

DOI: <https://www.doi.org/10.26565/2220-7929-2025-67-03>

УДК 94(430)“152/164”:[355.48-042.3:274.5]

Sergey Karikov

Doctor of Historical Sciences, Professor

V. N. Karazin Kharkiv National University

4 Svobody Sq., 61022, Kharkiv, Ukraine

Email: karikov.nuczu@gmail.com

ORCID: <https://orcid.org/0000-0001-5121-4103>

FROM THE PEASANTS' WAR TO THIRTY YEARS' WAR: RELIGIOUS AND POLITICAL ASPECTS OF WARFARE IN GERMANY DURING THE CONFESSIONAL AGE

The paper explores the confessional component of military conflicts during the Reformation Age in Germany. Analysis of the religious and political dimensions of warfare reveals an intricate interplay between faith and governance that shaped the course of military conflicts. This study underscores the necessity of viewing these conflicts through multiple lenses. The term «confessional wars» more accurately encapsulates the nature of these conflicts, such as the Peasants' War and the Schmalkaldic Wars, culminating in the devastating Thirty Years' War; it highlights the religious motivation that often underpinned warfare. The confessionalization movement produced new Christian denominations, particularly Lutheranism, which not only redefined spiritual beliefs

Як цитувати: Karikov S. From the Peasants' War to Thirty Years' War: Religious and Political Aspects of Warfare in Germany During the Confessional Age. *Вісник Харківського національного університету імені В. Н. Каразіна. Серія «Історія»*. 2025. Вип. 67. С. 46–60. DOI: <https://www.doi.org/10.26565/2220-7929-2025-67-03>

How to cite: Karikov S. From the Peasants' War to Thirty Years' War: Religious and Political Aspects of Warfare in Germany During the Confessional Age. *The Journal of V. N. Karazin Kharkiv National University. Series History*. 2025. No. 67. PP. 46–60. DOI: <https://www.doi.org/10.26565/2220-7929-2025-67-03>

© Karikov S., 2025



This work is licensed under a Creative Commons Attribution 4.0 International License.

but also significantly influenced the socio-political landscape of the Holy Roman Empire. The ideological framing of military service during this period illustrates the Reformation's profound impact on the military ethos. Martin Luther and other Wittenberg reformers provided moral and spiritual guidance to soldiers, advocating for a sense of duty aligned with divine justice. This intertwining of faith and warfare not only legitimized military actions but also fostered a unique identity among the Protestant soldiers, as seen in the adoption of hymns that resonated with their struggles. Furthermore, the political ramifications of these conflicts were significant. The shifting allegiances and power dynamics among Lutheran princes, particularly in the wake of the Schmalkaldic Wars, reveal the complexities of governance during a time of religious upheaval. The eventual establishment of the Peace of Passau and the subsequent Peace of Augsburg marked crucial milestones in the quest for religious tolerance and stability within the empire. However, as history would show, these agreements did not wholly resolve the underlying tensions, leading to renewed conflicts in the early 17th century.

Keywords: Reformation, confessional wars, Wittenberg reformers, Schmalkaldic Wars, Peace of Augsburg, authority, Lutheran confessionalization.

To understand the role of religion and politics in warfare, we need to analyze the historical experience of different eras. The religious and political aspects of military actions in Germany during the early modern age are of particular scholarly interest. Germany was the birthplace of the Reformation, which led to the emergence of new Christian denominations, such as Lutheranism and Reformed Christianity. The consolidation of the Reformation's achievements was closely tied to protracted military conflicts. Initially these conflicts unfolded in Germany, but later extended to Switzerland, the Netherlands, and France.

The scale and consequences of these so-called «religious wars» significantly influenced the development of German and European society, underscoring the importance of this topic. A series of conflicts characterized by a significant confessional aspect erupted in the Holy Roman Empire soon after the onset of the Reformation. Events such as the Peasants' War (1525), the First Schmalkaldic War (1546/47), and the Second Schmalkaldic War (1552) either stemmed from religious tensions or prominently featured confessional elements. In many respects, this confessional turmoil reached

its peak during the Thirty Years' War, which involved all major European powers at various points. The label «religious wars» has faced criticism as overly vague. In particular, F. Brendle and A. Schindling, in their investigation of the phenomenology and typology of the relationship between denomination and war, propose the term «confessional wars». This term is a more accurate descriptor for conflicts within Western Christendom, considering that true “religious wars” were officially declared only against the Turks (Brendle, Schindling 2006, 15). More importantly for this discussion, F. Brendle and A. Schindling emphasize the necessity of distinguishing between the experiences and interpretations of these conflicts across four distinct levels: that of policymakers, groups and individuals directly and indirectly impacted by the events, creators and consumers of propaganda, and the realm of collective memory. Conflicts could be viewed differently at each level; for instance, imperial propaganda often sought to portray wars against Protestant princes as secular undertakings aimed at restoring order, while confessional propaganda in both camps highlighted the religious dimensions of the struggle. Moreover, for the broader populace, confessional and religious motivations and interpretations were not only credible, but frequently predominant. Thus, it is essential to consider the role of the military within this context (Funke 2011, 12-13).

The novelty of the present study lies in its comprehensive approach to examining the religious and political context of warfare during the Confessional Age. Historians often focus on specific conflicts, such as the Peasants' War (Kaufmann 2024; Münkler 2024; Pantle 2024) or the Thirty Years' War (Pantle 2020; Münkler 2023). However, we argue that this narrow perspective should be complemented by a generalizing approach, allowing for an analysis of the dynamics of religious and political change in early modern Germany.

The object of this paper encompasses the conflicts of the Confessional Age, including the Peasants' War, the First and Second Schmalkaldic Wars, and up to the start of the Thirty Years' War. The subject of the study is the religious and political aspects of these conflicts, including the relationship between the Church and state, the perspectives of reformers and their

opponents on the causes and outcomes of military hostilities, the involvement of clergy in conflicts, and other related issues.

During the early modern era, significant changes occurred in the organization of armed forces across Europe. This transformation included a shift from knightly armies to mercenary formations, driven by socio-economic factors (the decline of chivalry), political factors (the rise of absolutist states), and military innovation. By the early 16th century, the use of new weapons and combat techniques necessitated reforms in troop organization. This led to the emergence of hired forces, such as the German Landsknechts, who sold their services to both small feudal armies and large centralized states.

Although there was no specific legislation governing military chaplaincy in Germany, by the late 15th century German Landsknecht regiments already featured regimental chaplains. However, during the Reformation, ideological efforts were made to further strengthen religious sentiment among soldiers, particularly in mercenary units. This reflected broader attempts to align military practices with the evolving religious and political landscape of the Confessional Age.

Reformers' attention to the problem of military service for hire in German society during the 1520s arose primarily due to the prolonged wars waged by Emperor Charles V against France over Italian territories. The mercenary Landsknechts, often notorious for their looting and violence, incited public outrage. However, eliminating such military formations was unprofitable for rulers relying on them. Amid these campaigns, Martin Luther, the leader of the German Reformation, published a tract entitled «Can Warriors Attain the Kingdom of Heaven?» in late 1526. This work aimed to guide soldiers toward military service inspired by devotion to God. Luther addressed socio-political, moral, and psychological issues of military service from a Christian perspective. He advocated that soldiers serve their rulers with faith in the justice of their cause, avoiding greed or ambition. Luther also outlined the duties of military clergy, emphasizing the chaplain's role in nurturing soldiers' spiritual strength and discipline.

Some Reformation leaders actively participated in military conflicts as chaplains. For example, Ulrich Zwingli, a Swiss Reformation leader, served

as a field preacher in Protestant-Catholic canton conflicts and died in the 1531 Battle of Kappel. Similarly, Kurt Grotewal from Braunschweig supported Lutheran ideals during the German Peasants' War (Jürgens 1978, 34).

The Reformation also influenced the Protestant musical tradition, with Luther composing «A Mighty Fortress Is Our God». This chorale, written during the 1527 plague outbreak in Wittenberg, embodied Protestant resilience and became an anthem for Protestant soldiers. Personal excitement and the atmosphere of pain and suffering inspired Luther to write words that called for resilience in despair, faith above hope, and fierce struggle. In the chorale, Luther formulated such important principles of reformist teaching as devotion to Christian ideas and awareness of the power of righteousness against the machinations of the Antichrist as enemy of God and the human race. The melody of the chorale is characterized by clarity and terseness, which create the impression of simplicity and strength. H. Heine called it the «Marseillaise of the Reformation»; this characterization was later repeated by F. Engels. The chorale became the true anthem of the Reformation, with the words of which Protestant soldiers boldly went into battle.

Military historians draw attention to the ideological influence that religious principles exerted on the consciousness of mercenaries. The question of the «correct» religion arose not only in the context of efforts to discipline the military but also as a means of mobilizing soldiers for war. This is particularly evident in studies that address the role of propaganda. It can be clearly observed that the question of the «right» denomination, framed as a religious argument, was functionalized, especially during times of war.

An early example is the pictorial representation of mercenaries in the 16th century. Initially, visual depictions oscillated between portraying mercenaries as «godless» or «God-fearing» Landsknechts. However, denominational antagonisms increasingly promoted negative representations (Kaiser, Kroll 2004, 14). For instance, the Landsknechts led by Georg Frundsberg – a renowned military leader of the 16th century – were primarily supporters of Luther. According to researchers, this alignment was influenced not only by theological convictions but also by the widespread hostility towards Catholic clergy in German society at the time.

Similarly, during the First Schmalkaldic War (1546–1547), the famous Landsknecht commander Sebastian Schertlin and his troops fought on the Protestant side. It is interesting that a segment of the German Landsknechts who helped Emperor Charles V secure victory over the Protestants in the decisive Battle of Mühlberg expressed discontent with this outcome, possibly because it conflicted with their religious beliefs. Most of these soldiers adhered to the evangelical faith, while their Spanish counterparts, who also fought for Charles V, were devout Catholics.

In the era of the Reformation, religious leaders began to recognize the need for clergy to consistently perform their duties in the military setting. The ideological framework for military chaplaincy, as articulated by German reformers (notably Martin Luther), significantly influenced the subsequent organization of chaplaincy services in the armed forces of various countries worldwide.

The 1540s marked one of the most intense stages of the Reformation and Lutheran confessionalization in Germany. In the preceding decade, the authorities of the Holy Roman Empire, constrained by foreign policy challenges, had been compelled to suspend active measures against supporters of evangelicalism. However, with the resolution of the Turkish threat and the signing of a ten-year truce with France at Crépy, Emperor Charles V could shift his focus to combating internal opposition. By this time, the main force of the Schmalkaldic League opposing the emperor was the Electorate of Saxony. This was due not only to Saxony's military strength, but also to its active role in the Reformation.

A crucial role in this process was played by the Wittenberg reformers — Martin Luther's closest associates, such as Philip Melanchthon, Johannes Bugenhagen, Caspar Cruciger, Justus Jonas, and Georg Major. However, following Luther's death in 1546, the evangelical group found itself without a unifying national spiritual leader. None of the Wittenberg reformers, despite their individual brilliance, possessed Luther's versatility and authority. Each had his areas of strength: writing theological works (Melanchthon, Cruciger, Major), conducting visitations (Jonas), or reforming church organization (Bugenhagen). Luther, however, seamlessly embodied the roles of theologian, preacher, ideologue, organizer, and pamphleteer. Furthermore, he had

consistently opposed the use of military force in Germany, fearing it would jeopardize the Reformation's progress (as seen in his opposition to Thomas Müntzer and the Peasant's War of 1524–1525).

After Luther's death, his associates struggled to prevent Protestant princes from joining the war. Yet, military operations in 1546–1547 did not escape their attention. In a pastoral letter dated July 4, 1546 and attributed to Johannes Bugenhagen (with possible input from Melanchthon), the potential war was described as «great and terrible». The letter warned of threats from foreigners who thirst for German blood, who do not know the teachings of Christ and are cruel and ferocious. The authors framed the enemy's goals as a drive to restore idolatry, reinstate the old Mass, destroy clergy families, suppress the true creed, and eliminate the genuine Christian sacrament of Communion (Hasse 2011, 206). This rhetoric emphasized the war's national significance for Germany and portrayed the defense of German lands as synonymous with protecting the evangelical faith.

As military operations commenced, this narrative continued to shape the reformers' works. For instance, in a letter to the Danish king Christian III (August 20, 1546), Johannes Bugenhagen described the actions of Emperor Charles V and the papacy as machinations of the devil, who had risen above poor Christianity as high as possible¹. This dramatic tone reflected the reformers' efforts to rally mass support in defense of the evangelical doctrine, thereby legitimizing resistance against the emperor. However, King Christian III, who had been a participant in the Schmalkaldic League since 1538, proved reluctant to oppose the imperial forces directly (Schwarz Lausten 1984, 163). In a letter dated October 14, 1546, he expressed hope that God would mitigate the trials facing «his poor Church» without direct Danish involvement².

This restraint aligned with Denmark's strategic priorities. By autumn 1546, Protestant forces had lost several South German cities, including Neuburg, Donauwörth, Dillingen, and Lauingen. These setbacks likely influenced Duke Moritz of Saxony in his decision to join the imperial

¹ Dr. Johannes Bugenhagens Briefwechsel. Hg. v. O. Vogt. Hildesheim: Olms, 1966. XXI, 727 p.

² Ibid.

forces. On October 27, 1546, Moritz declared his allegiance to Charles V and soon invaded the Electorate of Saxony with King Ferdinand's forces. These actions forced Elector Johann Friedrich to withdraw his troops from Swabia to defend his lands (Rabe 1989, 262). Moritz's defection significantly bolstered the imperial forces while demoralizing the Protestants.

As the war progressed, the reformers' writings took on an increasingly somber tone. In a letter to Prince Joachim of Anhalt (March 21, 1547), Bugenhagen combined appeals to divine intervention with reflections on the sins of the evangelical community. The Protestant defeat in the Battle of Mühlberg on April 24, 1547 and the capture of Elector Johann Frederick marked a turning point. Even after the imperial forces took Wittenberg on May 19, 1547, Bugenhagen and other reformers continued their work. In an August 1, 1547 letter to Duke Albrecht, Bugenhagen wrote that he must remain in his Church and must also die in Wittenberg³. This sense of duty is also evident in Bugenhagen's «History of the Schmalkaldic War», completed later that year (Hasse 2011, 222).

Bugenhagen's historiographical approach, focused on defending the Lutheran creed, contrasted with Melancthon's humanistic emphasis on documenting major events. Despite their differing methods, both reformers faced the challenge of preserving Lutheranism in a drastically altered political landscape. In an August 1547 report, the Wittenberg reformers emphasized the need to separate political disputes from the core tenets of the evangelical teaching (Wolgast 1984, 111). This position, rooted in Luther's work «On Secular Authority...» (1523), aimed to safeguard Lutheran worship, church organization, and academic pursuits amidst adverse conditions. Wittenberg University's continued operation was seen as a testament to God's mercy and a cornerstone for Lutheran confessionalization in the post-war period.

However, the achievement of these goals was complicated by the adoption in 1548 of the Augsburg Interim, in which concessions to supporters of the Reformation within the Holy Roman Empire were reduced to allowing lay people to receive communion under both kinds and the abolition

³ Dr. Johannes Bugenhagens Briefwechsel. Hg. v. O. Vogt. Hildesheim: Olms, 1966. XXI, 727 p.

of celibacy. One of the factors that prevented the full-scale recatholization of the Electorate of Saxony in these conditions was the position of the reformers, who had no illusions about the importance of the Augsburg Interim. Having organized a theological interview in Altszell in November 1548, the Wittenberg theologians eventually worked out an amended version of the document temporarily regulating confessional issues in Saxony — the Leipzig Interim. Its compromising stance provoked rejection from radical adherents of evangelicalism (Nikolaus von Amsdorff, Matthius Flack). Nevertheless, it had become quite obvious that a forcible restoration of the pre-reformation church system in Saxony was unrealistic due to the mass rejection of the dogmatics and church organization of Catholicism. The fact that the Augsburg Interim in Saxony was not actually put into effect is largely due to the policy of the new elector, Moritz of Saxony. The elector, after negotiations with theologians and representatives of city councils, came to a consensus with them on the religious question (Rudersdorf 2007, 102).

It can be assumed that Moritz was not completely satisfied with the size of the reward from the emperor received for his betrayal of the Protestant side during the First Schmalkaldic War of 1547. After all, although he acquired the title of elector of Saxony, he did not take possession of all the territories previously owned by Johann Friedrich, and also did not gain control over the Archbishopric of Magdeburg and the Bishopric of Halberstadt. Moritz's position was complicated by the restrained attitude towards him on the part of Charles V, along with open hostility from evangelical communities, among whom he received the nickname of the «Judas of Meissen». Perhaps as a result of this complicated state of affairs, the new elector did not adhere to the course of consistent eradication of Lutheranism in Saxony. In fact, this situation is one of the proofs that Emperor Charles V, having won the First Schmalkaldic War, was unable to take full advantage of its fruits. The main reason for this lay in serious divisions among the victors themselves, as a result of which the Schmalkaldic War did not bring about a final defeat of Lutheranism in Germany, or for that matter in Saxony.

The correspondence between the Saxon elector and the reformers in 1547–1548 allows us to conclude that contacts between the new territorial ruler and representatives of the Evangelical Church were gradually strengthening.

In particular, in a letter to the elector from Kruziger and Melancthon dated June 17, 1548, the main attention was paid to the dissatisfaction with the provisions of the Augsburg Interim widespread in urban communities, and fears caused by the possible cooling of the populace towards religion in the event of the document's implementation. The appeal to the elector to treat this situation with understanding indicates the hope of the reformers for a peaceful resolution. As the subsequent development of Lutheran confessionalization in the Electorate of Saxony showed, this hope was not in vain.

Thus, the work of the Wittenberg reformers fully reflects the preconditions and consequences of the First Schmalkaldic War. Based on the religious and confessional doctrine of Lutheranism, the reformers associated these events primarily with «God's providence», while simultaneously striving to comprehend the realities of both military operations and political life. The content of the works written by the Wittenberg reformers both on the eve and during the Schmalkaldic War, as well as after its completion, allows us to characterize the general course of evangelical theologians as «moving in the wake» of princely politics. Reaching a compromise with the new territorial government made it possible for the Wittenberg reformers to avoid persecution after the defeat of the Lutheran Schmalkaldic League and continue their active theological, homiletic, and organizational work. It aided in the relatively rapid restoration of the «balance of power» between the evangelical and Catholic camps in the Electorate of Saxony, and ultimately in the achievement of religious peace, which constituted Lutheranism as an independent denomination within the Holy Roman Empire.

The Peace of Passau, signed on August 15, 1552 as a result of the Second Schmalkaldic War, was focused on ensuring permanent peace in German society based on the principle of nonviolence and mutual recognition of faiths. Freedom of religion was to become the permanent basis for religious settlement in the Holy Roman Empire. The Peace of Passau also provided for a release from imperial captivity of Landgrave Philip of Hessen and Duke Johann Friedrich (Zur Mühlen 1989, 53). The latter achievement was an important factor in restoring confidence in Elector Moritz among the Protestants. At the same time, respect for the Saxon elector was also preserved by members of the Catholic camp (Gehrlein 2015, 23).

The introduction of religious freedom throughout the Holy Roman Empire, declared by the Peace of Passau, had a few notable restrictions. It did not mean the right of subjects to choose their own faith: it only stipulated that local rulers could make decisions on religious issues for themselves and their subjects, and that the Emperor should not attempt to convert Protestant princes to Catholicism. In addition, the freedom of religion provided by this agreement extended only to Catholics and those Protestants that adhered to the Augsburg religion — that is, to Lutherans. At the same time, the Peace of Passau laid the foundations for further settlement of the confessional and political situation in the Holy Roman Empire, limiting the secularization of church property and fixing the new structure of the Imperial Chamber Court⁴. The agreement also provided that the emperor was not to use foreign troops in the German lands in the future⁵. That requirement, in our view, was an important step in the direction of peaceful resolution of the long-standing confrontation between the Lutherans and Catholics, since it was supposed to contribute to the further development of confessionalization primarily as an internal matter within German society. It was thanks to the adoption of the Peace of Passau in 1552 that Lutheran rulers sought to gain a leading role in resolving confessional issues in their territories. In the three following years, they set about developing for the first time a legal foundation on which the post-Reformation structure of German society would be built (Leppin 2008, 44). Therefore, in our view, the 1552 Peace of Passau can be reasonably seen as a kind of preface to the subsequent 1555 Peace of Augsburg.

The military resolution of religious conflicts was officially prohibited by the Peace of Augsburg in 1555 under threat of expelling the perpetrator from the empire and levying large fines. The fundamental prohibition of the use of force in the confessional and political sphere also concerned relations between the ruling circles of the empire (the emperor and electors) and the imperial estates, as well as between imperial estates. All issues relating to disputes between confessions in different states were to be decided by the Imperial Chamber Court, in which the Catholics and the Lutherans

⁴ Deutsche Geschichte in Quellen und Darstellung. Hg. v. U. Köpf. Bd. 3. Reformationszeit 1495–1555. Stuttgart: Reclam, 2001. 503 p.

⁵ Oldecop J. Chronik des Johan Oldecop. Tübingen: Laupp, 1891. 720 p.

had the same number of representatives⁶. But this official settlement could not eliminate the real causes for conflict. That is why it was only a matter of time before a return to forceful methods of resolving disputes.

At the beginning of the 17th century, religious and political contradictions in Germany intensified. The most striking manifestation of the deteriorating confessional situation was the «Donauwörth Incident», associated with the entry of Bavarian troops into this imperial city, which had previously been a Protestant enclave in a Catholic environment, in 1607, and its subsequent recatholization. The forcible replacement of Lutheranism with Catholicism marked a *de facto* rejection of the standards of the 1555 Peace of Augsburg. The formal consolidation of this rejection of the legal norms that had been in force in the Holy Roman Empire for more than half a century was the creation of the Evangelical League in 1608 under the leadership of the Palatinate and the Catholic League in 1609, led by Bavaria (Hauschild 2005, 171). In fact, these actions marked the preparation for a new military confrontation, which became the Thirty Years' War.

Thus, analysis of the religious and political dimensions of warfare in Reformation-era Germany reveals an intricate interplay between faith and governance that shaped the course of military conflicts. The period witnessed the emergence of new Christian denominations, particularly Lutheranism, which not only redefined spiritual beliefs but also significantly influenced the socio-political landscape of the Holy Roman Empire. Civil authorities and military leaders sought to manage religious issues, yet their primary focus was on establishing a non-confessional legal and organizational framework. Concurrently, military community was fundamentally supported by shared Christian beliefs and values. A promising avenue for further research lies in the study of the changes in the nature of confessional wars in the 17th century based on the events and developments of the Thirty Years' War.

⁶ Deutsche Geschichte in Quellen und Darstellung. Hg. v. U. Köpf. Bd. 3. Reformationszeit 1495–1555. Stuttgart: Reclam, 2001. 503 p.

Список літератури / References

Brendle F., Schindling A. Religionskriege in der Frühen Neuzeit. Begriff, Wahrnehmung, Wirkmächtigkeit. *Religionskriege im Alten Reich und in Alteuropa*. Hg. v. F. Brendle, A. Schindling. Münster: Aschendorff, 2006. PP. 15–52.

Funke N. M. Religion and the Military in the Holy Roman Empire c.1500-1650. A University of Sussex DPhil thesis. Sussex, 2011. 221 p.

Gehrlein T. Das Kurfürstliche Haus Sachsen. Kurfürsten von Sachsen sowie Herzöge von Sachsen-Weißenfels, Sachsen-Merseburg und Sachsen-Zeit aus der Dinastie Wettin. Werl: Börde-Verlag, 2015. 111 p.

Hasse H.-P. Bugenhagen und der Schmalkaldische Krieg. *Der späte Bugenhagen*. Hg. v. I. Dingel und S. Rhein. Leipzig: Evangelische Verlagsanstalt, 2011. PP. 197–217.

Hauschild W.-D. Lehrbuch der Kirchen- und Dogmengeschichte. Bd. 2. Reformation und Neuzeit. Gütersloh: Chr. Kaiser / Gütersloher Verlagshaus, 2005. 978 p.

Jürgens K. Die Reformation in der Stadt Braunschweig von den Anfängen bis zur Annahme der Kirchenordnung. *Die Reformation in der Stadt Braunschweig*. 1528–1978. Braunschweig: Limbach, 1978. PP. 25–70.

Kaiser M., Kroll S. Militär und Religiosität in der Frühen Neuzeit: Ergebnisse, Probleme und Perspektiven. *Militär und Religiosität in der Frühen Neuzeit*. Hg. v. M. Kaiser, S. Kroll, Münster: Aschendorff, 2004. PP. 11–19.

Kaufmann T. Der Bauernkrieg. Ein Medienereignis. Freiburg: Herder, 2024. 544 p.

Leppin V. Die Wittenberger Reformation und die Prozess der Transformation kultureller zu institutionellen Polaritäten. Stuttgart; Leipzig: Hirzel, 2008. 45 p.

Münkler H. Der Dreissigjährige Krieg. Europäische Katastrophe, Deutsches Trauma 1618–1648. Berlin: Rowohlt, 2023. 975 p.

Münkler M. Anbruch der Neuen Zeit. Das Dramatische 16. Jahrhundert. Berlin: Rowohlt, 2024. 539 p.

Pantle C. Der Bauernkrieg. Deutschlands grosser Volksaufstand. Berlin: Ullstein, 2024. 335 p.

Pantle C. *Der Dreissigjährige Krieg. Als Deutschland in Flammen stand*. Berlin: Ullstein, 2020. 366 p.

Rabe H. *Reich und Glaubensspaltung. Deutschland 1500–1600*. Frankfurt a/M: Gutenberg, 1989. 512 p.

Rudersdorf M. *Moritz (1541/47–1553). Die Herrscher Sachsens — Markgrafen, Kurfürsten, Könige. 1089–1918*. Hg. v. F.-L. Kroll. München: Beck, 2007. PP. 90–109.

Schwarz Lausten M. *König und Kirche. Über das Verhältnis der weltlichen Obrigkeit zur Kirche bei Johann Bugenhagen und König Christian III. von Dänemark. Johannes Bugenhagen. Gestalt und Wirkung*. Hg. v. H.-G. Leder. Berlin: Evangelische Verlagsanstalt, 1984. PP. 151–176.

Wolgast E. *Bugenhagen in den politischen Krisen seiner Zeit. Johannes Bugenhagen. Gestalt und Wirkung*. Hg. v. H.-G. Leder. Berlin: Evangelische Verlagsanstalt, 1984. PP. 100–117.

Zur Mühlen K.-H. *Reformation und Gegenreformation*. T. 2. Göttingen: Vandenhoeck und Ruprecht, 1999. 143 p.

Сергій Каріков

доктор історичних наук, професор

Харківський національний університет імені В. Н. Каразіна

Майдан Свободи, 4, 61022, Харків, Україна

Email: karikov.nuczu@gmail.com

ORCID: <https://orcid.org/0000-0001-5121-4103>

ВІД СЕЛЯНСЬКОЇ ДО ТРИДЦЯТИРІЧНОЇ ВІЙНИ: РЕЛІГІЙНІ ТА ПОЛІТИЧНІ АСПЕКТИ ВОЄННИХ ДІЙ У НІМЕЧЧИНІ КОНФЕСІЙНОЇ ЕПОХИ

Статтю присвячено конфесійному складнику воєнних конфліктів у Німеччині епохи Реформації. Аналіз релігійних та політичних аспектів ведення війни виявляє складний взаємозв'язок між вірою та управлінням, що визначив хід воєнних конфліктів. Дослідження підкреслює необхідність розгляду цих конфліктів з різних аспектів. Термін «конфесійні війни» акцентує увагу на релігійно-політичних мотивах, які часто були в основі збройного протистояння, і найбільш адекватно розкриває

природу таких конфліктів, як Селянська війна, Перша та Друга Шмалькальденські війни, а пізніше — руйнівна Тридцятирічна війна. Конфесіоналізація спричинила утворення нових християнських конфесій, зокрема лютеранства, яке не тільки змінило духовні переконання, але й мало значний вплив на соціально-політичний ландшафт Священної Римської імперії. Ідеологічне обґрунтування військової служби в цей період свідчить про глибокий вплив Реформації на військовий дух. Мартін Лютер та інші віттенберзькі реформатори забезпечували моральне та духовне керівництво солдатами, пропагуючи почуття обов'язку, узгодженого з божественною справедливістю. Таке переплетення віри та ведення війни не лише легітимізувало воєнні дії, але й сприяло формуванню унікальної ідентичності серед протестантських солдатів, про що свідчить використання гімнів, суголосних їхній боротьбі. Політичні наслідки цих конфліктів також були значні. Зміна переконань та політичного курсу князів, особливо в часи Шмалькальденських війн (Моріц Саксонський), свідчить про складність управління в часи релігійних потрясінь. Укладення Пассауського миру та визнання норм Аугсбурзького миру стали важливими віхами у прагненні досягти релігійної толерантності та політичної стабільності в імперії. Однак, як показала історія, ці угоди не змогли повністю усунути наявну напруженість, що призвело до відновлення гострих конфліктів на початку XVII ст.

Ключові слова: Реформація, конфесійні війни, віттенберзькі реформатори, Шмалькальденська війна, Аугсбурзький мир, влада, лютеранська конфесіоналізація.

Текст надійшов до редакції 23.03.2025.

The text was received by the editors 23.03.2025.

Текст затверджено до друку 01.05.2025.

The text is recommended for printing 01.05.2025.