I'm not a robot



Neuse christian academy nc

```
© Univstats. 2025 All rights reserved. We've detected that JavaScript is disabled in this browser. Please enable JavaScript or switch to a supported browsers in our Help Center Home > North Carolina > Wake County > Raleigh > North Raleigh Top Ranked NC
SchoolGrades: Kindergarten-12Enrollment: 360 studentsAcceptance rate: 90%Average class size: 18 studentsApplication Deadline: None / RollingSource: Verified school update Total Students of ColorStudents by Grade Total Classroom TeachersStudent: Teacher Ratio% Faculty w/Advanced DegreeAverage Class
 Size 18 students Number of AP Courses 5 courses 6400, Elementary - $7075 Middle School - $7525 High School - $7525 High School
$7875Acceptance RateAdmissions DirectorKellie JohnsonAdmissions AssociateJanie Neel Total ExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtracurricularsExtr
Academy? The acceptance rate of Neuse Christian Academy offers 7 interscholastic sports: Baseball, Basketball, Cheering, Cross Country, Golf, Soccer and Volleyball. What is Neuse Christian Academy offers 7 interscholastic sports: Baseball, Basketball, Cheering, Cross Country, Golf, Soccer and Volleyball. What is Neuse Christian Academy offers 7 interscholastic sports: Baseball, Basketball, Cheering, Cross Country, Golf, Soccer and Volleyball. What is Neuse Christian Academy offers 7 interscholastic sports: Baseball, Basketball, Cheering, Cross Country, Golf, Soccer and Volleyball. What is Neuse Christian Academy offers 7 interscholastic sports: Baseball, Basketball, Cheering, Cross Country, Golf, Soccer and Volleyball. What is Neuse Christian Academy offers 7 interscholastic sports: Baseball, Basketball, Cheering, Cross Country, Golf, Soccer and Volleyball. What is Neuse Christian Academy offers 7 interscholastic sports: Baseball, Basketball, Cheering, Cross Country, Golf, Soccer and Volleyball.
Christian Academy ranks among the top 20% of private schools in North Carolina for: Largest student body. When is the application deadline for Neuse Christian Academy? The application deadline for Neuse Christi
located? Neuse Christian Academy is located in the North Raleigh neighborhood of Raleigh, NC. There are 16 other private schools located in North Raleigh. Endorse ments on: Quality of academic programs, teachers, and facilities Availability of
music, art, sports and other extracurricular activities Academic or athletic awards May 13, 2025 5 Reasons You Might Be Looking At The Wrong Schools Many parents unknowingly focus on the wrong criteria when selecting a school for their child. This article highlights five common mistakes families make when evaluating schools and offers practical
advice to help them refocus on what truly matters. From academic fit to school culture, learn how to make the best choice for your child's future. April 19, 2025 Pre-AP, PSAT/NMSQT, BlueBook, and MoreThis article explains the College Board's programs designed to prepare middle and high school students for the SAT. It covers Pre-AP courses, and
the PSAT Suite of Assessments, highlighting how these programs use technology to enhance learning. April 18, 2025 Independent Schools in AfricaDiscover Africa's vibrant international education landscape with our comprehensive guide to private K-12 schools across the continent. From British and American curricula to French, German, and niche
language programs, explore how expat families can find world-class education tailored to their needs. Learn about boarding and day schools in North Carolina This article relies excessively on references to primary sources. Please improve this
article by adding secondary or tertiary sources. Find sources: "Neuse Christian Academy" - news · newspapers · books · scholar · JSTOR (June 2009) (Learn how and when to remove this message) Neuse Christian AcademyLocation7600 Falls of Neuse RoadRaleigh, North Carolina 27615United StatesCoordinates35°53′16″N 78°37′37″W / 35.88778°N
78.62694°W / 35.88778; -78.62694InformationTypePrivateReligious affiliation(s)ChristianDenominationProtestantEstablished1972 (53 years ago) (1972)CEEB code343224AdministratorPenny HillFaculty39GradesK-12Number of students270Campus typeSuburbanColor(s)Red, black, and white AthleticsNCISAAMascotLionsAccreditationACSI and
AdvancEdTuition$7,325 (high school)$6,975 (middle school)$6,975 (middle school)$6,575 (elementary)$5,900 (kindergarten)AffiliationsMt. Vernon Baptist Christian School, is a private, Christian, coeducational, primary and secondary day school located in Raleigh,
North Carolina, United States. Also simply known as Neuse, the school seeks to educate students in a traditional Christian environment. Terry Henderson (2012), basketball at Sports-Reference.com. Retrieved from "Skip to content Share — copy
and redistribute the material in any medium or format for any purpose, even commercially. Adapt — remix, transform, and build upon the material for any purpose, even commercially. The licensor cannot revoke these freedoms as long as you follow the license terms. Attribution — You must give appropriate credit, provide a link to the license, and
indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use. ShareAlike — If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. No additional restrictions — You may not apply legal terms or
technological measures that legally restrict others from doing anything the license permits. You do not have to comply with the license for elements of the material in the public domain or where your use is permitted by an applicable exception or limitation. No warranties are given. The license may not give you all of the permissions necessary for
your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. Neuse Christian Academy welcomes international students come to NCA for many reasons. Some are in the States with their family for a short period of time. Others come for
their entire high school experience with the goal of attending an American university. International students who desire to receive an NCA diploma must have all previously taken international classes reviewed in order to determine if full credit will be awarded. The requirement for athletic eligibility will be the same as all other NCA students. NCA does
not provide living arrangements for international students. Students must be able to read, write, and speak English. Major branch of Christianity The door to All Saints' Church in Wittenberg, where Martin Luther is alleged to have posted his Ninety-five Theses in 1517 detailing his concerns with what he saw as the Catholic Church's abuse and
corruption. The Ninety-five Theses gave rise to Christian Protestantism as one of the world's primary religions, making Wittenberg the "cradle of Protestantism Outline Concepts Anti-Protestantism Bible Criticism Culture Demographics Ecclesiology Liturgy Relations with Catholics Theologies Five Solas History Proto-
 Protestantism Bohemian Reformation Reformation Magisterial Radical Counter Martin Luther Ninety-five Theses Augsburg Confession Huldrych Zwingli John Calvin Arminianism Crypto-Protestantism Nonconformists Dissenters Puritans John Wesley Pietism Great Awakenings in America Revival meetings Branches Proto-Protestants Hussites
Waldensians Lutherans Reformed Continental Presbyterians Congregational Anglicans Continuing Anabaptists Amish Hutterites Mennonites Quakers Baptists Black church Methodists Radical Pietism Shakers Stone-Campbell Plymouth Brethren Adventist Irvings Holiness Keswickians Eastern Protestant Pentecostals United and uniting churches
Nondenominational Movements Augsburg Catholics Charismatics Confessionalism Confessionalism Mainlines Neo-charismatics Neo-orthodoxy New Calvinism Paleo-orthodoxy Progressivism Spiritual Christianity Christianity
portalvte Part of a series on Christianity Jesus Christ Nativity Baptism Ministry Crucifixion Resurrection Ascension BibleFoundations Old Testament Resurrection Ascension BibleFoundations Old Testament Theology God Trinity Father Son Holy Spirit Apologetics Baptism Christology History of theology Mission Salvation Universalism
 History Tradition Apostles Peter Paul Mary Early Christianity Church Fathers Constantine Councils Augustine Ignatius East-West Schism Crusades Aquinas Reformation Luther Denominations (full list) Nicene Catholic Palmarian Catholic Independent Catholic Sedevacantism Eastern Orthodox Oriental Orthodox Church of the
East Protestant Adventist Anabaptist Anglican Baptist Free Evangelical Lutheran Methodist Moravian [Hussite] Pentecostal Plymouth Brethren Quaker Reformed United Protestant Waldensian Nondenominational Christianity Restorationist Christalelphians Iglesia ni Cristo Irvingians Jehovah's Witnesses Latter Day Saints The Church of Jesus Christ
of Latter-day Saints Members Church of God International The New Church (Swedenborgian) Unitarians and Universalists Related topics Civilization Criticism Culture Ecumenism Glossary Index Church (Swedenborgian) Unitarians and Universalists Related topics Civilization Criticism Culture Ecumenism Glossary Index Church (Swedenborgian) Unitarians and Universalists Related topics Civilization Criticism Culture Ecumenism Glossary Index Church (Swedenborgian) Unitarians and Universalists Related topics Civilization Criticism Culture Ecumenism Glossary Index Church (Swedenborgian) Unitarians and Universalists Related topics Civilization Criticism Culture Ecumenism Glossary Index Church (Swedenborgian) Unitarians and Universalists Related topics Civilization Criticism Culture Ecumenism Glossary Index Church (Swedenborgian) Unitarians and Universalists Related topics Civilization Criticism Culture Ecumenism Glossary Index Church (Swedenborgian) Unitarians and Universalists Related topics Civilization Criticism Culture Ecumenism Glossary Index Church (Swedenborgian) Unitarians and Universalists Related topics Church (Swedenborgian) Unitarians and Universalists (Swedenborgian) Unitarians and Universalists (Swedenborgian) Unitarians (Swedenborg
emphasizes justification of sinners through faith alone, the teaching that salvation comes by unmerited divine grace, the priesthood of all believers, and the Bible as the sole infallible source of authority for Christian faith and practice.[1][2] The five solae summarize the basic theological beliefs of mainstream Protestantism. Protestants follow the
theological tenets of the Protestant Reformation, a movement that began in the Holy Roman Empire[c] in 1517, when Martin Luther published his Ninety-five Theses as a reaction against abuses in the sale
of indulgences by the Catholic Church, which purported to offer the remission of the temporal punishment of sins to their purchasers.[4] Luther's statements questioned the Catholic Church, which in part granted people the power to purchase a
certificate of pardon for the penalization of their sins. Luther argued against the practice of buying or earning forgiveness, believing instead from Germany[d] into Denmark-Norway, Sweden, Finland, Livonia, and Iceland.[6] Calvinist churches spread in Germany,[e]
Hungary, the Netherlands, Scotland, Switzerland, France, Poland and Lithuania, led by Protestant Reformers such as John Knox.[7] The political separation of the Church of England from the Catholic Church under King Henry VIII began Anglicanism, bringing England and Wales into this broad Reformation
movement, under the leadership of reformer Thomas Cranmer, whose work forged Anglican doctrine and identity.[f] Protestants adhere to the concept of an invisible church, in contrast to the Catholic, the Eastern Orthodox Church, the Oriental Orthodox
Churches, the Assyrian Church of the East, which all understand themselves as the only original church—the "one true church"—founded by Jesus Christ (though certain Protestants[g] are members of a handful
of Protestant denominational families; Adventists, Anabaptists, Anglicans/Episcopalians, Baptists, Anabaptists, Anabaptist
much of the world, and constitute a significant part of Protestantism.[14] These various movements, collectively labeled "popular Protestantism"[i] by scholars such as Peter L. Berger, have been called one of the contemporary world's most dynamic religious movements.[15] There are currently more than 1.18 billion Protestantis worldwide.[13][16][j]
Memorial Church, finished and consecrated 1904, in Speyer, Germany Commemorates the Protestation. The Protestation Speyer, part of the Luther Monument in Worms, Germany Six princes of the Holy Roman Empire and rulers of fourteen Imperial Free Cities, who issued a protest (or dissent) against the edict of the Diet of Speyer (1529), were the
first individuals to be called Protestants.[18] The term protestant, though initially purely political in nature, later acquired a broader sense, referring to a member of any Western church which subscribed to the main Protestant is an adherent of any of those Christian bodies that separated from the Church of Rome during
the Reformation, or of any group descended from them.[19] During the Reformation, the term protestant was hardly used outside of German politics. People who were involved in the religious movement used the word evangelisch).
German-speaking area. It was ultimately somewhat taken up by Lutherans, even though Martin Luther himself insisted on Christian or evangelical as the only acceptable names for individuals who professed faith in Christ. French and Swiss Protestants instead preferred the word reformed, which became a popular, neutral, and alternative name for
Calvinists. The word evangelical, which refers to the gospel, was widely used for those involved in the religious movement in the German-speaking area beginning in 1517.[20] Evangelical is still preferred among some of the historical Protestant traditions in
Europe, and those with strong ties to them. Above all the term is used by Protestant bodies in the German-speaking area, such as the Protestant, while the German evangelikal, refers to churches shaped by Evangelicalism. The English word evangelical usually refers to
evangelical Protestant churches, and therefore to a certain part of Protestantism as a whole. The English word traces its roots back to the Puritans in England, where Evangelicalism originated, and then was brought to the United States. Martin Luther always disliked the term Lutheran, preferring the term evangelical,
which was derived from euangelion, a Greek word meaning "good news", i.e. "gospel".[21] The followers of John Calvin, Huldrych Zwingli, and other theologians linked to the Reformed tradition also began to use that term. To distinguish the two evangelical groups, others began to refer to the two groups as Evangelical Lutheran and Evangelical
Reformed. Lutherans themselves began to use the term Lutheran in the middle of the 16th century, in order to distinguish themselves from other groups such as the Philippists and Calvinists. The German word reformatorisch, which roughly translates to English as "reformational" or "reforming", is used as an alternative for evangelisch in German,
and is different from English reformed (German: reformed theologians. Derived from the word "Reformation", the term emerged around the same time as Evangelical (1517) and Protestant (1529). Two central figures of the Reformation, Martin Luther
and John Calvin, depicted on a church pulpit; both Luther and Calvin emphasized making preaching a centerpiece of worship. The Bible is the supreme authority of scripture. Many experts have proposed criteria to determine whether a Christian denomination should be
considered part of Protestantism. A common consensus approved by most of them is that if a Christian denomination is to be considered Protestantism. [22] Main article: Sola scriptura The belief, emphasized by Luther, in the Bible as the highest source of authority for the
church. The early churches of the Reformation believed in a critical, yet serious, reading of scripture and holding the Bible as a source of authority higher than that of church tradition. The many abuses that had occurred in the Western Church before the Protestant Reformation believed in a critical, yet serious, reading of scripture and holding the Bible as a source of authority higher than that of church tradition. In the early 20th
century, a less critical reading of the Bible developed in the United States—leading to a "fundamentalist" reading of Scripture. Christian fundamentalists read the Bible as the "inerrant, infallible" Word of God, as do the Catholic, Eastern Orthodox, Anglican and Lutheran churches, but interpret it in a literalist fashion without using the historical-
critical method. Methodists and Anglicans differ from Lutherans and the Reformed on this doctrine as they teach primary source for Christian doctrine, but that "tradition, experience, and reason" can nurture the Christian religion as long as they are in harmony with the Bible (Protestant canon).[1]
[23] "Biblical Christianity" focused on a deep study of the Bible is characteristic of most Protestants as opposed to "Church Christianity", focused on performing rituals and Spiritual Christians emphasize the Holy Spirit and personal closeness to God
[24] There was also a time where scripture became the new religious imagery. Calvinist theology drew out iconoclastic events when John Calvin arrived in Geneva in 1536. Calvin inherited a city where the events of the iconoclast in 1566, scripture began to
take place of the religious images that were previously removed. These new text images turned scripture into a visual tool. The absence of traditional images created room for the joint idea of scripture with visual objects, generating a new imagery culture that focused on reading, understanding, and reflecting over observations. [25] Main article: Sola
fide The belief that belief that believers are justified, or pardoned for sin, solely on condition of faith in Christ rather than a combination of faith and good works. For Protestants, good works are a necessary consequence rather than a combination of faith and good works are a necessary consequence rather than a combination of faith and good works.
Calvin explained that "it is therefore faith alone which justifies, and yet the faith which justifies is not alone."[27] Lutheran and Reformed Christians differ from Methodists in their understanding of this doctrine. [28] The universal priesthood of believers
implies the right and duty of the Christian laity not only to read the Bible in the vernacular, but also to take part in the government and all the public affairs of the Church. It is opposed to the hierarchical system which puts the essence and authority of the Church in an exclusive priesthood, and which makes ordained priests the necessary mediators
between God and the people. [26] It is distinguished from the concept of the priesthood of all believers, which did not grant individuals the right to interpret the Bible apart from the Christian community at large because universal priesthood of all believers, which did not grant individuals the right to interpret the Bible apart from the Christian community at large because universal priesthood of all believers, which did not grant individuals the right to interpret the Bible apart from the Christian community at large because universal priesthood of all believers.
distinctions in the church under a single spiritual entity. [30] Calvin referred to the universal priesthood as an expression of the relation between the believer and his God, including the freedom of a Christian to come to God through Christ without human mediation. [31] He also maintained that this principle recognizes Christ as prophet, priest, and
king and that his priesthood is shared with his people.[31] See also: Trinity and Nontrinitarianism The Trinity is the belief that God is one God in three persons: the Father, the Son (Jesus), and the Holy Spirit. Protestants who adhere to the Nicene Creed believe in three persons (God the Father, God the Son, and the God the Holy Spirit) as one God
presence mainly in Transylvania, England, and the United States. [29] Main article: Five solae are five Latin phrases (or slogans) that emerged during the Protestant Reformation and summarize the reformers' basic differences in theological beliefs in opposition to the day. [1] The Latin word solae are five Latin phrases (or slogans) that emerged during the Protestant Reformation and summarize the reformaction and summarize the ref
means "alone", "only", or "single". The use of the phrases as summaries of teaching emerged over time during the Reformation, based on the overarching Lutheran and Reformed principle of sola scriptura (by scripture alone).[1] This idea contains the four main doctrines on the Bible: that its teaching is needed for salvation (necessity); that all the
doctrine necessary for salvation comes from the Bible alone (sufficiency); that everything taught in the Bible itself, though understanding is difficult, so the means used to guide individual believers to the true teaching is often
mutual discussion within the church (clarity). The necessity and inerrancy were well-established ideas, garnering little criticism, though they later came under debate from outside during the Enlightenment. The most contentious idea at the time though was the notion that anyone could simply pick up the Bible and learn enough to gain salvation. The
second main principle, sola fide (by faith alone), states that faith in Christ is sufficient alone for eternal salvation and justification. Though argued from scripture, and hence logically consequent to sola scriptura placed the Bible as the only source of
teaching, sola fide epitomizes the main thrust of the teaching the reformers wanted to get back to, namely the direct, close, personal connection between Christ and the believer, hence the reformers' contention that their work was Christocentric. The other solas, as statements, emerged later, but the thinking they represent was also part of the early
Reformation. Solus Christ alone The Protestants characterize the dogma concerning the Pope as Christ's representative head of the Church on earth, the concept of works made meritorious by Christ, and the Catholic idea of a treasury of the merits of Christ and his saints, as a denial that Christ is the only mediator between God and man.
Sola Gratia: Grace alone Protestants perceived Catholic salvation to be dependent upon the grace of God (i.e., God's act of free grace), dispensed by the Holy Spirit owing to the redemptive work of Jesus Christ alone. Soli Deo Gloria: Glory to God alone All glory is
due to God alone since salvation is accomplished solely through his will and action. The reformers believed that human beings—even saints canonized by the Catholic Church, the popes, and the ecclesiastical hierarchy—are not worthy of the glory. Main article: Eucharistic theology A 1547 Lutheran depiction of the Last Supper by Lucas Cranach the
Elder The Protestant movement began to diverge into several distinct branches in the mid-to-late 16th century. One of the central points of divergence was controversy over the Eucharist. Early Protestants rejected the Catholic dogma of transubstantiation, which teaches that the bread and wine used in the sacrificial rite of the Mass lose their natural
substance by being transformed into the body, blood, soul, and divinity of Christ. They disagreed with one another concerning the presence of Christ are present "in, with, and under the form" of bread and wine, [32] a doctrine that the
Formula of Concord calls the Sacramental union. [33] The Reformed churches emphasize the real spiritual presence, or sacramental union.
emphasizes the real presence of Christ by the Holy Spirit during Eucharist. This is often referred to as dynamic presence, preferring to leave it a mystery. [34] Anabaptists hold a popular simplification of the Zwinglian view, without concern for theological intricacies as hinted at above, may see
the Lord's Supper merely as a symbol of the shared faith of the participants, a commemoration of the facts of the crucifixion, and a reminder of their standing together as the body of Christ (a view referred to as memorialism).[35] Protestants reject the Catholic doctrine of papal supremacy, and have variant views on the number of sacraments, the
real presence of Christ in the Eucharist, and matters of ecclesiastical polity and apostolic succession. [36][37] Main article: History of Protestantism See also: Proto-Protestantism and Girolamo Savonarola Spread of Lollardy in Medieval England and Medieval En
individual ideas that were taken up by various reformers had historical pre-cursors; however, calling them proto-reformers is controversial, as often their theology also had components that are not associated with later Protestants, or that were asserted by some Protestants but denied by others, or that were only superficially similar. One of the
earliest persons to be praised as a Protestant forerunner is Jovinian, who lived in the fourth century AD. He attacked monasticism, ascetism and believed that a saved believer can never be overcome by Satan.[38] In the 9th century, the theologian Gottschalk of Orbais was condemned for heresy by the Catholic Church. Gottschalk believed that the
salvation of Jesus was limited and that his redemption was only for the elect. [39] The theology of Gottschalk anticipated the Protestant reformation. [40][41][self-published source?] Ratramnus also defended the theology of Gottschalk anticipated the Protestant reformation.
[42] Claudius of Turin in the 9th century also held Protestant ideas, such as faith alone and rejection of the supremacy of Peter.[43] In the late 1130s, Arnold of Brescia, an Italian canon regular became one of the first theologians to attempt to reform the Catholic Church. After his death, his teachings on apostolic poverty gained currency among
Arnoldists, and later more widely among Waldensians and the Spiritual Franciscans, though no written word of his has survived the official condemnation. In the early 1170s, Peter Waldo founded the Waldensians were declared
heretical and subject to persecution. Despite that, the movement continues to exist to this day in Italy, as a part of the wider Reformed tradition. In the 1370s, Oxford theologian and priest John Wycliffe—later dubbed the "Morning Star of Reformed tradition. In the 1370s, Oxford theologian and priest John Wycliffe—later dubbed the "Morning Star of Reformed tradition."—started his activity as an English reformer. He rejected papal authority over secular power (in that
any person in mortal sin lost their authority and should be resisted: a priest with possessions, such as a pope, was in such grave sin), may have translated the Bible into vernacular English, and preached anticlerical and biblically centred reforms. His rejection of a real divine presence in the elements of the Eucharist foreshadowed Huldrych Zwingli's
similar ideas in the 16th century. Wycliffe's admirers came to be known as "Lollards".[44] Beginning in the first decade of the 15th century, Jan Hus—a Catholic priest, Czech reformist Bohemian religious denomination. He was
excommunicated and burned at the stake in Constance, Bishopric of Constance, in 1415 by secular authorities for unrepentant and persistent heresy. After his execution, a revolt erupted. Hussite movement. Utraquists
maintained that both the bread and the wine should be administered to the people during the Hussites among t
branches in Bohemia included Adamites, Orebites, Orphans, and Praguers. The Hussites and the defeat of the radical Hussitism was
increasingly persecuted by Catholics and Holy Roman Emperor's armies. In the 14th century, a German mysticist group called the Catholic church and they believed that God's judgement would soon come upon the church. The
Gottesfreunde were a democratic lay movement and forerunner of the Reformation and put heavy stress of holiness and piety,[45] Starting in 1475, an Italian Dominican friar Girolamo Savonarola was calling for a Christian renewal. Later on, Martin Luther himself read some of the friar's writings and praised him as a martyr and forerunner whose
ideas on faith and grace anticipated Luther's own doctrine of justification by faith alone.[46] Some of Hus' followers founded the Unitas Fratrum—"Unity of the Brethren"—which was renewed under the leadership of Count Nicolaus von Zinzendorf in Herrnhut, Saxony, in 1722 after its almost total destruction in the Thirty Years' War and the
Counterreformation ("Catholic Reformation"). Today, it is usually referred to in English as the Herrnhuter Brüdergemeine. In the 15th century, three German theologians anticipated the reformation; wessel Gansfort, Johann Ruchat von Wessel, and Johannes von Goch. They held ideas such as predestination, solaring the reformation ("Catholic Reformation").
scriptura, and the church invisible, and denied the Catholic view on justification and the authority of the Pope, also questioning monasticism. [47] Many protestant reformers also identified the pope as AntiChrist Some reasons as to why, include that in the canon law Decretum Gratiani Distinctio 96 Chapter "satis evideter", protestants considered the
pope claiming illegitimate divine authority including the name "god" which rightly belonged to God. Some also took issue with the interpretation of canon law by some catholics such as "Deus in Terra" (God on earth) to refer to the pope.
 [48][49][50][51] Wessel Gansfort also denied transubstantiation and anticipated the Lutheran view of justification by faith alone.[52] Main article: Protestant Reformation Distribution of Protestantism and Catholicism in Central Europe on the eve of the Thirty Years' War in 1618 Henry VIII of England, known for his role in the separation of the Church
of England from the Catholic Church Henry VIII was born in 1491, roughly six years after his father, Henry VIII's queen, since the start of their marriage in January, 1486. Henry VIII's rule was to see the growth of the cult of personal kingship and the
establishment of new organizations and strategies of government. Henry VIII was to create conspicuous repudiation of his father's ways, and produced the judicial murder of his father's successes, as a vital
and triumphant claimer of the throne, who after fourteen years in exile generated a victorious invasion of England, and came to power and success as a well rounded and respected monarch, known for his powerful and thriving government. Henry VIII's rule was to be loaded with examples of royal unsettlement, which a lot of times scaled to the level
of paranoia, given that his nobles were loyal and demonstrated firm commitment to the royal service that was anticipated of them by contemporaries. Wooding, Lucy E. C. Henry VIII. 2nd ed. London: Routledge, 2015. Web. John Knox, who led the Reformation in Scotland, founding Presbyterianism Part of a series on the Reformation Ninety-five Theses,
written by Martin Luther in 1517 Precursors Peter Waldo and Waldensians John Wycliffe and Lollardy Jan Hus and Hussites Girolamo Savonarola and Piagnoni Arnoldists Gottschalk of Orbais Ratramnus Claudius of Turin Berengarians Wessel Gansfort Johann Ruchrat von Wesel Johannes von Goch Friendstan Hussites Girolamo Savonarola and Piagnoni Arnoldists Gottschalk of Orbais Ratramnus Claudius of Turin Berengarians Wessel Gansfort Johann Ruchrat von Wesel Johannes von Goch Friendstan Hussites Girolamo Savonarola and Piagnoni Arnoldists Gottschalk of Orbais Ratramnus Claudius of Turin Berengarians Wessel Gansfort Johann Ruchrat von Wesel Johannes von Goch Friendstan Hussites Gottschalk of Orbais Ratramnus Claudius of Turin Berengarians Wessel Gansfort Johannes von Goch Friendstan Hussites Gottschalk of Orbais Ratramnus Claudius of Turin Berengarians Wessel Gansfort Johannes von Goch Friendstan Hussites Gottschalk of Orbais Ratramnus Claudius of Turin Berengarians Wessel Gansfort Johannes von Goch Friendstan Hussites Gottschalk of Orbais Ratramnus Claudius of Turin Berengarians Wessel Gansfort Johannes von Goch Friendstan Hussites Gottschalk of Orbais Ratramnus Claudius of Turin Berengarians Wessel Gansfort Johannes von Goch Friendstan Hussites Gottschalk of Orbais Ratramnus Claudius (National Ratramnus Claudius Arabis A
of God Pataria Beginning Ninety-five Theses Diet of Worms Luther Bible Magisterials Radicals Contributing factors Western Schism Avignon Papacy Bohemian Reformation Northern Renaissance Christian humanism German mysticism Johannes Gutenberg and his printing press Erasmus Johann Reuchlin Theologies of seminal figures Theology of
Martin Luther Theology of Huldrych Zwingli Theology of John Calvin Protestant Reformers Martin Luther Philip Melanchthon Huldrych Zwingli John Calvin Martin Bucer William Farel François Hotman John Knox Hubert Languet Thomas
Müntzer Balthasar Hubmaier Menno Simons Thomas Cranmer Richard Hooker Jacobus Arminius Roger Williams Many others By location Germany Switzerland (Geneva/Zürich) England Scotland Netherlands Czech Lands Hungary Romania Slovenia Denmark-Norway and Holstein Sweden and Finland Iceland Estonia and Latvia Austria France Italy
Poland-Lithuania Ireland Major political leaders Henry VIII Elizabeth I Oliver Cromwell James VI and I William the Silent Gaspard II de Coligny Henry IV of France Jeanne d'Albret Stephen Bocskai Gabriel Bethlen Gustav II Adolf Frederick V, Elector Palatine Philip I of Hesse Electors of Saxony Frederick III John Frederick I Counter-Reformation
Catholic Church Council of Trent Counter-Reformation § Politics Censorship of the Bible § 16th century Anti-Protestantism Criticism Holy Roman Emperors Charles V Ferdinand II Political and religious conflicts Thirty Years' War French Wars of Religion Eighty Years' War War of the Three Kingdoms German Peasants' War Wars of Kappel
Schmalkaldic War Art and literature Painting and sculpture Northern Mannerism Lutheran art German Renaissance Art Swedish art English art Woodcuts Art conflicts Beeldenstorm Building Influence on church architecture Literature Elizabethan Metaphysical poets Propaganda Welsh Scottish Anglo-Irish German Czech Swiss Slovak Sorbian
Romanian Danish Bohorič alphabet Faroese Norwegian Swedish Finnish Icelandic Dutch Renaissance and Golden Age Folklore of the Low Countries 16th century in literature Theater English Renaissance theatre Pastoral Morality History Tragedy Revenge MusicForms Hymnody of
continental Europe Music of the British Isles Hymn tune Lutheran chorale Lutheran hymn Anglican church music Exclusive psalmody Scottish church music Exclusive 
Ecclesiastical Latin Lutheran and Anglican Mass in music Cyclic mass vs. Paraphrase mass Roman vs. Sarum Rites Sequence (retained by Lutherans, mostly banned by Trent) Hymnals First and Second Lutheran hymnals First Wittenberg hymnal Ausbund Swenske songer Thomissøn's hymnal Book of Common Prayer Metrical psalters Book of Co
Order Souterliedekens Genevan Psalter Whole Book of Psalms Conclusion and commemorations Conclusion Confessionalization with subsequent Protestant orthodoxy Peace of Westphalia Simultaneous rise of Pietism and Rationalism Monuments Reformation Wall Luther Monuments Calendrical commemoration Reformation Day
Lutheran Anglican Protestantismyte The Protestant Reformation began as an attempt to reform the Catholic Church. On 31 October 1517, Martin Luther allegedly nailed his Ninety-five Theses, also known as the Disputation on the Power of Indulgences, on the door of the All Saints' Church in Wittenberg, Germany, detailing doctrinal and practical
abuses of the Catholic Church, especially the selling of indulgences. The theses debated and criticized many aspects of the Church and the papacy, including the practice of purgatory, particular judgment, and the authority of the papacy, including the practice of purgatory, particular judgment, and the authority of the papacy including the practice of purgatory, particular judgment, and the authority of the papacy including the practice of purgatory including the papacy included the papa
saints, mandatory clerical celibacy, monasticism, the authority of the pope, the ecclesiastical law, censure and excommunication, the role of secular rulers in religious matters, the relationship between Christianity and the law, good works, and the sacraments. [53] William the Silent (1533-1584, also known as William of Orange) was the leader of the
Dutch Revolt in the Eighty Years' War in the Netherlands; first politically from 1559-1568, then militarily from 1568-1584. He is considered one of the most significant figures in Dutch history, known as the Father of the Fatherland, including in European history of the 16th century. William was a stadtholder (administrator/steward) for King Philip II
of Spain (1556-1598) who ruled the Low Countries (Netherlands) after his father, Charles V, Holy Roman Emperor (1519-1556) resigned. Charles V instituted the Low Countries to subdue the heresies of the Protestant Reformation (according to him), as Philip II carried on his policies but with much greater motivation and gravity
He first granted Cardinal Antoine Perrenot de Granvelle (1517-1586) as head to the Inquisition and then gave the duty to Fernando Álvarez de Toledo, 3rd Duke of Alba (1507-1582) in 1567, whose oppressions resulted in the thousands of deaths and William's flight to his hometown of Dillenburg. William developed an uprising, and returned in 1568,
leading the Dutch Protestant forces against those of Catholic Spain until his assassination in 1584. The role of leader then went to his father's vision until his death one year before the end of the Eighty Years' War and complete Dutch
independence. Mark, Joshua J. "Men of the Protestant Reformation." World History Encyclopedia, #organization, 21 Feb. 2024, www.worldhistory.org/collection/206/men-of-the-protestant reformation/. Martin Bucer (1491-1551) was a German reformer and theologian who was a Dominican friar and priest until his conversion to the Lutheranism in
1518. Bucer is most famous for his focus on unity among all Christians, and therefore, he never settled his own sect but influenced many instead. Similar to other reformers, Bucer was attracted to the works of the humanist theologian and scholar Desiderius Erasmus (1466-1536) before discovering Martin Luther speak in 1518. Erasmus' humanism
persauded Bucer that Luther's beliefs were legit, even though Luther and Erasmus disagreed on many key issues. After departing from the Dominican order in 1521, Bucer preached the Lutheran faith and welcomed the new movement, marrying the former nun Elisabeth Silbereisen in 1522. Mark, Joshua J. "Men of the Protestant Reformation." World
History Encyclopedia, #organization, 21 Feb. 2024, www.worldhistory.org/collection/206/men-of-the-protestant-reformation/. The Reformation was a triumph of literacy and the new printing press invented by Johannes Gutenberg.[54][k] Luther's translation of the Bible into German was a decisive moment in the spread of literacy, and stimulated as
well the printing and distribution of religious books and pamphlets. From 1517 onward, religious pamphlets flooded much of Europe. [56][1] During the Reformation, the Bible was translated into the native tongues of various Europe.
version and interpretation. These translations, once forbidden, stirred a profound shift in religious thought, literacy, education, and the spread of Protestant ideas across parts of Holy Roman Empire and independent kingdoms. [58] Reformers such as Martin Luther translated the Bible into German, making it accessible to ordinary German speakers
[59] In England, William Tyndale produced an English translation, although his efforts were met with resistance, leading to his execution. [60] Similar translation of the Reformation by the Pope, the work and writings of John Calvin
 were influential in establishing a loose consensus among various groups in Switzerland, Scotland, Hungary, Germany and elsewhere. After the expulsion of its Bishop in 1526, and the unsuccessful attempts of the Bern reformer William Farel, Calvin was asked to discipline the city of Geneva. His Ordinances of 1541 involved a collaboration of Church
affairs with the city council and consistory to bring morality to all areas of life. After the establishment of the Geneva academy in 1559, Geneva became the unofficial capital of the Protestant movement, providing refuge for Protestant exiles from all over Europe and educating them as Calvinist missionaries. The faith continued to spread after Calvin's
death in 1563. Protestantism also spread from the German lands into France, where the Protestants were nicknamed Huguenots. Despite heavy persecution, the Reformed tradition made steady progress across large sections of the nation, appealing to people alienated by the obduracy and the complacency of the Catholic establishment. French
Protestantism came to acquire a distinctly political character, made all the more obvious by the conversions of nobles during the 1550s. This established the preconditions for a series of conflicts, known as the French Wars of Religion. The civil wars gained impetus with the sudden death of Henry II of France in 1559. Atrocity and outrage became the
defining characteristics of the time, illustrated at their most intense in the St. Bartholomew's Day massacre of August 1572, when the Catholic party annihilated between 30,000 and 100,000 Huguenots across France. The wars only concluded when Henry IV of France issued the Edict of Nantes, promising official toleration of the Protestant minority.
but under highly restricted conditions. Catholicism remained the official state religion, and the fortunes of French Protestants gradually declined over the next century, culminating in Louis XIV's Edict of Fontainebleau which revoked the Edi
William I, Elector of Brandenburg declared the Edict of Potsdam, giving free passage to Huguenot refugees. In the late 17th century, many Huguenots fled. A significant community in France remained in the Cévennes region. Parallel to events in Germany, a movement began in Switzerland under the leadership of Huldrych Zwingli. Although the two
movements agreed on many issues of theology, some unresolved differences kept them separate. A long-standing resentment between the German Prince Philip of Hesse saw potential in creating an alliance between Zwingli
and Luther. A meeting was held in his castle in 1529, now known as the Colloquy of Marburg, which has become infamous for its failure. The two men could not come to any agreement due to their disputation over one key doctrine. In 1534, King Henry VIII put an end to all papal jurisdiction in England, after the Pope failed to annul his marriage to
Catherine of Aragon (due to political considerations involving the Holy Roman Emperor); [62]this opened the door to reformational ideas. Later on, King Henry rejected the Pope's authority, instead of creating and accepting authority over the Church of England, a type of hybrid church that clashed together some Catholic doctrine and some
Protestant ethics. [63]Within the next 20 years, there was religious disturbance in England as Queen Mary (1553-1558) restored Catholicism in England while persecuting and exiling Protestants, only to have Queen Elizabeth I and her Parliament try to lead the country back toward Protestantism during her reign (1558-1603).[64] Reformers in the
Church of England alternated between sympathies for ancient Catholic tradition and more Reformed principles, gradually developing into a tradition considered a middle way (via media) between the Catholic and Protestant traditions. The English Reformation came
primarily from the fact that it was driven initially by the political necessities of Henry VIII. King Henry decided to remove the Church of England from the authority of Rome. In 1534, the Act of Supremacy recognized Henry as "the only Supreme Head on earth of the Church of England". Between 1535 and 1540, under Thomas Cromwell, the policy
 known as the Dissolution of the Monasteries was put into effect. Following a brief Catholic restoration during the reign of Mary I, a loose consensus developed during the reign of Elizabeth I. The Elizabeth and was capable of veering
between extreme Calvinism on the one hand and Catholicism on the other. It was relatively successful until the Puritan Revolution or English Civil War in the Gounterreformation ("Catholic Reformation") on the Counterreformation or English Civil War in the 17th century. The success of the Counterreformation ("Catholic Reformation") on the Counterreformation or English Civil War in the 20th continent and the growth of a Puritan party dedicated to further Protestant reform polarized the
 Elizabethan Age. The early Puritan movement was a movement for reform in the Church of England whose proponents desired for the Church of England to resemble more closely that of Geneva. The later Puritan movement, often referred to as dissenters and nonconformists, eventually led to the
formation of various Reformed denominations. The Scottish Reformation of 1560 decisively shaped the Church of Scotland. [65] The Reformation in Scotland culminated ecclesiastically in the establishment of a church along Reformed lines, and politically in the triumph of English influence over that of France. John Knox is regarded as the leader of the
Scottish Reformation. The Scottish Reformation Parliament of 1560 repudiated the pope's authority by the Papal Jurisdiction Act 1560, forbade the celebration of the Mass and approved a Protestant Confession of Faith. It was made possible by a revolution against French hegemony under the regime of the regent Mary of Guise, who had governed
Scotland in the name of her absent daughter. Some of the most important activists of the Protestant Reformation included Jacobus Arminius, Theodore Beza, Martin Bucer, Andreas von Carlstadt, Heinrich Bullinger, Balthasar Hubmaier, Thomas Cranmer, William Farel, Thomas Müntzer, Laurentius Petri, Olaus Petri, Philipp Melanchthon, Mennoton activists of the Protestant Reformation included Jacobus Arminius, Theodore Beza, Martin Bucer, Andreas von Carlstadt, Heinrich Bullinger, Balthasar Hubmaier, Thomas Müntzer, Laurentius Petri, Olaus Petri, Philipp Melanchthon, Mennoton activists of the Protestant Reformation included Jacobus Arminius, Theodore Beza, Martin Bucer, Andreas von Carlstadt, Heinrich Bullinger, Balthasar Hubmaier, Thomas Müntzer, Laurentius Petri, Olaus Petri, Philipp Melanchthon, Mennoton activists of the Protestant Reformation included Jacobus Arminius, Theodore Beza, Martin Bucer, Andreas von Carlstadt, Heinrich Bullinger, Balthasar Hubmaier, Thomas Müntzer, Laurentius Petri, Olaus Petri, Philipp Melanchthon, Mennoton activists of the Protestant Reformation included Jacobus Arminius, Theodore Beza, Martin Bucer, Andreas von Carlstadt, Heinrich Bullinger, Balthasar Hubmaier, Thomas Müntzer, Laurentius Petri, Philipp Melanchthon, Mennoton activities and Philipp Melanchthon, Mennoton activities and Philipp Melanchthon activities and Philipp Melancht
 Simons, Louis de Berquin, Primož Trubar and John Smyth. In the course of this religious upheaval, the German Peasants' War in the Low Countries and the French Wars of Religion, the confessional division of the states of the Holy Roman
Empire eventually erupted in the Thirty Years' War between 1618 and 1648. It devastated much of Germany, killing between 25% and 40% of its population. [66] The main tenets of the Peace of Augsburg of 1555, by which each prince would have the right
to determine the religion of his own state, the options being Catholicism, Lutheranism, and now Calvinism. (the principle of cuius regio, eius religio) Christians living in principalities where their denomination was not the established church were guaranteed the right to practice their faith in public during allotted hours and in private at their will. The
treaty also effectively ended the papacy's pan-European political power. Pope Innocent X declared the treaty "null, void, invalid, iniquitous, unjust, damnable, reprobate, inane, empty of meaning and effect for all times" in his bull Zelo Domus Dei, European sovereigns, Catholic and Protestant alike, ignored his verdict, [67] Peak of the Reformation and
beginning of the Counterreformation ("Catholic Reformation") (1545-1620)End of the Reformation in Europe, late 16th and early to mid-17th century See also: Great Awakening and Azusa Street Revival An 1839 Methodist camp meeting during the Second Great Awakening in
the U.S. The Great Awakenings were periods of rapid and dramatic religious revival in Anglo-American religious history. The First Great Awakening was an evangelical and revitalization movement that swept through Protestant Europe and British America, especially the American colonies in the 1730s and 1740s, leaving a permanent impact on
American Protestantism. It resulted from powerful preaching that gave listeners a sense of deep personal revelation by Jesus Christ. Pulling away from ritual, ceremony, sacramentalism and hierarchy, it made Christianity intensely personal to the average person by fostering a deep sense of spiritual conviction and
redemption, and by encouraging introspection and a commitment to a new standard of personal morality. [68] The Second Great Awakening began around 1790. It gained momentum by 1800. After 1820, membership rose rapidly among Baptist and Methodist congregations, whose preachers led the movement. It was past its peak by the late 1840s. It
has been described as a reaction against skepticism, deism, and rationalism, although why those forces became pressing enough at the time to spark revivals is not fully understood. [69] It enrolled millions of new members in existing evangelical denominations and led to the formation of new denominations. The Third Great Awakening refers to a
hypothetical historical period that was marked by religious activism in American history and spans the late 1850s to the early 20th century. [70] It affected pietistic Protestant denominations and had a strong element of social activism. [71] It gathered strength from the postmillennial belief that the Second Coming of Christ would occur after mankind
had reformed the entire earth. It was affiliated with the Social Gospel Movement, which applied Christianity to social issues and gained its force from the Awakening, as did the worldwide missionary movement. New groupings emerged, such as the Holiness, Nazarene, and Christian Science movements. [72] The Fourth Great Awakening was a
Christian religious awakening that some scholars—most notably, Robert Fogel—say took place in the United States in the late 1960s and early 1970s, while others look at the era following World War II. The terminology is controversial. Thus, the idea of a Fourth Great Awakening itself has not been generally accepted.[73] In 1814, Le Réveil swept
through Calvinist regions in Switzerland and France. In 1904, a Protestant revival in Wales had a tremendous impact on the local population. A part of British modernization, it drew many people to churches, especially Methodist and Baptist ones.[74] A noteworthy development in 20th-century Protestant Christianity was the rise of the modern
Pentecostal movement. Sprung from Methodist and Wesleyan roots, it arose out of meetings at an urban mission on Azusa Street in Los Angeles. From there it spread around the world, carried by those who experienced what they believed to be miraculous moves of God there. These Pentecost-like manifestations have steadily been in evidence
throughout history, such as seen in the two Great Awakenings, Pentecostalism, which in turn birthed the Charismatic movement within already established denominations, continues to be an important force in Western Christianity. In the United States and elsewhere in the world, there has been a marked rise in the evangelical wing of Protestant
denominations, especially those that are more exclusively evangelical, and a corresponding decline in the mainstream liberal churches. In the post-World War I era, Liberal Christianity was on the rise, and a considerable number of seminaries held and taught from a liberal perspective as well. In the post-World War II era, the trend began to swing
back towards the conservative camp in America's seminaries and church structures. In Europe, there has been a general move away from religious observance and belief in Christian teachings and a move towards secularism. The Enlightenment is largely responsible for the spread of secularism. Some scholars debate the link between Protestantism
and the rise of secularism, and take as argument the wide-ranging freedom in Protestant-majority countries, 1751 However, the sole example of France demonstrates that even in Catholic-majority countries are the overwhelming impact of the Enlightenment has brought even stronger secularism and freedom of thought five centuries later. It is more
reliable to consider that the Reformation influenced the critical thinkers of the subsequent centuries. Initial philosophers of the Enlightenment were defending a Christian conception of the world, but it was developed together with a fierce and decisive criticism of the Enlightenment were defending a Christian conception of the world, but it was developed together with a fierce and decisive criticism of the Enlightenment were defending a Christian conception of the world, but it was developed together with a fierce and decisive criticism of the Enlightenment were defending a Christian conception of the world, but it was developed together with a fierce and decisive criticism of the Enlightenment were defending a Christian conception of the world, but it was developed together with a fierce and decisive criticism of the Enlightenment were defending a Christian conception of the world, but it was developed together with a fierce and decisive criticism of the Enlightenment were defending a Christian conception of the world, but it was developed together with a fierce and decisive criticism of the Enlightenment were defending a Christian conception of the world, but it was developed together with a fierce and decisive criticism of the Enlightenment were defending a Christian conception of the Enlightenment were defended as a field of the
leading to the devaluation of all forms of institutionalized Christianity, which extended over the centuries, [76] Main article: Radical Reformation Dissatisfaction with the outcome of a disputation in 1525 prompted Swiss Brethren to part ways with Huldrych Zwinglia. Unlike mainstream Lutheran, Calvinist and Zwinglian movements, the Radical
Reformation, which had no state sponsorship, generally abandoned the idea of the "Church invisible" as distinct from the "Church invisible". It was a rational extension of the state-approved Protestant dissent, which took the value of independence from constituted authority a step further, arguing the same for the civic realm. The Radical Reformation
was non-mainstream, though in parts of Germany, Switzerland and Austria, a majority would sympathize with the Radical Reformation despite the intense persecution it faced from both Catholics and Magisterial Protestants. [77] The early Anabaptists believed that their reformation must purify not only theology but also the actual lives of Christians,
especially their political and social relationships. [78] Therefore, the church should not be supported by the state, neither by tithes and taxes, nor by the use of the sword; Christianity was a matter of individual conviction, which could not be forced on anyone, but rather required a personal decision for it. [78] Protestant ecclesial leaders such as
Hubmaier and Hofmann preached the invalidity of infant baptism, advocating baptism as following conversion ("believer's baptism") instead. This was not a doctrine new to the reformers, but was taught by earlier groups, such as the Albigenses in 1147. Though most of the Radical Reformers were Anabaptist, some did not identify themselves with the
mainstream Anabaptist tradition. Thomas Müntzer was involved in the German Peasants' War. Andreas Karlstadt disagreed theologically with Huldrych Zwingli and Martin Luther, teaching nonviolence and refusing to baptize infants while not rebaptizing adult believers.[79] Kaspar Schwenkfeld and Sebastian Franck were influenced by German
mysticism and spiritualism. In the view of many associated with the Radical Reformation, the Magisterial Reformation had not gone far enough. Radical Reformation had not gone far enough.
Magisterial Reformation is also characterized by an emphasis on the authority, they were often criticized by Radical Reformers as being too much like the Roman Popes.
A more political side of the Radical Reformation can be seen in the thought and practice of Hans Hut, although typically Anabaptism has been associated with pacifism. Anabaptism in shape of its various diversification such as the Amish, Mennonites and Hutterites came out of the Radical Reformation. Later in history, Schwarzenau Brethren, and the
Apostolic Christian Church would emerge in Anabaptist circles. See also: List of Christian denominations § Protestant, and List of the largest Protestant churches that share in common foundational doctrines and the name of their groups as denominations.[81] The term denomination
(national body) is to be distinguished from branch (denominational family; tradition), communion (international body) and congregation (church). An example (this is no universal way to classify Protestant churches, as these may sometimes vary broadly in their structures) to show the difference: Branch/denominational family/tradition: Methodism
Communion/international body: World Methodist Council Denomination/national body: United Methodist Church; which consists of all who profess
faith in Jesus Christ. [82] The Lutheran Church traditionally sees itself as the "main trunk of the historical Christian Tree" founded by Christ and the Apostles, holding that during the Reformation, the Church of Rome fell away. [10][11] Individual denominations also have formed over very subtle theological differences. Other denominations are simply
regional or ethnic expressions of the same beliefs. Because the five solas are the main tenets of the Protestant faith, non-denominations are also considered Protestant denominations, according to various models
of union, but divisions continue to outpace unions, as there is no overarching authority to which any of the churches owe allegiance, which can authoritatively define the faith. Most denominations share common beliefs in the major aspects of the Christian faith while differing in many secondary doctrines, although what is major and what is secondary
is a matter of idiosyncratic belief. Several countries have established their national churches, linking the ecclesiastical structure with the state. Jurisdictions where a Protestant denomination has been established as a state religion include several Nordic countries; Denmark (including Greenland),[83] the Faroe Islands (its church being independent
since 2007),[84] Iceland[85] and Norway[86][87][88] have established Evangelical Lutheran church in Reformed tradition in the world, while Tonga—in the Methodist tradition.[89] The Church of England is the officially established religious institution in England,[90][91][92] and also the Mother Church of England is the officially established religious institution in the world, while Tonga—in the Methodist tradition.[89] The Church of England is the officially established religious institution in England,[90][91][92] and also the Mother Church of England is the officially established religious institution in England, [90][91][92] and also the Mother Church of England is the officially established religious institution in England, [90][91][92] and also the Mother Church of England is the officially established religious institution in England, [90][91][92] and also the Mother Church of England is the officially established religious institution in England, [90][91][92] and also the Mother Church of England is the officially established religious institution in England, [90][91][92] and also the Mother Church of England is the officially established religious institution in England, [90][91][92] and also the Mother Church of England is the officially established religious institution in England, [90][91][92] and also the England is the official established religious institution in England, [90][91][92] and also the England is the official established religious institution in England is the official established religious institution in England is the England is the Official established religious institution in England is the Official established religious i
the worldwide Anglican Communion. In 1869, Finland was the first Nordic country to disestablish its Evangelical Lutheran church by introducing the Church See also: Continuing churches Glass window in the town church of Wiesloch
featuring Martin Luther and John Calvin commemorating the 1821 union of Lutheran and Reformed churches in the Grand Duchy of Baden United and uniting churches formed from the merger or other form of union of two or more different Protestant denominations. Historically, unions of Protestant churches were enforced by the state,
usually in order to have a stricter control over the religious sphere of its people, but also for other organizational reasons. As modern Christian ecumenism progresses, unions between various Protestant traditions are becoming more and more common, resulting in a growing number of united and uniting churches. Some of the recent major examples
are the Church of North India (1970), United Protestant Church in the Protestant Church in the Protestant Church in the Netherlands (2004). As mainline Protestant is a minority religion as with the Indian subcontinent, Reformed, Anglican, and Lutheran
denominations merge, often creating large nationwide denominations. What is perhaps the oldest official united church is found in Germany, where the Protestant Church is found the world, each united or uniting church comprises a
different mix of predecessor Protestant denominations. Trends are visible, however, as most united and uniting churches have one or more predecessors with heritage in the Reformed tradition and many are members of the World Alliance of Reformed Churches. Protestants can be differentiated according to how they have been influenced by
important movements since the Reformation, today regarded as branches. Some of these movements have a common lineage, sometimes directly spawning individual denominations, this section discusses only the largest denominational families, or branches, widely considered to be a part of
Protestantism. These are, in alphabetical order: Adventist, Anglican, Baptist, Calvinist (Reformed), Hussite, Lutheran, Methodist, Pentecostal, Plymouth Brethren and Quaker. A small but historically significant Anabaptist branch is also discussed. The chart below shows the mutual relations and historical origins of the main Protestant denominational
families, or their parts. Due to factors such as Counterreformation ("Catholic Reformation") and the legal principle of Cuius regio, eius religious affiliations were more or less at odds with the movement they sympathized with. As a result, the boundaries between the denominations do
not separate as cleanly as this chart indicates. When a population was suppressed or persecuted into feigning an adherence to the dominant faith, over the generations they continued to influence the church they outwardly adhered to. Because Calvinism was not specifically recognized in the Holy Roman Empire until the 1648 Peace of Westphalia,
many Calvinists lived as Crypto-Calvinists. Due to Counterreformation ("Catholic Reformation") related suppressions in Catholic sometimes lived as Crypto-Protestants. Meanwhile, in Protestants lived as Crypto-Protestants lived as Crypto-Protestants.
feasible so this was less common. Historical chart of the main branches of Protestantism Main article: Adventism Mein article:
1830s. His followers became known as Millerites. [95] Although the Adventist churches hold much in common, their theologies differ on whether the ultimate punishment of the wicked is annihilation or eternal torment, the nature of immortality, whether or not the wicked are
resurrected after the millennium, and whether the sanctuary of Daniel 8 refers to the one in heaven or one on earth. [96] The movement has encouraged the examination of the whole Bible, leading Seventh-day Adventists and some smaller Adventists and some 
church's core beliefs in the 28 Fundamental Beliefs (1980 and 2005), which use Biblical references as justification. In 2010, Adventism claimed some 22 million believers scattered in various independent churches. [13] The largest church within the movement—the Seventh-day Adventist Church—has more than 18 million members. Main article:
Anabaptism An Amish family in a horse-drawn square buggy in Lancaster County, Pennsylvania, United States Anabaptism traces its origins to the Radical Reformation. Anabaptism traces its origins to the Radical Reformation. Anabaptism traces its origins to the Radical Reformation and the County, Pennsylvania, United States Anabaptism traces its origins to the Radical Reformation.
```

```
distinct one.[97][98] The Amish, Hutterites, and Mennonites are direct descendants of the movement. Schwarzenau Brethren, Bruderhof, and the Apostolic Christian Church are considered later developments among the Anabaptists. The name Anabaptists, meaning "one who baptizes again", was given to them by their persecutors in reference to the
practice of re-baptizing converts who already had been baptism of infants. [99] Anabaptists required that baptism of infants. The early members of this movement did not accept the name Anabaptist, claiming that since infant baptism was unscriptural and null and
void, the baptizing of believers was not a re-baptism but in fact their first real baptism. As a result of their views on the nature of baptism and other issues, Anabaptists were heavily persecuted during the 16th century and into the 17th by both Magisterial Protestants and Catholics. While most Anabaptists adhered to a literal interpretation of the
Sermon on the Mount, which precluded taking oaths, participating in military actions, and participating in civil government, some who practiced re-baptism felt otherwise. [n] They were thus technically Anabaptists, even though conservative Amish, Mennonites, and Hutterites and some historians tend to consider them as outside of true Anabaptism.
Anabaptist reformers of the Radical Reformation are divided into Radical and the so-called Second Front. Some important Radical Reformation theologians were John of Leiden, Thomas Müntzer, Kaspar Schwenkfeld, Sebastian Franck, Menno Simons. Second Front Reformation theologians were John of Leiden, Thomas Müntzer, Kaspar Schwenkfeld, Sebastian Franck, Menno Simons. Second Front Reformation theologians were John of Leiden, Thomas Müntzer, Kaspar Schwenkfeld, Sebastian Franck, Menno Simons. Second Front Reformation theologians were John of Leiden, Thomas Müntzer, Kaspar Schwenkfeld, Sebastian Franck, Menno Simons. Second Front Reformation theologians were John of Leiden, Thomas Müntzer, Kaspar Schwenkfeld, Sebastian Franck, Menno Simons. Second Front Reformation theologians were John of Leiden, Thomas Müntzer, Kaspar Schwenkfeld, Sebastian Franck, Menno Simons. Second Front Reformation theologians were John of Leiden, Thomas Müntzer, Kaspar Schwenkfeld, Sebastian Franck, Menno Simons. Second Front Reformation theologians were John of Leiden, Thomas Müntzer, Kaspar Schwenkfeld, Sebastian Franck, Menno Simons. Second Front Reformation theologians were John of Leiden, Thomas Müntzer, Kaspar Schwenkfeld, Sebastian Franck, Menno Simons Reformation theologians were John of Leiden, Thomas Müntzer, Menno Simons Reformation theologians were John of Leiden, Thomas Müntzer, Menno Simons Reformation theologians were John of Leiden, Thomas Mintzer, Menno Simons Reformation theologians were John of Leiden, Thomas Mintzer, Menno Simons Reformation theologians were John of Leiden, Thomas Mintzer, Menno Simons Reformation theologians were John of Leiden, Thomas Mintzer, Menno Simons Reformation theologians were John of Leiden, Thomas Mintzer, Menno Simons Reformation theologian theo
Many Anabaptists today still use the Ausbund, which is the oldest hymnal still in continuous use. Main article: Anglicanism Consists of the Church of England and churches which are historically tied to it or hold similar beliefs, worship
practices and church structures.[100] The word Anglican originates in ecclesia anglicana, a medieval Latin phrase dating to at least 1246 that means the English Church. There is no single "Anglican originates in ecclesia anglicana, a medieval Latin phrase dating to at least 1246 that means the English Church. There is no single "Anglican originates in ecclesia anglicana, a medieval Latin phrase dating to at least 1246 that means the English Church."
association of churches in full communion with the archbishop of Canterbury. The great majority of Anglicans are members of church at the time of the Elizabethan
Religious Settlement.[103] Many of the new Anglican formularies of the mid-16th century corresponded closely to those of contemporary Reformed tradition. These reforms were understood by one of those most responsible for them, the then archbishop of Canterbury, Thomas Cranmer, as navigating a middle way between two of the emerging
Protestant traditions, namely Lutheranism and Calvinism. [104] By the end of the century, the retention in Anglicanism of many traditional liturgical forms and of the episcopate was already seen as unacceptable by those promoting the most developed Protestant principles. Unique to Anglicanism is the Book of Common Prayer, the collection of
services that worshippers in most Anglican churches used for centuries. While it has since undergone many revisions and Anglican churches in different countries have developed other service books, the Book of Common Prayer is still acknowledged as one of the ties that bind the Anglican Communion together. Main article: Baptists Baptists
subscribe to a doctrine that baptism should be performed only for professing believers (believer's baptism, as opposed to infant baptism, as opposed to infant baptism should be performed only for professing believers (believer's baptism, as opposed to infant baptism), and that it must be done by complete immersion (as opposed to affusion or sprinkling). Also claiming that infant
baptisms are false due to the infant's lack of understanding of virtues and sins, making them not able (according to Baptists) to confess their faith. Which also regarded their lack of being able to speak at such a young age, compared to adults.[105] Other tenets of Baptist churches include soul competency (liberty), salvation through faith alone,
Scripture alone as the rule of faith and practice, and the autonomy of the local congregation. Baptists recognize two ministerial offices, pastors and deacons. Baptists disavow this identity.[106] Diverse from their beginning, those identifying as Baptists today differ widely
from one another in what they believe, how they worship, their attitudes toward other Christians, and their understanding of what is important in Christian discipleship.[107] The separation of Church and state is also a huge belief of Anabaptists. They have strongly supported this because they believe its a Biblical concept to follow, and they were
persecuted by Protestant and Catholic authorities. Arguing that Christ did not give magistrates the power to form churches or constrain citizens in matters of religion. [108] There is some disagreement regarding the precise origins of the Anabaptists, but majority of scholars claim that the Anabaptist religion began around 1525 in Zurich, Switzerland
[109] Historians trace the earliest church labeled Baptist back to 1609 in Amsterdam, with English Separatist John Smyth as its pastor.[110] Baptist practice spread to England, where the General Baptists considered Christ's atonement to extend to all people, while the Particular Baptists believed that it extended only to the elect. In 1638, Roger
Williams established the first Baptist congregation in the North American colonies. In the mid-18th century, the First Great Awakening in the South in the early 19th century increased church membership, as did the preachers' lessening of support for
abolition and manumission of slavery, which had been part of the 18th-century teachings. Baptist missionaries have spread their church to every continent.[112] The Baptist World Alliance reports more than 41 million members in more than 150,000 congregations.[113] In 2002, there were over 100 million Baptists and Baptistic group members
worldwide and over 33 million in North America.[112] The largest Baptist association is the Southern Baptist Convention, with the membership of associated churches totaling more than 14 million.[114] Main article: Reformed Christianity John Calvin's theological thought influenced a variety of Congregational, Continental Reformed, United,
Presbyterian, and other Reformed churches. Calvinism, also called the Reformed tradition, was advanced by several theologians such as Martin Bucer, Heinrich Bullinger, Peter Martyr Vermigli, and Huldrych Zwingli, but this branch of Christianity bears the name of the French reformer John Calvin because of his prominent influence on it and
because of his role in the confessional and ecclesiastical debates throughout the 16th century. This term also currently refers to the individual teaching of Calvin himself. The particulars of Calvinist theology may be stated in a
number of ways. Perhaps the best known summary is contained in the five points of Calvinism, though these points identify the Calvinism stresses the sovereignty or rule of God in all things—in salvation but also in all of life. This concept is seen clearly in
the doctrines of predestination and total depravity. The biggest Reformed Sommunion of Reformed Fellowship and the International Conference with more than 80 million members in 211 member denominations around the world. [115][116] There are more conservative Reformed Fellowship and the International Conference with more than 80 million members in 211 member denominations around the world.
of Reformed Churches, as well as independent churches. Hussitism follows the teachings of Czech reformation and one of the Bohemian Reformation and one of the Bohemian Reformation and one of the Protestant Reformation and one of the Bohemian Reformation and one of the Protestant Reformation and one of the Bohemian Reformation and one of the Bohemian Reformation and one of the Bohemian Reformation and one of the Protestant Reformation and one of the Bohemian 
was propelled by social issues and strengthened Czech national awareness. Among present-day Christians, Hussite Church. [117] Main article: Lutheranism Luther's rose seal, a symbol of Lutheranism Lutheranism Lutheranism Lutheranism identifies with the theology of
Martin Luther. It advocates a doctrine of justification "by grace alone through faith alone on the basis of Scripture alone", the doctrine that scripture is the final authority comes from both Scriptures and Tradition.[118] In addition, Lutherans
accept the teachings of the first four ecumenical councils of the undivided Christian Church. [119][120] Unlike the Reformed tradition, Lutherans retain many of the liturgical practices and sacramental teachings of the pre-Reformed theology in
Christology, the purpose of God's Law, divine grace, the concept of perseverance of the saints, and predestination. Today, Lutheranism is one of the largest branches of Protestantism. With approximately 80 million adherents, [121] it constitutes the third most common Protestant confession after historically Pentecostal denominations and Anglicanism
[13] The Lutheran World Federation, the largest global communion of Lutheran churches represents over 72 million people. [122] Both of these figures miscount Lutheran worldwide as many members of more generically Protestant LWF member church bodies do not self-identify as Lutheran or attend congregations that self-identify as Lutheran.
 [123] Additionally, there are other international organizations such as the Global Confessional and Missional Lutheran Council and the confessional Evangelical Lutheran Council and the Confessional Evangelical Lutheran Forum, International Lutheran Council and the Confessional Evangelical Lutheran Forum, International Confessional Evangelical Lutheran Confessional Evangelical Evangelication Evangelical Evangelication Evangelical Evangelication Evangelication Evangelical Evangelication Evangelicat
Wesley, founder of Methodism, preaching in the open air Methodism identifies principally with the theology of John Wesley. This evangelical movement originated as a revival within the 18th-century Church following Wesley's death. Because of vigorous missionary activity, the movement spread throughout
the British Empire, the United States, and beyond, today claiming approximately 80 million adherents worldwide. [124] Originally it appealed especially to laborers and slaves. Soteriologically, most Methodists are Arminian, emphasizing that Christ accomplished salvation for every human being, and that humans must exercise an act of the will to
receive it (as opposed to the traditional Calvinist doctrine of monergism). Methodism is traditionally low church in liturgy, although this varies greatly between individual congregations; the Wesley's brother, Charles, was
instrumental in writing much of the hymnody of the Methodist Church,[125] and many other eminent hymn writers come from the Methodist tradition. The Holiness movement refers to a set of practices surrounding the doctrine of Christian perfection that emerged within 19th-century Methodism, along with a number of evangelical denominations
and parachurch organizations (such as camp meetings).[126] There are an estimated 12 million adherents in denominations aligned with the Wesleyan-holiness movement.[127] The Free Methodist Church, the Salvation Army and the Wesleyan-holiness movement.
mainline Methodism, e.g. the United Methodism charles Fox Parham, who associated glossolalia with the baptism in the Holy Spirit. The term Pentecostalism is a movement that places special emphasis on a direct personal experience of God through the baptism with the Holy Spirit. The term Pentecostalism is a movement that places special emphasis on a direct personal experience of God through the baptism with the Holy Spirit.
from Pentecost, the Greek name for the Jewish Feast of Weeks. For Christians, this event commemorates the descent of the Book of Acts. This branch of Protestantism is distinguished by belief in the baptism with the Holy Spirit as an experience separate from
conversion that enables a Christian to live a life empowered by and filled with the Holy Spirit. This empowerment includes the use of spiritual gifts such as speaking in tongues and divine healing—two other defining characteristics of Pentecostalism. Because of their commitment to biblical authority, spiritual gifts, and the miraculous, Pentecostals
tend to see their movement as reflecting the same kind of spiritual power and teachings that were found in the Apostolic or Full Gospel to describe their movement. Pentecostalism eventually spawned hundreds of new denominations, including large groups such as
the Assemblies of God and the Church of God in Christ, both in the United States and elsewhere. There are over 279 million Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostalism has increasingly gained acceptance from other Christian traditions, and Pentecostalism has increasingly gained acceptance from other Christian traditions.
beliefs concerning Spirit baptism and spiritual gifts have been embraced by non-Pentecostal Christians in Protestant and Catholic churches through the Charismatic Movement. Together, Pentecostal and Charismatic Christians in Protestant and Catholic churches through the Charismatic Christians in Protestant and Catholic churches through the Charismatic Christians in Protestant and Catholic churches through the Charismatic Christians in Protestant and Catholic churches through the Charismatic Christians in Protestant and Catholic churches through the Charismatic Christians in Protestant and Catholic churches through the Charismatic Christians in Protestant and Catholic churches through the Charismatic Christians in Protestant and Catholic churches through the Charismatic Christians in Protestant and Catholic churches through the Charismatic Christians in Protestant and Catholic churches through the Charismatic Christians in Protestant and Catholic churches through the Charismatic Christians in Protestant and Catholic churches through the Charismatic Christians and
denomination, whose history can be traced to Dublin, Ireland, in the late 1820s, originating from Anglicanism.[129][130] Among other beliefs, the group emphasizes sola scriptura. Brethren generally see themselves not as a denomination, but as a network, or even as a collection of overlapping networks, of like-minded independent churches
Although the group refused for many years to take any denominational name to itself—a stance that some of them still maintain—the title The Brethren. The Presbyterian Church was born out of the Protestant Reformation in the sixteenth
century. John Calvin was the main contributor for creating a different but special type of church administration that stuck to the New Testament notion of "presbyter" or elder to appoint leadership made it possible to have either a "teaching presbyter" (teaching presbyter) who was an ordained minister or a century.
"ruling presbyter" (ruling elder) who was a layman. One of the features of the Presbyterian, compared to other denominations in Christianity, was the belief of only two Sacraments: communion and baptism. In 1835, the congregation of the Greyfriars Church in Glasgow, Scotland made the decision to dispach a missionary to the colony of Trinidad to
minister to the Scottish planters, their families, and the Africans who were present in that area. On January 31, 1836, Reverend Alexander Kennedy step foot in Trinidad to start the Presbyterian vision in Port of Spain. The work of the Scottish Presbyterians became widespread throughout San Fernando, Arouca, and Sangre Grande. By 1843, the
Presbyterian Church of the United States of America had also generated a mission in Trinidad. These American Presbyterians took the evangelization challenge at Iere Village with a congregation including mostly Africans who worked in the surrounding sugar grounds. [131] George Fox was an English dissenter and a founder of the Religious Society.
of Friends, commonly known as the Quakers or Friends. Quakers or Friends, are members of a family of religious movements is the priesthood of all believers.[132][133] Many Friends view themselves as members of a Christian denomination.
They include those with evangelical, holiness, liberal, and traditional conservative Quaker understandings of Christianity, the Religious Society of Friends has actively tried to avoid creeds and hierarchical structures. [134] Main article: List of Christianity, the Religious Society of Friends has actively tried to avoid creeds and hierarchical structures.
many other Protestant denominations that do not fit neatly into the mentioned branches, and are far smaller in membership. Some groups of individuals who hold basic Protestant tenets identify themselves simply as "Christians". They typically distance themselves from the confessionalism or creedalism of other Christian
communities[135] by calling themselves "non-denominations.[136] Although Unitarianism developed from the Protestant Reformation,[137] it is excluded from Protestantism due to its Nontrinitarian theological nature.[29][138] Unitarianism
has been popular in the region of Transylvania within today's Romania, England, and the Polish-Lithuanian Commonwealth. Spiritual Christianity is the group of Russian movements (Doukhobors and others), so-called folk Protestants. Their origins are varied: some were
influenced by western Protestants, others from disgust of the behavior of official Orthodox priests.[139][140] Messianic Judaism is a movement of the messianic traditions in Judaism.[141] An Indonesian Reformed Evangelical Church
megachurch There are also Christian movements which cross denominational lines and even branches, and cannot be classified on the same level previously mentioned forms. Evangelicalism is a prominent example. Some of those movements are
sometimes capable of affecting parts of the Catholic Church, such as does it the Charismatic Movement, which aims to incorporate beliefs and practices similar to Pentecostals into the various branches of Christianity. Neo-charismatic churches are sometimes regarded as a subgroup of the Charismatic Movement. Both are put under a common label
of Charismatic Christianity (so-called Renewalists), along with Pentecostals. Nondenominational churches are usually influenced by interdenominational movements. Globally, these large congregations are a significant development in Protestant
Christianity. In the United States, the phenomenon has more than quadrupled in the past two decades.[142] It has since spread worldwide. The chart below shows the mutual relations and historical origins of the main interdenominational movements and
other developments within Protestantism Main article: Evangelicalism, or evangelical revivalist, preaching in Duisburg, Germany, in 1954 Evangelicalism, or evangelical revivalist, preaching in Duisburg, Germany, in 1954 Evangelicalism, or evangelical revivalist, preaching in Duisburg, Germany, in 1954 Evangelicalism, or evangelical revivalist, preaching in Duisburg, Germany, in 1954 Evangelicalism, or evangelical revivalist, preaching in Duisburg, Germany, in 1954 Evangelicalism, or evangelical revivalist, preaching in Duisburg, Germany, in 1954 Evangelical revivalist, preaching in Duisburg, Germany, and Duisburg, Germany, and Duisburg, Germany, and Duisburg, Germany, and Duisburg, Germany, Germany, Germany, Germany, Germany, Germany, Germany, Germany, Ger
through faith in Jesus Christ's atonement.[143][144] Evangelicals are Christians who believe in the conversion or "born again" experience in receiving salvation, believe in the authority of the Bible as God's revelation to humanity and have a strong commitment to evangelism or sharing the Christian message. It gained great
momentum in the 18th and 19th centuries with the emergence of Methodism and the Great Awakenings in Britain and North America. The origins of Evangelicalism are usually traced back to the English Methodist movement, Nicolaus Zinzendorf, the Moravian Church, Lutheran pietism, Presbyterianism and Puritanism.[13] Among leaders and major
figures of the Evangelical Protestant movement were John Wesley, George Whitefield, Jonathan Edwards, Billy Graham, Harold John Ockenga, John Stott and Martyn Lloyd-Jones. There are an estimated 285,480,000 Evangelicals, corresponding to 13% of the Christian population and 4% of the total world population. The Americas, Africa and Asia are
home to the majority of Evangelicals. The United States has the largest concentration of Evangelicals. [145] Evangelicalism is gaining popularity, especially in Latin America and the developing world. Main article: Charismatic movement is the
international trend of historically mainstream congregations adopting beliefs and practices similar to Pentecostals. Fundamental to the movement is the use of spiritual gifts. Among Protestants, the movement began around 1960. In the United States, Episcopalian Dennis Bennett is sometimes cited as one of the charismatic movement's seminal
influence.[146] In the United Kingdom, Colin Urquhart, Michael Harper, David Watson and others were in the vanguard of similar developments. The Massey conference in New Zealand in 1966, and played a leading role in
developing and promoting the Life in the Spirit seminars. Other Charismatic movement leaders in New Zealand include Bill Subritzky. Larry Christenson, a Lutheran theologian based in San Pedro, California, did much in the 1960s and 1970s to interpret the charismatic movement for Lutherans. A very large annual conference regarding that matter
was held in Minneapolis. Charismatic Lutheran congregations in Minnesota became especially "Hosanna!" in Lakeville, and North Heights in St. Paul. The next generation of Lutheran charismatics cluster around the Alliance of Renewal Churches. There is considerable charismatic activity among young Lutheran leaders
in California centered around an annual gathering at Robinwood Church in Huntington Beach. Richard A. Jensen's Touched by the Spirit published in 1974, played a major role of the Lutheran understanding to the charismatic movement. In Congregational and Presbyterian churches which profess a traditionally Calvinist or Reformed theology there
are differing views regarding present-day continuation or cessation of the Spirit.[147][148] Generally, however, Reformed charismatics distance themselves from renewal movements with tendencies which could be perceived as overemotional, such as Word of Faith, Toronto Blessing, Brownsville Revival and Lakeland Revival
Prominent Reformed charismatic denominations are the Sovereign Grace Churches and the Every Nation Churches in the US, in Great Britain there is the Newfrontiers churches and movement, which leading figure is Terry Virgo.[149] A minority of Seventh-day Adventists today are charismatic. They are strongly associated with those holding more
"progressive" Adventist beliefs. In the early decades of the church charismatic or ecstatic phenomena were commonplace. [150] [151] Main article: Neo-charismatics include the Third Wave, but are broader. Now more numerous than
Pentecostals (first wave) and charismatics (second wave) combined, owing to the remarkable growth of postdenominational and independent charismatic groups. [152] Neo-charismatics believe in and stress the post-Biblical availability of gifts of the Holy Spirit, including glossolalia, healing, and prophecy. They practice laying on of hands and seek the
 "infilling" of the Holy Spirit. However, a specific experience of baptism with the Holy Spirit may not be requisite for experiencing such gifts. No single form, governmental structure, or style of church service characterizes all neo-charismatic services and churches. Some nineteen thousand denominations, with approximately 295 million individual
adherents, are identified as neo-charismatic. [153] Main articles: Arminianism and Remonstrants See also: History of the Calvinist-Arminian debate Jacobus Arminius, a Dutch Reformed Church theologian, whose views influenced parts of Protestantism. A small Remonstrants community remains in the Netherlands. Arminianism is based on theological
ideas of the Dutch Reformed theologian Jacobus Arminius (1560-1609) and his historic supporters known as Remonstrants. His teachings of Martin Luther, Huldrych Zwingli, John Calvin, and other Protestant Reformers. Jacobus Arminius was a student of
Theodore Beza at the Theological University of Geneva. Arminianism is known to some as a soteriological diversification of Calvinism.[154] However, to others, Arminianism was originally articulated in the Remonstrance (1610), a theological statement signed by 45
ministers and submitted to the States General of the Netherlands. Many Christian denominations have been influenced by Arminian views on the aptists in the 16th century, [156] the Methodists in the 18th century and the Seventh-day Adventist Church in the 19th century. The
original beliefs of Jacobus Arminianism is often identical with Methodism. The two main schools of thought. Wesleyan Arminianism is often identical with Methodism. The two systems
of Calvinism and Arminianism share both history and many doctrines, and the history of Christian theology. However, because of their differences over the doctrines of divine predestination and election, many people view these schools of thought as opposed to each other. In short, the difference can be seen ultimately by whether God allows His
desire to save all to be resisted by an individual's will (in the Arminian doctrine) or if God's grace is irresistible and limited to only some (in Calvinism). Some Calvinists assert that the Arminian doctrine) or if God's grace is irresistible and limited to only some (in Calvinism).
theological differences to be crucial differences in doctrine, while others find them to be relatively minor.[157] Main articles: Pietism was an influential movement within Lutheranism that combined the 17th-century Lutheran principles with the Reformed
Protestantism generally, inspiring the Anglican priest John Wesley to begin the Methodist movement and Alexander Mack to begin the Brethren movement under an influence of Anabaptists. [159] Though Pietism shares an emphasis on personal behavior with the Puritan movement, and the two are often confused, there are important differences.
particularly in the concept of the role of religion in government. [160] Main articles: Puritans, English Dissenters, Independent (religion), Nonconformism, English Presbyterianism, Ecclesiastical separatism, and 17th-century denominations in England Pilgrims landing at Plymouth, Massachusetts, in 1620 The Puritans were a group
of English Protestants in the 16th and 17th centuries, which sought to purify the Church of England of what they considered to be Catholic practices, maintaining that the church was only partially reformed. Puritanism in this sense was founded by some of the returning clergy exiled under Mary I shortly after the accession of Elizabeth I of England in
1558, as an activist movement within the Church of England. Puritans were blocked from changing the established church from within, and were severely restricted in England by laws controlling the practice of religion. Their beliefs, however, were transported by the emigration of congregations to the Netherlands (and later to New England), and by
evangelical clergy to Ireland (and later into Wales), and were spread into lay society and parts of the educational system, particularly certain colleges of the University of Cambridge. The first Protestant sermon delivered in England was in Cambridge, with the pulpit that this sermon was delivered from surviving to today.[161][162] They took on
distinctive beliefs about clerical dress and in opposition to the episcopal system, particularly after the 1619 conclusions of the Synod of Dort they were resisted by millennialism. They formed, and identified with various religious groups advocating
greater purity of worship and doctrine, as well as personal and group piety. Puritans adopted a Reformed theology, but they also took note of radical criticisms of Zwingli in Zurich and Calvin in Geneva. In church polity, some advocated for separatist and
independent strands of Puritanism became prominent in the 1640s. Although the English Civil War (which expanded into the Wars of the Three Kingdoms) began over a contest for political power between the King of England and the House of Commons, it divided the country along religious lines as episcopalians within the Church of England sideo
with the Crown and Presbyterians and Independents supported Parliament (after the defeat of the Royalists, the House of Lords as well as the Monarch were removed from the political structure of the state to create the Commonwealth). The supporters of a Presbyterian polity in the Westminster Assembly were unable to forge a new English national
church, and the Parliamentary New Model Army, which was made up primarily of Independents, under Oliver Cromwell first purged Parliament, then abolished it and established The Protectorate. England's trans-Atlantic colonies in the war followed varying paths depending on their internal demographics. In the older colonies, which included
Virginia (1607) and its offshoot Bermuda (1612), as well as Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Barbadoes, Virginia, Bermuda and Antigua in the West Indies (collectively the targets in 1650 of An Act for prohibiting Trade with the Act for prohibiting Trade with the Act for prohibiting Trade with the Act for prohibiting Trade 
political order. In Bermuda, with control of the local government and the army (nine infantry companies of Militia plus coastal artillery), the Royalists forced Parliament-backing religious Independents into exile to settle the Bahamas as the Eleutheran Adventurers. [163][164][165] Episcopalian was re-established following the Restoration. A century
later, non-conforming Protestants, along with the Protestant refugees from continental Europe, were to be among the primary instigators of the war of secession that led to the founding of the United States of America. Main articles: Neo-orthodoxy and Paleo-orthodoxy Karl Barth, often regarded as the greatest Protestant theologian of the 20th
century[166][167] A non-fundamentalist rejection of liberal Christianity along the lines of the Christian existentialism of Søren Kierkegaard, who attacked the Hegelian state churches of his day for "dead orthodoxy", neo-orthodoxy is associated primarily with Karl Barth, Jürgen Moltmann, and Dietrich Bonhoeffer. Neo-orthodoxy sought to counter-act
the tendency of liberal theology to make theology, in the existentialist sense of "evangelical" pertaining to continental European Protestants rather than American evangelicalism, which uses the sense of "evangelical" pertaining to continental European Protestants rather than American evangelicalism.
"Evangelical" was the originally preferred label used by Lutherans and Calvinists, but it was replaced by the names some Catholics used to label a heresy with the name of its founder. Paleo-orthodoxy is a movement similar in some respects to neo-evangelicalism but emphasizing the ancient Christian consensus of the undivided church of the first
century, primarily in the United States, among those denominations most affected by Evangelicalism. Fundamentalist theology tends to stress Biblical inerrancy and Biblical literalism; however, the labels represent very distinct differences of
approach that both groups are diligent to maintain, although because of fundamentalism's dramatically smaller size it often gets classified simply as an ultra-conservative branch of evangelicalism. Main article: Liberal Christianity Modernism and liberalism do not constitute rigorous and well-defined schools of theology, but are rather an inclination by
some writers and teachers to integrate Christian thought into the spirit of the Age of Enlightenment. New understandings of history and the natural sciences of the day led directly to new approaches to theology. Its opposition to the fundamentalist teaching resulted in religious debates, such as the Fundamentalist-Modernist Controversy within the
Presbyterian Church in the United States of America in the 1920s. Main article: Protestant culture Max Weber's The Protestant Ethic and the Spirit of Capitalism Although the Reformation was a religious movement, it also had a strong impact on all other aspects of life, including marriage and family, education, the humanities and sciences, the
political and social order, the economy, and the arts.[9] Protestant churches reject the idea of a celibate priesthood and thus allow their clergy to marry.[22] Many of their families contributed to the development of intellectual elites in their countries.[469] Since about 1950, women have entered the ministry in most Protestant churches, and some
have assumed leading positions (e.g. bishops). Protestantism has promoted economic growth and entrepreneurship, especially in the period after the Scientific and the Industrial Revolution.[170] work ethic,[173] economic
development,[174] the rise of early experimental science,[175][176][177] and the development of the state system.[178] As the Reformers wanted all members of the eighteenth century, the literacy rate in England was about 60 percent, in
Scotland 65 percent, and in Sweden 80 percent. [179] Colleges and universities were founded. For example, the Puritans who established Massachusetts Bay Colony in 1628 founded Harvard College only eight years later. About a dozen other colleges followed in the 18th century, including Yale (1701). Pennsylvania also became a center of learning
[180][181] Members of mainline Protestant denominations have played leadership roles in many aspects of American life, including politics, business, science, the arts, and education. They founded most of the country's leading institutes of higher education.
declared that "we do not send this forth as a rigid command, lest we set up new papal decrees, but as a history, as a witness of our faith and he expresses the hope that all who hold to the Gospel will thankfully accept it until God shall bring something better." These articles helped serve as a way to document the Lutheran faith and its doctrines. In
1538 and 1545, Luther published new versions of these articles. Luther also added work to The Three Symbols (1538) stating: "I have observed in all histories of Jesus Christ have remained sure and steadfast in the Christian faith, and even if they have erred and come
short in other respects, they are still preserved." Stating that by following Jesus Christ (specifically with the Lutheran practices in this case) one will be saved. [183] See also: Protestant work ethic The Protestant concept of God and man allows believers to use all their God-given faculties, including the power of reason. That means that they are
allowed to explore God's creation and, according to Genesis 2:15, make use of it in a responsible and sustainable way. Thus a cultural climate was created that greatly enhanced the development of the humanities and the sciences.[184] Another consequence of the Protestant understanding of man is that the believers, in gratitude for their election
and redemption in Christ, are to follow God's commandments. Industry, frugality, calling, discipline, and a strong sense of responsibility are at the heart of their moral code.[185][186] In particular, Calvin rejected luxury. Therefore, craftsmen, industrialists, and other businessmen were able to reinvest the greater part of their profits in the most
efficient machinery and the most modern production methods that were based on progress in the sciences, and technology reinforced each other. The chance to participate in the economic
success of technological inventions was a strong incentive to both inventors and investors.[187][188][189][180] The Protestant work ethic was an important force behind the unplanned and uncoordinated mass action that influenced the development of capitalism and the Industrial Revolution. This idea is also known as the "Protestant ethic thesis".
[191] However, eminent historian Fernand Braudel (d. 1985), a leader of the important Annales School wrote, "all historians have opposed this tenuous theory [the Protestant Ethic], although they have not managed to be rid of it once and for all. Yet it is clearly false. The northern countries took over the place that earlier had been so long and
brilliantly been occupied by the old capitalist centers of the Mediterranean. They invented nothing, either in technology or business management."[192] Social scientist Rodney Stark moreover comments that "during their critical period of economic development, these northern centers of capitalism were Catholic, not Protestant—the Reformation still
lay well into the future",[193] while British historian Hugh Trevor-Roper (d. 2003) said, "The idea that large-scale industrial capitalism was ideologically impossible before the Reformation is exploded by the simple fact that it existed."[194] In a factor analysis of the latest wave of World Values Survey data, Arno Tausch (Corvinus University of
Budapest) found that Protestantism emerges to be very close to combining religion and the traditions of liberalism. The Global Value Development Index, calculated by Tausch, relies on the World Values Survey dimensions such as trust in the state of law, no support for shadow economy, postmaterial activism, support for democracy, a non-acceptance
of violence, xenophobia and racism, trust in transnational capital and Universities, confidence in the market economy, supporting gender justice, and engaging in environmental activism, etc.[195] Episcopalians and Presbyterians, as well as other WASPs, tend to be considerably wealthier[196] and better educated (having graduate and post-graduate
degrees per capita) than most other religious groups in United States,[197] and are disproportionately represented in the upper reaches of American business,[198] law and politics, especially the Republican Party.[199] Numbers of the most wealthy and affluent American families as the Vanderbilts, the Astors, Rockefellers, Du Ponts, Roosevelts,
Forbes, Fords, Whitneys, Mellons, the Morgans and Harrimans are Mainline Protestant families.[196][200] See also: Merton thesis Columbia University, an Ivy League university in New York City, was initially established by the Church of England. Protestant families.
positive correlation between the rise of English Puritanism and German Pietism on the one hand and early experimental science on the other. [201] The Merton Thesis has two separate parts: Firstly, it presents a theory that science on the other. [201] The Merton Thesis has two separate parts: Firstly, it presents a theory that science on the other.
 secondly, it puts forward the argument that the popularity of science in 17th-century England and the religious demography of the Royal Society (English scientists of that time were predominantly Puritans or other Protestants) can be explained by a correlation between Protestantism and the scientific values. [202] Merton focused on English
Puritanism and German Pietism as having been responsible for the development of the scientific revolution of the 17th and 18th centuries. He explained that the connection between religious affiliation and interest in science was the result of a significant synergy between the ascetic Protestant values and those of modern science. [203] Protestant
values encouraged scientific research by allowing science to identify God's influence on the world—his creation—and thus providing a religious justification for scientific research. [201] According to Scientific Elite: Nobel Laureates in the United States by Harriet Zuckerman, a review of American Nobel Prizes awarded between 1901 and 1972, 72% of
American Nobel Prize laureates identified a Protestant background. [204] Overall, 84% of all the Nobel Prizes awarded to Americans in Chemistry, [204] and 59% in Physics [204] between 1901 and 1972 were won by Protestants. According to 100 Years of Nobel Prize (2005), a review of Nobel Prizes awarded between 1901 and
2000, 65% of Nobel Prize Laureates, have identified Christianity in its various forms as their religious preference (423 prizes),[205] While 32% have identified with Protestants m in its various forms (208 prizes),[205] While 32% have identified with Protestants are 12% to 13% of the world's population. Church flags, as used by German Protestants During the Middle Ages,
the Church and the worldly authorities were closely related. Martin Luther separated the religious and the worldly sphere in an orderly and peaceful way. Luther's doctrine of the two kingdoms).[206] The believers upgraded the religious and the worldly sphere in an orderly and peaceful way. Luther's doctrine of the two kingdoms).[206] The believers upgraded the religious and the worldly sphere in an orderly and peaceful way. Luther's doctrine of the two kingdoms and the worldly sphere in an orderly and peaceful way.
laymen in the church considerably. The members of a congregation had the right to elect a minister and, if necessary, to vote for his dismissal (Treatise On the right and authority of a Christian assembly or congregation to judge all doctrines and to call, install and dismiss teachers, as testified in Scripture; 1523).[207] Calvin strengthened this
basically democratic approach by including elected laymen (church elders, presbyters) in his representative church government. This system was taken over by the other reformed
churches[209] and was adopted by some Lutherans beginning with those in Jülich-Cleves-Berg during the 17th century. Politically, Calvin favored a mixture of aristocracy and democracy: "It is an invaluable gift, if God allows a people to freely elect its own authorities and overlords."[210] Calvin also
thought that earthly rulers lose their divine right and must be put down when they rise up against God. To further protect the rights of ordinary people, Calvin suggested separation of powers in a system of checks and balances (separation of powers). Thus he and his followers resisted political absolutism and paved the way for the rise of
modern democracy.[211] Besides England, the Netherlands were, under Calvinist leadership, the freest country in Europe in the seventeenth and eighteenth centuries. It granted asylum to philosophers like Baruch Spinoza and Pierre Bayle. Hugo Grotius was able to teach his natural-law theory and a relatively liberal interpretation of the Bible.[212]
Consistent with Calvin's political ideas, Protestants created both the English and the American democracies. In seventeenth-century England, the most important persons and events in this process were the English Bill of Rights, and the Act of Settlement.[213]
Later, the British took their democratic ideals to their colonies, e.g. Australia, New Zealand, and India. In North America, Plymouth Colony (Pilgrim Fathers; 1620) and Massachusetts Bay Colony (1628) practised democratic form of
government was the will of God.[218] The Mayflower Compact was a social contract.[219][220] Enlightenment philosopher John Locke argued for individual conscience, free from state control and helped influence the political ideology of Thomas Jefferson and other Founding Fathers of the United States. Protestants also took the initiative in
advocating for religious freedom. Freedom of conscience had a high priority on the theological, philosophical, and political agendas since Luther refused to recant his beliefs before the Diet of the Holy Roman Empire at Worms (1521). In his view, faith was a free work of the Holy Spirit and could, therefore, not be forced on a person. [221] The
persecuted Anabaptists and Huguenots demanded freedom of conscience, and they practiced separation of church and state. [222] In the early seventeenth century, Baptists like John Smyth and Thomas Helwys published tracts in defense of religious freedom.
Under the leadership of Baptist Roger Williams, Congregationalist Thomas Hooker, and Quaker William Penn, respectively, Rhode Island, Connecticut, and Pennsylvania combined democratic constitutions with freedom of religious minorities, including Jews. [226][227][228] The United States and Pennsylvania combined democratic constitutions with freedom of religious minorities, including Jews. [226][227][228] The United States and Pennsylvania combined democratic constitutions with freedom of religious minorities, including Jews. [226][227][228] The United States and Pennsylvania combined democratic constitutions with freedom of religious minorities, including Jews. [226][227][228] The United States and Pennsylvania combined democratic constitutions with freedom of religious minorities, including Jews. [226][227][228] The United States and Pennsylvania combined democratic constitutions with freedom of religious minorities.
Declaration of Independence, the United States Constitution, and the American Bill of Rights with its fundamental human rights made this tradition permanent by giving it a legal and political framework. [229] The great majority of American Protestants, both clergy and laity, strongly supported the independence movement. All major Protestant
churches were represented in the First and Second Continental Congresses.[230] In the nineteenth and twentieth centuries, the American democracy became a model for numerous other countries and French Revolutions was
Marquis de Lafayette, an ardent supporter of the American constitutional principles. The French Declaration by United Nations and Universal Declaration of Human Rights also echo the American constitutional tradition.[232][233]
[234] Democracy, social-contract theory, separation of powers, religious freedom, separation of church and state—these achievements of the English, Scottish, German, and Swiss Enlightenment—Thomas
Hobbes, John Locke, John Toland, David Hume, Gottfried Wilhelm Leibniz, Christian Wolff, Immanuel Kant, and Jean-Jacques Rousseau—had Protestant Christian assumptions",[236] derived the equality of all humans, including the equality of the
genders ("Adam and Eve"), from Genesis 1, 26-28. As all persons were created equally free, all governments needed "the consent of the governments needed "the consent of the governments needed "the consent of the governments". For example, torture was abolished in Prussia in 1740, slavery in Britain in 1834 and in the United States in 1865 (William
 Wilberforce, Harriet Beecher Stowe, Abraham Lincoln—against Southern Protestants).[238][239] Hugo Grotius and Samuel Pufendorf were among the first thinkers who made significant contributions to international law, was largely the work of Henry Dunant, a
reformed pietist. He also founded the Red Cross.[242] Protestants have founded hospitals, homes for disabled or elderly people, educational institutions, organizations that give aid to developing countries, and other social welfare agencies.[243][244][245] In the nineteenth century, throughout the Anglo-American world, numerous dedicated members
of all Protestant denominations were active in social reform movements such as the abolition of slavery, prison reforms, and woman suffrage. [246][247][248] As an answer to the "social question" of the nineteenth century, Germany under Chancellor Otto von Bismarck introduced insurance programs that led the way to the welfare state (health
insurance, accident insurance, disability insurance, old-age pensions). To Bismarck this was "practical Christianity".[249][250] These programs, too, were copied by many other nations, particularly in the Western world. Main article: Protestant liturgy Further information: Reformation: Reformation § Music and art Luther Monument in Worms, which features some
of the Reformation's crucial figures The arts have been strongly inspired by Protestant beliefs. Martin Luther, Paul Gerhardt, George Wither, Isaac Watts, Charles Wesley, William Cowper, and other authors and composers created well-known church hymns. Musicians like Heinrich Schütz, Johann Sebastian Bach, George Frideric Handel, Henry
Purcell, Johannes Brahms, Philipp Nicolai and Felix Mendelssohn composed great works of music. Prominent painters with Protestant background were, for example, Albrecht Dürer, Hans Holbein the Younger, Lucas Cranach the Elder, Lucas Cranach the Elder, Lucas Cranach the Elder, Lucas Cranach the Younger, Rembrandt, and Vincent van Gogh. World literature was enriched by the works of
Edmund Spenser, John Milton, John Bunyan, John Donne, John Donne, John Dryden, Daniel Defoe, William Wordsworth, Jonathan Swift, Johann Wolfgang Goethe, Friedrich Schiller, Samuel Taylor Coleridge, Edgar Allan Poe, Matthew Arnold, Conrad Ferdinand Meyer, Theodor Fontane, Washington Irving, Robert Browning, Emily Dickinson, Emily Brontë, Charles
Dickens, Nathaniel Hawthorne, Thomas Stearns Eliot, John Galsworthy, Thomas Mann, William Faulkner, John Updike, and many others. Main articles: Anti-Protestantism Matanzas Inlet, Florida, where Protestant shipwreck survivors were executed by Menéndez
 "because they had built it there without Your Majesty's permission, and were disseminating the Lutheran religion"St. Bartholomew's Day massacre of French Protestants, 1572 The view of the Catholic Church is that Protestant denominations cannot be considered churches but rather that they are ecclesial communities or specific faith-believing
the subject.[253] Contrary to how the Protestant Reformers were often characterized, the concept of a catholic or universal Church was seen by the Protestant Reformers as an important and essential doctrine of the
Reformation. The Magisterial reformers, such as Martin Luther, John Calvin, and Huldrych Zwingli, believed that they were reforming the Catholic Church, which they viewed as having become corrupted. [q] Each of them took very seriously the charges of schism and innovation, denying these charges and maintaining that it was the Catholic Church
that had left them. The Protestant Reformers formed a new and radically different theological opinion on ecclesiology, that the visible Church is "catholic" (lower-case "c") rather than "Catholic" (lower-case "c"). Accordingly, there is not an indefinite number of parochial, congregational or national churches, constituting, as it were, so many
ecclesiastical individualities, but one great spiritual republic of which these various organizations form a part,[r] although they each have very different opinions. This was markedly far-removed from the traditional and historic Catholic understanding that the Catholic University of Christ.[s] Yet, in the Protestant understanding that the Catholic University of Christ.[s] Yet, in the Protestant understanding that the Catholic University of Christ.[s] Yet, in the Protestant understanding that the Catholic University of Christ.[s] Yet, in the Protestant understanding that the Catholic University of Christ.[s] Yet, in the Protestant understanding that the Catholic University of Christ.[s] Yet, in the Protestant understanding that the Catholic University of Christ.[s] Yet, in the Protestant understanding that the Catholic University of Christ.[s] Yet, in the Protestant understanding that the Catholic University of Christ.[s] Yet, in the Protestant University of Christ.[s] Yet, 
the visible church is not a genus, so to speak, with so many species under it.[t] In order to justify their departure[u] from the Catholic Church, Protestants often posited a new argument, [v] saying that there was no real visible Church with divine authority, only a spiritual, invisible, and hidden church—this notion began in the early days of the
Protestant Reformation. Wherever the Magisterial Reformation, which received support from the ruling authorities, took place, the result was a reformed national Protestant church envisioned to be a part of the whole invisible church, but disagreeing, in certain important points of doctrine and doctrine 
considered the normative reference point on such matters, [w] namely the Papacy and central authority of the Catholic Church. The Reformed churches thus believed in some form of Catholicity, founded on their doctrines of the five solas and a visible ecclesiastical organization based on the 14th- and 15th-century Conciliar movement, rejecting the
 papacy and papal infallibility in favor of ecumenical councils, but rejecting the latest ecumenical council, the Council of Trent.[x] Religious unity therefore became not one of faith in Jesus Christ, not common identity, doctrine, belief, and collaborative action. There are
Protestants,[y] especially of the Reformed Catholic expressive of what they call a Reformed Catholic expressive of what they call a Reformed Catholicity and defending their
arguments from the traditional Protestant confessions. [254] Main article: Christian ecumenism The Marburg Colloguy (1529) was an early attempt at uniting Luther and Zwingli. It failed as both reformers and their delegations could not agree on the sacrament of the Eucharist. Similar discussions were held in 1586 during the Colloguy of Montbéliard
and from 1661 to 1663 during the Syncretistic controversy. Anonymous woodcut, 1557. The Edinburgh Missionary Conference is considered the symbolic starting point of the contemporary ecumenical movement. [255] The ecumenical movement has had an influence on mainline churches, beginning at least in 1910 with the Edinburgh Missionary
Conference. Its origins lay in the recognition of the need for cooperation on the mission field in Africa, Asia and Oceania. Since 1948, the World Council of Churches has been influential, but ineffective in creating a united church. There are also ecumenical bodies at regional, national and local levels across the globe; but schisms still far outnumber
unifications. One, but not the only expression of the ecumenical movement, has been the move to form united church of Christ, the United Church of Christ, the United Church of Christ in the Philippines which have
rapidly declining memberships. There has been a strong engagement of Orthodox churches in the ecumenical movement, though the reaction of individual Orthodox theologians has ranged from tentative approval of the aim of Christian unity to outright condemnation of the perceived effect of watering down Orthodox doctrine. [256] A Protestant
baptism is held to be valid by the Catholic Church if given with the trinitarian formula and with the intent to baptize. However, as the ordination of Protestant ministers is not recognized due to the lack of apostolic succession and the disunity from Catholic Church, all other sacraments (except marriage) performed by Protestant denominations and
ministers are not recognized as valid. Therefore, Protestants desiring full communion with the Catholic Church are not re-baptized (although they are confirmed) and Protestants desiring full communion with the Catholic Church are not re-baptized (although they are confirmed) and Protestants desiring full communion with the Catholic Church are not re-baptized (although they are confirmed) and Protestants desiring full communion with the Catholic Church are not re-baptized (although they are confirmed) and Protestants desiring full communion with the Catholic Church are not re-baptized (although they are confirmed) and Protestants desiring full communion with the Catholic Church are not re-baptized (although they are confirmed) and Protestants desiring full communion with the Catholic Church are not re-baptized (although they are confirmed) and Protestants desiring full communion with the Catholic Church are not re-baptized (although they are confirmed) and Protestants desiring full communion with the Catholic Church are not re-baptized (although they are confirmed) and Protestants desiring full communion with the Catholic Church are not re-baptized (although they are confirmed) and Protestants desiring full communion with the Catholic Church are not re-baptized (although they are confirmed) and Protestants desiring full communion with the Catholic Church are not re-baptized (although they are n
signed the Joint Declaration on the Doctrine of Justification, apparently resolving the conflict over the nature of justification which was at the root of the Protestant Reformation, although Confessional Lutherans reject this statement. [257] This is understandable, since there is no compelling authority within them. On 18 July 2006, delegates to the
World Methodist Conference voted unanimously to adopt the Joint Declaration. [258][259] Main article: Protestantism by country St. Peter's Church in Bermuda, built in 1612, is the oldest surviving Protestant church in the "New World", including the Americas and certain Atlantic Ocean islands. It was the first of nine
Parish churches established in Bermuda by the Church of England. Bermuda also has the oldest Presbyterian church of Scotland's Christ Church of England. Bermuda by the Church of Scotland's Christ Church of Church of Scotland's Christ Church of Ch
a total of more than 800 million in Sub-Saharan Africa, 260 million in Sub-Saharan Africa, 260 million in the Americas, 140 million in the Asia-Pacific region, 100 million in Europe and 2 million in
Various estimates put the percentage of Protestants in relation to the total number of world's Christians at 33%,[260] 36%,[263] In European countries which were most profoundly influenced by the Reformation, Protestantism still remains the most
practiced religion. [260] These include the Nordic countries and the United Kingdom. [267] In other historical Protestant strongholds such as Germany, the Netherlands, Switzerland, Latvia, and Estonia, it remains one of the most significant pre-
reformation movements, [269] there is only a small Protestant population today; [270] [271] mainly due to historical reasons like persecution of Protestants by the Catholic Habsburgs, [272] restrictions during the Communist rule, and also the ongoing secularization.
secularization has increased.[260][273] According to a 2019 study about Religiosity in the European Union in 2010 by Eurobarometer, Protestants constituted nearly one fifth (or 18%) of the continent's Christian population in 2010.[13] Clarke and Beyer estimate
that Protestants constituted 15% of all Europeans in 2009, while Noll claims that fewer than 12% of them lived in Europe in 2010.[262][275] Since 1900, Protestantism has spread rapidly in Africa, Asia, Oceania and Latin America.[22][263][275] That caused
Protestantism to be called a primarily non-Western religion. [262][275] Much of the growth has occurred after World War II, when decolonization of Africa and abolition of various restrictions against Protestants in Latin American countries occurred.
Americans, Africans and Asians. [263] In 2000, percentage of Protestants on mentioned continents was 17%, more than 27% and 6%, respectively. [263] According to Mark A. Noll, 79% of Anglicans lived in the United States and across the British Commonwealth. [262] By 2010,
59% of Anglicans were found in Africa.[262] In 2010, more Protestants lived in India than in the UK or Germany, while Protestants in Brazil were as numerous as those in the UK and Germany combined.[262] Almost as many lived in each of Nigeria and China as in all of Europe.[262] China is home to world's largest Protestant minority.[13][ab]
Protestantism is growing in Africa,[22][276][277] Asia,[22][277][278] and Oceania,[27][278] and Oceania,[27][278] while declining in Anglo America,[27][278] while declining in Anglo America,[27][278] and Europe,[281] with some exceptions such as France,[282] where it was driven underground from the 1685 revocation of the Edict of Nantes until shortly before the French
Revolution, but its adherents are now claimed to be stable in number or even growing slightly. [282] According to some, Russia is another country to see a Protestant denominational families were historically Pentecostal denominations (11%), Anglican (11%), Lutheran (10%), Baptist (9%), United
and uniting churches (unions of different denominations) (7%), Presbyterian or Reformed (7%), Methodist (3%), Adventist (3%), Congregationalist (1%), Brethren (1%), The Salvation Army (
```