

## **REFORMATION AND ITS LEGACY**

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**Abstract:** The aim of the research paper is to study the origin and development of the Reformation in Europe in the 16th century. The major trends of Reformation in Germany, France and England are analyzed with respect to their causes of origin and their aftereffects. The different paradigms like religion, social, political, economical and literary aspects are kept in view to understand the Reformation movement. Furthermore, the legacy of Reformation is analyzed on the basis of the Reformation movements in the specific regions of Europe. Lastly, an overview is given which summarizes the entire study of the research paper.

In the early sixteenth century a great crisis shook Western Christianity and changed the medieval unity of the faith and universal authority of the Church. This was the Reformation, a complex and deep rooted movement in its origins, and had a varied and far reaching scope. It slighted, or at least called into question virtually every existing ecclesiastical institution. Almost incidentally it unleashed a whole new set of political forces, which transformed the face of Europe. The Reformation in the conventional sense implies the schism or break within the Roman Catholic Church that functioned under the Pope in Europe for centuries and the creation of a separate Protestant Christianity. But this process is multi-faceted as it led to the creation of several radical and moderate folds within Christianity such as Lutherans, Calvinists, Puritans, Anabaptists, Anglicans, Presbyterians and also the efforts of some Catholics to reform the church through the counter-reformation

Notions which dominated the society earlier were of, 'an externally predetermined heavenly and earthly hierarchy'. However, these were being challenged and questioned during Reformation and there was greater social and economic mobility by the rise of capitalism. There was a movement towards political centralization and concentration of power. The Reformation gave birth to Protestantism, which destroyed the hierarchical chain linking God and man by confronting man directly with God, denying the need for any intermediary.

According to V.H.H. Green, the Reformation occurred in the second and third decade of the sixteenth century because a certain set of circumstances created a situation which made its outbreak both possible and probable. The reformers were reacting to the widespread dissatisfaction with the church, which was based on their dissatisfaction with the church as an institution and a desire for a simple and more satisfying personal religion, which could have catered to their everyday needs and understanding. The fourteenth century 'heretics'

John Wycliffe and John Hus had vehemently criticized the clergy, the sins of the papacy, and the moral decline of the church. Erasmus spoke out frequently against the excesses of the church, but remained a Catholic. However, there was a series of factors that added to the causes which led to the Reformation as an entire movement.

## CAUSES OF REFORMATION

- The Renaissance had led to many changes that paved way for the reformation. Humanist thought of Renaissance were centered in man and his dignity. Renaissance humanists challenged the authority of the church and their claim about how the church was the sole interpreter of the Bible and the theologians its guardians.  
Erasmus of Rotterdam questioned the worldliness of the church and emphasized on the personal relationship with God.  
Martin Luther made use of humanist tools like new editions to scriptures to explain his ideas about how one can inculcate a personal relation with God. Other reform movement like the Zwinglinism and Calvinism were inspired by the same ideas propounded by Luther and the humanist teachings. (Merriman, 2010)
- According to Jared Rubin, the period of 16th century saw the rise of strong native monarchies in Spain, England and France which claimed themselves to be strong, sovereign and administratively autonomous from the control and influence the Church. These states even tried to reduce the papal authority of the Church appointments and strain the monopoly of the Church. (Sascha O.Becker, 2016)  
In Spain and France, arrangements were made by the kind with regard to Rome so as to suit their own interests. While in Germany, the princes developed their own autonomy and bring forth new political circumstances. Along with this, an Anti-Roman feeling amongst people acted as a support to Luther's reformation movement.
- Great Schism (1378-1417) - The Babylonian Captivity of Pope Boniface by King Philip IV of France, led to a major cause of reformation which was the Great Schism which lasted from 1378 to 1417. During this time there was a break between the Eastern Orthodox Church and the Catholic Church. Pope of Avignon - Clement V was under King of France.  
However, on return of Pope Gregory XI to Rome, there was widespread discontent and people wanted re-elect so as to ensure that the Pope was a Roman. Then Urban VI, the Archbishop of Bari, was elected in 1378 as the Pope in Rome. This resulted in Great Schism as two popes claimed authority over the Church. However, being a man of temper Roman Pope insulted the many cardinals and members of the clergy. Though, he realized the need for reforms, the clergy members regretted their

decision to choose him and moved to Anagni, where they elected Robert of Geneva as a rival pope in September of 1378. This conflict was to be resolved by the Council of Pisa in 1409, convened by a third pope, John XXIII. This election resulted in the excommunication of some of the claimants to the papacy. This was debated at the Council of Constance from 1414 to 1418, but no changes could be instituted. (Merriman, 2010)

- In the 16th century the Church was preoccupied with economical and political matters which resulted in the lack of spiritual guidance to the common people. The Church was unable to satisfy the spiritual needs of the people and give them answers to the prevalent situations.

Along with this the members of the clergy though preached celibacy to earn God's grace and to pass through purgatory, they themselves indulged in affairs and had illegitimate children. In a way the clergy did not practice what it preached to the common man, which led to questioning of the ideas of the members of Church and their conduct by the people.

On the other hand, Papacy raised funds to face Ottoman incursions in 1520s .The clergy collected the taxes of tithe and taille, but the common man failed to understand how the revenue was used for their benefit and not to accommodate the luxurious and worldly lifestyle of the clergy, mainly the Pope.

Another aspect that worked as a contradictory factor for the Church was the indulgences, that they were amassing from the people on grounds that those indulgences would help people reduce the sufferings in purgatory for them as well as their loved ones. A major instance of indulgences which instigated Martin Luther and gave him a head way was when indulgences were promoted by Johann Tetzel, so as to collect revenue for the building of a new Church. (Carkwright, 2020)

This was supplemented by sale of offices of Church, nepotism in positions in clergy and sacrament of penance. The monopoly of the Church was professed on claims that the salvation of every man was based only through the Church. (Sascha O.Becker, 2016)

The cardinals in most cases gained political positions and exercised political and economic power. The practice of pluralism also became common where a single person held many offices so as to derive the maximum revenue.

Therefore, the Church was no more a guiding institution for the people rather it was an institution which laid emphasis on ideas of sin, purgatory, fear of death and indulgences.

Erasmus of Rotterdam in his book, "In Praise of Folly", presents a satire on the corruption and worldly pretensions of the clergy and the Church, criticizes their ignorance towards people and education and the financial corruption that the Church does. His main idea is to bring forth the unprincipled and unethical behavior of the clergy and Church men and not to citizens the essence or principles of the Catholic Church.

- Before the appearance of John Wycliff in England, the Church took all opportunities to crush any attempt of reform before the masses were inspired by the ideas. It was the followers of Wycliff who were Lollards, laid stress on faith in God and rejected trans-substantiation.  
In Bohemia, John Huss criticized the worldliness of the Church and led the Bohemian Hussite movement. This held that the people could reform the church and favored the background setting for the reformation.
- Concliar Movement was a result of the Great Schism as the Council of Constance was called from 1414 to 1418 to resolve the Great Schism and reform the church. However, after the council was held, John Huss was put under trial for the charges of heresy and later the King of Rome declared him to be a heretic.  
The Council then selected Martin V as the Pope to resolve the ongoing confrontation between the two existing Pope's but it only led to delay of attempts to reform. Ultimately the council was convened to bring reforms in the Church was declared heretic in nature by Pope Pius II. (Sinha, 2010)
- 16th century was a period of economic growth. Religious monopolies are possible in societies where there is slow economic growth and widespread poverty as claimed by Ekelund in 1996. (Sascha O.Becker, 2016)  
In Germany, economy was developing with textile production, glass manufacturing, and development of money currency in agrarian Economy. This created the freedom to peasants who resented the fiscal demands of the church.  
The Catholic Church continued owning large portions of land and agrarian economy in countryside. This was directly connected to the governing class which procured rent as the landlords imposed feudal dues on the peasants. In this situation of economic burden, the peasants supported the appeals and ideas of Martin Luther and John Calvin. (Sascha O.Becker, 2016)
- In the 16th century, the Printing Press facilitated the spread of ideas of religious reform and human value as the books by Martin Luther were published and circulated in England.  
Bernd Moeller in 1979 puts it as 'No printing, No reformation'. (Sascha O.Becker, 2016)  
Rubin is of the opinion that the cities that had a press by 1500 were more likely to adopt reformation.  
The books by Martin Luther not only influenced the people of England but even formed new clans of urban people, Middle class, intellectuals, lawyers and merchants who formed a strong threshold for reformation.
- Urban middle class -intellectuals, lawyers; New Merchant class forms social base of reformation. Merchant class' practice of usury was opposed by Catholic Church; they wanted to run business without any barrier of outmoded cultural traditions.

Also, there were complains of money going to Rome. This Middle class can bring Social Revolution. G.R Elton contested this idea by saying that Merchants were not as rich as nobles and also the Reformist leaders appealed to princes, nobility and city councils rather than bourgeoisie who will take advantage by seizing Church property and power. (Merriman, 2010)

- The ideas of Luther to establish faith in the word of God through Bible and reading it in any language was one of the driving force or force propelling towards the Reformation. He believed that sacraments issued by Christ should be limited to Baptist, reformed Mass and the Holy Eucharist. (Merriman, 2010)

### **GERMAN REFORMATION**

Martin Luther, a person from a peasant background, was the chief architect and protagonist of the German Reformation.

He began his studies in 1501 at the University of Erfurt and then joined monastery of Augustinian Monks. He was ordained as a priest in 1507 and soon he becomes a professor of theology, in the University of Wittenberg, where he had pursued his higher education.

Luther believes that it was faith and not good work that was the key to salvation. He opposed monastic life and laid emphasis on finding God in the Bible and called for equality between the laity and the clergy.

In 1517, Johann Tetzel, a Dominican friar was sent to Germany, by the Catholic Church to sell indulgences and collect money for the construction of a Church. In response to this act, Luther wrote the "Ninety Five Thesis" and on 31st October, 1517, tacked it up on the door of the Church of Wittenberg for everyone to read it. The manuscript was then published by the printing press and soon the ideas of Luther spread like wild fire amongst the laity. As a result of this, he was warned by the papal legate and representatives and then in 1518 he was accused of heresy. (R.R. Palmer, 2007)

However, Luther continued to develop his theology of reform as his goal was to free German communities from strictness of religious beliefs and institutions that seemed increasingly foreign to their faith as explained by John Merriman. (Merriman, 2010)

In 1520, Pope Leo X excommunicated Luther from the Church accusing him of heresy and was placed under ban of empire in 1521, signing Council of Worms by Charles V (Holy Roman Emperor) and the Pope. (James)

Reformation in Germany was urban phenomenon. Urban leaders, Burghers, nobility, clergy of lower, middle class in Northern German States were dissatisfied with incompetent priests and clergy. Hence they became the followers of Lutheran ideas but in Southern German States, urban nobles, merchants and bankers remained Catholic.

In 1520 the followers of Luther further separated themselves from Catholicism and engaged in acts like disturbing the mass at the church, destroying the relics, etc.

These activities by common people confused Luther and he therefore he remained conservative.

The barriers between the priests and the common people broke as a number of priests began marrying and ended the practice of clerical celibacy. Luther was of the view that if the clergyman could have illegitimate children or affairs then it was better for them to allowed to get married and have legitimate relationships and children. (Merriman, 2010)

Following this was the peasant revolt of June 1524 to 1525 that took place in the central and Southern States of Germany. The rebels interpreted Luther idea's as attacks on the greed of the clergy and encouraging attack on aspects of feudal system. The peasants demanded right to freedom from serfdom and tithes. These revolts spread to Austria, Saxony, and Thuringa also. (Saini, German Reformation) (R.R. Palmer, 2007)

Northern German States the reformed towns opposed the Catholic princes. Peasants of Swabia brought the twelve articles turned against their lords, princes and bishops. Thomas Munzer who led the peasant's revolt in Thuringa was captured and beheaded. Though Luther did not intend to instigate any social upheaval, yet he was accused for the rise of these revolts by the church. (James) (Sinha, 2010)

The Lutheran Church was established in Saxony and Hesse in 1531, and in Brandenburg, Schleswig, Brunswick and Mansfield. This assisted the spread of Lutheran reforms. In 1524, the protestant leagues were formed between reformed States. (Saini, German Reformation)

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In 1524 the Catholic league of Regensburg, formed by Ferdinand of Austria, Bavaria and the Southern German bishops tried to enforce the Edict of Worms.

The Lutheran league of Torgau (1525) opposed this. The Diet of Speyer in 1526, Proclaimed that each German prince had the choice to follow and enforce the religion of their choice provided they could answer it to God and his Imperial majesty.

In the Second Diet of Speyer, 1529 the German princes prepared a protest against the policies of Charles V and the Catholic princes. (Sinha, 2010)

Lutheran ideas spread beyond the German States as Denmark adopted Lutheranism in 1527 while Sweden and Finland followed. (Merriman, 2010)

Charles V and Protestants- the Holy Roman Emperor, Charles V criticized the beliefs of Martin Luther but he was unable to take any action against Luther as he was busy fighting a war against king Francis I of France. (Merriman, 2010)

Also Iyignun remarked that reformation spread in Germany due to the engagement of Charles V with the Ottoman invasions. Schmalkaldic league was found by Princes of Hesse, Saxony and other states which challenged the political authority of the Holy Roman Emperor. (Sascha O.Becker, 2016)

Charles V forced people in 30 German cities for reconversion.



Peace of Augsburg, 1555- The Holy Roman Emperor Charles V tried to reform the Catholic Church in moderate form but Catholic Princes rebelled against him in 1551. Pertaining to the political complexities, a compromise was made in 1555 that each German Prince would have the right to decide the religion of their state. This incident is known as the Peace of Augsburg, 1555 and it acknowledged the reformation in German States and its accomplishments. (Merriman, 2010)

## **REFORMATION IN FRANCE**

The ideas of Martin Luther had reached France in 1519 by the printing done by Froben of Basle. Though the theologians did not approve of Luther's ideas and considered him a heretic and opponent of the Church, the king of France, Francis I protected the reform movement by moderation from support of German kings. However, when the peasant uprising spread, he undertook hostile methods. He was of the idea that he had to maintain his position in the monarchy and also have cordial relations with the church so as to gain revenue. Therefore, he chose politics over religious inclination and rendered less support to new ideas which could be a threat to his status. (Sahni)

The main protagonist in the reformation movement in France was John Calvin. Calvin was born in Noyon (France) in 1509, the son of a notary. He was 26 years younger than Luther, and belonged to the second generation of the Reformation. John Elton stresses the that Calvin, being only 8 years old when Luther published his Ninety-Five Theses, grew up in a world rent by religious strife, and never knew the alternative of a united Christendom. Calvin turned Protestant through intellectual conviction, not because of spiritual stress or revivalist passion. He studied theology and later law at the universities of Paris, Orleans and Bourges. His theological ideas had a distinctly legalist nature. (Sahni) The two primary influences on his ideas were Erasmus' New Testament in Greek, and Luther's sermons. The latter strengthened Calvin's own ideas on the redemption of a sinful, guilty man by faith alone. By around 1534 he began the work which formed the textbook of the Protestant Reformation, the 'Institutes of the Christian Religion'. (Sinha, 2010)

Will power, discipline and order were Calvin's watchwords and while, Luther was most concerned with man's redemption, the focus of Calvinism was the sovereignty of God, His justice and mercy. As per Calvin, God had predestined some men to be saved (election) and others to be condemned (reprobation) and His means for doing so was the degree of man's faith in Christ. This doctrine of predestination came to dominate later Calvinism. He agreed with Luther's views on the church- the Invisible church that is the communion of saints, and the visible church on earth, which includes both the saved and the damned. Calvin as an individual was also intrigued and influenced by the ideas of Bible and Saint Augustine. (Saini, Impact of reformation in England and France)

However, in France the movement of reformation was different from Germany and as per certain scholars reformation in France can be studied in four phases-

- Before Exile of Calvin
- After exile of Calvin when he contributed to growth of reformation and assessment of his role
- Wars of religion
- Phase after the primary 3 phases (Lindberg, 2009)

The site of reformation in France was not a big city or town rather a small town of Meaux near Paris. Three personalities played a major role in Meaux and they were the bishop of Meaux, Jacques' Lefevere d'Etaples and Marguerite d' Angouleme, the sister of the king of France. The bishop tried to bring certain changes but as soon as the evangelicals joined him in Meaux, they followed and focused on the Erasmian style of reforms which were centered on self reform, moral and spiritual reform. Initially, Marguerite d' rendered protection to them but as soon as they put up posters criticizing the holy Eucharist, there were persecutions by the authorities on behalf of the king. The relationship between the monarchy, church and parliament was seen as the mode of preservation of Roman Catholicism and suppression of heresy, and this resulted in dissent among the people which ultimately led to them denouncing Catholic faith and adapting to the protestant beliefs. By 1521 censorship was imposed on publications in Paris and Lyon on religious books. (Saini, Impact of reformation in England and France)

John Calvin on the other hand wanted the king of France to believe that the Protestants were not anti-social revolutionaries and execution was an unjust act. However, his ideas of French monarchy were not highly efficient as the rulers were not willing to abandon traditional religion or due to factors of reformation or the then prevalent political circumstances.

In 1525, in the Battle of Pavia, the captivity of the king was seen as an act of the member of the Meaux and thus the Calvinists had to flee so as to escape the grounds of heresy. Francis's response to the evangelical vacillated between persecution by imprisonment and execution on the one hand and moderation on the other. However, this could also be counterproductive and could spread the ideas instead of eliminating them. Executions became a theatre of martyrdom in the original sense of the word "martyr" as witness. They reinforced the Huguenot conviction that their faith was a return to that of the primitive church when the popular saying arose that "the blood of the martyrs is the seed of the church". As religious divisions within France hardened, the execution of heretics in the frame of "ritual as containment" broke down. (Lindberg, 2009)

In the 1530's it became evident that for the reformation to survive in France, an external intervention was needed and this intervention came from the Reformed church of Geneva.



Thus it was under the leadership of Calvin that an effective action for France was taken. By 1567, 120 pastors were sent to France to organize congregations. There was organization in of local assemblies' provincial and national synod and these were opposed to the Catholic Church. Of these organizations particularly in West and South began worshipping publicly while they talked about concept of martyrdom and the blood of faithful to nourish the church. Due to the number of congregations that came up Calvinism particularly appealed to social groups like those of skilled artisans, independent shopkeepers, and middle class businessmen. Along with this Calvinism had also established a strong support amongst the nobility mainly in the house of Bourbon and Montgomery who acted as the patrons of church and rendered military and influence in the church along with representation. The aristocratic women formed the most respective audience of the reformist ideas. While the Western Southern part of France was under the influence of Calvinist ideas the North and East still followed the Catholic Church and principles. (R.R. Palmer, 2007)

The successor of Francis, Henri II was even more severe than his father and put the persecutions on a more established footing. The edicts of Chateaubriant in 1551 and Compiègne in 1557 included clauses against individuals who were either corresponding or had any association with Geneva. Henry II created a court of heresy and in 1551 he found close connection to protestant German princes so as to cater to the dispute with papacy. Succeeded by turmoil in the rule of Francis II (1559 – 60) there was domination of ultra Catholic party. The repressive measures against the Protestants caused such widespread resentment that more nobles joined those already committed to the Reformation because they both hated the Guises family and had eyes on the wealth of the Catholics church. (Lindberg, 2009)

Francis II was succeeded by Charles IX (1560 - 74), whose succession was challenged by Anthony of Bourbon, king of Navarre but Catherine (mother of Charles II) was able to outmaneuver him. This led to a policy of moderation towards the Protestants that involved suspending persecution, allow Huguenot nobles at court to have their own services, and appointing new, liberal leaning Catholic tutors for the young king. The Colloquy of Poissy was also called in 1561 which gave royal recognition to the reformation. (Lindberg, 2009)

For the 1st time religious accommodation was seen as in 1562, Huguenot public worship was allowed in private. However with the tilting of Catherine towards Catholics by pressure of the Spanish the chances of Civil War started to appear. Followed by this, a massacre of Protestants for the throne to the House of Guise-Lorraine and this started the Wars of Religion. This made the Protestants take up arms and look towards the English Protestants and this meant loss of patriotic credibility and thus hatred towards them. This Protestant hatred was further inflamed by the Catholic preaching and thus for over the next 30 years the Huguenots and Catholics murdered and assassinated each other with increasing barbarity. The massacre of St Bartholomew's Day was a high point of these wars. It was the occasion of the marriage of Catherine's daughter and Henry of Navarre in

Paris, which was supposedly a means of creating peace between the warring religious factions by uniting the royal princess. Religion had repeatedly proved to be a hindrance to political survival and some solution had to be found. (E. I. Kouri, 1987)

The last phase in French Reformation comes with the death of Charles IX and his succession by Henry III (1574 -89) who moved towards the third party of *politiques*, who placed national unity over religious uniformity. In a series of dramatic political events, King of Navarre, Henry IV became the next ruler, about after five years to the power struggle. He also converted to Catholicism which shows his inclination towards political control as opposed to religious ideology. Henry IV understood that the separation of religion and politics were essential for a state's survival and therefore he was an ardent supporter of absolute monarchy till the end. The king also provided for a policy of limited toleration and made the Catholic Church the official state church with its former rights, income and possessions. However right to worship on Protestant estates and in many other areas (except Paris), granting of civil rights, as well as political rights, included 200 fortified places was given to the Huguenots. (E. I. Kouri, 1987)

Therefore, though Calvinism did not completely triumph in France but it did had a lot of influence on the ideas and life of people. Thus, reformation or Calvinism survived in France but under the suzerainty of the king.

### **Reformation in England**

Reformation in England was under the influence of reformation and France and central Europe. It was also affected by Swiss Protestantism and kings of France and Spain. In 1529, Henry VIII summoned the Parliament to cut ties with Rome while in 1559 Elizabeth made protestant settlements permanent in England. The reformations were seen as important as church and monastery land occupied about 1/3 of the total land of England. (Carkwright, 2020)

Henry VIII was succeeded by Edward VI (1547- 1553). The reformation movement during the Time of Edward VI was popularly known as Edwardian reformation as he removed the last laws for treason and heresy. During the same time Martin Brucer is acknowledged for bringing the ideas of Calvinists to England. King Edward VI died due to tuberculosis and thus was succeeded by his sister, the daughter of Henry VIII Mary Tudor. Mary Tudor was married Philip II, the son of Charles V of Spain, as he hoped for support in his inclination to Catholicism. (Lindberg, 2009)

The period of rule under Mary Tudor was that of Counter-Reformation as she was foreign and obsessed with Spanish alliances and also cut off her ties with the nobility. Her forceful Catholicism in the region paved way for the reformation. However Mary Tudor died due to

influenza and was then succeeded by her sister Elizabeth I, the daughter of Henry VIII. During her reign she managed to maintain a balance and establish equilibrium between the Catholic and Protestants in England. The Anglican Church under her was an assimilation of both Catholics and the Protestants. England moreover remained a protestant region however the Protestantism which was prevalent in England was a mixture of the beliefs of Lutheranism Calvinism and Zwinglianism. (Carkwright, 2020)

Her reign also saw the emergence of puritans which was a set of radical Protestants.

As per scholars 2 schools of thoughts are seen with the respect to the reformation in England and they are

1. Revolutionists- G.R. Elton believed that the reformation was imposed from above and was slow. They also believed that the population did not want to part with Catholic beliefs.
2. A.G. Dickens and Clair Cross - They were of the opinion that reformation was religious rather than political and aroused from below and not above. (Hill, 2017)

Lindberg argues that Protestant triumphalism, in some cases, contributed to the development of a “chosen nation” syndrome, for instance England’s overcoming of the threats of Spanish Armada in 1588 and the failure of catholic conspiracy to blow up the Houses of Parliament and the king were interpreted in terms of God’s election and blessing of the nation. The contemporary scholars however talk about the role of Tudors in revolutionizing ecclesiastical authority by "statue" and relate to the social religious study. (Carkwright, 2020)

### **Legacy of the Reformation**

- **Catholic Reformation**- It was response by Catholic Church after the success of Protestantism and an attempt to undertake reforms within limits of Catholic theology. Commission called by Pope Paul III (Pope 1534-1549) in 1536 to undertake possible reforms in Church suggested lack of education of clergy and rumors of bishops. Pope in 1541 rejected idea of salvation by faith alone. Later on in Italy censorship was placed on some books. Ignatius of Loyalla organized 'Society of Jesus' in 1540 which worked for establishing Church orthodoxy, discipline, contributed to Catholic Reformation in Bavaria, Austria, Poland. Council of Trent (1545-1563) - In 1545, Holy Roman Emperor- Charles V and Pope Paul III summoned council of Trent to assess the condition of Catholic Church and define its doctrines. It discussed doctrines and abuses-
- Council rejected Luther’s idea of equality between laity and clergy.

- It reasserts monopoly of Church theologians over Bible's interpretation.
- It establishes that clergy is required to interpret Church.
- Celibacy of clergy has to be maintained.
- Existence of Purgatory was reaffirmed though selling it was abolished.
- It declared that relics, cult of saints, idea of pilgrimage are inextricable from the Church.

In last session of 1562 called by Pope Pius IV, the council set qualifications for clergy, training methods for priests were adopted. Papacy became organized, centralized after Council of Trent.

- Religious Dichotomy- Reformation led to the division of Europe in three major religious communities. These communities were dominant in different regions of Europe like the Catholic countries were Spain, Austria, Portugal and France. Lutheranism was declared the official religion in many parts of Germany, Sweden and England. While Calvinism was made inroads in France in 1530's. However, the French leadership was not convinced that they wanted any reformation and thus it remained Catholic in nature. Anglican Church became the state religion in England.
- Economic Impact- A major impact of Protestantism was that it brought the distinction between economy and religion. Max Weber was of the opinion that the puritan's doctrine of predestination which provided the spirit of hard work influenced the European societies. It laid the ground work and then stimulated the capitalist mode of economy.
  - Social stratification was a consequent result of capitalism which means that there was rise in the bourgeois and middle class.
  - R.H Tawney contested with the ideas presented by Max Weber and said that the capitalist institutions like towns, banks and long distance trade occurred in late middle ages as well. As per Tawney it was the secularization of political thought in Protestant countries that paved way for the nurturing and growth of modern capitalism. He added that the Calvinists encouraged the entrepreneurs which led to the economic development in Netherlands and France. (Young, 2009)
  - As per Engels, Calvinism was the most suitable religion for early capitalists. However, Felix Rachfahl I've criticized these claims by saying that free-for-all capitalism was not tolerated even in Calvinism.
  - While Daron Acemoglu further propounded that the involvement of Protestant countries like England and Netherlands in the transatlantic trade led to the economic development and expansion of capitalism. This further laid the foundation for the commercial revolution that commenced in the 16th century. (Young, 2009)

- Literary Growth- Richard Easterlin (1981) is of the view that the reformation made literacy a central part of religious devotion.
  - The Scottish Reformation (1560) Incorporated key elements of free education for the poor. There was widespread use and implementation of the humanistic methods and approaches in schools and universities. In the same setting an increasing interest in history of religion was seen while Matthew Flacius under his editorship got the 'First Comprehensive History of the Church' written.
  - A.G. is of the view that the vernacular Bible "worked as a midwife to bring forth a whole great literature and fortified the spirit of the Pioneer in New England."
  - There was the development of a new literature called the Psalms. (Young, 2009)
  
- Religious Impact- Reformation led to a series of religious wars due to religious intolerance which culminated in the 30 Years War in central Europe in the 17th century. The war had devastating impacts on Germany as there were killing off the Lutherans and 25% to 40% of the people.
  
- Rise of New Monarchies- The period of 16th centuries saw the rise of new monarchies in Spain, England and France. These monarchs reduced the influence of the church in temporal affairs which ultimately led to the decline of the position and authority of the church. (R.R. Palmer, 2007)
  - These new monarchies laid the groundwork for the rise of modern state which incorporated the features of centralization of political power, effective bureaucracy, strong military and a legislative body that is the Parliament. Protestantism acted as a catalyst in energizing national identity amongst the people. "A short treatise of political power" by John Poynett's in England was based on the ideas of Martin Luther. Another field of influence by the theological teachings of Martin Luther was law as Witte's ministered study "Law and Protestantism" incorporates and explains the concepts of fundamental legal institutions and modern understanding of human right.
  - With respect to the Tudors in England Megan L. Hickerson in her book "Making Women Martyrs in Tudor England" has tried to explore the role of gender on account of women martyr in Tudor England. While John Foxe in his book "John foxes book of Martyrs", has described women as "models of disobedience- they are politically dangerous symbols."

- Subject Matter Changes- An important outcome of reformation was that the reformers critiqued the images of saints in churches and shifted the subject matter from mediators with God to portraits of living and secular portraits. The same was followed in music as well as they focused on compositions that were to enrich the modern life of individuals rather than act as mediatory or compliment the church or the glorious gifts of God. Calvin's "Geneva Palmer" made an important musical contribution while the reformed churches were made completely free of images and emphasis was laid through the restructured Ten Commandments. Though there was need for a secular artists so as to bring forth new music and text but the reform artist at some point had to accept the Roman Catholic commissions. (Sahni)
- Modern Laws in European States- Based on the ideas of Luther, new comprehensive state laws were enacted in place of canon laws of the Church, in modern day Germany and Scandinavia. New criminal and public morality laws related to church attendance, Sabbath observance, alchemy, immoral offences, etc. New sumptuary laws were related to wasteful living and immoral apparel while the Entertainment laws placed important and required restrictions. The new Family laws made the rules of marriage, annulment, protection provisions, inheritance, divorce, etc comprehensive and simplified while the new Education laws were made to cater the needs of people through public state schools providing compulsory education and education for all. The social welfare laws were relating to community chest, provisions for food and clothing, orphanages, boarding schools, etc.

Therefore, it is evident that the legacy of reformation can be traced in the modern laws of family, society, church-state relations, welfare, crime and education. Though these laws were reformed further in the 19<sup>th</sup> century, after the enlightenment period, the initial setting of modern day laws was placed with the foundation of Lutheran ideas. Even today, Luther's idea and call for 'freedom' against obsession and abuse is a constituent feature of many societies in the regions of Europe. (Jr., 2017)

## Analysis

Despite limitations, the Reformation beliefs attracted progressively wider support from the clerical and intellectual elite of the 16<sup>th</sup> century. Roman Catholicism could only after several decades muster an effective counter-attack or inspire its priests with the same combative and proselytizing fervor. Historians have stressed on a harmony between the values of the reformers and the ambitions of other classes and groups of European society.

However, Euan Cameron has suggested contrarily that instead the reformation message reduced the scope of available religious comfort and reassurance, while raising both the professional standards of the clergy and the moral or intellectual demands which they made of the laity. When it stirred up enthusiasm and uproar and demolished the old order



as in England, it showed its populist side but when it rebuilt its own vision of the ‘godly communities’ and claimed the right to educate, discipline and to erect its own institutions, its clericalist colors emerged. (Cameron, 1991)

Nevertheless, its unique quality is in the fact that it took a single core idea, presented it to everyone and encouraged public discussion everywhere; it then deduced the rest of the changes to teaching and worship from that idea. The Reformation gave large groups of people in both France and England their first lessons in political commitment to a universal ideology.

Therefore, on analysis of reformation it is prudent to say that it not only changed the composition and nature of the population but significantly altered deep set beliefs and ideologies and according to the present writer it is the new determination and dynamism of the Humanism era that gets credit for the same. It also highlighted the relationship between the crown and nobility and the power struggle between the two. Reformation also led to development of new literature, including new forms of writing i.e. the psalms. Reformation in Europe as whole, integrated different nations together in a common thread of ideological similarity of a unique character – it was the common link that people held on to in times of political strife.

Moreover, this bond led to integration of economies leading to travelling of commodities as well as people. Though Reformation concluded differently in different regions and did not necessarily lead to the establishment of a new order but it changed the way the people lived, thought and perceived changes, things as well as life.

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