

2.3 The Protestant Reformation Continues

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1. 释义

If you want a recipe 食谱；方法；诀窍 for a religious reformation 宗教改革, then the first ingredient 要素 is a saucy (a.)粗鲁的；粗俗的；不雅的；开色情玩笑的 reform 大胆的改革. The second ingredient is corruption 腐败 in the church — you know, something that needs reforming.

Example 1. 案例
saucy

(a.) rude or referring to sex in a way that is amusing but not offensive 粗鲁的；粗俗的；不雅的；开色情玩笑的

The thing is, the Catholic Church had *both of these ingredients* on several occasions 在多个时候 before the Protestant Reformation 新教改革.

In the 14th century, you had John Wycliffe 约翰·威克里夫 who was trying to reform (v.) the Catholic Church in England.

In the 15th century, you had Jan Huss 扬·胡斯 trying **to snuff**

(v.)掐灭，闷熄，熄灭（小火苗）out 扼杀；消灭；根除 the corruption out of Prague 布拉格。

But 主 neither of these reformers 谓 had the kind of **explosive impact** 巨大影响 that our boy Martin Luther 马丁·路德 did, and that' s because he had the third ingredient to reformation — something **so** spicy 刺激的；粗俗的;刺激的；粗俗的;有影响力的 **that** it would **lead to** the fundamental altering 根本改变 of the religious landscape ((陆上，尤指乡村的) 风景，景色；形势，情形) 宗教格局 of Europe.

That spice 香料，调味品 is the printing press 印刷机. That is tasty 美味的；可口的；好吃的;风骚的，有味道，性感的（男子用以形容性感女子）.

So if you' re ready to get them brain cows milked, then let' s get to it. What' s that? You want **follow-along** 跟随，听从;理解，明白 **note guides** 配套笔记指南 for this video? Check the link in the description.

Yes, **it was** the printing press **that** created (v.) the occasion 契机;<正式>时机，适当的机会 for Martin Luther' s reforms (n.) **to actually take root** 扎根 in much of Europe /in a way that 主 no prior church reformer 谓 had been able to muster (v.找寻，聚集，激起（支持、勇气等）) 做到。

Example 2. 案例
muster

1.[VN] ~ **sth (up)** : to find as much support, courage, etc. as you can 找寻，聚集，激起（支持、勇气等）

SYN summon

•**We mustered what support we could** for the plan. 我们极尽所能为这项计划寻求支持。

•She left the room **with all the dignity she could muster**.
她尽量庄重体面地走了出去。

2.to come together, or bring people, especially soldiers,
together for example for military action 集合, 召集, 集结
(尤指部队)

SYN gather

[V] •The troops mustered (v.) . 部队集结起来。

[VN]

•to muster an army 集合一支部队

3.[VN] (AustralENZE) to gather together sheep or cows 赶
拢 (牛、羊)

One of Luther' s main arguments is that /the Bible ought to
be translated (v.) into German, which is to say /he **believed**
in the need for vernacular (a.)方言的, 本地语的 Bibles 白话
《圣经》—vernacular 白话; 方言 being the language of the
people.

I could see that /you have not yet **fallen out of your chair**
从椅子上摔下来 in amazement 惊诧, 惊奇, so **allow (v.) me to**
explain why your mind should **be blown** (v.) (风) 吹;炸开;
(表示生气、吃惊或不在乎) by this.

Example 3. 案例 vernacular

→ 来自拉丁语 verna,家仆, 尤指出生在主人家的仆人后代, 引申
词义本土的, 地方的, 后用于指地方性语言, 即方言。比较
family.

For centuries, the Bible was only available in Latin 拉丁语,
and Latin was sort of *the official ecclesiastical (a.)*教会的; 牧
师的; 神职的 *language* 教会官方语言 of the Catholic Church.

In fact, if you go to the Vatican 梵蒂冈 today, you can still **get money out of an ATM** with Latin prompts 提示—you know, if that' s the kind of thing you' re into.

But anyway, 主 **the fact** that 主 the Bible and *the liturgy 礼拜仪式 of the church* and all the official documents of the church 谓 were written in Latin 谓 **meant that** only a small handful of 一小部分 priests and cardinals 红衣主教 and bishops 主教 could actually **read** (v.) and interpret (v.)解读 those texts **for** the rest of the people who very much did not speak Latin.

And so you could see that /if only one group can read (v.) and interpret (v.) these documents, there' s an awful lot of power **bound up** in that ability (与那种能力紧密相关.) 那么这种(阅读和理解的)能力, 就蕴含着巨大的力量。 .

Example 4. 案例

ecclesiastic

→ ec-, 向外。 -cles, 召唤, 词源同call. 用于神学术语, 即召集民众到教堂来传道的圣职人员。

liturgy

(n.) a fixed form of public worship used in churches礼拜仪式
→ 来自拉丁语liturgia,公共仪式, 公共祈祷, 来自leito-,平民, 公共, 词源同 lay,laity,-erg,工作, 祈使, 词源同 work,synergy.引申词义向神祈福, 礼拜仪式。



So when Luther **comes along** 出现,取得进展 and it' s all like, "You don' t need to be reading (v.) the Bible for yourself? So **crank** (v.)转动 (内燃机的) 曲轴 ; 用曲柄转动 (或启动) **up** 启

动(机械设备) the presses /and print (v.) some in German," there' s a powerful threat 威胁 , 恐吓 to the authority 权威 of the Catholic Church.

And that press 印刷机 for **vernacular** 方言的 , 本地语的 **Bibles** spread (v.) /so that by 1523 there was a French translation of the New Testament 新约圣经, and an English version by 1526 —all of which were actively suppressed (v.)压制,镇压 ; 阻碍发展 and opposed (v.)反抗 , 阻碍 by the Catholic authority. But thanks to the printing press, **there was no amount of** 无论多少...都无法... suppression that **kept** this movement for vernacular Bibles **from** spreading (v.) widely across Europe.

所以当路德出现的时候, 大家都说, "你不需要自己读圣经吗? 所以开动印刷机, 印一些德文的, "天主教会的权威受到了巨大的威胁。这种方言圣经的出版传播开来, 到1523年, 新约有了法语译本, 1526年有了英语译本, 所有这些都受到天主教当局的积极压制和反对。但多亏了印刷术, 再多的压制也没有阻止白话圣经的运动在欧洲广泛传播。

Example 5. 案例

crank

(n.) a bar and handle in the shape of an L that you pull or turn to produce movement in a machine, etc. (L字形) 曲柄 , 曲轴



(v.) ~ **sth (up)** : to make sth turn or move by using a crank
用曲柄转动 (或启动)

crank sth↔**'up**

(informal)

(1)to make a machine, etc. work or work at a higher level使
机器运转 ; 使...提高效率

(2)to make music, etc. louder (把音乐等的音量) 开大 , 调高
SYN turn up

•Crank up the volume!把音量放大些！

there was no amount of suppression that **kept** this movement for vernacular Bibles **from** spreading widely across Europe.

短语 "there was no amount of" 是一种 强调否定 的表达方式，意思是 “无论多少……都无法……” 或 “再多的……也不能……”。

"no amount of"这是一个固定搭配，表示 “无论多少……都不”，强调 “任何程度的……都无法达到某种效果”。

"no" (否定) + "amount of" (数量) → “没有任何数量/程度”。类似中文的 “再多……也……” 或 “无论如何……都不……”。

完整结构：

"There was no amount of suppression that kept... from..." = “再多的镇压也无法阻止……”

尽管天主教会极力镇压（如查禁、焚书、迫害译者），但得益于印刷术的普及，这些镇压手段完全无法阻止方言圣经（vernacular Bibles）在欧洲广泛传播。

根据语境，可译为：

“再多的镇压也无法阻止……”

“无论怎样打压都未能阻挠……”

“天主教会竭尽全力压制，却依然无法……”

Now not only did religious reformers 宗教改革者 challenge (v.) church authority, in some places /they began challenging (v.) state authority 国家权威 as well.

And for an example of that, let' s **head to** 朝着某个地方前进, 前往 England.

So *the Protestant Church of England* 英格兰新教教会, otherwise 以其他方式, 用别的方法 **known as** the Anglican Church 英国国教会, was established (v.) not because 主 *the warm fires* 温暖的火焰 *of reform* 谓 were burning (v.) in *the chest* 胸部, *胸膛 of the English*, but rather because the

diaper 尿布 *baby* King Henry VIII 亨利八世 couldn't **get** the Catholic Church **to grant (v.) him** a divorce 批准他离婚. So he **went ahead (v.)** and established the Church of England /and **set himself up** as 使自己成为 the head of the church /and got that divorce.

Example 6. 案例

diaper

→ 英语单词diaper来自希腊语diaspros, 由dia (跨越、完全) aspros (白色、银币的白色光芒) 组合而成, 字面意思就是 “纯白色的”。

在法语中, 这个词变成了diaspre, 指的是一种绣有菱形图案的精美白色布料。

进入英语后, 拼写变为diaper, 原本指的是一种白色棉布, 因为这种棉布柔软且吸水力强, 故常常被用作小孩尿布。后来, 美国人就用diaper一词来表示 “尿布”。

但在英国, 尿布被称为 “nappies”, 可能是napkin (餐巾) 的指小形式。 diaper : ['daɪəpə] n.尿布, vt.给.....换尿布



Henry VIII



However, the Anglican Church wasn't that **much different** in practice 实际上 **than** the Catholic Church, and so /a few decades later /under the reign of 在.....统治下 Elizabeth the First 伊丽莎白一世, 主 a group of reformers **known as** the Puritans 清教徒 谓 rose up 兴起 to challenge (v.) those *lingering (a.)*拖延的, 迟迟不结束的 *vestiges (n.)*残余; 残留部分;

遗迹 of Catholicism 天主教 that hung (v.) around the Church of England.

Example 7. 案例

vestige

→ 来自拉丁语 vestigium, 脚印, 足迹, 词源同 investigate.

Now Puritans were *of the Calvinist persuasion* (说服, 劝服; (宗教或政治) 信仰) 清教徒是加尔文派的信徒, and ~~主~~ their attempts at reform 谓 ultimately led them into conflict with 与.....发生冲突 the Stuart monarchs (君主) 斯图亚特王朝君主 —namely 即 *James the First* 詹姆斯一世 and *Charles the First* 查理一世 in the first half of the 17th century.

This conflict would ultimately **lead to** the English Civil War 英国内战 (on which more in another video), and in this conflict /the Puritans would **come out** 结果是 **victorious** 获胜.

Because the Puritans were Calvinist, it shouldn't surprise (v.) you that /they got so **tangled (v.) up** in 卷入; 陷入 the affairs of the state. After all, in *John Calvin's* Geneva 日内瓦, church and state were almost inseparable (a.)不可分割的.

So in both of these instances 情况, Protestant Christians refused to recognize (v.) the subordination 从属, 隶属, 下级地位, 次要; 主从关系; 从属关系 of the church to the state.

However, another group —namely the Anabaptists 再洗礼派 —interacted (v.) with 与.....互动 the state *in the exact opposite way*.

They **believed in** the absolute separation of church and state 政教完全分离. You know, that was fine /until their monarch 君

主 started (v.) **calling them up** 征召 for military service 兵役, and Anabaptists steadfastly 坚定地,坚决地 refused (v.)坚决拒绝 such calls (n.) /**on account of** 因为 their religious convictions 宗教信仰 mandated (v.) 授权,强制执行; 委托办理 them to prioritize (v.)优先考虑 the spiritual life **rather than** their secular (a.)非宗教的, 世俗的; 现实世界的 commitment 世俗义务.

But even with their *separatist sentiments* 分离主义情绪, you can see /it' s just another way of saying that /the church is *in no way* 决不,无论如何也不 subordinate (a.) to 从属于 the state.

但即使他们有分裂主义的情绪, 你也可以看到这只是"教会不从属于国家"的另一种说法。

Example 8. 案例 mandate

(v.)

1.(especially NAME) to order sb to behave (v.), do sth /or vote (v.) in a particular way 强制执行; 委托办理
[V that]

•**The law mandates (v.) that** imported goods be identified as such. 法律规定进口货物必须如实标明。

[also VN to infalsoVN]

2.[VN to inf] **to give sb**, especially a government or a committee, **the authority to do sth** 授权

•The assembly **was mandated** to draft (v.) a constitution. 大会被授权起草一份章程。

→ 来自拉丁语mandatum,命令, 委托, 交付, 来自manus,手, 词源同manual, -dat,给予, 词源同data,date.即交付给某人, 引申词义授权, 命令等。

So I don't think *it's too much to say at all* that /主 *the spiciest ingredient* of the Reformation stew (炖煮的菜肴) 宗教改革这锅炖菜 系 **was** the printing press, and **thanks to** its power to spread (v.) Reformation ideas throughout Europe, 主 both *the religious* and *the political fabric* 结构 of Europe 谓 fundamentally shifted 发生根本转变.

I know you want more videos on Unit Two, so click right here. May all your dreams come true. Additionally 此外, click here to grab my AP Euro review pack 美国大学预修课程欧洲历史复习资料包, which is going to help you get an A in your class and a five on your exam in May. And if you made it this far, you are the spiciest of all, and I thank you. Heimler out.

2. 中文释义

如果你想要一个宗教改革的“配方”，那么第一个要素是大胆的改革。第二个要素是教会的腐败——你懂的，就是那些需要改革的东西。问题是，在**“新教改革”之前**，天主教会就已经具备了这两个要素。在14世纪，约翰·威克里夫（John Wycliffe）试图在英国改革天主教会。在15世纪，扬·胡斯（Jan Huss）试图铲除布拉格（Prague）的腐败现象。但**这些改革者都没有像我们所说的马丁·路德（Martin Luther）那样产生爆炸性的影响，这是因为他拥有改革的第三个要素——一种非常“刺激”的东西，它将从根本上改变欧洲的宗教格局。这个“调料”就是印刷术（printing press）。**这可太有意思了。

所以，如果你准备好获取知识，那我们开始吧。什么？你想要这个视频的跟随笔记指南？查看描述中的链接。

是的，正是印刷术，为马丁·路德的改革在欧洲大部分地区扎根，创造了条件，这是之前的教会改革者无法做到的。**路德的主要观点之一是，《圣经》应该被翻译成德语，也就是说，他认为需要有通俗语言版本的《圣经》——通俗语言（vernacular）就是人民使用的语言(各国母语)。**我能看出你还没有惊讶到从椅子上摔下来，所以让我来解释一下为什么这会让你感到震惊。

几个世纪以来，《圣经》只有拉丁语版本，而拉丁语在某种程度上是天主教会的官方教会语言。事实上，如果你今天去梵蒂冈（Vatican），你仍然可以在带有拉丁语提示的自动取款机上取钱——你懂的，如果你对这种事情感兴趣的话。但不管怎样，《圣经》、教会的礼拜仪式，以及教会的所有官方文件，都是用拉丁语书写的，这意味着只有少数牧师、红衣主教和主教能够为那些不会说拉丁语的人阅读和解释这些文本。所以你可以看到，如果只有一个群体能够阅读和解释这些文件，那么这种能力就蕴含着巨大的权力（解释权。就相当于如果老百姓都不懂英文，中国官方翻译英美著作，就会瞎翻译，甚至颠倒黑白，来误导民众）。

所以当路德出现并表示“你不需要别人为你解读《圣经》，那就开动印刷机，印刷德语版本的《圣经》”时，这对天主教会的权威构成了强大的威胁。对通俗语言版本《圣经》的印刷传播开来，到1523年，《新约》有了法语译本，1526年又有了英语版本——而这些都遭到了天主教当局的积极压制和反对。但多亏了印刷术，无论怎样压制，通俗语言版本《圣经》的传播在欧洲广泛蔓延，无法阻挡。

现在，宗教改革者不仅挑战了“教会的权威”，在一些地方，他们还开始挑战“国家统治者的权威”。举个例子，让我们把目光投向英国。英国新教教会（Protestant Church of England），也就是**英国国教会（Anglican Church）**的建立，并不是因为改革的热情在

英国人心中燃烧，而是因为“小屁孩”国王亨利八世（Henry VIII）无法让天主教会批准他离婚。所以他建立了英国国教会，并让自己成为教会的领袖（即不承认罗马教会），还成功离了婚。

然而，英国国教会在实践中与天主教会并没有太大区别，所以几十年后，在伊丽莎白一世（Elizabeth the First）统治时期，一群被称为“清教徒”（Puritans）的改革者站出来，挑战英国国教会中残留的天主教痕迹。“清教徒”属于加尔文主义（Calvinist）教派，他们的改革尝试，最终使他们与斯图亚特王朝（Stuart）的君主——即17世纪上半叶的詹姆斯一世（James the First）和查理一世（Charles the First）发生了冲突。这场冲突最终导致了英国内战（English Civil War）（关于英国内战，我们会在另一个视频中详细讲述），在这场冲突中，清教徒取得了胜利。

因为清教徒是加尔文主义者，所以他们卷入国家事务也就不足为奇了。毕竟，在约翰·加尔文（John Calvin）统治的日内瓦，教会和国家几乎密不可分（即政教合一）。所以在这两种情况下，新教基督徒都拒绝承认教会从属于国家。然而，另一个群体——即再洗礼派（Anabaptists）——与国家的互动方式却完全相反。他们相信“教会应和国家政府绝对分离（政教分离）”。你知道，在他们的君主征召他们服兵役之前，这都没问题，而“再洗礼派”坚定地拒绝了这些征召，因为他们的宗教信仰要求他们优先考虑精神生活，而不是世俗的义务。但即使他们有分离主义情绪，你也可以看出，这只是另一种表明“教会绝不从属于国家政府”的方式。

所以我认为，说印刷术是宗教改革这锅“大杂烩”中最“刺激”的要素，一点也不过分，多亏了它将宗教改革思想传播到整个欧洲的力量，欧洲的宗教和政治结构，都发生了根本性的转变。

我知道你想要更多关于第二单元的视频，所以[点击这里](#)。愿你所有的梦想都能实现。另外，[点击这里](#)获取我的美国大学预修课程欧洲

历史复习资料包，它将帮助你在课堂上取得A，在五月份的考试中拿到5分。如果你能看到这里，你是最“厉害”的，谢谢你。海姆勒下线了。

3. pure

If you want a recipe for a religious reformation, then the first ingredient is a saucy reform. The second ingredient is corruption in the church—you know, something that needs reforming. The thing is, the Catholic Church had both of these ingredients on several occasions before the Protestant Reformation. In the 14th century, you had John Wycliffe who was trying to reform the Catholic Church in England. In the 15th century, you had Jan Huss trying to snuff the corruption out of Prague. But neither of these reformers had the kind of explosive impact that our boy Martin Luther did, and that's because he had the third ingredient to reformation—something so spicy that it would lead to the fundamental altering of the religious landscape of Europe. That spice is the printing press. That is tasty.

So if you're ready to get them brain cows milked, then let's get to it. What's that? You want follow-along note guides for this video? Check the link in the description.

Yes, it was the printing press that created the occasion for Martin Luther's reforms to actually take root in much of Europe in a way that no prior church reformer had been able to muster. One of Luther's main arguments is that the Bible ought to be translated into German, which is to say he

believed in the need for vernacular Bibles—vernacular being the language of the people. I could see that you have not yet fallen out of your chair in amazement, so allow me to explain why your mind should be blown by this.

For centuries, the Bible was only available in Latin, and Latin was sort of the official ecclesiastical language of the Catholic Church. In fact, if you go to the Vatican today, you can still get money out of an ATM with Latin prompts—you know, if that's the kind of thing you're into. But anyway, the fact that the Bible and the liturgy of the church and all the official documents of the church were written in Latin meant that only a small handful of priests and cardinals and bishops could actually read and interpret those texts for the rest of the people who very much did not speak Latin. And so you could see that if only one group can read and interpret these documents, there's an awful lot of power bound up in that ability.

So when Luther comes along and it's all like, "You don't need to be reading the Bible for yourself? So crank up the presses and print some in German," there's a powerful threat to the authority of the Catholic Church. And that press for vernacular Bibles spread so that by 1523 there was a French translation of the New Testament, and an English version by 1526—all of which were actively suppressed and opposed by the Catholic authority. But thanks to the printing press, there was no amount of suppression that kept this movement for vernacular Bibles from spreading widely across Europe.

Now not only did religious reformers challenge church authority, in some places they began challenging state authority as well. And for an example of that, let's head to England. So the Protestant Church of England, otherwise known as the Anglican Church, was established not because the warm fires of reform were burning in the chest of the English, but rather because the diaper baby King Henry VIII couldn't get the Catholic Church to grant him a divorce. So he went ahead and established the Church of England and set himself up as the head of the church and got that divorce.

However, the Anglican Church wasn't that much different in practice than the Catholic Church, and so a few decades later under the reign of Elizabeth the First, a group of reformers known as the Puritans rose up to challenge those lingering vestiges of Catholicism that hung around the Church of England. Now Puritans were of the Calvinist persuasion, and their attempts at reform ultimately led them into conflict with the Stuart monarchs—namely James the First and Charles the First in the first half of the 17th century. This conflict would ultimately lead to the English Civil War (on which more in another video), and in this conflict the Puritans would come out victorious.

Because the Puritans were Calvinist, it shouldn't surprise you that they got so tangled up in the affairs of the state. After all, in John Calvin's Geneva, church and state were almost inseparable. So in both of these instances, Protestant Christians refused to recognize the subordination of the

church to the state. However, another group — namely the Anabaptists — interacted with the state in the exact opposite way. They believed in the absolute separation of church and state. You know, that was fine until their monarch started calling them up for military service, and Anabaptists steadfastly refused such calls on account of their religious convictions mandated them to prioritize the spiritual life rather than their secular commitment. But even with their separatist sentiments, you can see it's just another way of saying that the church is in no way subordinate to the state.

So I don't think it's too much to say at all that the spiciest ingredient of the Reformation stew was the printing press, and thanks to its power to spread Reformation ideas throughout Europe, both the religious and the political fabric of Europe fundamentally shifted.

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