WESTERN CIVILIZATION · STUDY GUIDE

# Exam 4 Study Guide

This guide covers two centuries that changed Europe's tools and then split its church. Chapter 7 follows the money, the texts, the techniques and the wars behind the Italian Renaissance, and the press that carried it north. Chapter 8 follows a dispute about indulgences into a permanent schism and a century of religious war that ended in exhaustion. Read the "what to know" paragraphs, study the diagram, then work each case with the steps covered. Finish with the self-tests and the cram sheet.

### WHAT THIS GUIDE COVERS

- Chapter 7 · plague and the paradox of wealth, Italian states and the Peace of Lodi, the Medici bank, humanism and the studia humanitatis, Petrarch, civic humanism, Greek, Valla and philology, perspective, oil and contrapposto, patronage, 1494 and the Italian Wars, Machiavelli, Castiglione and Joan Kelly, printing, Erasmus and the debate over the label Renaissance.
- Chapter 8 · a church under strain, purgatory and indulgences, Luther's breakthrough and 1517 to 1521, print, the Peasants' War, Zwingli and Marburg, the Anabaptists and Münster, Calvin and Geneva, the English Reformation, Catholic renewal, Trent and the Jesuits, the French Wars of Religion, the Dutch Revolt, the Thirty Years' War, Westphalia, witch hunts and confessionalization.

CHAPTER 7

## The Renaissance

Read it in full: **Chapter 7 in the textbook**. Practice it in the lab: **The Philologist's Desk** and **Building the Window**.

### What to know

Between about 1350 and 1550, crowded and quarrelsome Italian cities produced art, scholarship and political writing that Europe still argues about. The people involved thought they were recovering the language and civic ideals of ancient Rome after a dark middle age. They were wrong about the darkness and right about the recovery. The label is later: Vasari spoke of a rinascita in 1550, Michelet named the period in 1855 and Burckhardt fixed it in 1860.

The Renaissance begins in a graveyard. The plague of 1347 to 1349 killed a third to a half of most Italian cities; Florence fell to about 37,000 by the 1427 census. Survivors were richer per head: capital concentrated, skilled wages rose, grain got cheaper. Much Renaissance art is funeral spending. Italy had no strong emperor or king, so communes and one-family **signorie** competed. The Peace of Lodi (1454) and the Italian League (1455) gave forty years of balance and invented resident ambassadors. Warfare was hired out to **condottieri**.

Florence lived on cloth and finance. The gold florin (from 1252) and the Venetian ducat were the dollars of the age; merchants used bills of exchange, insurance and double-entry books (printed by Pacioli in 1494). The **Medici bank** (founded 1397) earned most from papal revenue and exchange deals that hid profit inside the rate, avoiding the usury ban. It was not a modern bank, and it was liquidated in 1494.

**Humanism** was a curriculum, the **studia humanitatis**: grammar, rhetoric, poetry, history and moral philosophy in Latin and Greek. It was not atheism; nearly all humanists were Christians and some were popes. **Petrarch** found Cicero's letters to Atticus in 1345, wrote letters to the ancients and invented the idea of a dark age. In Florence, Salutati and **Bruni** argued for service to a free republic (civic humanism, Hans Baron's term, since criticized). Chrysoloras taught Greek in Florence from 1397 to 1400, and Ficino translated all of Plato. Greek did not arrive only after 1453.

The sharpest tool was **philology**, dating a text by its language. In 1440 **Lorenzo Valla** proved the Donation of Constantine a forgery because its Latin did not exist in the fourth century, and he showed that the Vulgate had translation errors. Erasmus printed Valla's notes in 1505. Within a generation both moves were ammunition in the Reformation. Pico's Oration (1486) claimed humans alone choose what they become.

Painting changed for technical reasons. **Brunelleschi** demonstrated **linear perspective** around 1413; **Alberti** made it a teachable geometry in De pictura (1435): treat the picture as a window, run orthogonals to one vanishing point at eye level. Masaccio's Holy Trinity (about 1427) seems cut into the wall. Donatello revived contrapposto. **Oil**, refined by Jan van Eyck, allowed glazes and slow correction, and Venice built a tradition of color on canvas. Contracts named pigments,

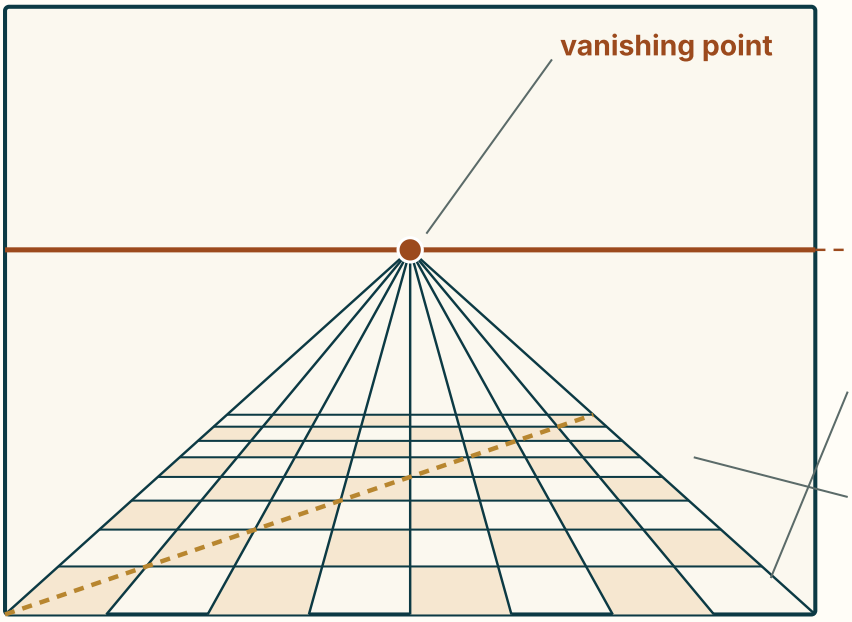
deadlines and how much the master painted himself. Perspective is a convention, not simply how we see.

In 1494 Charles VIII of France invaded with bronze siege cannon, and sixty-five years of **Italian Wars** ended Italian independence: Savonarola's Florence, the sack of Rome (1527) and Spanish dominance by 1559. **Machiavelli**, who served the republic from 1498 to 1512, wrote The Prince in 1513. He described the effective truth of power: better feared than loved if you cannot be both, and virtù (skill and timing) against fortuna. His Discourses on Livy defend republics; how to square the two books is still debated. Castiglione's Courtier taught sprezzatura. **Joan Kelly** (1977) argued noblewomen did not have a Renaissance; her view has been qualified but stands as a warning. Domestic slavery was legal and common.

**Gutenberg's** achievement at Mainz (the 42-line Bible, about 1455) was a manufacturing system: hand mold, metal alloy, oil ink and screw press. By 1500 more than 250 towns had presses and about 28,000 to 30,000 editions (incunabula) had appeared. Copies became identical, so corrections spread too. North of the Alps humanism turned to Scripture: **Erasmus** printed the first published Greek New Testament in 1516, and More published Utopia the same year. Burckhardt's claims about the birth of the individual have been largely dismantled; what survives is a durable change in tools for seeing, arguing and copying knowledge.

LOCK THESE IN

- Plague concentrated wealth; much Renaissance art is funeral and family spending.
- Humanism is a curriculum (studia humanitatis), not secular unbelief.
- Petrarch invented the dark age label; Vasari, Michelet and Burckhardt named the Renaissance later.
- Valla (1440) used philology to prove the Donation of Constantine a forgery.
- Perspective (Brunelleschi about 1413, Alberti 1435) and oil (van Eyck) were technical solutions.
- 1494: France invades; the Italian Wars end Italian independence by 1559.
- Machiavelli: the effective truth, virtù against fortuna; also a republican in the Discourses.
- Print: identical copies, falling cost; Erasmus' Greek New Testament (1516) aims philology at Scripture.




**Horizon line**
at the viewer's eye level

**Orthogonals**
lines running into the picture all meet at the vanishing point

**Transversals**
rows of tiles stay level but crowd together with distance

**Gold diagonal**
runs to a distance point and fixes the row spacing

*Alberti: treat the picture as a window, one fixed eye, one vanishing point (De pictura, 1435).*
Brunelleschi demonstrated it about 1413; Masaccio's Holy Trinity used it about 1427.

**Alberti's window.** Every line running into the picture meets at one vanishing point on the horizon, and a diagonal fixes how the rows shrink. The rows are computed, not guessed, which is why perspective could be taught.

## Key terms and comparisons

| Term or innovation | Who or when | What it changed |
|---|---|---|
| **Studia humanitatis** | Humanist curriculum | Grammar, rhetoric, poetry, history, moral philosophy |
| **Philology** | Valla, 1440 | Dating texts by their language; the Donation exposed |
| **Civic humanism** | Salutati, Bruni, about 1400 | The ideal life is service to a free republic |
| **Linear perspective** | Brunelleschi about 1413; Alberti 1435 | One measurable space; a fixed viewer |
| **Oil glazing** | Jan van Eyck, 1430s | Deep color, slow correction, art that travels on canvas |
| **Contrapposto** | Donatello's David, about 1440s | Weighted, living bodies in the round |
| **Virtù and fortuna** | Machiavelli, 1513 | Skill and timing against chance |
| **Sprezzatura** | Castiglione, 1528 | Studied ease that hides effort |
| **Incunabula** | Before 1501 | About 28,000 to 30,000 printed editions |

## Worked cases

**WORKED CASE 1 · HOW PHILOLOGY UNMADE A DOCUMENT**

A charter claims to date from the fourth century. Show how Valla's method tests it.

**STEP 1 · THE CLAIM**

The Donation of Constantine said Constantine gave the popes rule over the western empire.

**STEP 2 · THE METHOD**

Languages change over time. Words and usages can be dated.

**STEP 3 · THE TEST**

Valla found Latin words and usages that did not exist in the fourth century.

**STEP 4 · THE VERDICT**

On internal evidence alone, the text was written centuries later: a forgery.

**WHY IT MATTERED**

**A scholarly method dismantled an institution's legal claim**, and the same method found errors in the Vulgate, both used in the Reformation.

WORKED CASE 2 · BUILDING ALBERTI'S WINDOW

You are painting a tiled floor. Use the rules of linear perspective to lay it out.

STEP 1 · THE HORIZON

Draw a horizon line at the viewer's eye level.

STEP 2 · THE VANISHING POINT

Choose one point on that line. Every line running straight into the picture (an orthogonal) meets there.

STEP 3 · THE ROWS

Rows of tiles parallel to the picture plane (transversals) stay horizontal but get closer together with distance.

STEP 4 · THE CHECK

A diagonal across the tiles, run to a distance point on the horizon, fixes the spacing of the rows.

REMEMBER

**It assumes one motionless eye.** Perspective is a powerful convention, not a neutral record of vision.

WORKED CASE 3 · READING MACHIAVELLI FAIRLY

A friend calls Machiavelli a lover of tyranny. Test the claim.

STEP 1 · THE METHOD

The Prince describes how power works (the effective truth), not how rulers ought to be.

STEP 2 · THE CONTEXT

He wrote in 1513 after foreign armies had overrun Italy since 1494; the last chapter calls for expelling the barbarians.

STEP 3 · THE CAREER

He served the Florentine republic from 1498 to 1512 and organized a citizen militia.

STEP 4 · THE OTHER BOOK

The Discourses on Livy defends republics, citizen armies and productive class conflict.

CONCLUSION

**The claim is too simple.** Scholars still debate how the two books fit, and you should say so.

TRAPS PEOPLE FALL INTO

- **Treating humanism as atheism.** It was a curriculum; most humanists were Christians and some were popes.
- **Saying refugees from 1453 started the Renaissance.** Greek was taught in Florence from 1397.
- **Calling the Medici bank a modern bank.** No public deposits, no banknotes; a set of family partnerships.
- **Believing people in 1450 said they lived in the Renaissance.** The label came from Vasari, Michelet and Burckhardt.
- **Calling perspective simply how we see.** It assumes one fixed eye and a flat plane; it is a convention.
- **Calling Machiavelli Machiavellian.** He served a republic and defended republics in the Discourses.
- **Saying Gutenberg invented printing.** East Asia printed earlier; he built a casting and printing system.
- **Treating the Renaissance as moral progress for all.** Slavery, expulsions and witch trials share the same decades.

## Chapter 7 self-test · ten items

### 1. How did the plague help pay for the Renaissance?

A. It made the papacy move back to Rome
B. It ended all wars between Italian cities
C. It left survivors with more capital per head
D. It forced the Medici to give away land

**C. It left survivors with more capital per head** Land, tools and coin passed to fewer hands, skilled wages rose, and much of the money went to religious art.

### 2. What was the studia humanitatis?

A. A curriculum of grammar, rhetoric, poetry, history and ethics
B. A school of painters trained in perspective
C. A philosophy that rejected God, the Church and every priest
D. A guild of bankers who lent to the popes

**A. A curriculum of grammar, rhetoric, poetry, history and ethics** Humanism was a program of study in classical languages and literature.

### 3. What did Petrarch add to how we divide history?

A. The term Renaissance for his own century and city
B. The term Middle Ages for 1000 to 1300
C. The date 476 as the fall of Rome
D. The idea of a dark age between Rome and his time

**D. The idea of a dark age between Rome and his time** He called the centuries after Rome tenebrae, darkness. Renaissance as a period name came in the 1800s.

### 4. How did Valla expose the Donation of Constantine?

A. He proved that Constantine never once visited the city of Rome
B. He found the original charter in a Greek library
C. Its Latin used words that did not exist in the fourth century
D. He compared it with Byzantine tax records

**C. Its Latin used words that did not exist in the fourth century** Philology dated the text by its own language.

### 5. Who first taught Greek publicly in Florence?

A. Manuel Chrysoloras, from 1397
B. Leonardo Bruni, from 1427
C. Gemistos Plethon, from 1453
D. Marsilio Ficino, from 1484

**A. Manuel Chrysoloras, from 1397** Greek returned two generations before the fall of Constantinople.

### 6. What does linear perspective assume about the viewer?

A. A viewer looking down from directly above
B. A single motionless eye at a fixed position
C. A viewer standing very close to the wall
D. Two eyes moving across the whole surface

**B. A single motionless eye at a fixed position** That assumption is why perspective is a convention rather than simply how we see.

### 7. Why did oil on canvas suit Venice so well?

A. Fresco decayed in the damp air, and canvas could travel
B. Venetian law required paintings to be sold abroad
C. Venice banned the use of egg tempera in churches
D. Oil paint dried faster than fresco in the lagoon

**A. Fresco decayed in the damp air, and canvas could travel** Oil allowed glazes and correction, and rolled canvases reached patrons like Charles V and Philip II.

### 8. What event in 1494 began the end of Italian independence?

A. The defeat of Venice at Agnadello
B. The capture of Francis I at Pavia
C. The sack of Rome by imperial troops
D. The French invasion under Charles VIII

**D. The French invasion under Charles VIII** Bronze siege cannon took fortresses in days; the Italian Wars lasted until 1559.

### 9. What did Machiavelli mean by the effective truth?

A. The virtues a good Christian prince should have
B. How power actually works, not how it ought to
C. The history of Rome as told by Livy
D. The laws of nature that govern all states

**B. How power actually works, not how it ought to** It marks his break with the mirror-for-princes tradition.

### 10. What did Joan Kelly argue in 1977?

A. Women led most of the Renaissance art workshops
B. Women were the main readers of incunabula
C. Women gained the vote in the Florentine republic
D. Noblewomen lost autonomy rather than gaining it

**D. Noblewomen lost autonomy rather than gaining it** Compared with the twelfth century, noblewomen lost economic, political and sexual autonomy. Later work has qualified this.

CHAPTER 8

# Reformation and the Wars of Religion

Read it in full: **Chapter 8 in the textbook**. Practice it in the lab: **The Indulgence Machine** and **Terms of Exhaustion**.

## What to know

In October 1517 a professor in Wittenberg circulated Latin debating points about indulgences. Within four years he was outlawed; within a decade the Latin West had split; within a century and a half the Holy Roman Empire had lost close to a fifth of its people in the wars that followed. The connection was neither simple nor inevitable. Religion, money, print and the state all collided.

The late-medieval Church was strained, not dead. Eamon Duffy argued that traditional religion was flourishing until the state dismantled it; critics say his parishes are unusually well documented. Real grievances included **simony**, **pluralism** and absenteeism. An **indulgence** remitted the temporal punishment still owed for sins already forgiven, drawn from the treasury of merit; it was never officially the purchase of forgiveness. But in the Albrecht of Mainz campaign, a dispensation paid with a Fugger loan was repaid by indulgence sales, half to Rome for St Peter's. Wycliffe and Hus had said similar things; Hus was burned at Constance in 1415 despite a safe-conduct.

**Luther**, an Augustinian friar and Wittenberg professor, was tormented by whether he had done his best. Reading Romans 1:17 he concluded that righteousness is a gift received by faith: **justification by faith alone**. Heiko Oberman sees him as a late-medieval man more than a modern hero. The **Ninety-Five Theses** (31 October 1517) did not deny purgatory or the papacy; whether he nailed them to a door is disputed. At Leipzig (1519) he admitted councils could err, so only scripture remained: **sola scriptura**. In 1520 he wrote three treatises, including the priesthood of all believers, and burned the papal bull. At the **Diet of Worms** (1521) he refused to recant and was outlawed; Frederick the Wise hid him at the Wartburg.

Print made this schism stick. Short pamphlets sold for about the price of a chicken, output jumped into the thousands of editions a year, Cranach's woodcuts reached those who could not read, and Luther's German Bible (New Testament 1522, full Bible 1534) helped standardize written German. Literacy was perhaps five to ten percent, but pamphlets were read aloud. Print supplied speed and irreversibility; princely protection supplied survival.

Peasants read Christian freedom socially. The **Twelve Articles** (1525) argued for elected pastors and the end of serfdom from scripture. Luther urged princes to crush the revolt; at Frankenhausen Thomas Müntzer's force was destroyed, and 70,000 to 100,000 died. Reform became **magisterial**, run by princes and councils. **Zwingli** reformed Zürich by council vote; at **Marburg** (1529) he and Luther agreed on fourteen of fifteen articles but split over the Lord's Supper (real presence against memorial). **Anabaptists** baptized believing adults and mostly refused oath, office and sword; Münster (1534 to 1535) was an aberration, and Menno Simons led the pacifist survivors.

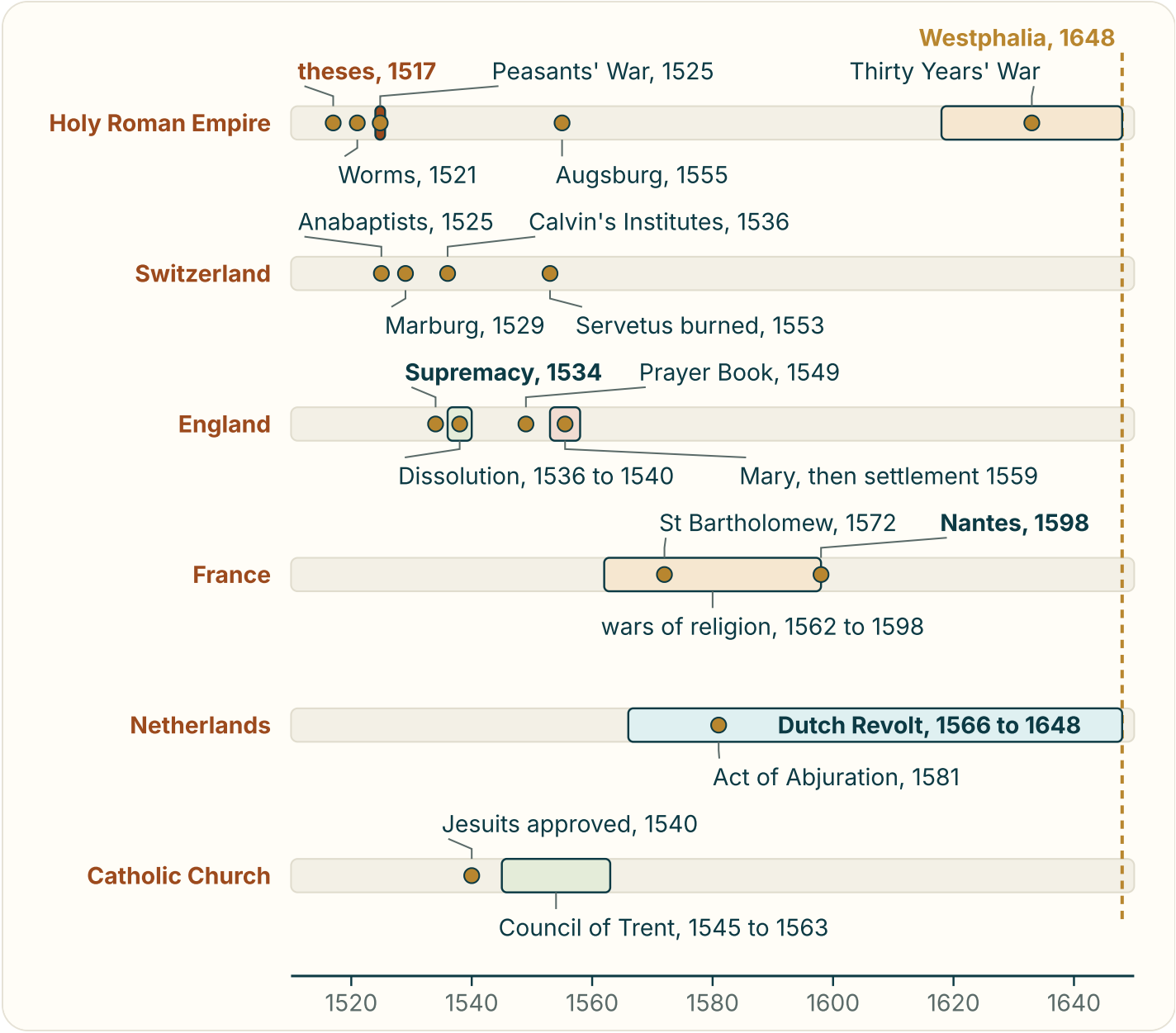
**Calvin** published the Institutes in 1536 and built Geneva's church with pastors, doctors, elders and deacons and a Consistory. Servetus was burned in 1553 by the Small Council, with Calvin arguing the case; Castellio protested. **Predestination** holds that salvation rests on God's choice; Weber's Protestant ethic thesis linking it to capitalism remains contested. The Peace of **Augsburg** (1555) let each prince choose Lutheran or Catholic; it left out Calvinists. Cuius regio, eius religio is a later lawyers' summary, not the treaty's words.

England's Reformation began as an act of state. Henry VIII wanted an annulment; after the sack of Rome (1527) put the pope under Charles V, Parliament cut ties: the Act in Restraint of Appeals (1533) and the **Act of Supremacy** (1534). The Dissolution of the Monasteries (1536 to 1540) sold perhaps a sixth of England's landed wealth to gentry. Edward VI brought the Book of Common Prayer (1549); Mary I burned about 285 Protestants; **Elizabeth's settlement** (1559) made her Supreme Governor. Catholic renewal was partly older than Luther (Cisneros, Theatines, Ursulines). Hubert Jedin paired Catholic Reformation with Counter-Reformation. The **Jesuits** (approved 1540) ran about 200 colleges by 1600. The **Council of Trent** (1545 to 1563) affirmed scripture and tradition, seven sacraments and transubstantiation, and ordered seminaries, resident bishops and parish registers.

France had perhaps two million **Huguenots**, strong among nobles. Eight wars ran from 1562 to 1598; the St Bartholomew's Day massacre (1572) killed perhaps 2,000 to 3,000 in Paris. Resistance theory and the politiques (Bodin on sovereignty) followed. Henry IV converted in 1593 and issued the **Edict of Nantes** (1598), a treaty with an armed minority. The Dutch rebelled against Philip II after 1566, deposed him in 1581 and won recognition in 1648. The **Thirty Years' War** (1618 to 1648) began with the Defenestration of Prague; Richelieu's Catholic France backed Lutheran Sweden (raison d'état). **Westphalia** (1648) added Calvinists and fixed 1624 as the normative year; the Empire lost about a fifth of its people. The witch hunts (about 40,000 to 60,000 executions; not nine million) peaked from 1560 to 1630. Confessionalization built state discipline, and toleration came from exhaustion.

**LOCK THESE IN**

- An indulgence remitted temporal punishment for forgiven sin; the abuse was the commercial campaign.
- Justification by faith alone, sola scriptura, priesthood of all believers.
- 1517 theses; 1519 Leipzig; 1520 treatises; 1521 Worms.
- Print plus princely protection explain why Luther survived when Hus did not.
- Marburg 1529: Lutheran real presence against Zwingli's memorial.
- England: Act of Supremacy 1534; Elizabeth's settlement 1559.
- Trent 1545 to 1563: doctrine closed doors; discipline (seminaries, registers) changed lives.
- Augsburg 1555, Nantes 1598, Westphalia 1648: armistices that led to pragmatic toleration.




**One protest, six stories.** The break of 1517 to 1521 spread into separate national and confessional paths, and the wars ran for most of a century before the armistices of Augsburg, Nantes and Westphalia.

## Key terms and comparisons

| Position | Lord's Supper | Church and state | Who governs | Baptism |
|---|---|---|---|---|
| **Catholic** | Transubstantiation; the Mass a sacrifice | Two swords; clergy exempt from lay courts | Pope and bishops | Infants |
| **Lutheran** | Real bodily presence in, with and under | Two kingdoms; prince as emergency bishop | Prince and superintendents | Infants |
| **Reformed** | Memorial (Zwingli) or spiritual feeding (Calvin) | Distinct spheres; church disciplines its own | Pastors and elders | Infants, as covenant sign |
| **Anabaptist** | Memorial meal of a gathered community | Total separation; no oath, office or sword | The congregation | Believing adults only |

## Settlements and terms

| Term | Meaning |
|---|---|
| **Peace of Augsburg (1555)** | Each prince picks Lutheran or Catholic; Calvinists left out |
| **Edict of Nantes (1598)** | Conscience, limited worship and fortified towns for Huguenots |
| **Peace of Westphalia (1648)** | Adds Calvinists; normative year 1624; Dutch and Swiss independence |
| **Act of Supremacy (1534)** | English monarch made Supreme Head of the Church |
| **Consistory** | Genevan board of pastors and elders policing morals |
| **Confessionalization** | States of every confession built discipline around a creed |
| **Raison d'état** | Reason of state over confessional loyalty (Richelieu) |

## Worked cases

### WORKED CASE 1 · FOLLOWING THE MONEY IN 1517

Explain how theology and finance fused in the indulgence campaign Luther attacked.

#### STEP 1 · THE DOCTRINE

An indulgence remitted the temporal punishment still owed for sins already forgiven.

#### STEP 2 · THE DEBT

Albrecht of Brandenburg paid roughly 24,000 ducats, borrowed from the Fuggers, for a dispensation to hold a third see.

#### STEP 3 · THE DEAL

Leo X licensed an indulgence campaign in Albrecht's lands: half to Rome for St Peter's, half to repay the Fuggers.

#### STEP 4 · THE GAP

Preachers like Tetzel had a financial motive to promise villagers more than doctrine allowed.

#### CONCLUSION

**The scandal was the gap** between a careful definition and a sales campaign the institution had every reason not to police.

### WORKED CASE 2 · WHY LUTHER SURVIVED WHEN HUS DID NOT

Hus was burned in 1415; Luther was never handed over. Explain the difference.

#### STEP 1 · PROTECTION

Frederick the Wise shielded Luther for political reasons: his university, princely resentment of Rome, and prestige.

#### STEP 2 · A WEAK CENTER

Charles V left Germany for wars with France and the Ottomans and had no means to enforce the Edict of Worms.

#### STEP 3 · PRINT

Pamphlets reached the empire within weeks; censorship came too late.

#### STEP 4 · THE LESSON OF CONSTANCE

Luther and his friends knew what a safe-conduct had meant for Hus.

#### CONCLUSION

**Protection and speed, not better arguments**, made this schism stick.

WORKED CASE 3 · SIZING THE THIRTY YEARS' WAR

Older accounts said Germany lost a third or half its people. Modern work says the Empire fell from about twenty million to about sixteen or seventeen million. What share is that?

STEP 1 · THE LOSS

20 − 16 = 4 million, or 20 − 17 = 3 million.

STEP 2 · AS SHARES

4 ÷ 20 = 20 percent; 3 ÷ 20 = 15 percent.

STEP 3 · COMPARE

A third would be about 6.7 million; the modern figure is well below that, near a fifth.

STEP 4 · THE SPREAD

Losses were brutally uneven: Württemberg, Pomerania and Mecklenburg lost half or more; parts of the northwest were barely touched.

CONCLUSION

**Staggering, but smaller than the old figure**, and averages hide regional catastrophe.

TRAPS PEOPLE FALL INTO

- **Saying the Church was simply corrupt and dying.** Popular piety was intense; the failure was institutional reform.
- **Saying indulgences sold forgiveness or licenses to sin.** Officially they remitted temporal punishment for forgiven sins.
- **Saying the Ninety-Five Theses attacked the papacy and taught faith alone.** Those came later, between 1518 and 1520.
- **Saying print caused the Reformation.** Print gave speed; princes gave protection.
- **Equating Anabaptists with Münster.** Most were pacifists, killed by Catholics and Protestants alike.
- **Quoting cuius regio, eius religio as treaty text.** It is a later lawyers' summary of Augsburg.
- **Calling the Edict of Nantes religious freedom.** Catholicism stayed the state religion; it was a treaty with an armed minority.
- **Repeating nine million witches.** Court records support about 40,000 to 60,000 executions.

## Chapter 8 self-test · ten items

### 1. According to official theology, what did an indulgence do?

A. It allowed a person to sin in the future safely
B. It remitted temporal punishment for sins already forgiven
C. It forgave sins without any need for confession
D. It replaced baptism for all those born before the time of Christ

**B. It remitted temporal punishment for sins already forgiven** Guilt was forgiven in confession; the indulgence addressed remaining temporal punishment.

### 2. Why was the Albrecht of Mainz campaign so damaging?

A. It was the very first indulgence ever offered for sale in Germany
B. It was preached by Luther's own religious order
C. It promised salvation only to Saxon nobles
D. Its proceeds repaid a bank loan, giving preachers a sales motive

**D. Its proceeds repaid a bank loan, giving preachers a sales motive** Half went to Rome for St Peter's and half to repay the Fuggers, with a Fugger agent guarding the chest.

### 3. What did Luther conclude from Romans 1:17?

A. Righteousness belongs only to the ordained clergy
B. Righteousness must be earned through good works
C. Righteousness is a gift received by faith
D. Righteousness comes from obeying a church council

**C. Righteousness is a gift received by faith** Justification by faith alone: works follow salvation as fruit rather than earning it.

### 4. Which admission at Leipzig in 1519 pushed Luther to sola scriptura?

A. That a general council could err
B. That the pope was the Antichrist
C. That purgatory did not exist
D. That infant baptism was invalid

**A. That a general council could err** If popes and councils can err, scripture alone remains the final authority.

### 5. What did the Ninety-Five Theses NOT do?

A. Discuss the meaning of repentance
B. Criticize the preaching of indulgences
C. Deny purgatory or reject the papacy outright
D. Argue that charity beats buying a letter

**C. Deny purgatory or reject the papacy outright** They were academic propositions; the larger break came under interrogation from 1518 to 1520.

### 6. What divided Luther and Zwingli at Marburg in 1529?

A. Whether princes could own church land
B. Whether Christ is bodily present in the Lord's Supper
C. Whether infants should be baptized at all, or only adults
D. Whether the pope could call a council

**B. Whether Christ is bodily present in the Lord's Supper** Luther held real bodily presence; Zwingli read the Supper as a memorial.

### 7. What did most Anabaptists believe about the sword?

A. Believers must refuse it, along with oath and office
B. Believers should serve princes as loyal soldiers
C. Believers must seize cities to build God's kingdom
D. Believers could fight only against the Ottomans

**A. Believers must refuse it, along with oath and office** The Schleitheim Articles (1527) were separatist and non-violent. Münster was an aberration.

### 8. How did the English Reformation begin?

A. As a theological movement started by Cranmer
B. As a dynastic and legal break made by Parliament
C. As a Jesuit mission sent to convert the king
D. As a peasant revolt led by Lollard preachers

**B. As a dynastic and legal break made by Parliament** Henry VIII needed an annulment; statutes ended appeals to Rome and made him Supreme Head.

### 9. Which Trent decree changed ordinary Catholic life most directly?

A. The abolition of the seven sacraments
B. The approval of vernacular Bibles for all
C. The acceptance of justification by faith alone
D. Seminaries, resident bishops and parish registers

**D. Seminaries, resident bishops and parish registers** The disciplinary decrees reshaped practice more than the anathemas did.

**10. Why did Catholic France subsidize Lutheran Sweden?**

A. Containing Habsburg power mattered more than confession
B. The pope ordered France to aid the Swedes
C. Sweden promised to restore Catholic worship
D. Richelieu had secretly converted to Protestantism

**A. Containing Habsburg power mattered more than confession** That is raison d'état, practiced openly from 1631 and 1635.

ONE PAGE

# Cram sheet

Everything from chapters 7 and 8 in one place. Cover the right column and see if you can rebuild each row.

## Dates to know

| Item | Date | Note |
|---|---|---|
| **Black Death in Italy** | 1347 to 1349 | A third to a half die |
| **Petrarch finds Cicero's letters; Chrysoloras** | 1345; 1397 to 1400 | Humanism; Greek in Florence |
| **Valla on the Donation** | 1440 | Philology |
| **Peace of Lodi; Gutenberg Bible** | 1454; about 1455 | Balance of power; print |
| **France invades Italy** | 1494 | Italian Wars to 1559 |
| **The Prince; Erasmus' Greek New Testament** | 1513; 1516 | Effective truth; Scripture |
| **Ninety-Five Theses; Worms** | 1517; 1521 | Luther outlawed |
| **Peasants' War; Marburg** | 1524 to 1525; 1529 | Magisterial reform; Supper split |
| **Act of Supremacy; Jesuits** | 1534; 1540 | England; Catholic renewal |
| **Trent; Augsburg** | 1545 to 1563; 1555 | Doctrine and discipline; prince chooses |
| **St Bartholomew; Nantes** | 1572; 1598 | French wars |
| **Thirty Years' War; Westphalia** | 1618 to 1648; 1648 | Normative year 1624 |

## Terms to know

| Term | Meaning |
|---|---|
| **Studia humanitatis** | The humanist curriculum |
| **Philology** | Dating and correcting texts by language |
| **Linear perspective** | Orthogonals to one vanishing point |
| **Virtù and fortuna** | Skill against chance |
| **Indulgence** | Remission of temporal punishment |
| **Sola scriptura** | Scripture as sole final authority |
| **Anabaptist** | Believers' baptism; mostly pacifist |
| **Predestination** | Salvation by God's prior choice |
| **Confessionalization** | States built discipline around a creed |

## Arguments that score points

| Question | The strong answer |
|---|---|
| **Was the Renaissance a rebirth?** | A change in tools, not morals |
| **Was humanism secular?** | No; a curriculum of Christian scholars |
| **Why did Luther survive?** | Princely protection and print |
| **Why did Protestantism split?** | Scripture alone had no single reader |
| **Counter-Reformation or Catholic Reformation?** | Both, after Jedin |
| **Did Westphalia invent sovereignty?** | No; a later myth, though a real settlement |

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