

UNIT 2 第二单元

Age of Reformation 宗教改革时代

c. 1450 to c. 1648

约1450年至约1648年

Chapters 7–9

第 7-9 章

PREVIEW: UNIT 2 KEY CONCEPTS

预览：第二单元关键概念

Religious pluralism challenged the concept of a unified Europe.

宗教多元化挑战了统一欧洲的概念。

—The Protestant and Catholic reformations fundamentally changed theology, religious institutions, culture, and attitudes toward wealth and prosperity.

A — 新教和天主教的改革从根本上改变了神学、宗教机构、文化以及对财富和繁荣的态度。

—Religious reform both increased state control of religious institutions and provided justifications for challenging state authority.

— 宗教改革既加强了国家对宗教机构的控制，也为挑战国家权威提供了正当理由。

—Conflicts among religious groups overlapped with political and economic competition within and among states.

— 宗教团体之间的冲突与国家内部和国家之间的政治和经济竞争相互交织。

European society and the experiences of everyday life were increasingly shaped by commercial and agricultural capitalism, notwithstanding the continued existence of medieval social and economic structures.

尽管中世纪的社会和经济结构仍然存在，但欧洲社会和日常生活经验越来越受到商业和农业资本主义的影响。

—Population shifts and growing commerce caused the expansion of cities, which often placed stress on their traditional political and social structures.

人口迁移和商业发展导致城市扩张，这往往给城市的传统政治和社会结构带来了压力。

—The family remained the primary social and economic institution of early modern Europe and took several forms, including the nuclear family.

— 家庭仍然是近代早期欧洲的主要社会和经济机构，并采取了多种形式，包括核心家庭。

—Popular culture, leisure activities, and rituals reflecting the continued popularity of folk ideas reinforced and sometimes challenged communal ties and norms.

— 流行文化、休闲活动和仪式反映了民间思想的持续流行，这既加强了社区关系和规范，有时也对其提出了挑战。

The struggle for sovereignty within and among states resulted in varying degrees of political centralization.

国家内部和国家之间的主权争夺导致了不同程度的政治集权。

—The new concept of the sovereign state and secular systems of law played a central role in the creation of new political institutions.

— 主权国家和世俗法律体系的新概念在新政治制度的建立中发挥了核心作用。

Chapter 7

第七章

The Protestant Reformation

新教改革

I. 我。 LUTHERANISM 路德教

A.MARTIN LUTHER' S PERSONAL QUEST FOR SALVATION

A. 马丁·路德对救赎的个人追求

1.Luther' s early life was dominated by a private struggle to find the key to personal salvation.

1路德早年的生主要围绕着寻找个人救赎之道而展开。

2.The Catholic Church taught that salvation could be achieved by both good works and faith. For many long years, Luther struggled to follow this dual path to salvation. However, he was overwhelmed by a deep sense of personal guilt.

天主教会教导说，救赎既可以通过善行获得，也可以通过信仰获得。多年来，路德一直在努力遵循这条通往救赎的双重道路。然而，他却被深深的个人罪疚感所困扰。

3.After many years of study, Luther began to examine St. Paul' s Letter to the Romans. One evening, Luther read Paul' s admonition that “the just shall be saved by faith.”

经过多年的研究，路德开始研读圣保罗写给罗马人的书信。一天晚上，路德读到保罗的劝诫：“义人必因信得救。”

4.Luther' s arduous years of study prepared him for this fateful moment. At last he understood that salvation was a gift freely given by God.

路德多年艰苦的学习为他迎接这决定性的时刻做好了准备。他终于明白，救赎是上帝白白赐予的礼物。

B.NINETY-FIVE THESES

B. 九十五条论纲

1.Luther' s spiritual journey seemed to culminate in a personal revelation. But then historic events intersected with his life.

路德的灵性之旅似乎以一次个人启示而告终。但随后，历史事件与他的人生交织在了一起。

2.In 1517, Luther witnessed Johann Tetzel selling indulgences near Wittenberg. In Luther' s time, an indulgence was a certificate granted by the pope in return for the payment of a fee to the church. The certificate stated that the soul of the dead relative or friend of the purchaser would have his time in purgatory reduced by many years or canceled altogether.

1517年，路德在维滕贝格附近亲眼目睹约翰·特策尔兜售赎罪券。在路德时代，赎罪券是由教皇颁发的一种证书，购买者需向教会缴纳一定的费用。证书上写明，购买者已故亲友的灵魂在炼狱中受苦的时间将减少多年，甚至完全免除。

3.Part of the income from the indulgences sold by Tetzel was destined for Rome to help pay for the construction of the new St. Peter' s Basilica.

3泰泽尔出售赎罪券所得的部分收入被送往罗马，用于资助新建圣彼得大教堂。

4.Tetzel' s aggressive marketing tactics appalled Luther. He believed that salvation could not be sold by the pope; it was a free gift given by God.

特策尔咄咄逼人的营销策略令路德感到震惊。他认为救赎不能由教皇出售；它是上帝白白赐予的礼物。

5.On October 31, 1517, Luther dramatically nailed his Ninety-five Theses to the door of the Castle Church in Wittenberg. Aided by the printing press, Luther' s defiant challenge was soon disseminated across Europe. Within a short time, he became the most famous and controversial person in Europe.

1517年10月31日，路德戏剧性地将他的《九十五条论纲》钉在了维滕贝格城堡教堂的大门上。借助印刷术，路德的挑战性宣言很快传遍了整个欧洲。在很短的时间内，他便成为欧洲最著名也最具争议的人物。

C.LUTHER' S KEY BELIEFS

C. 路德的主要信仰

1.Salvation is achieved by faith alone.

1.唯独藉着信才能得救。

i.The Catholic Church had long taught that salvation could be achieved by both faith and good works.

一、天主教会长期以来一直教导说，救赎可以通过信仰和善行来实现。

ii.Luther insisted that faith was the only path to salvation.

二、路德坚持认为信仰是获得救赎的唯一途径。

2.The Bible is the only valid authority for Christian life.

2圣经是基督徒生活的唯一有效权威。

i.The Catholic Church taught that authority rests in both the Bible and the traditional teachings of the church.

一、天主教会教导说，权威既来自《圣经》，也来自教会的传统教义。

ii.Luther insisted that all church teachings should be based on the Word of God as revealed in the Bible.

二、路德坚持认为，教会的一切教义都应该以圣经所启示的上帝的话语为基础。

iii.Based upon his study of the Bible, Luther argued that Christ established just two sacraments: baptism and the Eucharist or Holy Communion. Luther thus rejected the Catholic teaching that there were seven sacraments.

三、路德根据他对《圣经》的研究，认为基督只设立了两项圣礼：洗礼和圣餐礼（或称圣体圣事）。因此，路德否定了天主教关于有七项圣礼的教义。

3.The church consists of a priesthood of all believers.

3教会由所有信徒组成的祭司团构成。

i.The Roman Catholic Church was a hierarchical organization led by the pope.

一、罗马天主教会是由教皇领导的等级森严的组织。

ii.Luther insisted that because all Christians are spiritually equal, the church consists of the entire community of the Christian faithful.

二、路德坚持认为，因为所有基督徒在灵性上都是平等的，所以教会是由所有基督徒信徒组成的。

4.All vocations have equal merit.

4.所有职业都具有同等的价值。

i.The Catholic Church taught that the monastic life was superior to the secular life.

一、天主教会认为修道生活优于世俗生活。

ii.Luther rejected this belief, arguing that all honest work has equal merit. Each person should serve God in his or her own individual calling.

二、路德驳斥了这种观点，他认为所有诚实的工作都具有同等的价值。每个人都应该在自己各自的使命中侍奉上帝。

iii.Luther abolished monasteries and convents. He declared that the clergy should marry.

三、路德废除了修道院和女修道院。他宣布神职人员应该结婚。

D.THE GERMAN PEASANTS' WAR, 1525

D. 1525 年德国农民战争

1.Causes 1. 原因

i.German peasants originally supported Luther. They heard his message as one that promised freedom from oppression by the landlords and the clergy.

一、德国农民最初支持路德。他们认为路德的信息承诺让它们摆脱地主和教士的压迫。

ii.Complaints that nobles had seized village common lands and imposed exorbitant rents soon escalated to open attacks on monasteries, castles, and prosperous farms.

二、贵族侵占村庄公地并强加过高租金的抱怨很快升级为对修道院、城堡和富裕农场的公开袭击。

2.Luther' s response 2路德的回应

i.The peasants believed Luther would support them. Luther, however, believed that Christians ought to obey their rulers—even unjust rulers—and that rebellion against the state was always wrong and must be crushed.

农民们相信路德会支持他们。然而，路德认为基督徒应当服从统治者——即使是不公正的统治者——反抗国家永远是错误的，必须予以镇压。

ii.Horrified at the prospect of a bloody revolution, Luther urged the German nobility to crush the rebels.

ii. 路德对血腥革命的前景感到恐惧，敦促德国贵族镇压叛乱。

3.Consequences 3.后果

i.The German Peasants' War of 1525 strengthened the authority of the German nobility.

一、1525 年的德国农民战争加强了德国贵族的权威。

ii.Lutheranism became closely allied with the established political order controlled by the German nobility.

二、路德教与德国贵族控制的既定政治秩序紧密结盟。

It is easy to focus on Luther' s dramatic stand against indulgences while ignoring his response to the German Peasants' War. Don' t make this mistake. The German Peasants' War can be used in short-answer essay questions as part of a discussion of the political and social consequences of the Protestant Reformation.

人们很容易只关注路德反对赎罪券的激烈立场，而忽略他对德国农民战争的回应。不要犯这样的错误。德国农民战争可以作为讨论新教改革的政治和社会后果的一部分，出现在简答题中。

E.LUTHER AND THE ROLE OF CHRISTIAN WOMEN

爱德华·路德与基督教妇女的角色

1.The elimination of monasteries and convents was a key factor in changing the role of sixteenth-century women.

16世纪女性角色转变的一个关键因素是修道院和女修道院的解散。

2.Luther believed that Christian women should strive to be models of obedience and Christian charity.

2路德认为基督徒妇女应该努力成为顺服和基督徒慈善的榜样。

F.THE SPREAD OF LUTHERANISM

F. 路德教的传播

1.Lutheranism became the dominant religion in northern and eastern Germany. It is important to remember that most of southern Germany, Austria, and the Rhineland remained Roman Catholic.

路德教成为德国北部和东部的主要宗教。值得注意的是，德国南部大部分地区、奥地利和莱茵兰地区仍然信奉罗马天主教。

2.Lutheranism became the predominant religion in Denmark, Norway, and Sweden.

2. 路德教成为丹麦、挪威和瑞典的主要宗教。

G.THE PEACE OF AUGSBURG, 1555

G. 奥格斯堡和约，1555 年

1.Between 1546 and 1555, a religious civil war between Catholics led by Charles V and Protestants led by German princes tore Germany apart. It is important to note that the Catholic king of France supported the Protestant nobles. This is an example of the long-standing French policy of maintaining a divided Germany.

1546年至1555年间，以查理五世为首的天主教徒与以德意志诸侯为首的新教徒之间爆发了宗教内战，导致德国四分五裂。值得注意的是，法国天主教国王支持了新教贵族。这体现了法国长期以来维持德国分裂的政策。

2.The Peace of Augsburg ended the civil war. The settlement gave each German prince the right to determine the religion of his state, either Roman Catholic or Lutheran. The Peace of Augsburg did not provide for the recognition of Calvinists and other religious minorities.

《奥格斯堡和约》结束了内战。该和约赋予每位德意志诸侯决定其领地宗教信仰的权利，可以选择罗马天主教或路德教。但《奥格斯堡和约》并未承认加尔文教徒和其他宗教少数群体。

H.WAS LUTHER A REVOLUTIONARY OR A CONSERVATIVE?

H. 路德是革命者还是保守主义者？

1.Luther was a religious revolutionary.

路德是一位宗教革命家。

i.Luther's core beliefs went well beyond attempting to reform the Roman Catholic Church. His doctrines of justification by faith, priesthood of all believers, and the Bible as the sole authority marked a major departure from long-standing Catholic principles.

一、路德的核心信仰远远超出了改革罗马天主教会的范畴。他提出的因信称义、信徒皆祭司以及圣经是唯一权威的教义，标志着与长期以来天主教原则的重大背离。

ii.Luther' s revolutionary actions included abolishing monasteries, reducing the number of sacraments, encouraging priests to marry, and repudiating the pope' s authority to interpret the Bible.

二、路德的革命性举措包括废除修道院、减少圣礼的数量、鼓励神父结婚以及否定教皇解释圣经的权威。

iii.Luther' s belief that everyone should read the Bible led to the encouragement of education and the growth of literacy.

三、路德认为每个人都应该阅读圣经，这促进了教育的发展和识字率的提高。

2.Luther was a political conservative.

2路德是一位政治保守派人士。

i.Luther insisted that Christians owed obedience to established authority. He maintained that religious reform should not affect the political status quo, except for its impact on the break with the papacy.

一、路德坚持认为基督徒有义务服从既定权威。他认为，宗教改革不应影响政治现状，除非它对与教皇决裂产生影响。

ii.Luther gave his support to the German nobility as they brutally suppressed the peasant rebellion.

二、路德支持德国贵族残酷镇压农民起义。

II. 二、 CALVINISM 加尔文主义

A.JOHN CALVIN' S KEY BELIEFS

A. 约翰·加尔文的主要信仰

1.Calvin' s doctrines are clearly and systematically explained in his landmark book, *The Institutes of the Christian Religion*.

1 加尔文的教义在他的里程碑式著作《基督教要义》中得到了清晰而系统的阐述。

2.Calvin asserted that while God is just, perfect, and omnipotent, humans are corrupt, weak, and insignificant.

2 加尔文断言，虽然上帝是公正的、完美的、全能的，但人类是堕落的、软弱的、微不足道的。

3.Since men and women are by nature sinful, they cannot actively work to achieve salvation. Because God is all-knowing, he has "determined, both whom he would admit to salvation and whom he would condemn to destruction." This "terrible decree" constitutes the theological principle called predestination.

3.由于男女生来就有罪性，他们无法主动寻求救赎。因为上帝全知全能，他“预定了谁得救，谁灭亡”。这“可怕的旨意”构成了被称为预定论的神学原则。

4.By God' s grace, a very few people will be saved from sin. Calvin called these people the "elect."

4靠着神的恩典，只有极少数人能从罪中得救。加尔文称这些人是“选民”。

5.Calvin taught that the elect have a duty to rule society so as to glorify God. The ideal government should therefore be a theocracy in which church leaders dominate civil authorities.

加尔文教导说，蒙拣选者有责任治理社会，以此荣耀上帝。因此，理想的政府应该是神权政治，教会领袖凌驾于世俗政权之上。

6.Calvin and Luther agreed on many fundamental points of theology. However, they disagreed on the emphasis placed upon predestination and the relationship between church and civil authorities. While Luther believed that the church should be subordinated to the state, Calvin stressed that the elect have a duty to Christianize the state.

加尔文和路德在许多基本神学观点上达成共识。然而，他们在预定论的强调程度以及教会与世俗政权的关系上存在分歧。路德认为教会应当服从国家，而加尔文则强调蒙拣选者有责任使国家基督教化。

B.GENEVA, “CITY OF SAINTS”

B. 日内瓦，“圣徒之城”

1.In 1541, Protestants in Geneva, Switzerland, asked Calvin to transform their city into a model Christian community.

1541年，瑞士日内瓦的新教徒请求加尔文将他们的城市改造成一个模范基督教社区。

2.Calvin and his followers regulated all aspects of life in Geneva. They suppressed frivolous activities such as playing cards, dancing, and attending the theater. At the same time, they strictly enforced a high standard of morality that included regular church attendance.

加尔文和他的追随者规范了日内瓦生活的方方面面。他们禁止打牌、跳舞和看戏等轻浮的活动。与此同时，他们严格执行高标准的道德规范，其中包括定期参加教会活动。

C.THE SPREAD OF CALVINISM

C. 加尔文主义的传播

1.Protestant reformers from France, England, and Scotland hailed Calvin's Geneva as “the most perfect school of Christ since the days of the Apostles.” Geneva thus became both the center of Calvin's reformed church and a compelling model for other Protestant leaders.

来自法国、英国和苏格兰的新教改革者称赞加尔文的日内瓦是“自使徒时代以来最完美的基督学校”。因此，日内瓦既成为加尔文改革教会的中心，也成为其他新教领袖的有力榜样。

2.In the late 1550s, John Knox brought Calvinism to Scotland. Within a decade, the Presbyterian Church founded by Knox and his followers became the basis for Scotland's established religion.

16世纪50年代末，约翰·诺克斯将加尔文主义带到了苏格兰。不到十年，诺克斯及其追随者创立的长老会就成为了苏格兰国教的基础。

3. Calvinism soon spread to France where followers were called Huguenots. The new faith had particular appeal to French nobles and members of the middle class many of whom saw themselves as members of the elect.

加尔文主义很快传播到法国，其信徒被称为胡格诺派教徒。这种新的信仰对法国贵族和中产阶级成员尤其有吸引力，他们中的许多人认为自己是上帝的选民。

4. Calvinists also founded Puritan churches in England and later in New England.

4 加尔文主义者也在英国建立了清教徒教会，后来又在新英格兰建立了清教徒教会。

III. 三、 ANGLICANISM 英国国教

A. HENRY VIII (REIGNED 1509–1547)

A. 亨利八世 (1509–1547 年在位)

1. The “Defender of the Faith”

1. “信仰的捍卫者”

i. Henry VIII was a devout Catholic who detested Luther.

亨利八世是一位虔诚的天主教徒，他憎恨路德。

ii. Henry wrote a pamphlet calling Luther “a great limb of the Devil.” Impressed by Henry’s loyalty, the pope gave him a special title, “Defender of the Faith.”

二、亨利写了一本小册子，称路德是“魔鬼的爪牙”。教皇对亨利的忠诚印象深刻，授予他一个特殊的称号：“信仰的捍卫者”。

2. The problem of succession

2. 继承问题

i. Henry’s political needs proved more important than his loyalty to the pope.

亨利的政治需要比他对教皇的忠诚更重要。

ii. Since Henry was only the second king of the Tudor dynasty, he was determined to have a male heir. When his wife, Catherine of Aragon, failed to give birth to a son, Henry asked Pope Clement VII to annul the marriage.

二、由于亨利八世只是都铎王朝的第二位国王，他决心要有一个男性继承人。当他的妻子阿拉贡的凯瑟琳未能生下儿子时，亨利八世请求教皇克莱门特七世宣布婚姻无效。

iii. The pope would normally have granted Henry’s request. However, Catherine of Aragon was the aunt of the Holy Roman Emperor Charles V. At the time of Henry’s request, Charles’ s armies controlled Rome. Caught between the plea of a distant English king and the immediate presence of a powerful Holy Roman emperor, the pope delayed and finally

refused to annul Henry's marriage.

三、教皇通常会批准亨利的请求。然而，阿拉贡的凯瑟琳是神圣罗马帝国皇帝查理五世的姑姑。在亨利提出请求时，查理的军队控制着罗马。教皇夹在远在异乡的英国国王的请求和强大的神圣罗马帝国皇帝的威胁之间，最终拖延并拒绝了亨利婚姻无效的请求。

3.The Act of Supremacy, 1534

3 《至尊法案》, 1534年

i.Thwarted by the pope, Henry turned to a radical solution to solve his marriage problem.

一、由于受到教皇的阻挠，亨利转而采取激进的办法来解决他的婚姻问题。

ii.In 1533, Henry defied the pope, secretly married Anne Boleyn, and annulled his marriage to Catherine.

二、1533年，亨利违抗教皇的命令，秘密迎娶安妮·博林，并宣布与凯瑟琳的婚姻无效。

iii.The following year, Parliament passed the Act of Supremacy. This landmark act declared the English king to be the "Protector and Only Supreme Head of the Church and Clergy of England."

三、次年，议会通过了《至尊法案》。这项具有里程碑意义的法案宣布英国国王是“英国教会和神职人员的保护者和唯一最高首脑”。

iv.Although Henry VIII rejected papal supremacy, he remained a devout Catholic. In 1539, Parliament approved the Six Articles defining the doctrine of the English Church. With the sole exception of papal supremacy, the Six Articles reaffirmed Catholic teachings while rejecting Protestant beliefs.

四、尽管亨利八世拒绝承认教皇至上，但他仍然是一位虔诚的天主教徒。1539年，议会通过了《六条信纲》，确立了英国教会的教义。除了教皇至上之外，《六条信纲》重申了天主教教义，同时摒弃了新教信仰。

4.Dissolution of the monasteries

4. 解散修道院

i.Beginning in 1536, Parliament passed acts closing all English monasteries and seizing their lands.

一、从1536年开始，议会通过法案关闭所有英国修道院并没收其土地。

ii.Henry sold much of the land to nobles and to members of England's increasingly prosperous merchant class.

二、亨利将大部分土地卖给了贵族和英国日益富裕的商人阶层。

iii.Enriched by the monastic lands, these groups became loyal supporters of the Tudor dynasty.

iii.这些群体因修道院土地而变得富裕，成为都铎王朝的忠实支持者。

B.MAKING COMPARISONS: HENRY VIII AND MARTIN LUTHER

B. 进行比较：亨利八世和马丁·路德

1. At first glance, Henry VIII and Martin Luther had very little in common. Henry rejected Luther's core doctrines, and the two exchanged derisive pamphlets filled with insults. Guided by his faith, Luther wanted to reform and then change the Catholic Church. Guided by his dynastic interests, Henry wanted a male heir in order to avoid a potentially bloody succession.

乍看之下，亨利八世和马丁·路德似乎没什么共同之处。亨利拒绝接受路德的核心教义，两人还互相发表充满侮辱的小册子。路德出于信仰的指引，想要改革并最终改变天主教会。而亨利则出于王朝利益的考量，希望得到一位男性继承人，以避免可能出现的血腥继承。

2. Henry VIII and Martin Luther had very different religious beliefs and motives. Nonetheless, they shared similar political attitudes. Both believed that the church should be subordinate to the state. Both Henry VIII and Martin Luther rejected papal authority. In addition, both followed policies intended to strengthen the nobility. As we have seen, Luther supported the nobility by encouraging them to suppress the rebellious peasants. Henry supported the nobility by allowing them to purchase monastic lands.

亨利八世和马丁·路德的宗教信仰和动机截然不同，但他们的政治态度却十分相似。两人都认为教会应当服从国家。亨利八世和马丁·路德都反对教皇的权威。此外，两人都推行旨在巩固贵族权力的政策。正如我们所见，路德通过鼓励贵族镇压反叛的农民来支持他们；亨利八世则通过允许贵族购买修道院土地来支持他们。

C.ELIZABETH I (REIGNED 1558–1603)

C. 伊丽莎白一世 (1558–1603 年在位)

1.Religious issues 1.宗教问题

i. Elizabeth I inherited a difficult religious problem. Since Henry VIII's break with Rome in 1534, royal religious policy had changed direction several times.

一、伊丽莎白一世继承了一个棘手的宗教问题。自亨利八世于 1534 年与罗马决裂以来，王室的宗教政策已经几经变迁。

ii. Protestants gained strength under Edward VI (reigned 1547–1553). Catholics experienced a renewal under Mary (reigned 1553–1558).

二、新教徒在爱德华六世 (1547-1553 年在位) 统治时期势力壮大。天主教徒在玛丽女王 (1553-1558 年在位) 统治时期经历了复兴。

2.The Elizabethan Settlement

2.伊丽莎白时代的和解

i. Elizabeth was a politique who placed political necessities above her personal beliefs. She therefore strove to find a middle course that moderate Catholics and moderate Protestants

would accept.

一、伊丽莎白是一位政治家，她将政治需要置于个人信仰之上。因此，她努力寻找一条温和的天主教徒和温和的新教徒都能接受的中间道路。

ii.The Elizabethan Settlement restored the Church of England. Also known as the Anglican Church, the Church of England allowed priests to marry and to conduct sermons in English. However, the Church of England retained archbishops and bishops who wore elaborate robes and conducted services that remained formal and traditional.

二、伊丽莎白和解方案恢复了英国国教。英国国教，又称圣公会，允许牧师用英语主持婚礼和布道。然而，英国国教仍然保留了身着华丽长袍的大主教和主教，主持的宗教仪式也依然正式而传统。

iii.Although Protestant in tone, the Church of England instituted dogmas that were deliberately broad and often ambiguous.

iii. 虽然英国国教带有新教色彩，但它制定的教义却刻意宽泛且常常含糊不清。

D.MAKING COMPARISONS: ISABELLA OF SPAIN AND ELIZABETH I OF ENGLAND

D. 对比分析：西班牙的伊莎贝拉和英格兰的伊丽莎白一世

1.Both Queen Isabella of Spain and Queen Elizabeth I of England shared the goal of ruling over a united country. However, they followed dramatically different religious policies to achieve this goal.

西班牙女王伊莎贝拉和英国女王伊丽莎白一世都以统治一个统一的国家为共同目标。然而，她们为了实现这一目标，采取了截然不同的宗教政策。

2.Isabella was a devout Roman Catholic who decreed that in a Christian state, there could be only “one king, one law, one faith.” She revived the Inquisition, conquered Muslim-controlled Grenada, and forced Jews and Muslims to become Christians or leave Spain. Her actions created religious unity, but at the price of harming Spain’s economy.

伊莎贝拉是一位虔诚的罗马天主教徒，她颁布法令，规定在一个基督教国家里只能有“一位国王、一部法律、一种信仰”。她恢复了宗教裁判所，征服了穆斯林控制的格拉纳达，并强迫犹太人和穆斯林皈依基督教或离开西班牙。她的举措实现了宗教上的统一，但代价是损害了西班牙的经济。

3.Elizabeth was a politiquer. Although raised a Protestant, her religious views are largely unknown. What mattered most to Elizabeth was not the religious beliefs of her subjects, but their loyalty. She wanted to avoid destructive religious civil wars. It was not her intention, she said, “to pry windows into men’s souls.” Elizabeth’s reign marked the beginning of a cultural golden age and a period of sustained economic growth and prosperity.

伊丽莎白是一位精于政治的君主。尽管她成长于新教家庭，但她的宗教信仰却鲜为人知。对伊丽莎白而言，最重要的并非臣民的宗教信仰，而是他们的忠诚。她力图避免破坏性的宗教内战。她曾说过，她的本意并非“窥探人心”。伊丽莎白的统治标志着英国文化黄金时代的开端，以及经济持续增长和繁荣的时期。

IV. 四、ANABAPTISM 重洗派

A. ANABAPTIST BELIEFS

A. 重洗派信仰

1. Anabaptists, or rebaptizers, opposed infant baptism, insisting that only adult baptism conformed to Scripture.

1重洗派，或称再洗礼派，反对婴儿洗礼，坚持认为只有成人洗礼才符合圣经。

2. Anabaptists advocated complete separation of church and state.

2重洗派主张政教完全分离。

3. Anabaptists rejected secular agreements. For example, they refused to pay taxes, take civil oaths, hold public offices, or serve in the military.

3重洗派拒绝世俗协议。例如，他们拒绝纳税、宣誓效忠、担任公职或服兵役。

B. ANABAPTIST LEADERS

B. 再洗礼派领袖

1. Catholics, Lutherans, and Calvinists all condemned Anabaptist leaders as radicals.

天主教徒、路德教徒和加尔文教徒都谴责重洗派领袖是激进分子。

2. Modern historians have labeled Thomas Münzer a “left wing” Anabaptist leader because he advocated the overthrow of the existing political and social order. Münzer was executed in 1525.

现代历史学家将托马斯·闵采尔称为“左翼”重洗派领袖，因为他主张推翻现有的政治和社会秩序。闵采尔于1525年被处决。

3. Luther's concept of the “priesthood of all believers” promoted an assertive spirit among Anabaptist women. For example, Elizabeth Dirks advocated gender equality, especially in the realm of church roles and the interpretation of Holy Scripture.

路德的“信徒皆祭司”理念激发了重洗派妇女的积极进取精神。例如，伊丽莎白·迪克斯倡导性别平等，尤其是在教会角色和圣经诠释方面。

Most texts focus on comparing and contrasting the religious views of Luther and Calvin while devoting little attention to the Anabaptists. Don't neglect this small but influential Protestant sect. APEURO test writers often include them in short-answer essay questions.

大多数教材侧重于比较和对比路德和加尔文的宗教观点，而对重洗派着墨甚少。不要忽视这个规模虽小但影响深远的基督教新教派。APEURO 考试的命题者经常会在简答题中提及他们。

THE IMPACT OF THE PROTESTANT REFORMATION ON THE ARTS

V. 五、 新教改革对艺术的影响

A.MARTIN LUTHER

A. 马丁·路德

1.Luther believed that painting and sculpture could play a role in spreading the word of God. He maintained that the visual arts could inspire and instruct illiterate worshippers who would find more meaning in paintings and sculpture than in long sermons.

路德认为绘画和雕塑可以在传播上帝的福音方面发挥作用。他坚持认为，视觉艺术可以启发和教导不识字的信徒，让他们从绘画和雕塑中找到比冗长的布道更有意义的东西。

2.Luther also favored incorporating music into church services. For example, he composed a number of hymns including “A Mighty Fortress Is Our God.”

2路德也赞成在教会礼拜中加入音乐。例如，他创作了许多赞美诗，其中包括《上帝是我们坚固的堡垒》。

B.JOHN CALVIN

B. 约翰·加尔文

1.Calvin and his followers favored plain church architecture devoid of ornamentation and images.

1加尔文和他的追随者喜欢朴素的教堂建筑，没有装饰和图像。

2.Calvinists believed that ornamental architecture and paintings distracted worshippers, thus diminishing their religious experience.

2加尔文主义者认为装饰性的建筑和绘画会分散信徒的注意力，从而削弱他们的宗教体验。

C.POPULARITY OF WOODCUTS

C. 木刻的流行

1.Although Protestants discouraged using paintings, they did make full use of woodcuts to disseminate religious messages.

1虽然新教徒不鼓励使用绘画，但他们充分利用木刻来传播宗教信息。

2.Albrecht Dürer’ s *Four Horsemen of the Apocalypse* is one of a series of fifteen famous woodcuts that vividly illustrate the terrors of the Apocalypse.

2 阿尔布雷希特·丢勒的《启示录四骑士》是十五幅著名木刻版画之一，生动地描绘了启示录的恐怖景象。

THE IMPACT OF THE PROTESTANT REFORMATION ON WOMEN

VI. 六、 新教改革对女性的影响

A.WOMEN AND THE HOME

A. 妇女与家庭

1. Protestants placed the family at the center of human life.

1. 新教徒将家庭置于人类生活的中心。

2. Protestants believed that marriage should promote a loving relationship between a man and his wife. The ideal Christian home thus became a place for love, tenderness, and other "gentler virtues." The relationship between Luther and his wife, Katherina von Bora, provides a good example of this new emphasis upon companionship.

新教徒认为婚姻应当促进夫妻之间充满爱的关系。因此，理想的基督徒家庭成为充满爱、温柔和其他“温情美德”的地方。路德和他的妻子凯瑟琳娜·冯·博拉之间的关系，正是这种对伴侣关系的新重视的一个很好的例证。

B. WOMEN AND WORK

B. 女性与工作

1. Luther taught that all vocations have equal merit in God's eyes.

路德教导说，所有职业在上帝眼中都具有同等的价值。

2. This view gave greater dignity to wives performing routine domestic tasks.

2这种观点赋予了从事日常家务的妻子更大的尊严。

C. WOMEN AND EDUCATION

C. 妇女与教育

1. Protestants placed great emphasis upon teaching people to read the Bible.

1. 新教徒非常重视教导人们阅读圣经。

2. Mothers were often expected to teach their children how to read. This resulted in an increased emphasis on women's literacy.

2. 母亲通常被期望教孩子读书识字。这导致人们更加重视女性的识字能力。

D. WOMEN AND SOCIAL STATUS

D. 女性与社会地位

1. It is important to remember that the Protestant Reformation did not challenge women's subordinate position in society. For example, women could not conduct legal transactions on their own.

值得注意的是，新教改革并没有挑战女性在社会中的从属地位。例如，女性当时不能独立进行法律交易。

Chapter 8

第八章

The Catholic Reformation 天主教改革

I. 我。 THE CATHOLIC REFORMATION 天主教改革

A. THE REFORMATION POPES

A. 宗教改革时期的教皇

1.Renaissance popes, such as Julius II, concentrated their energies on commissioning art, building a new St. Peter's, and enhancing the power of their own families.

文艺复兴时期的教皇，如尤利乌斯二世，将精力集中在委托创作艺术作品、建造新的圣彼得大教堂以及增强自己家族的权力上。

2.Beginning with Pope Paul III (1534–1549), a new generation of popes committed themselves to the following goals:

2. 从教宗保禄三世（1534-1549年）开始，新一代教宗致力于实现以下目标：

i.Defining and clarifying Church doctrine and practices

一、界定和阐明教会教义和实践

ii.Containing the Protestant challenge

二、遏制新教的挑战

iii.Reforming Church practices

三、改革教会实践

iv.Enforcing strict moral standards

四、强制执行严格道德标准

v.Reaffirming papal authority

五、重申教皇权威

vi.Reinvigorating the religious experience

六、重振宗教体验

vii.Creating new religious orders

七、创建新的宗教团体

B. THE COUNCIL OF TRENT

B. 特伦特会议

1.Reaffirmed Catholic doctrines

1.重申天主教教义

i.The Council of Trent rejected Luther's doctrine of justification by faith and reaffirmed that salvation is achieved by both faith and good works.

一、特伦托会议驳斥了路德因信称义的教义，并重申救赎是通过信仰和善行共同实现的。

ii.The Council rejected the Protestant belief in the supremacy of the Bible and reaffirmed that equal weight should be given to Scripture and to traditional Catholic teachings.

二、该委员会驳斥了新教关于圣经至上的信仰，并重申圣经和天主教传统教义应享有同等地位。

iii.It rejected Luther's contention that there were just two sacraments and reaffirmed that there were seven sacraments.

iii. 它驳斥了路德关于只有两种圣礼的说法，并重申了有七种圣礼的说法。

2.Reformed church abuses 2.改革教会的弊端

i.The Council decreed that indulgences should no longer be sold in exchange for financial contributions.

一、委员会颁布法令，禁止再以金钱捐助换取赎罪券。

ii.It forbade simony, the sale of church offices.

二、它禁止买卖圣职。

iii.The Council instructed bishops to live in the dioceses they served.

三、大公会议指示主教们要居住在他们所服务的教区内。

3.Reasserted traditional practices

3.重申传统做法

i.The Council reaffirmed the veneration of relics and images as valid expressions of Christian piety.

一、大公会议重申了对圣物和圣像的崇敬是基督徒虔诚的有效表达。

ii.It confirmed the Vulgate as the authoritative Catholic edition of the Bible.

ii. 它确认了武加大译本是天主教权威的圣经版本。

iii.It decreed that Latin continue to be the language of worship.

iii. 法令规定拉丁语继续作为礼拜语言。

4.Resisted limiting papal authority

4.抵制限制教皇权力

i.The Council ruled that no act of a council could be valid unless accepted by the Holy See.

一、该委员会裁定，任何委员会的决议，除非得到圣座的认可，否则均无效。

ii.It preserved the papacy as the center of Catholic unity.

ii. 它维护了教皇制度作为天主教团结中心的地位。

C.THE JESUITS

C. 耶稣会

1.Ignatius Loyola (1491–1556)

1伊格内修斯·罗耀拉 (1491–1556)

i.Ignatius was an unknown Spanish soldier who suffered a severe injury while fighting the French.

一、 伊格内修斯是一名不知名的西班牙士兵，在与法国人作战时受了重伤。

ii.During his recovery, Ignatius experienced a religious conversion. He resolved to become a soldier of Christ and dedicate his life to fighting for the pope and the Catholic Church.

二、 在康复期间，伊格内修斯经历了宗教皈依。他决心成为基督的战士，并将自己的一生奉献给为教皇和天主教会而战。

2.Society of Jesus 2耶稣会

i.In 1540, Pope Paul III formally authorized the Society of Jesus. Those who joined were called Jesuits.

一、 1540 年，教宗保禄三世正式批准成立耶稣会。加入耶稣会的人被称为耶稣会士。

ii.Led by Ignatius, the Jesuits were a spiritual army that emphasized iron discipline and absolute obedience.

二、 在伊格内修斯的领导下，耶稣会士是一支精神军队，强调铁一般的纪律和绝对的服从。

iii.Ignatius wrote *The Spiritual Exercises*, detailing a system of disciplined meditation, prayer, and study.

三、 伊格内修斯撰写了《灵修操练》，详细介绍了一套有纪律的冥想、祈祷和学习体系。

3.Activities of the Jesuits

3.耶稣会的活动

i.Catholic education: Jesuits founded hundreds of schools for middle- and upper-class boys. Jesuits were especially prominent as confessors and advisors to royal families.

一、 天主教教育：耶稣会士为中上层阶级的男孩创办了数百所学校。耶稣会士尤其在为皇室成员提供忏悔和咨询方面发挥了重要作用。

ii.Missionary work: Jesuit missionaries played a key role in preaching Christianity in the Americas and Asia.

二、 传教工作：耶稣会传教士在美洲和亚洲传播基督教方面发挥了关键作用。

iii.Combating Protestantism: Jesuits spearheaded the revival of Catholicism in Bavaria, the southern Netherlands, and Poland.

三、 对抗新教：耶稣会士在巴伐利亚、荷兰南部和波兰带头复兴天主教。

II. 二、 BAROQUE ART 巴洛克艺术

A.PURPOSE OF BAROQUE ART

A. 巴洛克艺术的目的

1.The Protestant Reformation represented the greatest challenge to the Catholic Church since the Roman persecutions of the third century. Led by a series of reform popes, the Church launched a Catholic Counter-Reformation to halt the spread of Protestantism and reenergize the faithful.

1. 自三世纪罗马迫害基督徒以来，新教改革对天主教会构成了最大的挑战。在一系列改革派教皇的领导下，教会发起了一场天主教反宗教改革运动，以阻止新教的传播并重振信徒的信仰。

2.The Council of Trent reaffirmed that works of art should be employed to stimulate piety and deepen the religious experience. Painters, sculptors, and architects tried to speak to the faithful by creating dramatic works of art that involved worshippers.

2. 特伦托会议重申，艺术作品应当被用来激发虔诚之心，深化宗教体验。画家、雕塑家和建筑师试图通过创作引人入胜、能让信徒沉浸其中的艺术作品来与信徒对话。

B.CHARACTERISTICS OF BAROQUE ART

B. 巴洛克艺术的特征

1.Dramatic use of light and dark called tenebrism

1. 明暗对比的戏剧性运用，称为明暗对比法。

2. Subject matter focused on dramatic moments and intense emotion

2. 题材侧重于戏剧性时刻和强烈情感

3.Portrayal of everyday people who are not idealized

3. 对普通人的刻画，而非理想化人物

4.Baroque buildings featuring grandiose scale and ornate decorations

4. 巴洛克式建筑，规模宏大，装饰华丽

C.KEY EXAMPLES OF ITALIAN BAROQUE ART

C. 意大利巴洛克艺术的代表作品

1.Gian Lorenzo Bernini, the *Ecstasy of Saint Teresa*: Highlights the moment when an angel pierces Saint Teresa' s heart with a flaming golden arrow. Pain and pleasure merged as she felt as if God were “caressing her soul.”

1. 吉安·洛伦佐·贝尼尼，《圣特蕾莎的狂喜》：描绘了天使用燃烧的金箭刺穿圣特蕾莎心脏的瞬间。痛苦与快乐交织在一起，她感觉仿佛上帝在“抚摸她的灵魂”。

2.Michelangelo Merisi da Caravaggio, *The Calling of Saint Matthew*: Highlights the dramatic moment when Christ suddenly points a beam of light on Matthew. Overwhelmed by

Christ' s presence, Matthew gives up his job as a tax collector and dedicates his life to Christ' s service.

2. 米开朗基罗·梅里西·达·卡拉瓦乔， 《圣马太蒙召》：着重描绘了基督突然用光束照射马太的戏剧性时刻。马太被基督的存在所震撼，放弃了税吏的工作，将自己的一生奉献给基督。

3.Artemisia Gentileschi, *Judith Slaying Holofernes*: Highlights the dramatic moment when Judith cuts off Holofernes' head, thus preventing the Assyrian general from destroying the land of Judah.

3Artemisia Gentileschi， 《朱迪斯斩首霍洛弗尼斯》：着重描绘了朱迪斯砍下霍洛弗尼斯头颅的戏剧性时刻，从而阻止了亚述将军摧毁犹大国。

THE IMPACT OF THE CATHOLIC REFORMATION ON WOMEN

III. 三、 天主教改革对女性的影响

A.WOMEN AND RELIGIOUS ORDERS

A. 女性与宗教团体

1.Catholic women continued to take advantage of opportunities in religious orders sanctioned by the Church.

1天主教妇女继续利用教会认可的修会提供的机会。

2.For example, the Ursuline Order of Nuns established an important order that provided religious education and training for young girls. The Ursulines used Christian education to combat heresy in France.

例如，乌尔苏拉修女会建立了一个重要的修会，为年轻女孩提供宗教教育和培训。乌尔苏拉修女会利用基督教教育来打击法国的异端邪说。

B.Teresa de Avila

阿维拉的圣特蕾莎修女

1.A major Spanish leader in the reform movement for monasteries and convents. Immortalized in Bernini' s famous sculpture the *Ecstasy of Saint Teresa*.

1. 西班牙修道院改革运动中的重要领袖。贝尔尼尼的著名雕塑 《圣特雷莎的狂喜》 使她永垂不朽。

2.Preached that individuals could use prayer to establish a direct relationship with God.

2.宣扬个人可以通过祈祷与上帝建立直接关系。

Women' s history is a very important strand in the AP® Euro course. It is important to understand how the Protestant Reformation ([Chapter 7](#)) and the Catholic Reformation affected the status of European women.

女性史是 AP® 欧洲历史课程中非常重要的一个组成部分。了解新教改革（[第七章](#)）和天主教改革如何影响欧洲女性的地位至关重要。

Chapter 9

第九章

The Wars of Religion 宗教战争

THE WARS OF KING PHILIP II OF SPAIN

I. 我。 西班牙国王腓力二世的战争

A. PHILIP' S EMPIRE

A. 菲利普的帝国

1. Emperor Charles V abdicated his many thrones in 1556. He left his territories in Austria, Bohemia, and Hungary to his brother Ferdinand.

1556年，查理五世皇帝退位，放弃了他在奥地利、波西米亚和匈牙利的众多王位。他将奥地利、波西米亚和匈牙利的领土留给了他的弟弟斐迪南。

2. Charles left his son Philip a vast empire that included Spain, Milan, Naples, the Netherlands, and the overseas empire in the Americas.

查理二世给他的儿子菲利普留下了一个庞大的帝国，其中包括西班牙、米兰、那不勒斯、荷兰以及在美洲的海外帝国。

B. PHILIP' S GOALS

B. 菲利普的目标

1. To advance Spanish power in Europe

1. 提升西班牙在欧洲的势力

2. To champion Catholicism in Europe

2. 在欧洲捍卫天主教

3. To defeat the Ottoman Turks in the eastern Mediterranean

3. 在东地中海击败奥斯曼土耳其人

C. BATTLE OF LEPANTO, 1571

C. 勒班陀海战，1571年

1. A combined Spanish-Venetian fleet defeated the Turkish navy at Lepanto off the coast of Greece.

1. 西班牙-威尼斯联合舰队在希腊海岸附近的勒班陀海战中击败了土耳其海军。

2. The victory enhanced Philip' s prestige as a champion of Catholicism.

2. 这场胜利提升了菲利普作为天主教捍卫者的声望。

D.THE DEFEAT OF PHILIP: THE NETHERLANDS

D. 腓力二世的战败 : 荷兰

1.When Philip succeeded to the throne, the Spanish Netherlands consisted of 17 largely Catholic provinces.

1菲利普继承王位时，西班牙尼德兰由17个主要信奉天主教的省份组成。

2.Philip threatened traditional liberties by imposing the Inquisition and dispatching troops to support it. Philip' s ill-considered actions provoked riots against the Spanish authorities.

2. 菲利普二世通过设立宗教裁判所并派遣军队支持它，威胁到了传统的自由。菲利普二世考虑不周的举动引发了反对西班牙当局的暴乱。

3.Philip responded to this challenge by sending 20,000 additional troops. Led by the ruthless Duke of Alva, the Spaniards levied new taxes and sentenced thousands to death.

菲利普为了应对这一挑战，增派了2万名士兵。在残暴的阿尔瓦公爵的领导下，西班牙人征收新税，并判处数千人死刑。

4.Alva' s brutal actions united the Netherlands against the Spanish. During the struggle, many showed their opposition to Spain by converting to Calvinism.

阿尔瓦的残暴行径使荷兰团结起来反抗西班牙。在斗争期间，许多人通过皈依加尔文教来表达他们对西班牙的反对。

5.A new Spanish viceroy, the Duke of Parma, adopted more skillful tactics. By substituting diplomacy for force, Parma was able to induce the ten southern provinces to reaffirm their loyalty to Spain.

5. 新任西班牙总督帕尔马公爵采取了更为巧妙的策略。他以外交手段代替武力，成功促使南部十个省份重申对西班牙的效忠。

6.Led by the province of Holland, the Dutch in the seven northern provinces could not be won back. In 1581, they boldly declared their independence from Spain.

6在荷兰省的领导下，北部七个省份的荷兰人无法被西班牙重新夺回。1581年，他们大胆地宣布脱离西班牙独立。

7.The war for control of the Netherlands continued until 1609. Under the terms of a truce, the 7 northern and now heavily Calvinist provinces gained their independence and were known as Dutch. The 10 Catholic southern provinces were known as the Spanish Netherlands.

争夺荷兰控制权的战争一直持续到1609年。根据停战协议，北部7个信奉加尔文教的省份获得独立，被称为荷兰。南部10个信奉天主教的省份则被称为西班牙尼德兰。

E.THE DEFEAT OF PHILIP: ENGLAND

E. 菲利普的战败 : 英格兰

1.The English felt threatened by Philip' s aggressive actions in the Netherlands.

1.英国人感到菲利普在荷兰的侵略行为对他们构成了威胁。

2.Queen Elizabeth openly assisted the Dutch rebels with money and troops. She also encouraged English sea captains to raid Spanish treasure ships.

伊丽莎白女王公开向荷兰叛军提供资金和军队援助。她还鼓励英国船长袭击西班牙的运宝船。

3.Outraged by Elizabeth' s interference, Philip assembled a huge fleet known as the Spanish Armada to invade England. Philip hoped to depose Elizabeth and return England to Catholicism.

3. 菲利普对伊丽莎白的干涉感到愤怒，于是集结了一支庞大的舰队，即西班牙无敌舰队，入侵英国。菲利普希望废黜伊丽莎白，使英国重新皈依天主教。

4.Harassed by fast English ships, the powerful but slow-moving Spanish Armada never reached England. Only 67 of the Armada' s original 130 ships returned to Spain.

4. 由于受到英国快速战舰的骚扰，强大但行动缓慢的西班牙无敌舰队始终未能抵达英国。无敌舰队最初的130艘战舰中，只有67艘返回了西班牙。

F.CONSEQUENCES OF PHILIP' S DEFEATS

F. 菲利普战败的后果

1.Although still a formidable military power, Spain began a long period of political and economic decline.

1虽然西班牙仍然是一个强大的军事力量，但它开始了漫长的政治和经济衰落时期。

2.Now independent, the Dutch began a golden age of commercial prosperity and artistic creativity.

2. 独立后，荷兰开始了商业繁荣和艺术创造力的黄金时代。

3.As Spain' s influence declined, England' s power increased. The English were now free to develop their overseas trade and to colonize North America.

随着西班牙影响力的下降，英国的实力日益增强。英国人现在可以自由地发展海外贸易，并在北美建立殖民地。

THE FRENCH WARS OF RELIGION

II. 二、 法国宗教战争

A.THE CATHOLICS

A. 天主教徒

1.As we have seen (see [Chapter 5](#)), under the terms of the Concordat of Bologna (1516), Francis I recognized the supremacy of the papacy over a universal council. In return, French

rulers gained the right to appoint all French bishops and abbots.

正如我们所看到的（见[第五章](#)），根据《博洛尼亚专约》（1516年），弗朗索瓦一世承认教皇凌驾于普世大公会议之上的至高权力。作为回报，法国统治者获得了任命所有法国主教和修道院长的权力。

2. As a result of the Concordat of Bologna, the ruling Valois kings had no reason to support a revolt against Rome.

2. 由于博洛尼亚协约，统治的瓦卢瓦国王没有理由支持反抗罗马的叛乱。

B. THE HUGUENOTS

B. 胡格诺派教徒

1. Despite royal opposition, Calvinist ideas gained a strong foothold in France. By the 1560s, one-tenth of France's 18 million people had become Calvinists, also known as Huguenots.

尽管遭到王室反对，加尔文主义思想在法国站稳了脚跟。到16世纪60年代，法国1800万人口中有十分之一成为了加尔文教徒，他们也被称为胡格诺派教徒。

2. Calvinism had special appeal to French nobles. By the 1560s, between two-fifths and one-half of the nobility had become Calvinists. For many nobles, Calvinism provided a means of expressing opposition to the Valois kings.

2. 加尔文主义对法国贵族有着特殊的吸引力。到16世纪60年代，五分之二到一半的贵族都皈依了加尔文教。对许多贵族来说，加尔文主义提供了一种表达对瓦卢瓦王朝国王反对的途径。

C. THE SAINT BARTHOLOMEW'S DAY MASSACRE, 1572

C. 1572年圣巴多罗买节大屠杀

1. The growing strength of the Huguenots alarmed the French king Charles IX and his powerful mother Catherine de' Medici.

1. 胡格诺派势力的日益壮大令法国国王查理九世和他强大的母亲凯瑟琳·德·美第奇感到震惊。

2. With Catherine's support, Catholics killed thousands of Huguenots who had gathered in Paris to celebrate the wedding of Margaret of Valois to the Huguenot leader Henry of Navarre. The violence quickly spread to the provinces, where as many as 20,000 Huguenots were killed.

2. 在凯瑟琳的支持下，天主教徒杀害了数千名聚集在巴黎庆祝瓦卢瓦的玛格丽特与胡格诺派领袖纳瓦拉的亨利婚礼的胡格诺派教徒。暴力事件迅速蔓延到外省，多达2万名胡格诺派教徒被杀害。

3. The Saint Bartholomew's Day massacre ignited a bloody civil war between Catholics and Huguenots that continued for 15 years.

3. 圣巴托罗缪大屠杀引发了天主教徒和胡格诺教徒之间长达15年的血腥内战。

D. THE POLITIQUES

D. 政治

1.The civil war devastated French agriculture and commerce.

1. 内战摧毁了法国的农业和商业。

2.A small group of moderate Catholics and Huguenots realized that the disorder and destruction had to be stopped or France would collapse. Known as politiques, they supported a strong monarchy and official recognition of the Huguenots.

一小群温和的天主教徒和胡格诺派教徒意识到，必须制止这种混乱和破坏，否则法国将会崩溃。他们被称为“政治派”，支持建立强大的君主制，并要求官方承认胡格诺派。

3.The death of Catherine de' Medici followed by the assassinations of the powerful Catholic Duke of Guise and King Henry III paved the way for the accession of Henry of Navarre, a leading politique who became Henry IV in 1589.

3凯瑟琳·德·美第奇的去世，以及强大的天主教吉斯公爵和国王亨利三世的遇刺，为纳瓦拉的亨利继位铺平了道路，亨利是一位杰出的政治家，于1589年成为亨利四世。

E.THE EDICT OF NANTES, 1598

E. 南特敕令，1598 年

1.Henry IV was the leader of the House of Bourbon and a Huguenot.

亨利四世是波旁王朝的领袖，也是一名胡格诺教徒。

2.Many Catholics, including the people of Paris, still opposed Henry. Knowing that a majority of the French were Catholics, Henry chose to become a Catholic, saying, "Paris is worth a mass."

2许多天主教徒，包括巴黎市民，仍然反对亨利。亨利知道大多数法国人都是天主教徒，于是选择皈依天主教，他说：“巴黎值得一场弥撒。”

3.In 1598, Henry issued the Edict of Nantes proclaiming the toleration of Calvinism and recognizing the rights of French Protestants.

1598 年，亨利颁布了《南特敕令》，宣布容忍加尔文主义，并承认法国新教徒的权利。

4.Henry' s decision to convert and issue the Edict of Nantes saved France and prepared the way for the resurgence of royal power in the seventeenth century.

4亨利决定皈依基督教并颁布南特敕令，拯救了法国，并为十七世纪王权的复兴铺平了道路。

Be sure that you can identify the St. Bartholomew' s Day massacre, define the term politiques, and explain the terms of the Edict of Nantes. One or more of these three key points have appeared on almost every APEURO exam.

请务必能够识别圣巴多罗买大屠杀，解释“politiques”一词，并阐述《南特敕令》的条款。这三个关键点中的一个或多个几乎出现在每一届 APEURO 考试中。

THE THIRTY YEARS' WAR, 1618–1648

III. 三十年战争，1618–1648年

A.THE HOLY ROMAN EMPIRE IN 1600

A. 1600 年的神圣罗马帝国

1.The Holy Roman Empire included approximately 300 small principalities, duchies, and independent cities.

1 神圣罗马帝国包括大约300个小公国、公国和独立城市。

2.The Peace of Augsburg in 1555 (see [Chapter 7](#)) gave each German prince the right to determine the religion of his state, either Roman Catholic or Lutheran.

1555 年的《奥格斯堡和约》（见第 7 章）赋予每个德国诸侯决定其国家宗教信仰的权利，可以是罗马天主教或路德教。

3.The Peace of Augsburg did not provide for the recognition of Calvinists. Nonetheless, a number of states, including the Palatinate, had adopted Calvinism.

3 《奥格斯堡和约》并未承认加尔文教。尽管如此，包括普法尔茨在内的许多邦国都已接受了加尔文教。

B.CAUSES OF THE THIRTY YEARS' WAR

B. 三十年战争的起因

1.Unresolved conflicts 1.未解决的冲突

i.Unresolved religious hatreds, economic rivalries, and competing dynastic ambitions continued to divide European society.

一、 未解决的宗教仇恨、经济竞争和相互竞争的王朝野心继续分裂着欧洲社会。

ii.The spread of Calvinism introduced a new source of friction because Calvinists had been excluded from the Peace of Augsburg.

ii. 加尔文主义的传播带来了新的摩擦源，因为加尔文主义者被排除在奥格斯堡和约之外。

2.Religious divisions 2.宗教分歧

i.In 1608, the Protestant states formed the Protestant Union to defend their interests.

一、 1608 年，新教国家组成新教联盟，以捍卫自身利益。

ii.The following year the Catholic states formed the Catholic League to defend their interests.

二、 次年，天主教国家成立了天主教联盟，以捍卫自身利益。

iii.By 1609 two military alliances faced each other within the Holy Roman Empire. Each alliance was determined to prevent its rival from making any further gains.

三、 到 1609 年，神圣罗马帝国境内出现了两大军事联盟对立的局面。每个联盟都决心阻止对手取得任何进一步的进展。

3.Political divisions 3.政治分歧

i.The Austrian Habsburgs wanted to reverse the Protestant gains while building a stronger monarchy.

奥地利哈布斯堡王朝希望扭转新教取得的成果，同时建立一个更强大的君主制。

ii.The German principalities and independent cities were jealous of their rights and resisted any attempt at centralization.

二、德国各公国和独立城市珍视自己的权利，抵制任何集权的尝试。

4.International interference

4.国际干预

i.France opposed any policy that would create a strong power in Germany. So, although France was a Catholic power, it allied itself with Protestant princes.

一、法国反对任何可能在德国建立强大势力的政策。因此，尽管法国是天主教国家，但它却与新教诸侯结盟。

ii.The Lutheran kings of Denmark and Sweden were prepared to defend Protestant interests in the Holy Roman Empire.

二、丹麦和瑞典的路德教国王准备捍卫神圣罗马帝国的基督教新教利益。

C.THE FOUR PHASES OF THE THIRTY YEARS' WAR

C.三十年战争的四个阶段

1.The Bohemian Phase, 1618–1625

1. 波西米亚时期，1618–1625年

i.Bohemia was a small but flourishing kingdom in which Catholics, Lutherans, and Calvinists lived peaceably together under earlier Habsburg promises of toleration.

一、波西米亚是一个虽小但繁荣的王国，天主教徒、路德教徒和加尔文教徒在哈布斯堡王朝早期的宽容承诺下和平共处。

ii.However, their new ruler Ferdinand II was an Austrian Habsburg and a zealous Catholic who undermined religious toleration by closing the Protestant churches.

ii. 然而，他们的新统治者斐迪南二世是奥地利哈布斯堡王朝的成员，也是一位狂热的天主教徒，他通过关闭新教教堂破坏了宗教宽容。

iii.The Thirty Years' War began as a religious civil war in Bohemia between the Catholic League led by Emperor Ferdinand II and the Protestant Union led by Frederick V.

三、三十年战争最初是波西米亚的一场宗教内战，交战双方分别是皇帝斐迪南二世领导的天主教联盟和腓特烈五世领导的新教联盟。

iv.Emperor Ferdinand II's forces won a series of overwhelming victories that left the Habsburgs and Catholics in control of Bohemia.

四、斐迪南二世皇帝的军队取得了一系列压倒性的胜利，使得哈布斯堡王朝和天主教徒控制了波西米亚。

2.The Danish Phase, 1625–1629

2.丹麦时期，1625–1629年

i.The fall of Bohemia alarmed Protestants. Supported by the Dutch and English, the Danish king, Christian IV, intervened to support the Protestants and to gain territory in northern Germany.

一、波西米亚的陷落令新教徒感到震惊。在荷兰人和英国人的支持下，丹麦国王克里斯蒂安四世介入，以支持新教徒并夺取德国北部的领土。

ii.Led by Albrecht von Wallenstein, the imperial armies crushed the Protestant forces.

二、在阿尔布雷希特·冯·瓦伦斯坦的领导下，帝国军队击溃了新教军队。

iii.Flushed with victory, Emperor Ferdinand issued the Edict of Restitution restoring all Catholic properties lost to the Protestants since 1552.

三、胜利的喜悦驱使着斐迪南皇帝颁布了归还法令，将自 1552 年以来天主教失去的所有财产归还给了新教徒。

3.The Swedish Phase, 1630–1635

3.瑞典时期，1630–1635年

i.Deeply unsettled by the Catholic victories, the Protestants, Dutch, and French turned for help to the Lutheran king of Sweden, Gustavus Adolphus.

一、天主教的胜利令新教徒、荷兰人和法国人深感不安，于是他们向信奉路德教的瑞典国王古斯塔夫·阿道夫寻求帮助。

ii.A charismatic ruler and brilliant military strategist, Gustavus Adolphus led a disciplined, well-equipped army. A sincere champion of Lutheranism, Gustavus hoped to create a federation of Protestant states in Germany under Swedish leadership.

二、古斯塔夫·阿道夫是一位极具魅力的统治者和杰出的军事战略家，他统领着一支纪律严明、装备精良的军队。作为路德教的忠实拥护者，古斯塔夫希望在瑞典的领导下，在德国建立一个新教国家联盟。

iii.Gustavus defeated Wallenstein in a series of decisive battles. The Swedish victories prevented the Habsburgs from uniting the German states.

三、古斯塔夫在一系列决定性战役中击败了瓦伦斯坦。瑞典的胜利阻止了哈布斯堡王朝统一德意志各邦。

4.The French Phase, 1635–1648

4. 法国时期，1635–1648年

i.The unexpected death of Gustavus Adolphus in 1632, forced Cardinal Richelieu of France to act. As a politique he was willing to disregard his religious beliefs in favor of pursuing French national interests. Although a Catholic nation, France intervened on the Protestant side to prevent a united Germany on its eastern border. The war thus became a power struggle between France and Sweden on one side and the Habsburg Empire and Spain on the other.

1632年，古斯塔夫·阿道夫的意外去世迫使法国红衣主教黎塞留采取行动。作为一名政治家，他为了追求法国的国家利益，甘愿放弃自己的宗教信仰。尽管法国是天主教国家，但为了阻止其东部边境的德国统一，法国还是站在了新教一方。因此，这场战争演变成法国和瑞典一方与哈布斯堡王朝和西班牙一方之间的权力斗争。

ii.The French, Dutch, and Swedish armies proved to be an irresistible force. They ravaged Germany and compelled the Catholic powers to begin serious negotiations.

二、 法国、荷兰和瑞典军队势不可挡。他们蹂躏了德国，迫使天主教列强开始进行严肃的谈判。

D.THE PEACE OF WESTPHALIA, 1648

D. 1648年威斯特伐利亚和约

1.The setting 1. 设定

i.Hundreds of diplomats representing the German states, France, Sweden, Spain, the Dutch, and the pope met in Westphalia. This marked the first war in modern history ended by a peace conference.

一、 数百名代表德意志各邦、法国、瑞典、西班牙、荷兰和教皇的外交官在威斯特伐利亚举行会议。这标志着近代史上第一场以和平会议结束的战争。

ii.Although represented at Westphalia, the pope's objections were largely ignored, underscoring the degree of secularization taking place in Europe.

ii. 尽管教皇的反对意见在威斯特伐利亚会议上得到了体现，但教皇的意见在很大程度上被忽视了，这凸显了欧洲世俗化的程度。

2.The provisions 2. 条款

i.Each of the over 300 German states received the right to conduct diplomacy and make treaties.

一、 300多个德意志邦国都获得了开展外交和缔结条约的权利。

ii.Rulers were allowed to decide the religious faith in their territory. Calvinism was recognized as an acceptable faith.

二、 统治者有权决定其领土内的宗教信仰。加尔文教被认为是可接受的信仰。

iii.The independence of the Dutch Republic and neutrality of Switzerland were formally recognized.

三、 荷兰共和国的独立和瑞士的中立地位得到正式承认。

iv.The French annexed portions of Alsace and Lorraine.

四、 法国吞并了阿尔萨斯和洛林的部分地区。

v.Sweden received additional territory around the Baltic Sea.

瑞典获得了波罗的海周边的额外领土。

E.CONSEQUENCES OF THE THIRTY YEARS' WAR

E. 三十年战争的后果

1.For Protestants and Catholics

1. 对于新教徒和天主教徒

i.The Thirty Years' War reaffirmed and extended the principle of *cuius regio, eius religio* ("Whose the region, his the religion"). As a result, the European powers officially recognized Calvinism as a politically accepted faith.

三十年战争重申并扩展了“谁的领土，谁的宗教”这一原则。因此，欧洲列强正式承认加尔文教为一种政治上被接受的信仰。

ii.The Thirty Years' War marked the decline of papal political influence. The European powers ignored the papal representative at the Westphalia negotiations. The pope never signed the treaties known together as the Peace of Westphalia.

二、 三十年战争标志着教皇政治影响力的衰落。欧洲列强在威斯特伐利亚和约谈判中无视教皇代表。教皇从未签署过统称为《威斯特伐利亚和约》的各项条约。

iii.The Thirty Years' War ended the wars of religion. The long war reduced religious differences as a source of conflict. The end of the Thirty Years' War thus marks the beginning of the rise of religious toleration in Europe.

三、 三十年战争结束了宗教战争。这场漫长的战争减少了宗教分歧作为冲突根源的可能性。因此，三十年战争的结束标志着欧洲宗教宽容兴起的开始。

2.For the German States 2. 对于德意志各邦

i.The Thirty Years' War devastated the German economy and decimated its population. As many as one-third of the German-speaking people died from disease, famine, and combat.

一、 三十年战争摧毁了德国经济，并使其人口锐减。多达三分之一的德语人口死于疾病、饥荒和战争。

ii.Germany's long-term commercial growth suffered because the Treaty of Westphalia gave control of the mouth of the Rhine River to the Dutch.

ii. 由于《威斯特伐利亚条约》将莱茵河口的控制权交给了荷兰，德国的长期商业发展受到了影响。

iii.The Thirty Years' War left Germany politically fragmented into more than 300 virtually sovereign states that had the right to ratify laws, collect taxes, and wage war. This fragmentation ended the Holy Roman Empire as an effective entity and delayed German

unification for two centuries.

三、三十年战争使德国政治分裂成 300 多个实际上拥有主权的邦国，这些邦国有权批准法律、征税和发动战争。这种分裂终结了神圣罗马帝国作为一个有效实体的存在，并将德国的统一推迟了两个世纪。

3.For France 3为了法国

i.France achieved its primary goals of weakening the Habsburgs and keeping the Holy Roman Empire weak and divided.

一、 法国实现了削弱哈布斯堡王朝、使神圣罗马帝国保持虚弱和分裂的主要目标。

ii.France received portions of Alsace and Lorraine.

ii. 法国获得了阿尔萨斯和洛林的部分地区。

iii.France emerged as the strongest power in Europe.

三、 法国崛起成为欧洲最强大的国家。

4.For Military Strategy 4. 军事战略

i.The Thirty Years' War led to the formation of professional fighting forces that were not disbanded at the end of the fighting.

三十年战争导致了职业作战部队的形成，这些部队在战争结束后并没有解散。

ii.The size of national armies increased dramatically. For example, the French army doubled in size from 125,000 men to 250,000 men.

二、 各国军队规模急剧增加。例如，法国军队规模翻了一番，从 12.5 万人增加到 25 万人。

iii.The dramatic growth in the size of national armies required more complex bureaucracies and an increase in taxes to fund the enlarged military establishments.

三、 国家军队规模的急剧增长需要更复杂的官僚机构和增加税收来资助扩大的军事机构。

5.For Diplomacy 5. 外交

i.The Peace of Westphalia established a new European balance of power that included fragmented German states, strengthened French power, and Dutch independence.

一、 《威斯特伐利亚和约》确立了新的欧洲权力平衡，其中包括分裂的德意志诸邦、增强的法国实力和荷兰独立。

ii.The Peace of Westphalia established the modern system of diplomatic relations among mutually recognized sovereign states.

二、 《威斯特伐利亚和约》确立了相互承认的主权国家之间的现代外交关系体系。

The Thirty Years' War is both complex and important. Do not become bogged down trying to memorize the four phases of the war. Instead, focus on the long-term consequences of the Thirty Years' War for Germany and France. Pay special attention

to the decline of the Holy Roman Empire and to the facts that prevented the development of a unified German state.

三十年战争既复杂又重要。不要纠结于记忆战争的四个阶段，而应着重关注三十年战争对德国和法国的长期影响。尤其要关注神圣罗马帝国的衰落以及阻碍德意志统一国家建立的种种因素。

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