in these movements. Not all changed for the better, because women were still inferior to men, but they were definitely better off.

The Renaissance was all about humanism, and a big part of that was education. Many intellectuals of this period thought that even women should receive an education. One of these was Castiglione in his *Book of Courtier*. Though this education was not the same as men's, it still was important because before, this, women were usually illiterate. Also, there were even some famous women humanists'. One of these was Isabella d'Este, a ruler of a city-state on the Italian peninsula. She gathered other thinkers at her court, a bit like a salon, and also wrote treatises about women having more rights. However, women had drawbacks as well. Since men were often much older than women when they were married, they were not always treated well. To escape the control of their husbands, women had affairs and exercised some power "behind the scenes." All in all, women gained an important role in the Renaissance, but this did not always apply to poor women, many of which turned to prostitution just to survive.

Women also gained some from the Reformation. In fact, many important rulers of this period were women, like Elizabeth and Mary Tudor. These rulers showed that politics was not just for men. Elizabeth may have been the best ruler in England's history. Why? She helped solve the religious conflict left over from her father, Henry VIII, and got the Protestants and Catholics back together again. In addition, she was able to fight off the Spanish and their armada in 1588, a great victory that made England the new sea power. Some women even played a role in religious issues, like Catherine Zell. Catherine was an Anabaptist-people who were radical and practiced adult baptism and preached in churches with her husband. Catholic women even played a role, like Teresa of Avila. She had visions of Jesus and created a new group of nuns who helped the poor. So, as you can see, women did not just let men control politics and religion. They got involved and proved that they were up to the task.

Women's rights really came later in the twentieth century, when they got the vote, but the Renaissance and Reformation got the ball rolling. Some famous women played major roles in spreading both movements. Of course, not all women gained, especially lower classes, but that doesn't take away from the strides women made. Perhaps if women stand up for their rights, they will continue to gain equality with men.

This is a solid essay and one that, with improvements, could earn a top score. First, the student is in control of the question-she addresses it directly, offers a thesis (if simplified), and provides relevant support. Second, the essay is balanced, in providing roughly equal treatment of both the Renaissance and Reformation. Third, the response is clearly organized and contains no glaring errors of fact, though some misinterpretations (Elizabeth "got the Protestants and Catholics back together again"). What kept the essay from a top score? Though the thesis is evident, it is simplified. In fact, the student often relies on clichés ("get the ball rolling," "up to the task," "got involved") rather than a more specific analysis of how women's status changed or stayed the same (the targeted HTS-Change and Continuity over Time). Finally, though the student addresses synthesis-by carrying the topic forward to a later period-there is not sufficient explanation to earn that point. Score: 4 (Thesis, 1 for targeted HTS, 2 for Use of Evidence) .