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## **The Protestant Reformation During The 16th Century**

**1517 - 1547**

**A thesis submitted to the Department of English in Partial Fulfillment for  
the Requirements of a Master Degree British Civilization**

by

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***PRAISE TO ALLAH THE SUSTAINERS OF THE WORLD AND HIS CREATION***

***AND BLESSINGS BE UPON THE SEALS OF PROPHETS.*** I would like to express my special thanks to Dr. DJAMAL BENADLA, who really benefited me a lot and gave me a courage to achieve this modest work and realize our dream and all my teachers during my short trip of learning or studies especially Mr. TALBI the Head of the English Department, Mr. Moussaoui,

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## ***Dedication***

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## ***ABSTRACT***

This Research study seeks to explain the beginning and later growth of the Protestant Reformation in the 16Th century. This period was a new challenge to a religious authority that went beyond the Roman Catholic Church. Many historians considered the Protestant movement as a threat to the whole social structure of society. This Research opens the door on a new Christian discourse of faith which produced a new religious theology within Christianity which talked about God.

In addition, this Reformation transformed the world into a new kind of revolution which started in 1517 with Martin Luther critic of doctrinal principles especially the Sale of Indulgence in Germany. Moreover, it was the religious revolution that took place in the Western Church and spread very quickly throughout Europe thanks to the printing press. The Protestant movement spread throughout the world and effect several countries such as England and its king Henry TheVIII who shared Martin Luther's idea to break the authority of the Catholic Church and made it for his own benefits after he decided to become the Head of Church.

On the light on all what we have said I think that Martin Luther was right in his revolution because he wanted to make people know that only God has the right to give the forginness to people and he said :“how can a piece of paper forgive the whole sins of a person”, and I want to make the reader know the major events, the causes and the consequences of the Middle Ages also recognised the strong personalities of the earliest time who did all their best to protect their faith and believes.

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# **General Introduction**



## General Introduction

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The Protestant Reformation in Europe formed one of the most significant periods of European history because it broke the power of the Catholic Church and split the continent into Catholics and Protestants. This period was seen as a new challenge to religious authority that went beyond the Roman Catholic Church. Martin Luther in his opposition to the practice of selling indulgences was unsparing in his attacks upon the moral, financial, and administrative abuses within Roman Catholicism, using his mastery of the German language to denounce them, and he opposed the papacy because they were dominated people and took all their money. Accordingly many questions are to be asked : what were the main reasons of This Reformation ? what was the effect of the Reformation on the other countries ?and what was the result of this movement ? going deeply, we could hardly answer these quetions without having the historical background, in another words during Martin Luther's journey he found the corruption of the Papacy and their domination over the poor people; especially when the Pope created the sale of indulgence in order to build the saint peter Cathedral that's why he posted the 95 theses to stop their power.

Martin insisted throughout his life that the primary object of his critique was not the life but the doctrine of the church but the Catholics respond on this movement through a set of decision and threat the poor people and burnt all the Proestants alive. Luther wanted to spread his 95 theses throughout Europe and translate the Bible into virnacular language( German Language) in order to make people read and interprete by themselves. But for most of the Middle Ages, books were hand-written by scribes or monks and many people did not learn how to read. They were written in Latin, a language which only the most educated people could understand. This was before the printing press revolutionised the world of literature. Johannes Gutenberg was the German Goldsmith who invented the printing press in the mid-15th century.

It was considered one of the most important inventions of the Middle Ages because, like nothing before, it enabled the fast flow of information and lead to the spread of new ideas. Once it became possible to reproduce text very quickly,

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books could be read by many more people. This meant that people who were previously illiterate now had motivation to learn how to read, which led to a more educated and inquisitive population. This invention had a great influence on the Protestant Reformation of the Sixteenth Century and without the use of this technology Martin Luther would not get any successful in his challenging of the Catholic Church. The printing press in the 1500s helped Luther and assisted him in more ways as the publication of his works.

Thanks to this invention the Protestant Reformation became wider in so many countries like England during the reign of Henry the VIII who stated himself as Defender of The Faith and supported the idea of divorce in the doctrine of Catholic Church or what we call it the Break With Rome because he wanted a heir to higher the throne also from the ideas of Martin Luther the English Reformation appeared then it was a series of events in which the Church of England broke away from the authority of the Pope and the Catholic Church .

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# Chapter One The Protestant Reformation

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## 1.1 Introduction

The Protestant Reformation in Europe formed one of the most significant periods of European history because it stopped the power of the Catholic Church and split the continent into two religious camps: the Catholics and the Protestants. The Sixteenth century was the most remarkable and splendid age of the world, both as it respects the great and exalted men, and the important events which it produced.

## 1.2 The Definition of Reformation

### 1.2.1 Dictionary Definition

The word *Reformation* refers to the religious and political movement in the 16th century Europe, inspired by the Roman Catholic Church. This resulted in the establishment of Protestant churches in many countries <sup>1</sup>.

### 1.2.2 Protestant Reformation Background

The major religious changes that swept across Europe during the 1500s, transforming worship, politics, society, and basic cultural patterns. One key dimension was the Protestant <sup>2</sup>Reformation, the movement started in 1517 with Martin Luther's critique of doctrinal principles and church actions in Germany and that led to the establishment of new official churches. The Lutheran, the Reformed or Calvinist, and the Anglican. These were separate from the Latin Catholic Church in organization and different from it in theology. In the 1520s Lutheran ideas began to spread from the continent, In the 1530s the political pattern that was to dominate the Scottish Reformation began to emerge :

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<sup>1</sup> Norman Stone. *The Wordsworth Dictionary of British History*. Ed. university of St . Andrews, 1994, p 298.

<sup>2</sup> Refers to protest, the rising complaint against the Church's doctrine and principles

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Catholicism became identified with alliance with France, while Protestantism became identified with friendship with England, under Henry the VIII .

By the 1540s Lutheran ideas were being replaced by more radical teaching of Calvin. The Protestant Reformation affected patterns of change in Europe through Protestant theology's shifting theological emphases, through Protestant piety's emphasis on reading and knowledge because of the complex course and multiple outcomes of the Reformation Movements, the Protestant Reformation was embedded in larger processes that included the emergence of national states, new encounters with the outside world, and deep socioeconomic shifts. The Reformation by looking carefully at the spiritual aspirations, the cultural frameworks, and the material circumstances of the people whose lives it transformed.

The idea of Reformation had a long history before 1500, with two meanings: to modify in general and to progress something by returning it to its original state (to restore). By the late 1300s, the « reformation » of monasteries became a central goal of the Observant movements that sought to restore the principles of their orders' founders then it refers to reform, a movement to change that which is seen as incorrect. Specifically the 16th century movement toward religious change. Most sixteenth-century reformers hoped that a single purified church would be the outcome, while others saw religious division as a sign of the imminent Apocalypse. Only after 1600, when it became clear that the division among western European Christians was permanent, did the term « Reformation » become the name for the movements that created the division as well as for the period during which the division took place.

Finally, the Protestant Reformation shared important features with the Husite movement that swept through Bohemia in the early 1400s. The teachings of Jan Hus contained several ideas that Luther later engaged: “ an emphasis on God's grace over human works in salvation, a harsh critique of the papacy, and a call for lay Bible reading in local vernaculars ”. (Hervé pp. 13-14 ) .

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Luther's recognition that he shared Hus's ideas accelerated his break with the papacy, and Protestant propaganda later named Hus among its martyrs.

### 1.2.3 The Separation of The Protestant Churches

The protestant reformation helped in the separation of the Protestant churches and Martin Luther was the critical figure with his doctrinal views took shape during the 1510s, but the movement began with the response that he evoked among German clergy, nobles, and common people in the 1520s. This response grew rapidly because of the force of Luther's writing and because evangelical texts were printed not just in Latin but also in pithy German summaries and in illustrated versions. Moreover, criticism of the Roman church was already widespread in Germany, as were lively popular piety and interest in correct religious practice.

Many people saw Luther as a German champion against a corrupt Roman hierarchy and its financial abuses, and approved of his attacks on the special status of the clergy. Luther's precise theological arguments about justification and grace, meanwhile, mostly influenced engaged clerics and other spiritually focused individuals. After 1519 another evangelical emerged in Zurich, where Huldrych Zwingli started preaching sermons that combined humanist critiques of the church and its ceremonies with theological ideas similar to Luther's. Zwingli's ideas quickly became popular in south German cities and in parts of the Swiss Confederation. Although the southern movement remained separate from Luther's, ultimately giving rise to the Reformed and Calvinist churches, both spread evangelical ideas throughout German society.

During the decisive years between 1518 and 1521 political circumstances in Germany delayed action against Luther. He had powerful supporters among both churchmen and lay leaders, including his lord Frederick the Wise of Saxony, whereas the death of Emperor Maximilian and the struggle to elect his successor Charles V preoccupied the imperial authorities.

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After Luther refused to recant at the Diet of Worms<sup>3</sup> in 1521, ordinary people in many German towns called for preaching the pure Gospel. They enjoyed support from committed members of the local elites often younger men with humanist educations. Through the 1520s, many German cities edged cautiously toward open rejection of Rome, and by 1530, a substantial majority had joined the Lutheran or Zwinglian « Reformation in the cities », Adopting the Reformation brought about sharp changes in daily ritual that everyone could see.

Luther condemned the peasants, although he had initially recognized the justice of some of their demands. The defeat of the common man in 1525 shifted Reformation in Germany toward urban elites and the territorial nobility, decisively shaping later developments. The Protestant Reformation followed diverse paths outside the Holy Roman Empire, generally as a minority movement. The first followers were often intellectuals who read Luther's Latin writings. With few exceptions, those in charge of both churches and governments remained hostile to the Reformation for at least a generation, persecuting those who sought to introduce it from Germany.

The historian Heiko Oberman suggests that the Reformation outside Germany as a « reformation of the refugees<sup>4</sup> », since so many leading figures had to flee from persecution. Calvin himself was a refugee who left France in 1534 during an early crackdown against French evangelicals. who stays first in Strasbourg and then in Geneva, he developed views that differed in important ways from the Lutheran tradition. Calvin shared Luther's belief in justification by faith but adopted a different interpretation of Communion. His followers also wanted churches that were more independent from secular control.

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<sup>3</sup> Refers to a religious legislature or council held to determine religious matters.

<sup>4</sup> A person who fled from some danger or problem for safety especially to a foreign country as a time of political upheaval, war, etc.

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The Reformation outside Germany generally lacked peasant participation. It was an urban and professional movement whose most important early activists came from the younger clergy. In France the decision of some nobles to protect Reformation thinkers allowed the movement to grow despite harsh persecution. In Bohemia, for example, the surviving Hus site church made common cause with the Reformers, the strength of humanism in Italy ensured that serious consideration of evangelical reform<sup>5</sup> within the church continued into the 1550s under the protection of humanist influenced bishops. Finally, external circumstances shaped the different Reformation.

Protestant historians described it as a moment of heroic recovery from medieval corruption, while some Catholic historians attacked it as a catastrophic out-break of undisciplined individualism and saw the origins of the modern secular state in conflicts over the free practice of religion. Recent studies of the Reformation more often emphasize its social dimension, going beyond the doctrinal issues that divided Europeans. Because religion helped shape every aspect of European life, the practices of the new churches caused major changes. By changing the sacraments, Protestantism challenged the social meaning of these rituals. The Protestant attack on clerical celibacy emptied monasteries and led to a married clergy. This shattered older understandings about sexuality and personal holiness and led to intensified debate about the role of women in society.

In politics the fact that the church had been a political as spiritual power led to realignments at every level from villages to international diplomacy. Religious adherence became an important element in political alliances until the end of the Thirty Years' War in 1648. The emerging Protestant states of northern Europe were strengthened by the wind falls of property they seized from their churches. Current research concentrates especially on confessionalization, that is, the organizational consolidation of churches and identities along confessional lines.

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<sup>5</sup> A., JR Heiko a. Oberman, and Tracy,D. Eds(1994). *Handbook of European History, 1400–1600: Late Middle Ages, Renaissance, and Reformation*. Leiden and New York.



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Of particular interest is the question of whether the Reformations Catholic and Protestant opened the way for European states to impose new standards of ethical and sexual behavior on their populations.

### 1.3. Martin Luther's Life



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## Martin Luther the Leader of The Protestant Reformation

<http://blog.oratoiredulouvre.fr/2014/02/les-95-theses-publiees-le-31-octobre-1517-par-martin-luther>

### 1.3.1 Martin Luther's Birth and Education

Marthin Luther's parents were poor. His father, John Luther, a miner, and his mother Margaret, the daughter of one Lindeman, lived in the village of Moere, between Eisenach and Salzungen. In the year 1483, they traveled to Eisleben to attend the annual fair, where he was born on the 10th of November at 11 o'clock at night. He was baptized on the calendar day called Martinus.<sup>6</sup> He was yet very young, when his father moved with his family to Mansfield, for the purpose of seeking employment in the celebrated mines which then were at the place. His father was not only a good man; but was also what many forget to be, a good father, he carried him in his arms to school at Mansfield, and committed him to the care of his preceptor, with the strongest injunctions to be strict in his discipline with him and his instructor was consequently so severe, that Luther himself once confessed.

When he was in the fourteenth year of his age his father sent him to Magdeburg, and as he found no assistance to promote the education of his son, he in the following year sent him to Eisenach. He joined the academical scholars, and was obliged other poor students, to earn his bread by singing before the doors of houses, as Luther himself termed the singing before the doors, this mortifying necessity was not agree by the circumstance, that he was often obliged to take up with refusals and taunting replies. It is a maxim, the correctness of which is confirmed by experience, that when the unjust treatment given to any person has been pursued to the degree of humiliation, it then moves with pity the hearts of even those who had only in a smaller degree humbled the unfortunate subject of their insults, and entirely dejected the mind of young Luther, when the worthy wife of an upright citizen, whose name was Conrad

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<sup>6</sup> Paul, A. Bishop. Martin Luther and The Protestant Refomation, pp.4-5.

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Cotta, penetrated with pity, called him into the house, and refreshed the hungry youth with food.

It is sufficient to say, that this good woman was so exceedingly pleased with young Luther, that she, after having obtained to consent of her husband, determined to take him entirely into her house, and to provide for him food and clothing, that he might without interruption and care for his support the more zealously pursue his studies<sup>7</sup>. And this he also did and having during his scholastic years spent his time in the most advantageous manner in study, he left Eisenach, where he had stayed three years, and went to Erfurt in the year 1501, to the university. And he did not fail to apply his time in the best manner and to acquire that knowledge of things which might contribute to make him a useful man.

In his youth already, he more especially began to awaken in his mind pious and religious feelings, and commenced each day with prayer and raising his heart to God. He every morning awoke very early and seldom suffered himself to be surprised in bed by the sun; because he knew very well, that he who is awake during the morning hours live almost one-third longer than he who sleeps them away. His close application to study was perhaps also the cause, why especially in his younger years he had a spare and pale visage. Books were his most agreeable companions, and the perusal of his most pleasant employment.

The great was the ignorance of those times, that even the learned were unacquainted with the Bible. How much gratitude we do to providence which permits us to live in better times! His indefatigable industry at that time already procured him honour and respect with all who knew him. He indeed became interrupted in his studies for some time, by a severe sickness however was not followed by any serious consequences. An old and respectable clergyman pay him a visit while he lay sick, and bade him to be comforted, for God would not let him die but would yet make a great man of him. Luther inspired him with the

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<sup>7</sup> [www.schoolshistory.org.uk/protestantreformation.htm](http://www.schoolshistory.org.uk/protestantreformation.htm)

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hope of good future. So he found himself much strengthened by those encouraging expressions.

### 1.3.2 His Determination to Become a Monk

Luther became a master of arts and he wrote the honour of being a master of arts to be any thing extraordinary but the wish of his father was to study the law but certain circumstance intervened which changed his determination, and which in a particular manner occasioned him to turn his attention to the study of divinity. And even if his sickness, which caused him to place his mind more on God and on religion, yet the death of one of his best friends, who sank down at his side, being struck by lightning in a peculiar manner fixed this determination. The silly belief, which was prevalent at that time, that a person could in this situation of total seclusion and separation from worldly occupations and modes of life, far better and serve God, than in any other condition, was alone the cause of this resolution. His resolve was quickly made, and as quickly carried into execution.

He belonged to that usual description of fathers, who, without consulting the inclinations and capacities of their children, appoint them for a profession and course of life, which appears proper to themselves. When Luther himself already had children, he wrote :“I do not wish to force my sons to any particular profession or business. If I have educated them in the fear and love of God. The rest is not my business.”( William p.26).

The course of life led by the monks, their manners and behaviour, their hypocrisy, and the whole regulation of the cloister were disagreeable to him. He saw that the monastic life was contrary to the design of the Creator, and the destiny of man, and besides all this, he was in the beginning obliged in the cloister to perform the lowest offices. He carried his conscientiousness in these things so far that, when through study he had neglected some hours of prayer, he shut himself up in his cell for several days, to regain the time which had been lost; so that his health, and even his life would have been sacrificed, had he any longer continued in this situation.

### 1.3.3 Martin Luther and The Ninety-Five Theses

The Ninety-Five Theses<sup>8</sup> considered as a letter and protesting indulgences that Luther wrote to Archbishop Albrecht in October of 1517. In this letter Luther questioned the granting of forgiveness through the sale of indulgences. As Luther saw it, the Catholic Church had commercialized repentance. He doubted that absolution of sin could be bought, sold, and purchased as if it were goods for the benefit and disposal of the Church. When Johann Tetzel was commissioned to sell indulgences in Germany by Pope Leo X, this did not immediately affect Martin Luther, he became outraged when his own congregation began to present indulgences they had purchased in their travels as documentation that their sins had been forgiven. He saw this as a violation of the whole idea of confession and penance and an offense to justification and salvation.

According to Luther forgiveness could not be purchased, but rather was a free gift of God's mercy. Luther then looked to open the debate by nailing a copy of the Ninety-Five Theses to the door of Wittenberg Castle Church. As church doors of the time acted as bulletin boards, this was not uncommon. It was an open invitation to have a scholarly public debate on the issues expounded upon in the theses. Luther said that Theses calling for an immediate end to the work of the indulgence sellers. When the Church did not respond to his demands, he began to distribute the Ninety-Five Theses secretly. Within two weeks time the Theses had spread like wildfire throughout Germany, Within two months they had covered Europe after being translated into Latin and pushed through printing presses in all the major nations.

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<sup>8</sup> A list of Martin Luther's questions regarding the doctrine and authority of the Catholic Church and an instruction to the faithful.

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Martin Luther had ignited a powder keg that in turn was going to explode into an even greater event, among other things Luther's Theses would call into question the limits of the pope's authority. Particularly, Luther questioned whether the pope could remit guilt of sin and whether it was possible to grant anyone the remission of all penalties, he further stated that the dying were freed from earthly penalties by their deaths.

The result was granted by held only in the authority and power of God alone. The Ninety-Five Theses left condemnation<sup>9</sup> as the reward for Those that believed their salvation was secure with their holding of these « letters of pardon ». Luther went on to say that every repentant Christian has the right to full remission of penalty and guilt, even without the letters of pardon, this being an act of God's mercy alone. The second half of Luther's Theses set out instruction for Christians. Luther wanted Christians to understand that buying pardons did not compare to doing works of mercy, or to helping the poor and the needy. He wrote :“ works of love not only are beloved in God's eyes, they help the man to grow toward spiritual purity.” (Spalding p.71).

Finally, he questioned why the pope, whose riches were greater than those of the richest individuals, did not build the basilica with his own money, rather than from the sale of indulgences to the poor?. The Ninety-Five Theses had asked questions and brought up points of contention that many had wanted to ask, but few had dared to. What Luther had done was become the voice for a growing discontent within the Catholic Church. Did the Church hold the keys to heaven? Was the Pope infallible? Did indulgencies remove all sin? And was excommunication from the Catholic Church equivalent to eternal damnation? Luther had called the church into account, and for many the Church would be hard pressed to answer in a convincing manner. For its part, the Catholic Church was slow in responding to Luther's call for an open debate.

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<sup>9</sup> The action of condemning someone to a punishment or denunciation.

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Cardinal Albrecht who had first received Luther's theses had them checked for any heresy before he forwarded them on to Rome. He would make no formal reply to the Theses, but would entrust that powers greater than he would come to his savity. Albrecht was caught up in the use of indulgence monies himself. He had borrowed money to pay for his clerical advancement and with the Pope's blessing was allowed to use half the monies collected from the sale of indulgencies. When Luther threatened the sale of indulgences, he was also threatening the cardinal's assets.<sup>10</sup>

### 1.4 The Counter-Reformation ( The Catholic Church Response )

The Roman Catholic Church was the greatest power in Europe prior to 1500, exempt from all taxes, and the richest institution. It could and did demand taxes from its followers but the Church of 1500, headed by the Pope who claimed to be the spokesman of God on Earth was abusing its power.

The popes were more and more involved in secular affairs and less concerned with spiritual matters. Many believed that the Church had become corrupt and they wanted changes. Of the reformers who attempted to make changes, the most famous was Martin Luther. He wanted to purify the church and to eliminate much of the structure of the church, such as the monasteries. Most importantly, he believed that man did not need the Church or the priesthood to experience God directly. Luther was obsessed with discovering if this was true or not and he thought he found it in the words of Paul: "the just shall live by his faith."

Luther believed that man could be saved by simply accepting God and this was a radical change from what the Roman Catholic Church taught. The Church believed that good works and sacrifice were necessary to enter heaven. Also, Luther contended that faith alone was important and that the only authority was the Bible. His contention meant that the Pope and priests of the Catholic Church had no authority. Ultimately, Luther broke from the Roman Catholic Church. He was excommunicated by the Pope in 1521 and the break of western Christendom was

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<sup>10</sup> Kirsch, J P(1911). "The Reformation." The Catholic Encyclopedia, Vol. 12. New York: Robert Appleton Company.

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confident. The Catholic Counter Reformation was the church's response to the events of the Protestant Reformation.

Thousands of people flocked to the new Protestantism, leaving the Catholic Church behind. The Catholic Church decided to try to reform the church. At first, it left the response to reformers in the hands of individuals, such as Ignatius Loyola. He was an ordinary clergyman who had trained as a soldier, his goal was to give birth to a new religious order, which combined the intellectual distinction of humanism with a reformed Catholicism<sup>11</sup>. His hopes were that this new order would appeal to powerful political and economic groups. Thus, he founded the Society of Jesus in 1534, with the purpose of preaching and winning over new converts to the church. They became the Jesuits and dedicated themselves to teaching, constantly stressing the importance and power of preaching.

The Jesuits believed that it was essential for Christians to be united and they believed that Protestant theology was flawed. The Protestants believed in Predestination, which offered salvation to the educated and wealthy laity. They proposed a religious rebirth based on tradition, ceremony and the ability of the priest to offer forgiveness. In order to gain as much strength as possible for their movement, the Jesuits sought positions as confessors to rulers and princes.

### **1.4.1 The Result of The Counter-Reformation (The Concil of Trent )**

The Council of Trent played an important part in determining the outcome of the Counter-Reformation. Along with the part played by the Jesuits and certain individuals, the Council of Trent was a central feature of the Counter-Reformation. But whether Trent represented a positive move by the Catholic Church remains contentious. Any long term change in the Catholic Church depended on the attitude of the pope in power at one particular time. The Council of Trent was called by Paul III who was pope from 1534 to 1549 and it first sat in December 1545.

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<sup>11</sup> -« Popes and the Counter- Reformation » .History LearningSite .co.uk.2006.Web.



## Chapter One The Protestant Reformation

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It was finally disbanded in 1563 but though it would appear to have a life span of 18 years, it was only engaged in talks for four and a half years most of the popes at this time did not want to lose power. The pope did not attend the meetings of the Council and he took no formal part in it. But his legates ensured that the pope's views would always be put forward and this meant that there was no danger in the revival of conciliarism, 700 bishops could have attended the Council but to start with only 31 turned up along with 50 theologians.

This council was the most important event in that movement, in which the bitter experiences of the late medieval papacy with the conciliarism of the 15th century made the popes of the 16th century wary of any so-called reform council. After several false starts, however, the council was finally summoned, and it opened on Dec.13, 1545. The legislation of the Council of Trent enacted the formal Roman Catholic reply to the doctrinal challenges of the Protestant Reformation. The doctrines of the Protestant Reformers justification by faith alone<sup>12</sup>.

The authority of Scripture alone were based on the name of doctrine of justification by faith *and* works on the basis of Scripture *and* tradition and the privileged standing of the Latin Vulgate was reaffirmed against Protestant insistence upon the original Greek texts of Scripture. No less important for the development of modern Roman Catholicism, however, was the legislation of Trent aimed at reforming and at re-forming the internal life and discipline of the church. Two of its most far reaching provisions were the requirement that every diocese provide for the proper education of its future clergy in seminaries under church and the requirement that the clergy and especially the bishops should give more attention to the task of preaching.

### 1.5. Conclusion :

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<sup>12</sup> Acts that lead to freedom from blame or guilt derived from sin.

## Chapter One The Protestant Reformation

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In the 16th Century, the Roman Catholic Church faced a challenge to its authority in the form of the Protestant Reformation, a movement that rejected the Supreme authority of the Church. This Reformation brought about two different types of Christian the established Catholic Church and the protestant Churches then the impact of the Protestant Reformation changed the religious, beliefs, culture and society of Christian in Europe.



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### 1.2 Introduction

The printing press had a great influence on the Protestant Reformation of the sixteenth century and without the use of this technology Martin Luther would not get any successful in his challenging of the Catholic Church, the printing press in the 1500s helped Luther and assisted him in more ways as the publication of his works. This invention was used for the publication of propaganda against Rome. There are other factors that aid the influence of the printing press in this movement including the large increase in literacy levels and played an imperative role in the Protestant Reformation, as it was used as a media that produced thousands of Luther's works which were in turn distributed throughout Germany.

### 1.3 The Definition of Indulgence

Most people do not understand that an indulgence did not cancel sins. Only a priest during a confession session could absolve a repentant penitent, it means that indulgence was a distinctive feature of the penitential system of both the Western medieval and the Roman Catholic Church that granted remission of the punishment of sin. The Clergy were authorized by the Catholic Church to absolve penitents from the guilt of his sins and from punishment, but it did not absolve them from doing penance on earth, by making a monetary contribution to the church, a penitent would receive a partial indulgence not to commit other sins at the same time avoid the time period that he/she was to suffer in Purgatory for remission of his sins.

The granting of indulgences was predicated on two beliefs. First, in the sacrament of Penance<sup>1</sup> it did not suffice to have the guilt of sin forgiven through absolution alone; one also needed to undergo temporal punishment penance because one had offended Almighty God. Second, indulgences rested on belief in purgatory, a place in the next life where one could continue to cancel the

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<sup>1</sup> Acts of contrition or punishments that one endures or performs to show regret of sin.

## Chapter Two The Sale of Indulgence

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accumulated debt of one's sins, another Western medieval conception not shared by the Eastern Greek church.

In the past bishops could reduce with the appearance of penances, but indulgences emerged in the 11th and 12th centuries when the idea of purgatory took place and when the popes became the activist leaders of the reforming church. They promoted full remission of sins (mistakes). To justify all these issues the Scholastic theologians of the 12th and 13th centuries worked out a complete articulated theory of penance. It consisted of three parts: « contrition, confession, and satisfaction ». The debt of forgiven sin could be reduced through the performance of good works in this life or through suffering in purgatory. Indulgences could be granted only by Popes. People naturally wanted to know how much debt was forgiven (just as modern students want to know exactly what they need to study for examinations).

### 1.3.1 Indulgence in Catholic Church

Indulgences allow for the remission of the severe penances of the early Church which was granted at the inter courses of Christians, They are granted for specific good works and prayers in proportion to the devotion with which those good works are performed. An indulgence in the teaching of the Catholic Church is a remission<sup>2</sup>before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is disposed gains under certain prescribed conditions through the action of the Church.

According to the teachings outlined in the Catholic Church, two distinct types of consequences follow when a person sins: eternal and temporal. A mortal sin (one that is grave, or serious, in nature and is committed knowingly and freely) is equivalent to refusing friendship with God and communion with the only source of eternal life. The loss of eternal life with God, and the eternal death of hell that is the effect of this rejection, is called the « eternal punishment » of sin. In addition to this eternal punishment due to mortal sin, every sin, including venial sin, is a turning away from God through what the Catholic

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<sup>2</sup> Refers to the pardon of, or forgiveness of sins.

## Chapter Two The Sale of Indulgence

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Church calls an unhealthy attachment to creatures, an attachment that must be purified either here on earth or after death in the state called purgatory.

The temporal punishment that follows sin is either during life on earth or in purgatory. In our life the necessary cleansing from attachment to creatures may at least in part, be achieved by turning to God in prayer and penance and by works of mercy and charity. Indulgences are a help towards achieving this purification. The Catholic doctrine of the communion of saints teaches that the work of cleansing or sanctification does not have to be done by the person directly concerned, since by this communion the life of each individual son of God in Christ and through Christ is joined by a wonderful link to the life of all his other Christian brothers in the supernatural unity of the Mystical Body of Christ till, as it were, a single mystical person is formed<sup>3</sup>.

The communication of the spiritual goods, which include the infinite merits of Christ himself, is referred to as the treasury of the Church, an indulgence doesn't forgive the guilt of sin, nor does it release from the eternal punishment which Church doctrine associates with unforgiven mortal sins. The Catholic Church teaches instead that indulgences only relieve the temporal punishment resulting from the effect of sin the effect of rejecting God the source of good indulgence is to be contrite in heart on this condition, a Catholic who performs the work or recites the prayer in question is granted, through the Church, remission of temporal punishment of the same worth as is obtained by the person's own action.

### **1.3.2 Actions for which indulgences are granted**

There are four general grants of indulgence in order to encourage the faithful of Christian spirit into the actions of their daily lives. These indulgences are partial, in which the person performs the recommended actions:

-Raising the mind to God with humble trust while performing one's duties.

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<sup>3</sup> The Oxford Dictionary of the Christian Church. New York : Oxford University Press. 2005 .



## Chapter Two The Sale of Indulgence

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-Devoting one self or one's goods in a spirit of faith to the service of one's brothers and sisters in need.

The Church confirmed that the indulgence was only valid for temporal punishment for sins already forgiven in the Sacrament of Confession. The faithful asked that indulgences be given for saying their favourite prayers, doing acts of devotion, attending places of worship, confraternities wanted indulgences for putting on performances; associations demanded that their meetings be rewarded with indulgences. Good deeds included charitable donations of money for a good cause, and money thus raised was used for many righteous causes both religious and civil; building projects funded by indulgences include churches, hospitals, colonies, schools, roads. Professional « pardoners » who were sent to collect good work for a specific project practiced the unrestricted sale of indulgences<sup>4</sup>.

### 1.3.3 Luther Opposes Tetzel

Luther was a great man because of his reliance on God. This is the point of departure for the truth. Whatever he considered to be true, that he also freely spoke and taught, even if he had to fear that there by he might off end this or that great man. In 1517, through the following occurrence: A dominican monk, by the name of John Tetzel, had from the Pope Leo the X received permission top reach the doctrine of indulgence.The customofsubjecting him who had committed gross misdemeanors and crimes, to various ecclesiastical punishments, had at that time been introduced.

By means of indulgences, the offenders were absolved from ,their punishments, on paying a certain sum of money. But this practice was not accompanied by the opinion, that through the pecuniary penance the punishment of God could be escaped. But Pope Julius the Second had already abused the granting of indulgences, for the purpose of collecting the vast sums of money required for the building of the magnificent St. Peter's church in Rome, and

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<sup>4</sup> Monetary payment made to absolve one from sin and to reduce the time spent in purgatory.

## Chapter Two The Sale of Indulgence

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empowered certain persons to recommend the virtue of indulgences, and, like merchants, to offer this holy commodity for sale.

Luther said :“ when I expected a blessing, thunder lightning were fulminated against me. Tetzel was acquitted, and I was obliged to suffer my self to be devoured.”(William p.37). The reigning Pope Leo was consontrated on money, for he loved great expense, that he ordered this in famous traffic to be continued. One of the persons commissioned by him for this purpose, was the above mentioned Tetzel, but who was the most shameless of the whole of them. This man persuaded the ignorant people of that time, that whoever should, after the commission of sins, bring him good money, would immediately be acquitted from all future punishments of God. He at least praised his wares so highly, and in so shameless amanner, that all the people, in the full hope of obtaining pardon for their sins, streamed to him and filled his coffer. Many of the inhabitants of Wittenberg had already provided themselves with letters of indulgence. Some of them came to the confessional of Luther, and indeed very freely confessed to him their heinous sins, but he could discover in them neither remorse nor symptoms of amendment. Luther, who was surprised at this circumstance, accused them of their unconcern of mind, and refused to grant them absolution<sup>5</sup>.

But when they had reference to their letters of indulgence, he declared expressly, that those indulgences could have no efficacyin that respect; and that,without an actual Reformation of life, God had never promised to forgive sins. Luther went back toTetzel, and still to maintain his authority, he caused large piles of wood to be erectedand set on fire at Jueterbog, intending there by to signify, that he had received orders from the Pope to burn all those who should dare to oppose him. Luther, who wasnot dismayed by this threat, in order to oppose Tetzel in such a scandalous business, at first wrote to some of the

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<sup>5</sup> The act of remission of sin as prescribed and authorized by the Church.

## Chapter Two The Sale of Indulgence

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bishops, and prayed them to put a stop to this evil, and not suffer the people to be led into such errors. But some of them did not reply to him at all, and others declared that they did not dare to act contrary to the mandate of the Pope. Therefore, he risked to draw up the ninety-five theses at the palace of Wittenberg, and offered publicly to discuss the matter with everyone who should not acknowledge the truth of those theses. These at the latter place the great chest is still shown, in which Tetzel is said to have kept his money, if the fable is true.

Luther caused the proofs by which the grounds he had taken could be supported, to be printed, and sent them, together with a respectful letter, to the pope, his intention was to put an end to the sale of indulgences<sup>6</sup>. The Pope himself, Leo the X., did not consider his conduct as a formal opposition, but viewed the whole affair as a dissension only among the monks. He even praised the excellent talents of Luther, and attributed the complaint preferred against Luther by the Dominicans, to that envy and jealousy with which at that time Dominicans and Augustinians, two entirely different orders of monks, persecuted each other.

Luther himself in this attack on the traffic carried on with indulgences, was so very far from harbouring any corrupt designs, that nothing but the pure love of truth stimulated him to take this step. And the revolution which was made against him, in another sense against the order of the Dominicans, and envy against Tetzel. As Luther says, “every baptized Christian is a priest already, not by appointment or ordination from the Pope or any other man, but because Christ Himself has begotten him as a priest...in baptism”.(Perry p.17).

It depicts the idea of all Christian are equal and Popes don't have super power over other people. According to Martin Luther, nothing in the Bible granted the Pope authority to free a person of his sins in life or after death. Only God could do this. A belief of Protestantism is a conviction that every profession is a

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<sup>6</sup> Jenson, Lamar. *Reformation Europe : Age of Reform and Revolution*. Lexington, MA : D.C. Heath and company, 1981.

## Chapter Two The Sale of Indulgence

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religious, not just the priesthood and monasticism. Luther's radical religious idea spread rapidly as it touched people's heart that's why the revolutionary event of Protestant Reformation evolved.

### 1.4 The Doctrinal of The Reformers :

- **Bible Only (Sola Scriptura):** The Reformers taught that the Bible was inspired by God and authoritative and it is the only rule of faith and practice. They asserted that men study the Bible to learn about God, Christ, salvation, and church government and practices. They encouraged Christians to read and study their Bibles in a scholarly way so as to form a biblical theology based on the authority of the Scriptures alone.<sup>7</sup>

- **Christ Only (Solo Christo):** Salvation is located not in the church, an organization, but in the person Jesus Christ. Jesus Christ actually secured and procured the salvation of all who are saved by grace through faith in Christ.

- **Grace Only (Sola Gratia):** it means that Man is not saved by works but by God's grace in Christ. No man deserves salvation, and if he is saved and The Reformers believed that salvation was caused totally by God's grace.

- **Faith Only (Sola Fide):** Faith alone is related with God's grace in calling to salvation. Thus the Reformers taught that salvation was appropriated by faith alone. Good works could not save but only Christ can save those who believe in Him. Every and any person who trusts the Saviour will be saved, but even a person's faith is a gift from God that's why Luther was really attacking the entire structure of the Church. By making salvation dependent on the individual's faith, Luther abolished the need for sacraments. According to Luther, faith alone without the necessity of good works would bring salvation. Luther concluded his notion by saying :“only God knows who will be saved and will be damned.

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<sup>7</sup>- Jack, L. Arnold. *The Cause and Results of The Reformation*, pp. 5-6.

Good works and faith did not guarantee salvation. God alone grants salvation.” (Christina p.2). It meant that salvation is God’s work alone and God who has saved us and have called us to a holy life then within a very short period of time many people turned their back on the Roman Church and followed Luther.

- **God’s Glory Only(Soli Deo Gloria)**: The foundational doctrine of the Reformers was that God’s glory was the purpose of all things. They held the doctrines of God’s sovereignty in election, predestination and the efficacious call of God in salvation, and saw how these contributed ultimately to God’s glory rather than to man’s or to the church’s.

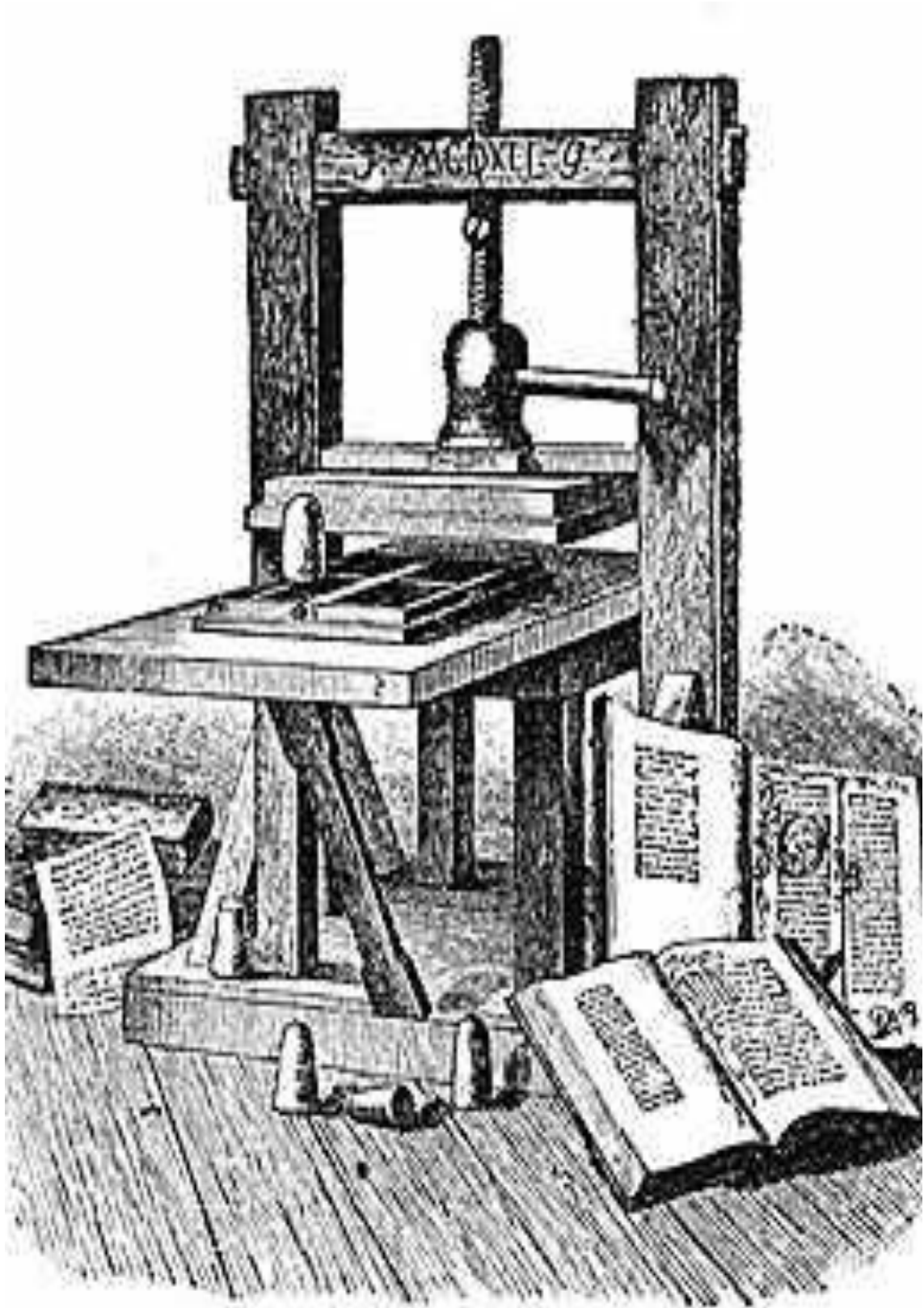
### 1.5 The Printing Press

#### 1.5.1 The Definition of Printing Press

Printing Press was an invention by a German Goldsmith played a good role in the Protestant Reformation. Gutenberg was born between 1394 and 1400 and died in 1468. his invention helped spread the ideas and beliefs of the Protestant Reformers fifty years after his death<sup>8</sup>. books had to be painstakingly copied and illustrated by hand. The Gutenberg printing press can be credited not only for a revolution in the production of books, but also for fostering rapid development in the sciences, arts and religion through the transmission of texts. The Gutenberg press allowed people to learn skills without the benefit of skilled instruction. Sixty-five years later, Martin Luther nailed The Ninety-Five Theses to the door of the Castle Church in Wittenberg and is credited with starting the Protestant Reformation. For instance, Luther’s doctrine sola scriptura would have been

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<sup>8</sup> Jared, Rubin. The Printing Press, Reformation, and legitimization. pp,6-7



### **Gutenberg Printing Press**

[https://www.google.dz/search?q=the+printing+press&es\\_sm=93&biw=1366&bih=667&tbm=isch&tbo=u&source=univ&sa=X&ei=7KEhVfjN4bgavX8gdAC&ved=0CCkQsAQ](https://www.google.dz/search?q=the+printing+press&es_sm=93&biw=1366&bih=667&tbm=isch&tbo=u&source=univ&sa=X&ei=7KEhVfjN4bgavX8gdAC&ved=0CCkQsAQ)

## Chapter Two The Sale of Indulgence

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unintelligible in a Europe where the vast majority of people had no access to a Bible and didn't even know how to read.

Luther published his translation of the Bible into the German language, making it easy for the German people. But still, most of them couldn't yet read, so the Protestant Reformers resorted to the same teaching tools the ancient Church (Catholic Church) had used for the previous 1500 years. There are a few interesting points concerning Luther's translation of the Bible: First, the seven books of the Old Testament that Catholics are accused of adding to the Bible in support of their doctrines, were also included in both Gutenberg's and Luther's first Bibles. Luther removed the seven books later. Second, scholars agree Luther added the word « alone » (*allein* in German) to Romans. He defended his translation by maintaining that the adverb « alone » was required both by idiomatic German and the apostle Paul's intended meaning.

### 1.5.2 The Importance of Printing Press

The printing press is a coincidence that two of the most important events happened in the Western world: The spread of the printing press and the Protestant Reformation sprouted 250 miles apart in the Holy Roman Empire<sup>9</sup>, with the Reformation commencing after the press became entrenched throughout Europe, the classic connection made between the printing press and the Reformation is a supply-side one, focusing on the role that the new information technology played in spreading Lutheran ideas. There are a number of factors supporting the supply-side theory. First, papal broadsheets disseminated by the Reformers played an enormous role in their propaganda efforts amongst the illiterate masses. These broadsheets were easy to understand and were designed to catch the attention of the reader, often including direct insults to the Church and the Papacy.

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<sup>9</sup> James D. Tracy, eds. *Handbook of European History, 1400–1600: Late Middle Ages, Renaissance, and Reformation*. Leiden and New York, 1994.

## Chapter Two The Sale of Indulgence

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The press allowed for the spread of pamphlets to literate preachers and other religious-minded individuals who brought the Reformation into cities and villages. Luther argued that printing was a special sign of God's grace not just because it allowed the mass production of biblical texts and the like, but also because it permitted the spread of these ideas through pamphlets and broadsheets. These small pamphlets, which were generally around eight pages, provided an inexpensive, concealable, and easily transportable means for would be reformers to spread the ideas promulgated by the lead reformers. High transport costs and lack of copyright meant that printed works were not often shipped from a printing center to other locations instead, works more frequently spread through reprinting.

### 1.5.3 The Relation between Printing Press and Reformation

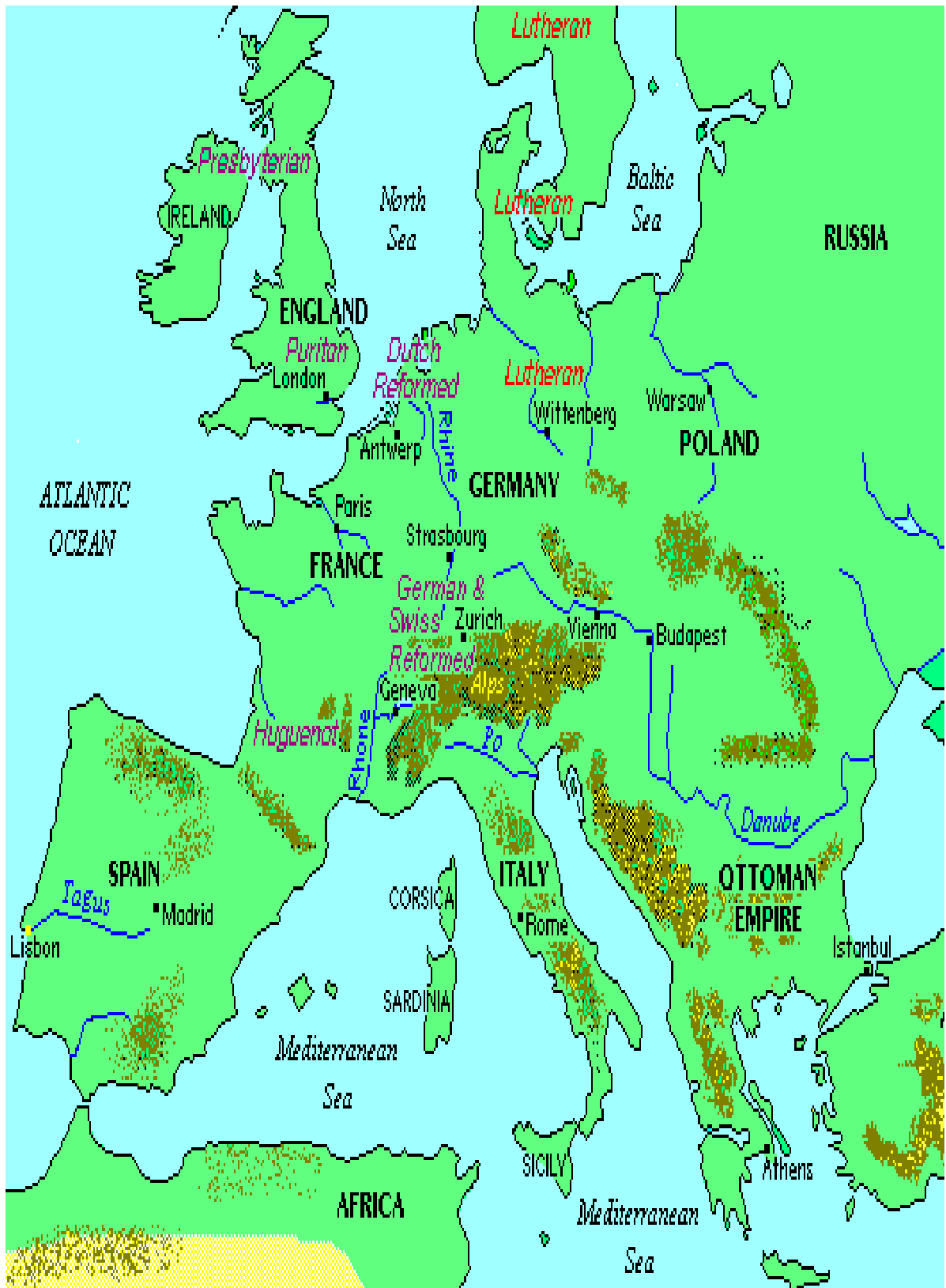
The connection between the printing press and the Reformation is strengthened by considering the attempts made at reforming the Church prior to the spread of the press. In fact, much of the support for the anti-papist agenda at Basel originated from those free cities of Switzerland and southern Germany which were so important to the initial spread of the Reformation. Even on the period of the Reformation there was considerable pressure to reform the Church, perhaps the most serious challenge to the Church came from the Prague preacher Jan Hus (c. 1372-1415), who led the anti-Church movement which would bear his name in the early 15th century<sup>10</sup>. Hus challenged the rights of sinful Churchmen to keep their positions and wealth, a position which caused him to be burned to death as a heretic in 1415.

In 15th-century England, the Lollard movement which means the followers of Jhon Wyclif spread his ideas (d. 1384). Wyclif was an ardent supporter of the rights of lay rulers over the papacy and had significant influence over poorer parish priests a similar fate awaited the Waldensians in France, who rejected

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<sup>10</sup> The protestant reformation a guide for teachers and students, chapter 5, pp. 14-15.





**The Spread of the Protestant Reformation(1500s)**

[https://www.google.dz/search?q=maps+of+the+protestant+refmation&es\\_sm=93&biw=1366&bih=624&tbm=isch&tbo=u&source=univ&sa=X&ei=1aohVeb9Os7haPWqgIgf&ved=0CBsQsAQ](https://www.google.dz/search?q=maps+of+the+protestant+refmation&es_sm=93&biw=1366&bih=624&tbm=isch&tbo=u&source=univ&sa=X&ei=1aohVeb9Os7haPWqgIgf&ved=0CBsQsAQ)

Church dogma and were brutally suppressed, this is consistent with the argument presented earlier in this book that highly centralized institutions are able to easily suppress small revolts that are not able to spread due to a lack of information technology.

The value that the press played in the spread of the Reformation from other causes is not small task, however. For example, how can we separate the role of the press from, say, the increased selling of indulgences? In order to make a causal claim connecting the spread of printing to the Reformation, we must go deeper Rubin did just this, collecting and analyzing city-level data on printing presses, Reformation status, and economic characteristics.

### **1.5.4 The Spread of Reformation through Printing Press**

The Renaissance spread to Germany, France, England, and Spain in the late fifteenth and the sixteenth centuries. They saw flourishing in many fields, in its migration northward, Renaissance culture adapted itself to conditions unknown in Italy, such as the growth of the monarchical state and the strength of lay piety. In England France, and Spain, Renaissance culture tended to be court-centered and hence anti-republican. In Germany, no monarchical state existed but a vital tradition of lay piety was present in the Low Countries.

People in such movements found in Renaissance culture the tools for sharpening their rights against the clergy not to undermine faith, but restore its ancient apostolic purity. Northern humanists were profoundly devoted to ancient learning but nothing in northern humanism compares to the paganizing trend associated with the Italian Renaissance. The northern humanists were chiefly interested in the problem of the ancient church and the question of what constituted original Christianity.

By the middle of the 15th century several print masters were on the top of perfecting the techniques of printing with movable metal type. The first man to demonstrate the practicability of movable type was Johannes Gutenberg, the son

of a noble family of Mainz, Germany. Gutenberg devised an alloy of lead antimony that would melt at low temperature, cast well in the die, and be durable in the press. It was then possible to use and reuse the separate pieces of type, as long as the metal in which they were cast did not wear down, simply by arranging them in the desired order.

Individual letters, easily movable, were put together to form words; words separated by blank spaces formed lines of type; and lines of type were brought together to make up a page. Since letters could be arranged into any format, an infinite variety of texts could be printed by reusing and resetting the type. Gutenberg began his famous Bible project. Two hundred copies of the two volume Gutenberg Bible were printed in 1452, a small number of which were printed on vellum. The expensive and beautiful Bibles were completed and sold at the 1455 Frankfurt Book Fair roughly fifty of all Gutenberg Bibles survive today.

### **1.6 Conclusion**

The printing press played an imperative role in the Protestant Reformation , as it was used as media that produced thousands of Luther's works which were in turn distributed throughout Germany then during that time this important invention made a revolution because it helped people to know and participate within the Reformation.

### 1.3 Introduction

The English Reformation was a series of events, the Church of England broke away from the authority of the Pope and the Catholic Church; these events were associated with the wider process of European Protestant Reformation, because both of them related with each other. This Reformation did affect the English greatly, but happened slowly this was due to Henry's personal reluctance to convert himself to Protestantism. The fact that Henry had been a Catholic Monarch for many years meant that he could not convert the English people quickly anyway, also it is the most famous figures in the Protestant Reformation worked in Germany and Switzerland, there were people working in Europe for similar goals. One of the places where Protestantism achieved major inroads was England although this owed at as much to politics as it did to religious dissent.

### 1.4 Henry the VIII's Descent and Life

Henry, the second son of King Henry VII and Elizabeth of York, was born on 28 June 1491 at Greenwich Palace. After the death of his elder brother Arthur in 1502, Henry became heir to the English throne and shortly after this event, married Arthur's widow Catherine of Aragon. The first half of his reign was dominated by his desire for a glorious foreign policy.<sup>1</sup> When Henry VII died in 1509, this popular eighteen-year-old prince, known for his love of hunting and dancing, became King Henry VIII. Soon after he obtained the papal dispensation required to allow him to marry his brother's widow, Catherine of Aragon. In the first years of his reign Henry VIII effectively relied on Thomas Wolsey to rule for him, and by 1515 Henry had elevated him to the highest role in government: Lord Chancellor.

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<sup>1</sup> Norman, Stone .*The Wordsworth Dictionary of British History*. Published 1994 ; Cumberland House .



**The King of England Henry VIII**

[http://en.wikipedia.org/wiki/Henry\\_VIII\\_of\\_England#/media/File:Workshop\\_of\\_Hans\\_Holbein\\_the\\_Younger\\_-\\_Portrait\\_of\\_Henry\\_VIII\\_-\\_Google\\_Art\\_Project.jpg](http://en.wikipedia.org/wiki/Henry_VIII_of_England#/media/File:Workshop_of_Hans_Holbein_the_Younger_-_Portrait_of_Henry_VIII_-_Google_Art_Project.jpg)

## Chapter Three The English Reformation

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In 1521 Pope Leo X conferred the title of (Defender of the Faith) which affirmed the supremacy of the Pope in the face of the reforming ideals of the German theologian, Martin Luther. The title was recognized by parliament in 1544 and has since that date been borne by all British monarchs.

### 1.4.1 The Father of The Royal Navy

Henry VIII's interms of military campaigns started when he joined Pope Julius II's against France in 1511. Wolsey proved himself to be a minister in his organisation of the first French campaign and while the Scots saw this war as an opportunity to invade England, they were defeated at Flodden in 1513. The war with France was unsuccessful.

Henry VIII is known as “The father of the Royal Navy”. When he became king there were five royal warships. By his death he had built up a navy consists 50 ships. The Royal Navy was Henry’s creation, and it saved both himself and his daughter after him when they adopted an island policy and defied the catholic powers of Europe also Henry VIII built an effective fleet of royal fighting ships, and found the corporation of Trinity House<sup>2</sup>.

Henry also built the first naval base in Britain at Portsmouth and in 1546, he established the Navy Board. This set up the administrative machinery for the control of the fleet. He was acutely aware of the importance of securing a male heir during his reign. He was worried that he had only one surviving child, Mary, to show for his marriage to Catherine, and after falling in love with Anne Boleyn he sought an annulment of his marriage to Catherine from Pope Clement VII, however, was the virtual prisoner of Catherine’s nephew. But unwilling to anger Catherine of Aragon's nephew the most powerful ruler in Europe, and Thomas Wolsey's ascendancy was cut short by this failure.

### 1.4.2 Henry the VIII and the Excommunication with the Pope

In 1533, Henry VIII broke with the church and married Anne Boleyn in a secret ceremony.

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<sup>2</sup> PICTON, H. *A Handbook of British civilization Introduction à la civilisation britannique*. Ellipses Edition Marketing SA, 2008. PP. 13-14

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Henry was excommunicated from the Pope. The English Reformation had begun. After Wolsey's downfall, Thomas Cromwell became Henry's chief minister and got the confidence of the King by helping him to break with Rome and establish Henry VIII as head of the Church of England. This act also brought him much needed wealth through the dissolution of the well-funded monasteries. The cultural and social impact was significant, as much of the land was sold to the churches and monasteries were gutted and destroyed. Henry's personal religious beliefs remained Catholic despite the growing number of people at court and in the nation who had adopted Protestantism.

### 1.4.3 Henry the VIII and his Wives

In September 1533 Anne Bolyn gave birth to a daughter, Elizabeth I, and after two further pregnancies ended in miscarriages, she was arrested in 1536 on trumped up charges of adultery and publicly beheaded at the Tower of London. Henry's third marriage, this time to lady-in-waiting, Jane Seymour,<sup>3</sup> finally produced the son, he desperately desired with the birth of Edward in 1537. Jane Seymour died after childbirth and Henry ordered that she be granted a queens funeral.

In an attempt to establish ties with the German Protestant alliance, Thomas Cromwell arranged a marriage between the king and German princess Anne of Cleves. The final years of his reign witnessed Henry VIII's physical decline and an increasing desire to appear all-powerful. He continued with fruitless and expensive campaigns against Scotland and France. In 1540, the King married the teenage Catherine Howard. Their marriage was short lived. Catherine was executed for adultery and treason in 1542. Henry's final marriage to Catherine Parr, who acted like a nurse, was more harmonious and she would go on to outlive him. Henry VIII died on 28 January 1547 and was succeeded by his son, Edward VI.

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<sup>3</sup> "Henry VIII - Timeline". HistoryLearningSite.co.uk. 2014. Web.



**Catherine of Aragon, Henry's first queen.**

[http://en.wikipedia.org/wiki/Henry\\_VIII\\_of\\_England#/media/File:Workshop\\_of\\_Hans\\_Holbein\\_the\\_Younger\\_-\\_Portrait\\_of\\_Henry\\_VIII\\_-\\_Google\\_Art\\_Project.jpg](http://en.wikipedia.org/wiki/Henry_VIII_of_England#/media/File:Workshop_of_Hans_Holbein_the_Younger_-_Portrait_of_Henry_VIII_-_Google_Art_Project.jpg)



### 1.5 Henry's Divorce

Before the marriage of the king Henry VIII from Catherine of Aragon, he received the agreement from the Pope that Henry could marry his dead brother's (Prince Arthur) wife.<sup>4</sup> When Henry and Catherine married in June 1509 both were Roman Catholics. He is portrayed as a powerful king who dominated his land, it was like the tie between Rome and the Roman Catholic faith, that he felt it necessary to effectively get Papal permission to marry Catherine.

By 1527, he had become infatuated with Anne Boleyn in this year may be when he decided that a divorce was needed. What can be stated is that when Henry decided that his marriage to Catherine should end, he did not change his mind. However, the beliefs within the Catholic Church were clear and simple. Only the Pope could annul a marriage and as the Church believed in the sanctity of marriage and family, this was a reasonably rare. In many senses, royal families in Western Europe were expected to set the standards that others should follow.

Therefore, Henry's belief that he should have a divorce simply because as king of England and Wales, he wanted one was not shared by the Papacy. Henry used his knowledge to justify his request for a marriage annulment from the Bible. He argued that his marriage to Catherine had been against God's law from the start despite the Pope's blessing for it to go ahead in 1509. Therefore, he was living in sin and the Pope had to annul his marriage. He was known as 'Defender of the Faith' a title for his 1521 attack on the work of Martin Luther. Henry believed that such an annulment was almost a foregone conclusion.

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<sup>4</sup> - « Henry's Divorce from Catherine ». History Learning .Co .uk.2014.web .



**Anne Boleyn, Henry's Second Wife**

[http://en.wikipedia.org/wiki/Henry\\_VIII\\_of\\_England](http://en.wikipedia.org/wiki/Henry_VIII_of_England)



**Jane Seymour Henry's Third Wife .**

[http://en.wikipedia.org/wiki/Henry\\_VIII\\_of\\_England](http://en.wikipedia.org/wiki/Henry_VIII_of_England)

### 1.5.1 The Catholic Church, Divorce and Annulment

An annulment is incorrectly called a Catholic divorce, divorce and annulment can be confusing to Catholics and non-Catholics. So they are not the same; they differ in two ways: The First thing, divorce is a civil law decree from the state, whereas an annulment is a canon law decree from the Church. In other words: The state issues a marriage license; and the state issues a divorce decree. The Church celebrates the Sacrament of Matrimony; and only the Church can issue a Decree of Nullity (otherwise known as an annulment). The Church does not believe in divorce.

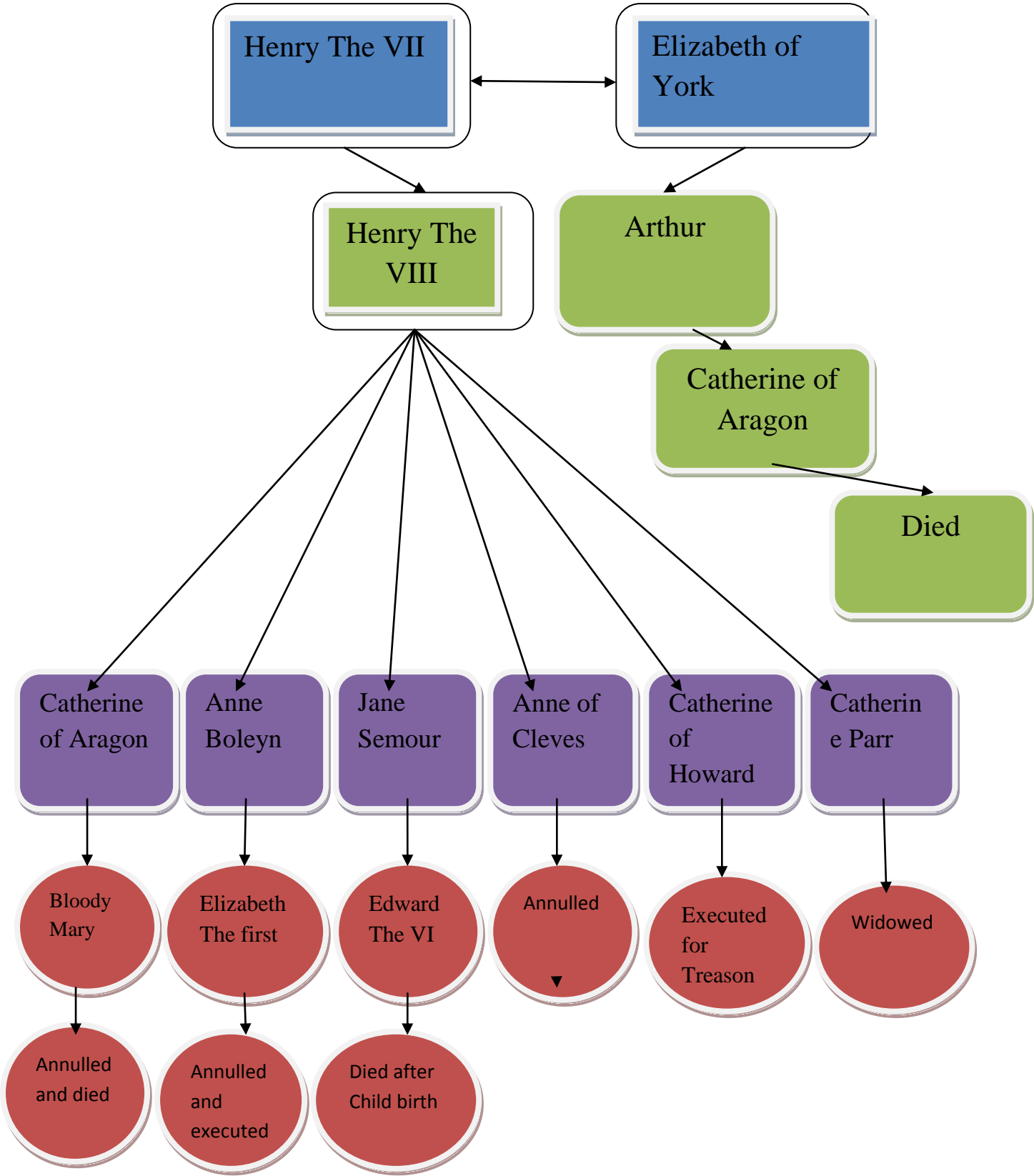
The secondly is the existence of the marriage after a divorce or annulment: A civil divorce basically says that what was once a marriage is no longer a marriage. The marriage took place but ended. A previously married couple no longer has the legal obligations of husband and wife. Civil divorce ends a civil marriage; a Church annulment declares that the Sacrament of Matrimony didn't occur from day one. Church annulments are not a form of divorce and have no affect on the legitimacy of children, because that's a purely legal matter. Annulments don't make the children born of that union illegitimate.

### 1.5.2 Reasons for Annulment

The most important reason for getting an annulment is that the sacrament of marriage wasn't valid. It means that even though a couple gets married in a Catholic church by a priest or deacon and has every intention of entering into a valid sacrament, other factors can greatly obstruct the validity anyway, even unknowingly and unintentionally. Who is at fault, if anyone, isn't the issue<sup>5</sup>. The matter at hand is whether a supposed valid marriage is in fact invalid for some serious reason. If a major impediment was present at the time of the wedding, then the sacrament of marriage is invalid, and the man and woman are free to marry someone else validly for the first time.

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<sup>5</sup> -[www.royal.gov.uk/.../kingsandqueensofengland/thetu...](http://www.royal.gov.uk/.../kingsandqueensofengland/thetu...)



1.1 figure : The Family of Henry the VIII

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If person was incapable to apply his duties and responsibilities of Christian marriage due to a severe addiction to drugs or alcohol or some serious psychological disorder, which was present but unknown to anyone at the time of the wedding. Some other reasons for annulment of a marriage include mental incapacity, force or grave fear, and refusal or inability to consummate the marriage.

If a person was married validly and then divorced but never obtained an annulment, then that person is still married in the eyes of the Church. He or she cannot validly marry again in the Catholic Church. Remarriage isn't out of the question for Catholics: Like the Sacraments of Baptism,<sup>6</sup> Confirmation, and Holy Orders, the Sacrament of Matrimony can take place only once, unless one spouse dies.

### 1.5.3 Cardinal Wolsey

There was little doubt that Cardinal Wolsey gave Henry assurances that an annulment was simply a matter of course. Wolsey, as a Cardinal, had also been appointed by the Pope which made him the most powerful religious figure actually based in England. It is conveniently easy to imagine the scene of Wolsey convincing Henry that as he had contacts in Rome, what the king wanted would be easy to attain. Wolsey, of course, was willing to do anything to satisfy his master and he decided to use the argument that the original Papal Bull that sanctioned the 1509 marriage was invalid and that the marriage, to save an innocent King from eternal damnation, should be annulled to allow him to marry 'properly'. Wolsey was certain that the Pope would annul the marriage as he was in a vulnerable position and needed the support of every Christian. Both Henry and Wolsey must have assumed that their campaign for an annulment would be a simple and short affair.

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<sup>6</sup> To admit into Christianity by means of baptism or to give a name to a person or to cleanse and purify.

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There was no quick fix and the most immediate result of this was the end of the influence of Cardinal Wolsey who was ordered to leave London and live in much lesser circumstances in York. The approach in Rome was to give the matter a great deal of theological thought, which explained the delay. The key was dissecting what Leviticus had actually written. The argument was that you should not marry your brother's wife while he was still alive. As Arthur was dead, this was not an issue and certainly did not condemn Henry to eternal damnation by going against the will of God. Henry refused to accept this, as he believed that his interpretation was correct.

### 1.6 The Break with Rome

The split between the Catholic Church<sup>7</sup> and England occurred in 1534 after the Pope denied King Henry VIII's request for a marriage annulment. The real cause of the break with Rome that had been preparing for centuries in England, was not strictly speaking, a question of 'DIVORCE' at all. Technically, it was a question whether or not Henry had been properly married to Catherine of Aragon, since his brother Arthur had been her first husband.

A former Pope had granted a dispensation for her marriage to Henry, but Clement VII was now asked to declare that the marriage had never been valid, and Henry was yet a lusty bachelor. He would have been perfectly content with her as his mistress, which she soon was, had he not desired a legitimate male heir to secure for England and strong rule after his death could expect no more children from Catherine only the Princess Mary the first.

#### 1.6.1 The Reaction of the Pope

The refusal of the Pope to liberate Henry was not due to scruples: he had only recently divorced Henry's sister Margaret, Queen of Scotland, on a less reasonable excuse. Cardinal Wolsey's failure to obtain the divorce from Rome sealed his doom. Cranmer, learnedly arguing in favour of the (divorce) but Henry needed

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<sup>7</sup> The universal church, one church over most of Christianity.

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also a rougher and less scrupulous servant and found one in Thomas Cromwell. The revolution, anti-Papal, anti-clerical and anglican. King Henry VIII's desire to have a male heir is well-known and was the impetus behind his many wives and some of their untimely demises.

A letter sent by Henry and his court to Pope Clement VII in 1530 asked for the annulment of his first marriage to Catherine of Aragon. This letter was the opening salvo of a battle between Henry and Clement that resulted in the English church breaking from the Catholic church and going its own way. Although Henry ultimately wanted an heir, the issue of finances may also have played a significant role in the split between the Catholic church and Great Britain. The Church held many profitable lands and operated hundreds of monasteries throughout the British Isles. When Henry decided to break off and form his own church, all Catholic lands were confiscated and the monastery inhabitants were sent packing.

Henry VIII had the ultimate power to make a break with the church, the people of Britain largely aligned with Protestant beliefs and as such, complied with an overall reformation of the church. The existing separation was based in both geography and belief with no more allegiance to the Pope and the teachings of the Roman Catholic tradition, English Protestants returned to the Bible as the basis for their religion. The break that began under Henry was not complete until Elizabeth I again broke with Rome in 1558 after Mary Tudor's brief realignment in 1555.

### 1.7 The English Reformation

The English Reformation started in the reign of Henry VIII<sup>8</sup>. The English Reformation was to have far reaching consequence in Tudor England Henry VIII decided to rid himself of his first wife Catherine of Aragon, after she had failed

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<sup>8</sup> Starkey, D. *The Reign of Henry VIII: Personalities and Politics*. New York: Franklin Watts, 1986



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to produce a male heir to the throne. He had already decided who his next wife would be Anne Boleyn. By 1527, Catherine was considered old to have anymore children. However, a divorce was not a simple issue. In fact, it was a very complicated one. Henry VIII was a Roman Catholic and the head of this church was the pope based in Rome.

### 1.7.1 The Roman Catholic Church

The Roman Catholic faith believed in marriage for life. It did not recognise, let alone support, divorce. Those who were widowed were free to re-marry; this was an entirely different issue. But husbands could not simply decide that their marriage was not working, divorce their wife and re-marry. The Roman Catholic Church simply did not allow it. This put Henry VIII in a difficult position. If he went ahead and announced that as king of England he was allowing himself a divorce, the pope could excommunicate him. This meant that under Catholic Church law, your soul could never get to Heaven.

Another approach Henry used was to make a special appeal to the pope so that he might get a special « Papal Dispensation ». This meant that the pope would agree to Henry's request for a divorce purely because Henry was king of England but that it would not affect the way the Catholic Church banned divorce for others. The Pope refused to grant Henry this and by 1533 his anger was such that he ordered the Archbishop of Canterbury to grant him a divorce so that he could marry Anne Boleyn<sup>9</sup>.

The Archbishop granted Henry his divorce against the wishes of the pope, this event effectively led to England breaking away from the Roman Catholic Church based in Rome. How did the people of England react to this? In fact, the vast bulk of the population were very angry at the way the Roman Catholic Church had used them as a source of money. To get married you had to pay; to get a child baptised (which you needed to be if you were to go to Heaven so the

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<sup>9</sup> Strong, R. *The History of Britain*. Johannesburg. 1996. pp, 155-175.

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Catholic Church preached) you had to pay; you even had to pay the Church to bury someone on their land (which you had to do as your soul could only go to Heaven if you were buried on Holy Ground). Therefore, the Catholic Church was very wealthy while many poor remained just that poor. Their money was going to the Catholic Church also, there were no great protests throughout the land as many felt that Henry would ease up on taking money from them.

### 1.7.2 The Head of The Church

Henry was made Supreme Head of the Church by an Act of Parliament in 1534. The country was still Catholic but the pope's authority had been ended, and the most wealthy Catholics in England were the monasteries where monks lived, they were also the most loyal supporters of the pope this made them a threat to Henry. He decided to shut down the monasteries of England. This is why Henry's attack on the monasteries is called the 'Dissolution' they were to be dissolved. Henry wanted to make the Dissolution appear to be backed by law. He sent round government officials to check up on what the monks were doing. This was organised by his chief minister, Thomas Cromwell.

### 1.7.3 Power of the Monarch during the Reformation

Henry VIII the king of England was The most impressive example of an expansion of power by a Reformation monarch. Henry's desire for a male heir to the throne led to a complete break with the Roman Catholic Church when it rejected his marriage annulment petition. The Church of England was established by Henry to give to the monarch control over ecclesiastical<sup>10</sup> affairs in England. An example of the subsequent loss of power by a monarch was Charles V, the Holy Roman Emperor. As a result of the Peace of Augsburg, 1555, Charles surrendered his right to choose the church for the German people. In addition many of the new converted Protestant monarchs enjoyed assuming control of Catholic church property.

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<sup>10</sup> having to do with the affairs of the church and the clergy.

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### 1.7.4 The Impact of the English Reformation

The first major impact was the change in policy itself, the trial and execution of Thomas Moore was, a shock to many of the political class. Moore had been Henry's chief advisor and ambassador of the pope, and was therefore responsible for almost all religious law in England. With Moore alive and politically active there was hope of a return to normal, papal, Catholicism. With Moore gone there was little hope left for those who refused to convert.

This would have initially affected the clergy, since they would likely lose out in this new anti-papal regime. However, during the actual reformation it was only really the monastic orders that were affected, the regular clergy were not generally persecuted until much later, when most had already converted. This was because Henry was not opposed to most Catholic doctrine (for instance he believed in transubstantiation, and argued the case for it in many books). Henry was merely anti-papal, Anti-catholic feelings rose with the appointment of Thomas Cromwell. Cromwell was a great supporter of Protestantism and he became Henry VIII's closest adviser; principal secretary, and looked to use his influence over the King to move the country in that direction. The King was reluctant to pass blatant anti-catholic laws, either because he was afraid of a popular uprising or because he did not believe in them, and so either did not lay them down at all or did so under the guise of "cleansing the church."

The reason that there might have been an uprising was because after years of Catholic teaching and indoctrination, this sudden change of policy did not ring true with the public. It is in fact how the political theory of an absolute monarch is meant to govern. Cromwell also began the dissolution of the monasteries. This was perhaps the most sweeping act of the reign on Henry VIII<sup>11</sup>. Henry did not, however, necessarily condone it. Again this was for the reasons stated above (personal feelings and fear of revolution), and so Cromwell had to work to disguise it as yet more cleansing. There were of course financial benefits that

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<sup>11</sup> "The Reformation". *HistoryLearningSite.co.uk*. 2006. Web.

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were probably what led Henry to approve the process in the first place. To make it clear to the people that this was in their interests, Henry and Cromwell dissolved the smaller monasteries first and allowed the larger ones to stay open. This was the people could see that the larger financial and potentially papal centres were kept open and so have the protestant motive be made less obvious.

The Reformation happened after a great deal of Catholicism, and so to introduce Protestantism slowly it was very much a case of two steps forward one step back. Cromwell however had made a fatal error. The Cleves marriage was political and not romantic, this meant that while it would secure a protestant ally, Henry would not be happy. If He was kept happy he would approve more acts and reforms than if he was not. Unfortunately for Cromwell there was no spark between Henry and Anne of Cleves and the marriage ended. This lead to Cromwell's downfall and execution, after which Henry passed a series of fairly catholicly orientated acts.

### **1.8 Conclusion**

The Reformation was not exclusively about religion, the change was already taking place driven by new thinking, art, philosophy, inventions (especially the printing press), discovery, and intellectual changes that impacted Europe as a whole. The most important in its own right is the fact that the Reformation saw the removal of political power from the hands of the clergy. The break with the Rome was therefore as much political and accompanied by huge economic and social changes. In a sense the Reformation was not only about reform of religion and rejection of the Church in politics; but also very interesting with liberty of conscience and thought.

# **General Conclusion**

## General Conclusion

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It becomes clear that the sixteenth century occupies a distinct place in the history of political thought, It is true that the problems discussed were often the same ones that had occupied political thinkers for centuries who considered the Reformation as a disaster because it changed the face of Europe then It served to release the growing social and political discontent of the time. For me the Protestant Reformation was the new beginning of the Christianity. Luther's close reading of the Bible, led him to conclude that a person could only be saved by personal faith in Jesus Christ and the grace of God, he considered indulgences, praying to saints and many other such "works" as worthless on the people by the Church. The Roman Catholic Church was a major political power in the Western Europe because Popes used this power to defend and expand the Church's influence and wealth.

It can be assumed that the Catholic Church could never have predicted the force of the Protestant Reformation that's why Popes and other Church officials encouraged the sale of indulgences to raise money for many purposes. Over time, people came to believe that they could literally buy their way into heaven with indulgences. It was even possible to purchase them for the dead. This was the main point which transformed the world and made people realised the reality that only God could give them the forgiveness.

In other words Martin Luther opened the minded of the poeple on many things and he mentioned the Church's domination, the corruption in their attitudes and behaviour. But the Catholics respond through the Council of Trent which stopped the spread of Luther's ideas and prevented the translation of the Bible into German Language . So Martin Luther wanted to make all the world hear his voice and read his ideas, with the invention of the Printing Press he became famous and found many supporters from different region because the Protestant Reformation was a new kind of Revolution or another sense it was an obstacle on the Church road.

This ideas reached England during the reign of Henry the VIII who was a Catholic then he became a protestant because the Roman Catholic Church prevented his second marriage and he wanted a hier to higher the throne that's

## General Conclusion

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why Henry the VIII decided to put himself the Head of the Church this what we call it the Break With Rome afther he married six wives Finally his third wife gave birth to a son Idward the VI the king of sotland.

As the result the English Reformation did not finished with Henry the VIII but the conflict rested between the Protestant and the Catholics during the reign of his daughters Elizabeth I(the Protestant Queen) and Bloody Mary (or Mary I the Catholic Queen) each one wanted to save her religion and people. So all the religious wars started and finished with blood.

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