

CHAPTER 3

THE TWO REFORMATIONS



After paying a handsome sum to Pope Leo X in 1513, Albert of Brandenburg received a papal dispensation (exemption from canon law) that enabled him to become archbishop of Mainz, a lucrative and prestigious ecclesiastical post. Otherwise, under canon law, the twenty-three-year-old Albert would have been ineligible due to his age (archbishops were supposed to be at least thirty years old) and because he already drew income from two other ecclesiastical posts. As part of his payment to the pope and in order to repay the large sum of money loaned to him by the Fuggerei banking family, the new archbishop authorized the sale of the St. Peter's indulgence, which would release a sinner from punishment for his sins. Johann Tetzel, a Dominican friar who was in charge of the sale of papal indulgences in the archbishopric of Mainz, was commissioned to preach the indulgence. Half of the proceeds were to go to the papacy, and half to Albert and the Fuggerei. In his quest of parishes, Tetzel enthusiastically preached the selling of indulgences in Purgatory, pleading with the children to put coins in the box so that they could be released from their suffering.

The sale of indulgences, particularly their commercial use to allow laymen to obtain multiple posts, had drawn increasing criticism in some of the German states. Indeed, no other ecclesiastical financial abuse drew as much passionate opposition as did indulgences. More than this, the Roman papacy itself faced considerable opposition in the German states, as the pope had appointed laymen to many key ecclesiastical posts and had attempted to force the German states to provide him with money for a war against the Turks. The young German monk Martin Luther was among those denouncing Tetzel, the sale of indulgences, and the role of the Roman papacy in the German states.

This opposition to the papacy created a rift that would tear Christianity apart beginning in the second decade of the sixteenth century. Origin-



(Left) The young Martin Luther by Lucas Cranach. (Right) The pope selling indulgences.



ating in the German states and Switzerland, a movement for religious reform began to spread across much of Europe, its pace reflecting the influence of Renaissance humanism in northern Europe. Reformers rejected the pope's authority and some Church doctrine itself. The movement for reform, or "protest," came to be called the "Reformation." It led to the establishment of many Protestant denominations within Christianity. The followers of the German priest Martin Luther became Lutherans, while those of the Frenchman Jean Calvin in Switzerland became known as Calvinists. King Henry VIII established the Church of England (Anglican Church). Under attack from many sides, the Roman Catholic Church undertook a Counter-Reformation, or Catholic Reformation, which sought to reform some aspects of ecclesiastical life, while reaffirming the basic tenets of Catholic theology and belief in the authority of the pope.

By 1600, the pattern of Christian religious adherence had largely been established in Europe. Catholicism remained the religion of the vast majority of people living in Spain, France, Austria, Poland, the Italian states, Russia, and other parts of the southern German states. Protestants dominated England and much of Switzerland, the Dutch Netherlands, Scandinavia, and the northern German states. Wars fought in the name of religious unity or unity and between European states, beginning in the late sixteenth century and culminating in the Thirty Years' War (1618–1648), were conflicts inspired by the new history of European history, with religious divisions affecting the lives of millions of people.

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THE NORTHERN RENAISSANCE

Until the middle of the fifteenth century the Renaissance had been limited to the Italian peninsula. Northern Europe enjoyed very little of the economic and cultural vitality of the Italian city-states, where wealthy merchants and banking families patronized humanists and artists. The primary centers of noble families were rarely centers of learning. The future Pope Pius II claimed in the mid-fifteenth century that "European barbarism in Italy and princely there are not ashamed to learn us, and themselves to know poetry. But in Germany princes pay more attention to horses and dogs than to poets—and thus neglecting the arts they die unaccompanied like their own beasts."

In about 1490, Renaissance humanism began to influence scholars in northern Europe. As in Italy, humanism changed the way many people thought about the world. Humanists were interested in morality and ethics, as well as in subjecting texts to critical scrutiny. Therefore, debates over religion, and the Bible itself, attracted their attention. Humanists began to criticize Church corruption and corruption, and the corrupt influence of monastic life. They also called into question authoritarianism and its influence on religious thought, as well as criticizing parts of religious practice that they considered illogical and therefore superstitious. The spread of humanism in northern Europe was gradual, first influencing isolated scholars. In the beginning, it posed no immediate threat to the Church; humanists could not imagine organized religion beyond Roman Catholicism. But the cumulative effect of the Northern Renaissance, and humanism in particular, helped engender a critical spirit that by the first decades of the sixteenth century directly began to challenge Church practices and their doctrine.

Northern Art and Humanism

The Northern Renaissance then began in the late fifteenth century reflected considerable Italian influence. Italian ambassadors, envoys, and humanists brought Renaissance art and humanistic thought to northern Europe. Many of the Italian envoys to northern Europe had studied the classics. They carried new technology (with decorated and writing skills learned by reading Greek and other humanist writers). First, much of the artistic creativity in northern Europe, particularly Flanders, emerged independent of Italian influence. Like the Italian city-states, in the Dutch Netherlands, which had a well-developed network of trading towns, wealthy urban families patronized the arts. Lacking the patronage of the Church, which as weakened Florence and other Italian painters, Flemish painters did few church frescoes (which, in any case, a wet climate also discouraged). They emphasized domestic detail, such as the focus on illuminated manuscripts, more than the

The Northern Renaissance 83

more than Italian Renaissance idealism in their portrayal of the human body. They broke away from religious subject matter and Gothic use of dark, gloomy colors and tones. In contrast to Italian painting, northern religious art remained an important element in Flemish and German painting, and it was relatively rare to see a depiction of saints.

Albrecht Dürer's visit to Italy reflect the dissemination and influence of the Italian Renaissance beyond the Alps. The son of a Nuremberg goldsmith, Dürer was apprenticed to a book engraver. As a young man, he traveled incessantly from his home in Nuremberg to Italy to help reflect the dissemination and influence of the Italian Renaissance beyond the Alps. The son of a Nuremberg goldsmith, Dürer was apprenticed to a book engraver. As a young man, he traveled incessantly from his home in Nuremberg to Italy to help reflect the dissemination and influence of the Italian Renaissance beyond the Alps.



Albrecht Dürer's Self-Portrait (1491).

During two visits to Venice in 1494 and 1505–1506—the weight of Italian painters, studying their use of mathematics in determining and representing proportion.

Literary societies, academies, and universities contributed to the diffusion of Renaissance ideas in northern Europe. Francis I established the Collège de France in 1530 in Paris, which soon had chairs in Greek, Hebrew, and classical Latin. Northern universities became centers of humanistic study, gradually taking over the role royal and noble households had played in the diffusion of education. In Poland, the University of Kraków, which had its first printing press in 1476, emerged as a center of humanism in the late fifteenth and early sixteenth centuries. But some universities were open only to include humanism; only one humanist taught at the University of Cambridge in the early sixteenth century.

Some nobles now sent their children to humanist schools or employed humanists as tutors, as did a number of wealthy urban households. Some Italian artists and scholars found employment in northern courts. Leonardo da Vinci, Renaissance artist and scientist, was employed by King Francis I of France. Kings and princes also hired humanists to serve as secretaries and diplomats.

Latin gradually became the language of scholarship beyond the Alps. German, French, Spanish, and English humanists borrowed from the style of the humanists to celebrate their own medieval past. Unlike Italian humanists, they viewed the medieval period not as a sad interlude between two distinct eras but as a time when their own cultural heritage had been

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