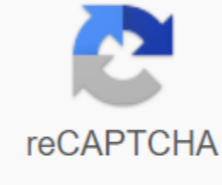




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Responses and effects of the protestant reformation worksheet answers

The Protestant Reformation was the 16th century religious, political, intellectual and cultural upheaval that splintered Catholic Europe, setting in place the structures and beliefs that would define the continent in the modern era. Reformers in northern and central Europe, such as Martin Luther, John Calvin and Henry VIII, challenged the pope's authority and questioned the Catholic Church's ability to define Christian practice. He argued that religious and political redistribution of power in the hands of the Bible and in the hands of clergy and princes who read pamphlets. Disruption triggered war, persecution and so-called counter-reform, the Catholic Church's delayed but forceful response to Protestants. The reform dating historians usually date to the start of the Protestant Reformation for the 1517 publication of Martin Luther's 95. The end of it can be put anywhere from Augsburg's 1555 peace, which allowed the 1648 Treaty of Westphalia for the coexistence of Catholicism and Lutheranism in Germany, which ended the thirty-year war. The key ideas of reform—a call to cleanse the church and a belief that the Bible, not tradition, should be the only source of spiritual authority—were not novels themselves. However, Luther and other reformers became the first to efficiently use the power of the printing press to give a wider audience to their ideas. Did you know? No reformer was more adept than Martin Luther in using the power of the press to spread his thoughts. Between 1518 and 1525, Luther published more works than the next 17 most prolific reformers. Correction: Germany and Lutherism Martin Luther (1483–1546) were an Augustinian monk and university lecturer in Wittenberg when he composed his 95 theses, which resisted the pope's sale of indulgences, or relief from indulgence. Although he had hoped to inspire renovation from within the church, in 1521 he was called and disfavoured before a diet of insects. Sheltered by Frederick, the elector of Saxony, Luther translated the Bible into German and continued his production of local pamphlets. When German farmers, Luther's empowerment inspired by the priesthood of all believers, rebelled in 1524, Luther sided with the princes of Germany. By the end of the reform, Lutheranism had become the state religion of Germany, Scandinavia and much of the Baltics. Correction: Switzerland and Calvinism's Swiss reform began in 1519 with the sermons of Ulrich Zwingli, whose teachings largely parallel to Luther. In 1541 John Calvin, a French Protestant who spent the last decade writing his Christianity Institute in Exile, was invited to settle in Geneva and keep his reformed doctrine—which emphasized God's power and the predefined fate of humanity—in practice. The result was a theocracy rule Austerity ethics. Calvin's Geneva became a hotbed for Protestant exiles, and his theories quickly spread to Scotland, France, Transylvania and fewer countries, where Dutch Calvinism became a religious and economic force for the next 400 years. Correction: The middle-way improvement in England and England began with Henry VIII's quest for a male heir. When Pope Clement VII refused to cancel Henry's marriage to Catherine of Aragon so he could remarry, the English king declared in 1534 that he should have the ultimate right in matters relating to the English Church alone. Henry dissolved the monasteries of England to seize his property and worked to keep the Bible in the hands of the people. Starting in 1536, a copy was required for every parish. After Henry's death, England bowed to Calvinist-infused Protestantism during the six-year reign of Edward VI and then endured five years of reactionary Catholicism under Mary I. In 1559 Elizabeth I took the throne and, during her 44-year reign, cast the Church of England as a middle way between Calvinism and Catholicism, with a modified book of vernacular worship and common prayer. The counter-reformed Catholic Church was slow to give systematic answers to the religious and propaganda innovations of Luther and other reformers. Trent's council, which took place from 1545 to 1563, expressed answers to the church's problems that triggered reformers and reformers themselves. The Catholic Church of the Counter-Reform era grew more spiritually, more literate and more educated. The new religious orders, especially the Jesuits, combined harsh spirituality with a globally minded intellectualism, while mystics like Abla's Teresa injected new passion into old orders. In both Spain and Rome, the Inquisition was organized to fight the menace of Protestantism. The legacy of reform brought about deep and lasting political change with the religious consequences of reform and counter-reform. Northern Europe's new religious and political freedoms came at a great cost, with decades of rebellions, wars and bloody persecution. In the thirty-year war alone, Germany could cost 40 percent of its population. But the positive repercussions of reform can be seen in the intellectual and cultural flourishing that propensities it on all sides of the schism—in Europe's strong universities, the Lutheran Church music of JS Bach, Peter Paul Rubens' baroque altar pieces and even the capitalism of Dutch Calvinist merchants. If you're seeing this message, it means we're having trouble loading external resources to our website. If you are behind a web filter, please make sure the domains are *.kastatic.org and *.kasandbox.org unblock. Unblock.

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