The Influence of the Ottoman Threat on the Protestant Reformation (Reformers)

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Presentation Abstract
This paper will highlight the causality between the Ottoman's menace and the Protestant Reformation in the XVI-th century, regarding the support, the consolidation and the direct determination of the Protestant movement. The question - „whom did the Turks support more: the Protestants or the Catholics?” was for a long time a realm of debate for theologians and even for historians.

More than that, the paper proposes to reveal the influence of Ottoman peril on reformer perceptions (visions about Turks). In this regard, one of its goal is to explain the permanent oscillation in Luther's vision concerning Turk's incursion and invasion. Which reasons stand behind this shift in paradigm? Europeans' repentance of sinful past, the imminence of gathering up of the rival forces such as: Western Roman Empire, Ottoman Empire, France and Papacy under the same flag or Ottomans' coming closer to the Gate of Vienna?

The article also deals with the topic of the quick transit from providence to geopolitics and the implications of this. Does the providence include/allow human affairs - geopolitics, that transcends?

The paper utilizes as primary resources - Luther, Calvin, Erasmus and Machiavelli's writings. The most important secondary resources are the following studies: Andrei Pippidi - „Visions of the Ottoman World in Renaissance Europe”, Stephen Fischer-Galați - „Ottoman Imperialism and German Protestantism”, Halil Inalcik - „Imperiul Otoman” şi Mark Greengrass - „Christendom Destroyed. Europe 1517-1648” and Daniel Goffman - „The Ottoman Empire and Early Modern Europe”.

Keywords: Protestant Reformation, Ottoman's menace, geopolitics, visions of the Ottoman World, Catholic Church.

Biographical Sketch
Daniel Nițulescu is a PhD candidate in medieval history at Bucharest University. He holds a MA in counseling from Bucharest University and a MA in religion from Andrews University. He has been a pastor at Bucharest Seventh Day Adventist Conference since 2005. He is married with Gratiela and has two sons: Enric and Matias.
The Reformation led to the split between Protestants and Catholics, the Catholic Church losing its monopoly on religion and the implementation of Protestant reforms. In a larger historical sense, the Reformation was important to the struggle against feudalism. Intellect and culture were freed from Catholic domination, and the subordination of the church to the state led to the age of science and secularism. Reformers moving to the New World would have enormous influence on the founding of the United States, and would culminate in the 30 Years War. Neither the Age of Enlightenment nor the Indus mercantilism; luxury; the Ottoman threat; trading Diaspora; Armenians. Grygorjeva Tetjana, ‘Symbols and Perceptions of Diplomatic Ceremony: Ambassadors of the Polish-Lithuanian Commonwealth in Istanbul’, in Yvonne Kleinmann (ed.), Kommunikation durch symbolische Akte. Religiöse Heterogenität und politische Herrschaft in Polen-Litauen (Stuttgart, 2010). Jasieński Adam, ‘A Savage Magnificence: Ottomanizing Fashion and the Politics of Display in Early Modern East-Central Europe’, Muqarnas: Middle East and Islamic Studies, xxxi, 1 (2014), 173–205. Kołodziejczyk Dariusz, Ottoman-Polish Diplomatic Relations (15th–18th Century): An Annotated Edition of ‘Ahdnames and Oth protesting princes who supported Luther signed a protestant agreement applied to christians who belonged to non-Catholic churches. peace of Angsburg. religious settlement. holy roman emperor Charles 5th ordered german princes (protestant and Catholic) to gather in Augsburg. princes agreed that each ruler would decide the religion of its state. Renaissance merchants were patrons of the art. What ways did literature and the arts change during the renaissance? art changed into style of classical Greece and rome because Italian artists and scholars were inspired from the ruins of rome, Western scholars studied ancient Latin manuscripts, and christen scholars in Constantinople fled to Rome with Greek manuscripts when the Turks conquered Constantinope.