

Protestants The Radicals Who Made The Modern World

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Bishop Barron on Martin Luther

Rules for Radicals: An AnalysisMax Weber and the Protestant Ethic Inside the Radical Left—James Lindsay Breaks Down Critical Social Justice | American Thought Leaders Protestants The Radicals Who Made

Five hundred years ago Protestant Christianity began with one stubborn monk. Today, it includes a billion people across the globe. The upheaval Martin Luther triggered inspired one of the most creative and destructive movements in human history. Protestants is the story of the men and women who made and remade this quarrelsome faith. Fired by life-changing encounters with their God, they set out for every corner of the world, demanded alarming new freedoms and experimented in new systems of ...

Protestants: The Radicals Who Made the Modern World ...

Protestants is the story of the men and women who made and remade this quarrelsome faith by demanding alarming new freedoms and experimenting in new systems of government. Inspired by their newly accessible Bibles, they transformed their inner lives, a transformation that spilled over into social upheavals and political revolutions.

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Protestants : the radicals who made the modern world ...

Protestants: The Radicals Who Made the Modern World by Professor Alec Ryrie (9780008210007)

Protestants: The Radicals Who Made the Modern World ...

Ryrie, Alec (2017) 'Protestants : the radicals who made the modern world.', London: William Collins. Abstract On the 500th anniversary of Luther's rebellion, this spectacular global history traces the revolutionary faith that shaped the modern world.

Protestants : the radicals who made the modern world ...

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Protestants: The Radicals Who Made the Modern World ...

Books: Protestants: The Radicals Who Made the Modern World by Alec Ryrie. ... a radical Protestant creed that taught that the end of the world might be only days away. To its neighbours, it seemed ...

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Jim Jones of the Jonestown Massacre was a devout Protestant. So was Ian Paisley, William Wilberforce, Abraham Lincoln, John Wilkes Booth, Martin Luther King Jr and James Earl Ray.

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Protestants: The Radicals Who Made the Modern World [9780008210007] On the 500th anniversary of Luther's rebellion, this spectacular global history traces the revolutionary faith that shaped the modern world. Five hundred years ago Protestant Christianity began with one stubborn monk.

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The Reformation was a reaction against Catholic abuses, so understandably there is a critique of Protestant/Catholic relations in the immediate aftermath and beyond. However, no mention is made of relations with the Orthodox Church though. No mention is made of the role Protestants play in Ireland. Orange Day marches still take place.

Amazon.co.uk:Customer reviews: Protestants: The Radicals ...

Protestants: The Radicals Who Made the Modern World by Professor Alec Ryrie (9780007465033)

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Protestant Christianity began with one stubborn monk in 1517. Now it covers the globe and includes almost a billion people. On the 500th anniversary of Luther's theses, a global history of the revolutionary faith that shaped the modern world

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Christianity began with one stubborn monk. Today, it includes a billion people across the globe. The upheaval Martin Luther triggered inspired one of the most creative and destructive movements in human history. Protestants is the story of the men and women who made and remade this quarrelsome faith. Fired by life-changing encounters with their God, they set out for every corner of the world, demanded alarming new freedoms and experimented in new systems of government. Inspired by their newly accessible Bibles, they transformed their inner lives, a transformation that spilled over into social upheavals and political revolutions. In the process, they have played decisive roles on both sides of the great ideological battles of modern times. Protestants have been both for and against liberalism, imperialism, slavery, Nazism, communism, apartheid and women's rights. Yet beneath it all is a shared passion for God, a vital belief in the principle of self-determination and a readiness to fight for their beliefs. Protestantism's global story is still only just beginning. As this ever-changing faith puts down deep roots across contemporary China, Africa, and Latin America, Alec Ryrie's dazzling history explores how its restless energy made and is still making the modern world.

On the 500th anniversary of Luther's theses, a landmark history of the revolutionary faith that shaped the modern world. "Ryrie writes that his aim 'is to persuade you that we cannot understand the modern age without understanding the dynamic history of Protestant Christianity.' To which I reply: Mission accomplished." –Jon Meacham, author of *American Lion* and *Thomas Jefferson* Five hundred years ago a stubborn German monk challenged the Pope with a radical vision of what Christianity could be. The revolution he set in motion toppled governments, upended social norms and transformed millions of people's understanding of their relationship with God. In this dazzling history, Alec Ryrie makes the case that we owe many of the rights and freedoms we have cause to take for granted—from free speech to limited government—to our Protestant roots. Fired up by their faith, Protestants have embarked on courageous journeys into the unknown like many rebels and refugees who made their way to our shores. Protestants created America and defined its special brand of entrepreneurial diligence. Some turned to their bibles to justify bold acts of political opposition, others to spurn orthodoxies and insight on their God-given rights. Above all Protestants have fought for their beliefs, establishing a tradition of principled opposition and civil disobedience that is as alive today as it was 500 years ago. In this engrossing and magisterial work, Alec Ryrie makes the case that whether or not you are yourself a Protestant, you live in a world shaped by Protestants.

Long before philosophers started making the case for atheism, powerful, affectively laden cultural currents were sowing doubt in Europe. Alec Ryrie looks to the history of the Reformation and argues that emotions—anger at priestly corruption and anxieties attending the erosion of time-honored certainties—were the handmaidens of atheism.

'Masterly' - Eric Metaxas 'Mould-breaking' - John Guy 'A little gem of a book' - Suzannah Lipscomb From the Introduction: 'There is no such thing as "the English Reformation". A "Reformation" is a composite event which is only made visible by being framed the right way. It is like a "war": a label we put onto a particular set of events, while we decide that other – equally violent – acts are not part of that or of any "war". Sixteenth- and seventeenth-century English people knew that they were living through an age of religious upheaval, but they did not know that it was "the English Reformation", any more than the soldiers at the battle of Agincourt knew that they were fighting in "the Hundred Years' War". . . . 'Plainly these religious upheavals permanently changed England and, by extension, the many other countries on which English culture has made its mark. There is not, however, a single master narrative of all this turmoil. How could there be? . . . The way you choose to tell the story is governed by what you think is important and what is trivial, by whether there are heroes or villains you want to celebrate or condemn, and by the legacies and lessons which you think matter. Once you have chosen your frame, it will give you the story you want. 'So this book does not tell "the story" of "the English Reformation". It tells the stories of six English Reformations, or rather six stories of religious change in sixteenth- and seventeenth-century England. The stories are parallel and overlapping, but each has a somewhat different chronological frame, cast of characters and set of pivotal events, and has left a different legacy.'

This 1991 book is a collection of writings by early Reformation radicals which illustrates both the diversity and the areas of agreement in their political thinking. The texts are drawn from the period 1521–7, centring on the German Peasants' War of 1524–6. The thinkers represented - Muntzer, Karlstadt, Grebel, Hut, Denck, and others - differed on important theological issues, yet all rejected the magistral reformation as serving the interests of society's elites. They advocated a strategy of Reformation from below, a sweeping transformation of society to the benefit of the lay commoner and the local community. With the start of the Peasants' War, radicals divided over the issue of the legitimacy of force. This division shaped the ways in which they confronted the failure of the Peasants' War and the alternate strategies for survival developed in its aftermath. Appended to the texts are a number of political programmes of the Peasants' War. These documents illustrate ways in which the radicals contributed to the uprising, and how the war itself led to greater clarity in the political theory of the radical Reformation.

This volume of essays explores the themes of radicalism and dissent within Protestantism. The comparisons highlight the contingent nature of particular settlements and narratives, and reveal the extent to which the definition of religious radicalism was dependent upon immediate context and show that radicalism and dissent were truly transnational phenomena. The historiography of the so-called radical reformation has been unduly shaped by the hostile categories imposed by mainstream or magisterial reformers during the sixteenth and seventeenth centuries. This volume argues that scholars should adopt an open-ended understanding of evangelical reform, and recognize that the boundaries between radicalism and its opposite were not always firmly drawn. The distinction between the two is an inheritance of the Lutheran Reformation of the 1520s, which shaped not only the later course of the Reformation in the Holy Roman Empire but also attitudes towards and writings on religious dissent in the Netherlands and England. Radical critique is immanent within mainstream Protestantism, in a faith that emphasizes the power of the gospel with its unrelenting demands.

Troeltsch seeks to determine how much the "Modern Spirit" of the early twentieth century actually owed to Protestantism. Troeltsch then proceeds to a comparison between the essential spirit of Protestantism and the Modern Spirit. The book focuses on the practical: ethical, political, and economic.

This fast-paced survey of Western civilization's transition from the Middle Ages to modernity brings that tumultuous period vividly to life. Carlos Eire, popular professor and gifted writer, chronicles the two-hundred-year era of the Renaissance and Reformation with particular attention to issues that persist as concerns in the present day. Eire connects the Protestant and Catholic Reformations in new and profound ways, and he demonstrates convincingly that this crucial turning point in history not only affected people long gone, but continues to shape our world and define who we are today. The book focuses on the vast changes that took place in Western civilization between 1450 and 1650, from Gutenberg's printing press and the subsequent revolution in the spread of ideas to the close of the Thirty Years' War. Eire devotes equal attention to the various Protestant traditions and churches as well as to Catholicism, skepticism, and secularism, and he takes into account the expansion of European culture and religion into other lands, particularly the Americas and Asia. He also underscores how changes in religion transformed the Western secular world. A book created with students and nonspecialists in mind, *Reformations* is an inspiring, provocative volume for any reader who is curious about the role of ideas and beliefs in history.

Did Martin Luther wield his hammer on the Wittenberg church door on October 31, 1517? Did he even post the Ninety-five Theses at all? This collection of documents sheds light on the debate surrounding Luther's actions and the timing of his writing and his request for a disputation on the indulgence issue. The primary documents in this book include the theses, their companion sermon ("A Sermon on Indulgence and Grace", 1518), a chronological arrangement of letters pertinent to the theses, and selections from Luther's Table Talk that address the Ninety-five Theses. A final section contains Luther's recollections, which offer today's reader the reformer's own views of the Reformation and the Ninety-five Theses.

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