



# COT STUDY GUIDE



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## **I. Words of welcome from Secretary General**

Esteemed delegates and distinguished guests,

Initially, I would like to welcome you all to CFLMUN'25 with great satisfaction and respect as the Secretary General. Our team's true hard work has finally come to an end and we are more than ready to present to you our prestigious conference. It was such an amazing opportunity and experience to work together with such hardworking and amazing individuals. I thank you all on behalf of our team for attending our conference. It is my most certain hope that this conference may be an amazing opportunity to discuss and hopefully solve the given challenges. Dear delegates, I wish for a conference in which each one of you actively engages and works together to combat challenging world issues.

Our conference, CFLMUN'25, consists of 5 interesting committees. Our academy team has worked day and night together to develop them. The agenda items for these committees have been specifically selected with great thoughts and discussions. Our special committee "Council of Trent" is surely one of the most attention-attracting one among them. The committee will mainly revolve around events and decisions regarding the Protestant Reformation. Delegates will discuss inequalities, social, economic, political, and cultural spheres and widespread issues globally. The reformation affected the whole world though the experiences, manifestations, and consequences differ based on cultural, historical, and societal norms.

I sincerely hope for a conference which each and every delegate considerably understands and validates these events and challenges. I once again sincerely ask all of you delegates to carefully read and understand our study guide. Our team has worked hard to create it in the most explanatory and comprehensive way we could. We wish to have interesting, productive debates supported by rich research of yours which all stick to the main ideas of the study guide. I request all delegates familiarize themselves with their own individuals' policies.

At last, I once again wish you all a great and productive conference experience. We are more than happy to welcome you all. If you do encounter any struggles while reading the study guide, please contact our USG via their email address for any kinds of questions.

Kindest Regards,

Secretary General

Nazlı Atalay

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## II. Words of welcome from from USG of COT

Dear delegates Welcome to CFLMUN25. Hello, everyone. I am Kayra Erdoğan, the Under

Secretary General of the Council of Trent

(COT) committee and also the Head of Crisis of CFLMUN'25. In our committee, we will revive the Trent Council and reshape history and We will focus on the cultural, social, and political aspects of the Protestant-Catholic conflict I believe that the unique agenda of this committee will satisfy all delegates We will have a great time during the committee and learn many new things from that period of time.

We will revive the Council of Trent in the committee. Our goal is to ensure that delegates take active measures to eliminate the opposing side or resolve the issue through diplomatic moves. Delegates will draft these action directives based on the cultural, social, and economic characteristics of the period. I believe with all my heart that the delegates will appreciate the committee's interesting agenda item and procedures. Unfortunately, I will spend most of my time in the crisis room reading your directives throughout the committee, but don't worry, I will do my best to return to the committee. Finally, I hope all my delegates

have the best time possible in the Committee. I recommend they thoroughly research their characters to better understand the Committee, stay active throughout the Committee, and even increase their chances of winning an award. The chance to make history is now yours.

Best regards,

Kayra Erdoğan

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### III. Introduction to the committee

The Council of Trent is a very important council that has not been emphasised much in history, but has clarified the Christian religion of today.

It should not be forgotten that religions have been influential in politics, economics, and many other areas throughout world history. The Council of Trent committee will be an active, dynamic, and crisis-filled committee where delegates can change the course of history. The committee delegates will discuss in detail how the Catholic Church should respond to the Protestant Reformation. Although the Council of Trent committee caused the Counter-Reformation in history, the decisions made by the delegates will either prevent a major religious war or cause the greatest religious wars Europe has ever seen.

In the committee, the delegates will be divided into three separate blocs: Catholics, Protestant and Reformist. Protestant and Reformists will be further divided into Moderates and Radicals within their own sides.

#### 1-Reformists

**Moderate Reformists:** Moderated Reformists are the one who think there should be a reformation in church because of the corruption and indulgence. But they are still thinking same as catholics about education and language of pray they think to preserve disciplin and moral education should control by catholic church and to show the unity of faith language of pray have to be latin. They are supporting current rank system. They are open to collabrate if their demands accepted.

**Radical Reformers:** Radical reformers are against the Protestant Reformation and the Catholic Church because they want to totaly change Christianity. They want separation of Church from state and Education. they belive freedom of religion and also They think prays can be made in any language. .From their perspective priest should be choosen by people they served, they against Pope and Cardinals ranks because this ranks creating nobels. Lastly they think People should feel free to spread information about religion. They belive locals have rights to pray in their language They are against all kind of Inquisition courts and indulgence practises.

#### 2-Protestants

**Moderate Protestants:** Moderate Protestants believe nearly same as moderate reformists, but reject mystical and miraculous interpretations. They believe that the church should separete from state but have to fund by state.They are opposing to power of pope and they view cardinals as a bribed bureaucrat.they belive priests job is to teach, guide, and lead every citizen.They are highly opposing indulgences and Strongly against to Inquisition courts.They also belive should have rights to pray in their language and They think church can help education but it should control education.even this diffriences they are open to collabrate with everyone

**Radical Protestants:** Same as Moderate Protestants, Radical protestants Don't believe the authority of pope and cardinals, strongly oppose indulgence and Support Education of People but they strongly believe there should be a new church system rather than catholic church and this church should govern State (theocracy.) From their perspective using images in churches decreasing faith so they want to break away from catholic traditions at all costs. They think people should have right to. Pray in their language. Most of them wants to form new sect or new religion

### **3- Catholics**

Catholics are well aware of this division in religion, but they still believe that old traditions should be used to resolve it. They strongly oppose the movement that Protestants are trying to carry out, and they believe that the major reform movement that Reformists are trying to carry out in the Catholic Church will further accelerate the deterioration of religion. They support the idea that anyone who questions the authority of the Pope should be declared an Heretic. They view Indulgence and the courts of the Inquisition as part of Catholic tradition. they believe that religion unites everyone that's why they are determined that Latin should remain the language of worship. They think ranks such as Pope, Cardinal and priest are part of tradition and shapes religion and Church schools important in terms of spreading religious knowledge This are the reasons why they want to declare protestants as a Heretic.

Thanks to this bloc formation within the committee, the delegates will be able to make the most appropriate decisions. This committee will enable the delegates to discuss with each other through history, as well as to strengthen their communication and persuasion skills, as well as to increase their mastery of diplomacy, politics and religion and to increase their knowledge on new topics. Our crisis team will show the delegates the conditions and events of the period with incredible crises. All delegates will be expected to come up with practical and effective solutions to the problems and to bring this difficult situation of the Catholic Church and Christendom to an end as quickly as possible.

## **IV. Procedure**

The COT committee will proceed in the form of time travel. Each session of the committee will be in a new time period and the delegates will encounter crises according to the time period they are in and according to situation they are in. The delegates will have more information on the period by encountering crises according to the time period they are in and will be more effective in the committee also delegates will be able to change the timeline via writing joint directives with their bloc. After the end of the discussion on the crisis the delegates will unite for the crisis and write a joint directive paper with their bloc. At the end of the each session new solutions to the new problems encountered will be written in the Declaration paper. The Declaration paper will summarise the solutions taken against the

crisis in the session. The Declaration paper will be accepted by the majority of the Committee.

## **V. Role of Pope and Cardinals**

Since the COT committee has historically been a committee where the influence of the pope and cardinals has been significant, the duties and privileges of the cardinal and pope within the committee will be different and more special than the other delegates. Rather than causing other delegates to remain passive throughout the committee, these privileges will ensure that all delegates have as enjoyable and realistic a MUN experience as possible.

**The role and privileges of Pope:** It is an undeniable fact that the Pope plays one of the most important roles in the COT committee. As the religious leader of Christians, the leader of the Catholic group, and the Cardinal of Rome, the Pope will have the right to appoint a cardinal in sessions by written Directive. Although the number of cardinals cannot exceed six, the Pope can replace individuals who hold the rank of cardinal. Protestant priests cannot be appointed as cardinals because they reject the Pope's authority and the rank of cardinal also Pope can excommunicate Kings and Queens by writing directive.

**The role and privileges of cardinals:**

The cardinals are the Pope's supporters in the COT committee and are also the most privileged people in the Christian world after the Pope. Cardinals in the COT committee have the right to vote in electing the next Pope. Cardinals can vote for any cardinal when electing the Pope. The election of the Pope can continue until the end of the session, until one of the cardinals has two-thirds of the votes. If a pope is not elected by the end of the session, the cardinal who receives the highest number of votes is elected pope. In addition to their voting rights, Cardinals are also individuals appointed to important positions in the Papacy.

At the beginning of the committee there are special roles that can be assigned to some cardinals by Pope which are as follows:

### **Chamberlain of the Holy Roman Church**

Chamberlain of the Holy Roman Church is the highest-ranking cardinal who possesses all economic information related to the Catholic Church's land purchases and sales, tax collection, and the management and expenditure of the papal treasury.

### **Papal Secretary**

Papal Secretary Rank A rank with the authority to meet with kings and noble persons in Europe under the Pope's name. Cardinals holding this rank are responsible for delivering the Pope's messages and orders.

### **Captain General of the Church**

Captain General of the Church This rank is the highest military authority in the Papal army. Although this rank is generally conferred during times of war, the cardinal holding this rank has the authority to make all military decisions for the Papal army. He can take all actions such as recruiting soldiers, preparing war plans, appointing commanders, and establishing logistical lines.

## **VI. General information**

### **A. Important Events that led to the Protestant Reformation**

#### **1. The Black Death (1346-1353)**

The Black Death, the pestilence that ravaged Europe during the years from 1347 to 1351, left a mark on Western society that would leave it forever transformed. Not only did the plague drastically reduce the European population; it also radically changed the medieval world by challenging the institutions that provided its people with stability and guidance.

Perhaps the most important of these institutions during this time was the Church. Medieval Europeans turned towards the Church and its leaders in times of crises because they were in search of answers that provided a degree of order and solidity. The overall confidence and faith in the Church from the laypeople diminished during the plague and its subsequent outbreaks because the Church suffered just as they did.

People were able to see the “human” side of the Church that was unable to save them from the onslaught of the plague. A major reason why the plague had such a damaging effect on the Church was due to the deterioration of its hierarchical bureaucracy before the onset of the plague had even begun.

When the Black Death struck Europe in 1347, the increasingly secular Church was forced to respond when its religious, spiritual, and instructive capabilities were found wanting. The Black Death exacerbated this decline of faith in the Church because it exposed its vulnerability to Christian society.



## **2. Jan Hus and Hussite Rebellion(1419-1434)**

Jan Hus was born in southern Bohemia. Living in poverty, he studied at the University of Prague and was ordained priest in 1400. He became confessor to the queen of Bohemia and dean of the theological faculty in Prague.

He protested against the ecclesiastical system, he preached in favour of reform in the Church and advocated a return to the poverty recommended by the Scriptures. Indeed, the Scriptures were the only rule and every man had the right to study them. In *Questio de indulgentis* (1412) he denounced the indulgences.

He admired Wyclif's writings and defended him when he was condemned as a heretic. He was excommunicated. An interdict was pronounced over Prague and he had to leave it and go to southern Bohemia, where he preached and wrote theological treatises, notably the *Tractatus de ecclesia* (1413), known as « The Church ».

In 1414 he was summoned by the Council of Constance so he travelled there, the Emperor Sigismund having assured him of safe-conduct for the journey. However, he was declared a heretic and burnt alive in 1415 – his writings were also burnt. Even though his books and himself were burned, his ideas influenced many Christians and led them to decide follow his teachings.

After the execution of religious reformer Jan Hus in 1415. Hus's teachings gained significant traction among the peasantry and lesser nobility, leading to widespread resentment against the established authority, particularly King Sigismund of Hungary, who was seen as a betrayer. Following Hus's death, tensions escalated as Sigismund sought to assert control over Bohemia amidst a backdrop of political instability after the death of King Wenceslas IV.

The conflict began in earnest in 1420 when Sigismund launched a crusade against the Hussites, marked by significant battles such as the siege of Prague and multiple offensives by Hussite forces.

Despite initial setbacks for the Hussites, including internal strife and civil war among their factions, they managed to achieve notable victories and formed alliances, making Bohemia difficult to conquer. However, the war ultimately led to the decline of the Hussite movement, particularly after the decisive Battle of Lipany in 1434, which weakened their united front.

By 1436, the Hussites were forced to recognize Sigismund's rule through the *Compactata*, marking the end of the conflict and the eventual reestablishment of his authority over Bohemia

### 3.Renaissance (1350-1600)

Without the Renaissance, it is difficult to imagine that the Protestant Reformation could have succeeded in Europe. The Renaissance placed human beings at the center of life and had shown that this world was not just a 'vale of tears' but could be meaningful, and it was possible for people to live without reference to the divine

.The Renaissance or 'rebirth' was influenced by the ideas of the ancient past and it drew from Roman and Greek civilization to provide a solution to current problems. The Renaissance was a Pan-European phenomenon and changed the elites' mental worldview in Europe and the emerging middle class across the continent. The cultural movement was to have a profound impression on people's worldview. The Renaissance produced the Humanists, who were educationalists and scholars; they sought truth and knowledge by re-examining classical texts and the bible.

The Humanists' ideas, the growth in textual analysis, and the Northern Renaissance changed the intellectual landscape. They encouraged many Church reformers, such as Martin Luther, and they later broke with Rome and divided Europe into two confessional camps, Protestantism and Catholicism.

Ultimately, this interpretation meant that the reformers rejected much of the Church's traditional teachings and resulted in at first a theological dispute between the reformers and the Church, especially in Germany. This dispute led to a full-blown schism in the Catholic Church and the formation of separate Protestant Churches. The causes of the Reformation were manifold, but the Renaissance and the Humanist movement were crucial and indeed decisive.

Renaissance is often seen as a secular and even pagan movement that was anti-Christian in many ways. This view was certainly true in Italy, the birthplace of the Renaissance. The humanists were particularly worldly and had little interest in the Church. Several early Italian

humanists, such as Petrarch, sought to reform the Church, but his successors were largely secular in outlook and concerns. Many humanists were interested in reforming the Church, but in the main, the Church and religion was not a major preoccupation of the Italian humanists.

The ideas of the Italian Renaissance found their way to the North of Europe at a time when there was a receptive audience for them. The Renaissance ideas and the works of classical writers were transmitted throughout northern Europe by the new printing. The Northern Humanists made the reform of the Church their chief preoccupation. Many German, English, and other Northern Humanists saw no contradictions between Christianity and the study of ancient cultures and believed that they could be reconciled. The religious character of the Renaissance north of the Alps was due in part to the continuing influence of the Church, unlike in Italy, where it was in decline

## **4. Invention of Printing Press (1440)**

The so-called Proto-Reformers such as John Wycliffe (1330-1384) and Jan Hus (1369-1415) had made many of the points Martin Luther would later but lacked the means for reaching a large audience. Gutenberg's invention of the moveable face type and the press meant that books could now be printed in larger numbers, sold cheaply, and distributed widely. Martin Luther (1483-1546) recognized the value of the press and exploited it brilliantly in his challenge to the authority of the Catholic Church..

There already existed a literate lay population prior to Gutenberg's invention but it was small, and since books were expensive, it was comprised of the upper class who could afford them. Most Europeans were illiterate, were born and died in the same village without ever traveling far beyond if at all, and received information about the world primarily through the local priest or, sometimes, traveling merchants. People knew what they had been taught by parents and priests, and this knowledge was passed down from generation to generation without question because there was no counterpoint to present a challenge

Martin Luther's 95 Theses, which previously would have circulated only among the literate scholars of Wittenberg, became a bestselling pamphlet within a year of its initial posting in 1517. Between that date and 1525, Luther would publish over half a million works, establishing him as the first bestselling author of the Early Modern Period, outpublishing the popular humanist writer Desiderius Erasmus (1469-1536), Catholic apologists, and contemporary reformers. Works by John Calvin (1509-1564), Heinrich Bullinger (1504-1575), and others also became bestsellers, establishing the Protestant vision of Christianity, largely, through the power of the printing press.

The protestant reformation was not one unified group of people. Once the printing press was created and knowledge was able to be spread across Europe in local languages several smaller protestant groups formed. It was not two monolithic ideologies fighting against one another, rather it was the established Catholic church trying to stop hundreds of smaller protestant groups from forming. Germany had Lutheranism, Czech was Jan Hus, Switzerland was Zwingli and Calvin, and in Sweden there was Gustav Vasa.

Each of these reformers used the power of the printing press to influence their own reformation process. They would all publish critical literary texts and influence the development of the overall protestant reformation. Further, each of these critical literary texts were in the local dialects of the local community. This community would turn around and publish another critical text and the cycle would continue. Each time the texts would build off each other furthering the overall reformation. As a result the ability to mass produce critical literature heavily influenced the overall development of the protestant reformation

## **5. Age of Exploration (1418 – 1620)**

The effects of the Age of Discovery on the Protestant Reformation are not often discussed, but we can safely say that it was one of the most important events that led to the Protestant

Reformation. The Age of Discovery began due to the Muslim states gaining control of trade routes such as the Silk Road, Spice Road, and Fur Road, as well as high taxation.

European merchants organised expeditions to bring their goods without paying high taxes and to reach India, which led to the emergence of new trade routes and the enrichment of Europe. Gold was undoubtedly the most important resource for social events such as the Protestant Reformation.

A society without money cannot think or reflect on humanist ideas. Thanks to the Age of Discovery, European states were able to bring gold and other valuable materials at low prices, which in turn enabled them to develop inventions such as the printing press, which later triggered the Protestant Reformation.

While the influx of gold and valuable goods into the European market contributed to the Protestant Reformation, it also caused significant damage to the Catholic Christian cultures of European states.

In conclusion, while the Age of Discovery facilitated the rapid development of European states, the spread of humanist ideas, and the Protestant Reformation, it also led to massacres carried out in the name of spreading Christianity and evolved into a process of anti-Catholicism.

## **B. Protestant Reformation**

### **1. The Situation in Europe**

#### **a) Situation of the Holy Roman Empire**

Luther's statements questioned the Catholic Church's role as an intermediary between people and God, particularly with regard to the system of indulgences, which allowed people to purchase a document of forgiveness for their sins. Luther opposed the practice of buying or earning forgiveness and instead believed that salvation was a gift from God to those who believed.

Most German cities were among the first to embrace the emerging Protestant movement. The Church used the Inquisition courts to oppose the Protestant Reformation, which resulted in the burning and execution of thousands of Protestants. To prevent these events from occurring, the powerful Protestant German states formed the Schmalkaldic League. Although the league's initial purpose was defensive, it later aimed to protect political and religious interests and replace the Holy Roman Empire. The Peace of Augsburg (German: Augsburger Frieden), also called the Augsburg Settlement, was a treaty between Charles V, Holy Roman Emperor, and the Schmalkaldic League, signed on 25 September 1555 in the

German city of Augsburg. It officially ended the religious struggle between the two groups and made the legal division of Christianity permanent within the Holy Roman Empire, allowing rulers to choose either Lutheranism or Roman Catholicism as the official confession of their state. Calvinism was not allowed until the Peace of Westphalia.

The Peace of Augsburg has been described as "the first step on the road toward a European system of sovereign states." The system, created on the basis of the Augsburg Peace, collapsed at the beginning of the 17th century, which was one of the reasons for the Thirty Years' War. The Peace elaborated the principle *Cuius regio, eius religio* ("whose realm, his religion"), which allowed the princes of states within the Holy Roman Empire to adopt either Lutheranism or Catholicism within the domains they controlled, ultimately reaffirming their sovereignty over those domains. Subjects, citizens, or residents were generally forced to convert to their prince's religion, through a principle called *ius reformandi*. Those who did not wish to conform to the prince's choice were given a grace period in which they were free to emigrate to different regions in which their desired religion had been accepted. This principle is known as *ius emigrandi*. However, serfs were essentially excluded from this right to emigrate.

Article 24 stated: "In case our subjects, whether belonging Augsburg Confession, should intend leaving their homes with their wives and children to settle in another, they shall be hindered neither in the sale of their estates after due payment of the local taxes nor injured in their honor."

Charles V had made an interim ruling, the Augsburg Interim of 1548, on the legitimacy of two religious creeds in the empire, and this was codified in law on 30 June 1548 upon the insistence of the emperor, who wanted to work out religious differences under the auspices of a general council of the Catholic Church. The Interim largely reflected principles of Catholic religious behavior in its 26 articles, although it allowed for marriage of the clergy, and the giving of both bread and wine to the laity. This led to resistance by the Protestant territories, who proclaimed their own Interim at Leipzig the following year.

The Interim was overthrown in 1552 by the revolt of the Protestant elector Maurice of Saxony and his allies. In the negotiations at Passau in the summer of 1552, even the Catholic princes had called for a lasting peace, fearing that the religious controversy would never be settled. The emperor, however, was unwilling to recognize the religious division in Western Christendom as permanent. This document was foreshadowed by the Peace of Passau, which in 1552 gave Lutherans religious freedom after a victory by Protestant armies. Under the Passau document, Charles granted a peace only until the next imperial Diet, whose meeting was called in early 1555.

The treaty, negotiated on Charles' behalf by his brother, Ferdinand, gave Lutheranism official status within the domains of the Holy Roman Empire, according to the policy of *cuius regio, eius religio*. Knights and towns who had practiced Lutheranism for some time were exempted under the *Declaratio Ferdinande*. Conversely, the Ecclesiastical reservation prevented the principle of *cuius regio, eius religio* from being applied if an ecclesiastical ruler converted to Lutheranism.

In practice the principle of “*cuius regio*” had already been implemented between the time of the Nuremberg Religious Peace of 1532 and the 1546–1547 Schmalkaldic War. Now legal in the *de jure* sense, it was to apply to all the territories of the Empire except for the Ecclesiastical principalities and some of the cities in those ecclesiastical states, where the question of religion was addressed under the separate principles of the *reservatum ecclesiasticum* and the *Declaratio Ferdinande*, which also formed part of the Peace of Augsburg. This agreement marked the end of the first wave of organized military action between Protestants and Catholics; however, these principles were factors during the wars of the 1545–1648 Counter-Reformation.

## **b) Counter-Reformation**

The Counter-Reformation (also known as the Catholic Reformation, 1545 to c. 1700) was the Catholic Church's response to the Protestant Reformation (1517-1648). It is usually dated from the Council of Trent in 1545 to 1562

Although efforts to reform perceived abuses and errors in the Church predated the Protestant Reformation, they were never as effective as those of the Counter-Reformation. The medieval Church was quick to crush challenges to its authority,

although some members working within the Church would periodically encourage reform without suffering persecution. These efforts never made a significant difference in steering the Church back from its involvement in worldly pursuits to spiritual matters.

When Martin Luther (1483-1546) began the Reformation in 1517, the Church tried to silence him as it had earlier reformers, but due to widespread support generated largely by the printing press, it was unable to. By 1530, Luther's right-hand man, Philip Melanchthon (1497-1560), had written the Augsburg Confession, which was countered in that same year by the Catholic confession known as the *Confutatio Augustana*, and according to some scholars, this is when the Counter-Reformation began. The *Confutatio Augustana* clarified the Church's position on various topics and denounced the Protestant Reformation as heresy.

When it became clear that the new movement would not simply evaporate, Pope Paul II (served 1534-1549) convened the Council of Trent (1545-1563) to affirm the truths of the Church and reform abuses and errors.

Throughout the period of the Council of Trent, and afterwards, Catholic authorities amended the sales of indulgences, improved the education of the clergy, established new rules for monastic orders, introduced profoundly significant doctrines regarding the use of art, music, and architecture in worship, and worked toward returning the Church to its prior centrality in people's lives. Primarily, it sought to elevate itself – and thereby its adherents – above the teachings and practices of the Protestant sects.

In response to the harsh practices of the Catholics, the Protestants began killing Catholic priests, burning books containing Catholic teachings, and destroying churches. The situation became increasingly dire. The Inquisition courts began to try and burn Protestants. The turmoil between Protestants and Catholics led to massacres, mass burnings, and torture that would continue until the Peace of Westphalia.

## **2. Delegate Roles**

### **Moderate Reformists**

**Reginald Pole:** Opposed to dogmatic repression by the Church, the English cardinal accepted the use of indulgences and inquisitions if used correctly Protestants are open to dialogue and see Latin as a language of worship

**Giovanni Morone:** The Cardinal has argued that Protestants and radical Catholics should be spoken to in order to reach a common understanding, and believes that the practices of the indulgences and the Inquisition should be reformed. He supports the use of Latin as a language of worship, but is open to debate and advocates a peaceful path with Protestants.

**Pope Paul III:** The Pope, who convened the Council of Trent, advocated reform without deviating from the main doctrines of the Church. In defense of the practices of the Inquisition, he also believes that a reform is needed in indulgences, he is open to discussion without considering Latin as a language of worship, but he strongly believes that the Church should not control education. He is against protestants but believes there should be a reform.

**Giacomo Seripando:** Although Italian Cardinal accepted indulgences, he opposed the unjust trials conducted by the Inquisition courts and defended the Church's management of education, discipline and morals. He believed that a solution could be found through dialogue with the Protestants.

### **Radical Reformers**

**Menno Simons:** He founded the Mennonite faith and advocated a world order in which everyone was equal and peace prevailed. He rejected the control of religion over education, but nevertheless considered religious education necessary. He considered the Inquisition and indulgences as a non religious practices.

**Michael Servetus:** He rejected the Trinity and opposed both Catholic and Protestant ideas, defending the unity of God. He opposed the practices of the Inquisition and demanded an end to the Church's control over education..

**Dirk Philips:** He completely rejected the courts of indulgence and inquisition, emphasizing that spiritual forgiveness was possible and that corruption was an obstacle to it. He advocated education under the control of the Church and argued that all believers should be able to worship in their own language. He focused on the idea of a pure Church and said that it was necessary to get rid of the current corrupt and secularized Church.

### **Moderate Protestants**

**Philip Melanchthon:** Luther's greatest supporter and the greatest defender of Protestantism believed that the conflict between Protestants and Catholics could be resolved through joint decisions. He supports Local languages to worship and believes church should control education

**Johannes Brenz:** He worked alongside Martin Luther and defended his Protestant ideas to the end. He became the leader of the Protestant Reformation in Württemberg.

**Martin Luther:** Luther, the father of the Reformation, argued that nothing could come between God and man. He insisted that the Bible should be the primary source, rather than the Pope, and opposed Catholic practices, including indulgences and the Inquisition.

**Martin Chemnitz:** Also known as 2. Martin. Theologian who led the union of a significant majority of Protestant churches.

### **Radical Protestants**

**Jean Calvin:** He said that God had planned everything in advance, that there was no such thing as free will, that theoretical governance was fundamental, and that it was necessary to believe only in the Bible. For this reason, he opposed church



traditions. He supported local religious practices in worship, declared the practices of indulgences and inquisitions to be non-religious, and advocated that education be controlled by the newly established church for the purpose of discipline.

**Caspar Olevianus:** He strongly rejected the use of religion for personal gain. Although he did not establish a separate religion like Calvin, he believed that religion should stand against the Pope and cardinals and believe only in the Bible. He advocated that the newly established church should control religion. He considered worship in local languages necessary for the spread of religion. He strongly rejected the practices of indulgences and the Inquisition.

**John Knox:** He opposed the authority of the Pope and the cardinals and argued that the Church should be governed by its oldest and most knowledgeable members, act under God's guidance, and once again be above kings and rulers. He believed that both the Church and the state should obey God's commands. He supported the use of local religions in worship and completely opposed the practices of the Inquisition and the Endulgence. He worked to remove Catholic influence.

**Argula von Grumbach:** She viewed practices such as indulgences and the Inquisition as corruption and the misuse of religious power. She advocated that the Bible be taught equally to both women and men, and that the Church authority should distance itself from education and modernize. She rejected belief in any authority other than the Bible and argued that local languages should be used instead of Latin.

## **Catholics**

**Giovanni Angelo Medici:** The man who later became Pope Pius IV worked to strengthen the Catholic Church and convened the Council of Trent in order to unite against the Protestant Reformation. He believed that indulgences were a Catholic tradition, but he also opposed the corruption that they could lead to. He believed that weaker penalties were needed within the Inquisition. But sees Latin as a language of worship

**Juan de Medina:** He believes that Protestant ideas have divided Christianity and damaged church teachings. He considers the Inquisition courts to be the protectors of religion and believes in the necessity of indulgences when used correctly. He sees Protestans as a Enemy of Religion. He strongly support Latin as a language of worship and belives church should control education .

**Giovanni Pietro Carafa:** He believes that the Inquisition is necessary to fight the enemies of religion, that Latin is the language of worship because it is the common language of Christians, and that education should be controlled by the church. He views Protestants as enemies of religion and divisive heretics.

**Teresa of Ávila:** She supported Catholicism to the end against the Protestants and defined the Protestant movement as a dangerous spiritual error also she argued that the Church's presence in education should continue and that women's role in religious life should be increased. She expressed the view that the Inquisition courts could be misunderstood, but did not oppose them. Although she did not explicitly oppose practices such as indulgences, she defended the idea that worship should come from the heart.

**Pedro Pacheco:** He accepted that indulgences were part of Catholic tradition, but believed that the penalties imposed by the Inquisition should be reduced. He saw nothing wrong with the use of local regional languages in worship, but demanded that the Church retain authority over education.

**Juan Martínez Silíceo:** He accepted Latin as the language of Christianity, but did not oppose the use of local languages in worship. He defended the Church's control over education and believed that Protestants should be exterminated in order to protect the religion. He strongly defended the existence of the Enduljan and the Inquisition.

**Georg Truchsess von Waldburg:** He strongly defended the use of military force against the Protestant movement. He participated in the committee on behalf of the Emperor and took a stance against the Protestants in the committee.

### 3. Keywords

**Inquisition courts:** any one of the regional tribunals or later national institutions that worked against heretics or other offenders against the canon law of the Catholic Church.

**Indulgence:** a grant by the Pope of remission of the temporal punishment in purgatory still due for sins after absolution. The unrestricted sale of indulgences by pardoners was a widespread abuse during the later Middle Ages.

**Peace of Westphalia:** The Peace of Westphalia was a series of peace treaties signed between May and October 1648 in the Westphalian cities of Osnabrück and Münster. The treaties ended the Thirty Years' War and the Eighty Years' War. The Thirty Years' War was a series of wars in Central Europe between 1618 and 1648.

**Peace of Augsburg:** An agreement to accept the existence of both Lutheranism and Catholicism in Germany, decided in 1555 by the Diet of the Holy Roman Empire at Augsburg, in south Germany. Although the agreement had many flaws and satisfied neither side completely it averted serious religious conflict within the empire for over 50 years.

**Cardinal:** a leading dignitary of the Roman Catholic Church. Cardinals are nominated by the Pope, and form the Sacred College which elects succeeding popes

**Pope:** the Bishop of Rome as head of the Roman Catholic Church.

**Lutheranism:** a major branch of Protestantism that emerged under the work of Martin Luther, the 16th-century German friar and reformer whose efforts to reform the theology and practices of the Catholic Church launched the Reformation in 1517.

## **VII. Questions To Be Answered In The Declaration Paper**

**1-What will happen to the Inquisition courts, will they be strengthened or will their rights be limited?**

- If empowered, by which rights?
- If it will be limited, which rights will be limited

**2- What will be the Church's influence on education?**

- If it is strengthened, with which powers will it be strengthened
- If it is weakened, which powers will be taken away?

### **3- Will the spread of Protestant and Reformed teachings be allowed or prevented?**

- What will be the status of the Protestant and Reformed sects and religions that are established, will they be declared non-religious or will there be an agreement on a common point with Christian teachings, and if so, at what points?

### **4-What will be the Language of worship and church**

- Will the language of worship remain Latin or will local languages be allowed to be spoken?

### **5- Will the church take action to fight against Corruption**

- If so what measures Will be taken
- Will indulgences continue, will regulations be introduced or will they be banned?

### **6- Will the privileges of the popes, cardinals, and clergy be restricted or strengthened?**

- If it will be empowered, what Powers will be added
- If restrictions will be imposed, which Powers will be banned

### **7-How Will the Relationship Between Church and State Continue?**

- Will the Pope continue to be above kings, or will the supremacy of kings be accepted?
- Will the Church's Tax-Exempt Status Continue or Will Regulations Be Introduced?

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