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# THE CHURCH'S STORY: REFORMATION AND BEYOND c.1500–1750

LEARNING STRAND: CHURCH HISTORY



**RELIGIOUS  
EDUCATION  
PROGRAMME**

FOR CATHOLIC SECONDARY SCHOOLS IN  
AOTEAROA NEW ZEALAND





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## Icons used in this resource



**Task**



**Web based task**



**Questions**



**Extra activity**



**Extra fact**

- **Words marked with \* can be found in the glossary.**
- **Additional material for this topic may be accessed on the Faithcentral website [www.faithcentral.net.nz](http://www.faithcentral.net.nz)**



### THE LOGO

The logo is an attempt to express Faith as an inward and outward journey.

This faith journey takes us into our own hearts, into the heart of the world and into the heart of Christ who is God's love revealed.

In Christ, God transforms our lives. We can respond to his love for us by reaching out and loving one another.

The circle represents our world. White, the colour of light, represents God. Red is for the suffering of Christ. Red also represents the Holy Spirit. Yellow represents the risen Christ.

The direction of the lines is inwards except for the cross, which stretches outwards.

Our lives are embedded in and dependent upon our environment (green and blue) and our cultures (patterns and textures).

Mary, the Mother of Jesus Christ, is represented by the blue and white pattern.

The blue also represents the Pacific...

Annette Hanrahan RSCJ

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# PART ONE

## THE WORLD OF THE REFORMATION

### Focus

- The world that was known to the Christians of this time was only a fraction of the world as we know it today.
- The invention and production of the printing press changed the way information was accessed by people (te tangata).



### Task 1 Map work

- 1 On the world map, provided by your teacher, underline 'EUROPE' on the map.
- 2 Draw a circle, with its centre in the U of EUROPE, and a radius of 1.5cm.
- 3 Under the Map put a KEY which shows:
  - a. the circle indicates 'Christendom'
  - b. the areas shown in black had not been 'discovered' by Europeans.



### Task 2 Timeline

Fill in the details from the RIGHT TIMELINE opposite onto the Timeline of the Reformation period provided by your teacher, and paste it into your exercise book. Your teacher will instruct you on filling in the blank spaces.



### Task 3 New Zealand research

Find out what was happening in New Zealand at this time. Who was living here? What was the landscape like? On your left time line put the dates that the first waka (c.800–c.1200), Abel Tasman (1642) and Captain James Cook (1769) came to Aotearoa New Zealand.

### Background notes for left timeline: overview

The LEFT TIMELINE overview locates the period we are studying in the whole sweep of Christian History. From the time of Jesus, Christianity spread out in a more or less united form. With the conversion of Emperor Constantine in 312 it became the dominant religion in the Roman Empire. At various times the Church clarified its teachings through General Councils (meetings of Church leaders). One of the greatest of these was the Council of Nicea (325) which gave the Church the Nicene Creed. (With a few alterations, it is this Creed which is still recited during Mass each Sunday.) There were also religious movements that challenged and reformed the life and practice of the Church, for example, the monastic movements which were influenced by St Benedict from the 500s, and the

more flexible type of religious life that St Francis taught his friars in the 1400s.

### Crusades

Christianity did not spread unopposed; 622 saw the foundation of Islam, one of the great competing religions. Five hundred years later Christians fought Muslim armies to keep the Holy Land Christian. Christianity also underwent a great split in the years from 1054. From then on the Greek and Roman forms of Christianity developed separately.

### Middle ages

The late Middle Ages was a time of disaster for Europe. Its stable feudal society was torn apart by wars and the plague. The Hundred Years War (1337–1453) fought between England and France, affected not just soldiers but large parts of the civilian population. Perhaps the greatest calamity was the Great Plague or the Black Death\*, an epidemic which began in Asia, hit Europe in 1347 and swept back through it several times in that century. A third of the population of Europe died – more in some areas.

### Change

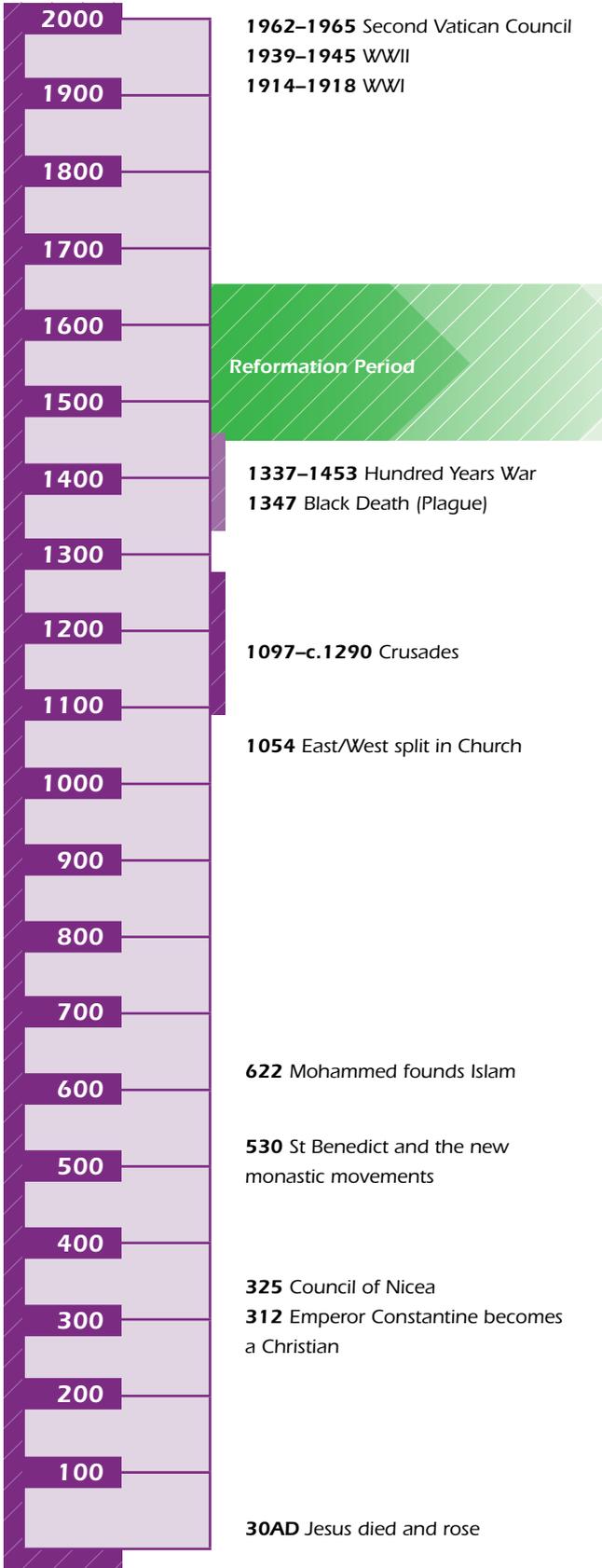
By the end of the Middle Ages, there was considerable political, economic, social and technological change. The invention of the printing press in 1445 made possible huge advances in the communication of ideas. Commerce was replacing farming as the basis of economic power. Christopher Columbus sailed to America in 1492 and in 1513 Vasco Núñez De Balboa crossed the Isthmus of Panama to become the first European to 'discover' the Pacific Ocean.

### Pacific

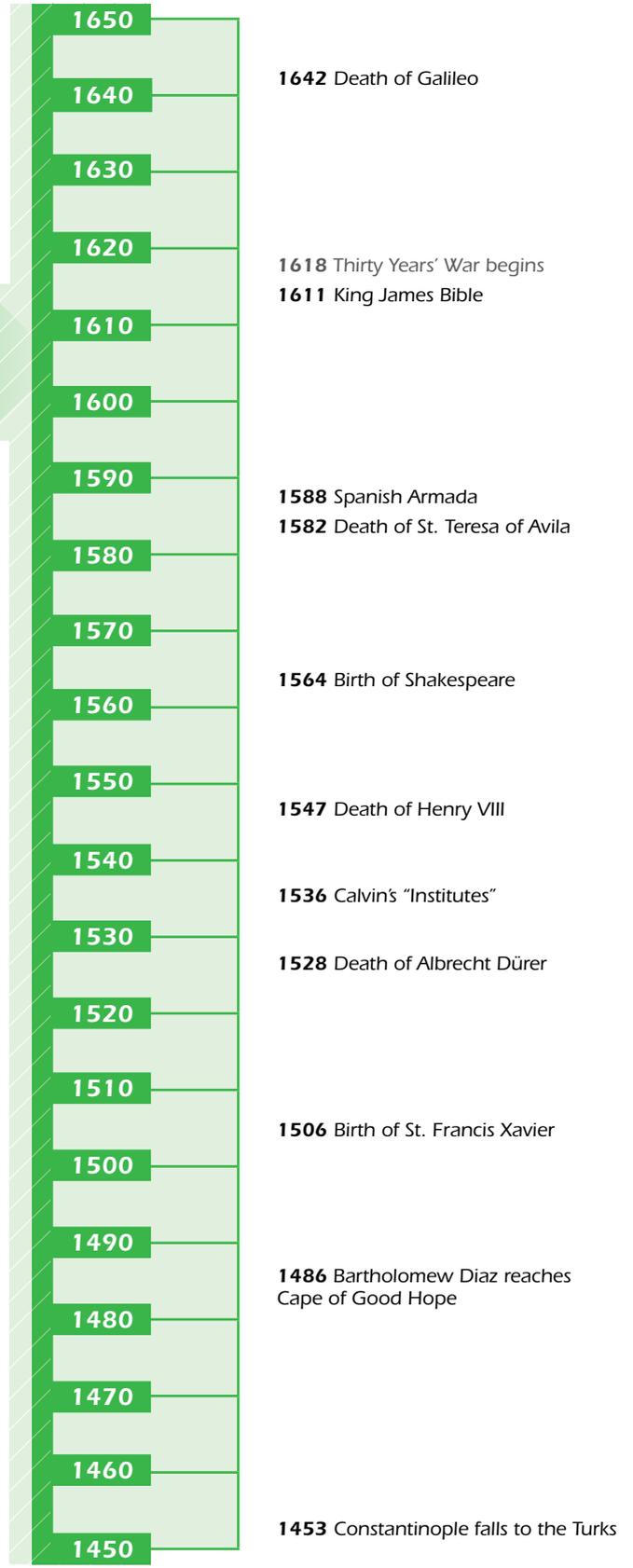
At the time of the Reformation in Europe, Polynesians had already settled Aotearoa and a distinct Māori culture was developing. When exactly humans first arrived in Aotearoa is a matter of some contention, although current assessments seem to suggest that it was between 800 and 1200 that the first settlers on these shores reached some sort of economic and critical mass. It is most likely that more than one vessel reached Aotearoa at or about the same time either as one large fleet or a smaller one with others arriving over several decades.

# Timeline

## LEFT timeline: overview

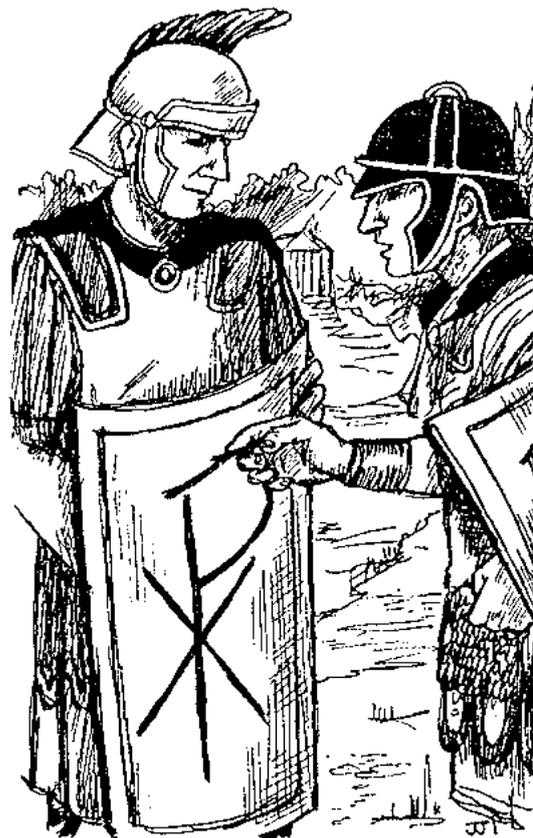


## RIGHT timeline: detail



## Background notes for right timeline: detail

- 1453** Constantinople, the capital of the Eastern Roman Empire (founded by Emperor Constantine in 330) was finally captured by the Turks, an Islamic people, after being under siege for many years.
- 1486** Bartholomew Diaz, Portuguese explorer, rounds southern tip of Africa, indicative of European exploration.
- 1506** Birth of St Francis Xavier, who eventually became a great Jesuit missionary in Asia.
- 1528** Death of the German artist Albrecht Dürer (one of his woodcuts to be studied). Indicative of great flowering of artistic expression called the Renaissance.
- 1536** John Calvin's *Institutes of the Christian Religion*, a book clearly outlining Protestant faith and practice. Indicative of Protestant Reformation.
- 1547** Death of Henry VIII. English King who broke with the authority of the Pope over the question of divorce from his wife and had himself declared Head of the Church in England. Indicative of the English Reformation.
- 1564** Birth of William Shakespeare, high point of English literary Renaissance.



- 1582** Death of St Teresa of Avila. Great Spanish saint and mystic. Founded the Reformed Carmelite Order and wrote the Interior Castle, a famous book on prayer. Indicative of Catholic reform movement.
- 1588** Spanish Armada. Indicative of wars of religion between Catholics and Protestants.
- 1611** King James Bible. New English translation of Bible – still in use today. Indicative of importance of printing and of Protestant emphasis on vernacular (local) language and ready availability of Scriptures.
- 1618** Thirty Years' War. This began as a religious war and developed into a struggle of competing dynasties. Ending in 1648, it fixed the religious boundaries of Europe for years to come.
- 1642** Death of Galileo. His career illustrates the importance of scientific developments in this period and the misunderstandings between the Church and scientific discoveries, which have only been overcome in recent times.



## Interesting fact

### Ring of Rosies

The Plague had such an impact that it is still remembered in this nursery rhyme.

*Ring a ring of rosies.*

*Pocket full of posies.*

*Attishoo, Attishoo.*

*We all fall down.*

*The 'ring of rosies' was a purplish coloured swelling associated with the bubonic plague.*

*The pocket of posies' were scented herbs to ward off disease. Sneezing was one of the first symptoms. Falling down dead was the last.*

## PART TWO

# THE CHURCH OF THE REFORMATION

### Focus:

- Before the Reformation the Church was the focus of great political and religious power.
- Most people were illiterate and worked very hard.
- The Church was marred by a weak papacy in the late Middle Ages, the Black Plague, and superstitious religious practices.
- Despite this there were many good people who followed God's (Te Atua) commandments to love (aroha) their neighbour as themselves.
- People would come together in groups to learn more of their faith.



### Task 4 Julian the Master Craftsman

Break into small groups and start by making a mind map of the information below. Be ready to share your findings with the class and include the following questions.



### Questions

- 1 What was the role of guilds?
- 2 How did confraternities or brotherhoods differ from guilds?
- 3 How did the Church influence people's lives?

My name is Julian. I am a master craftsman of Florence. The guild I belong to sets strict rules of how I act as a goldsmith and a citizen. Belonging to the guild\* gives me certain privileges which are overseen by the city rulers. I know that if I get sick or die the guild will support me and my family. But I wanted something more, so I joined a Confraternity\* or brotherhood. We are a mixed group from many different social classes and occupations.

My name is Johanna. As Julian's wife, I do many works of charity. After the confraternity meets in the local Dominican convent, we share the responsibilities of offering hospitality to travellers, caring for the sick, distributing food and clothing to the needy. As the confraternity is dedicated to Mary, we use special prayers in her honour, the Rosary\* and the Angelus\*.

My name is Roberto. I belong to a different guild than my friend Julian, but we belong to the same confraternity. Because many people in the city cannot read, all of the guilds work together to perform Mystery Plays\*. These are plays about events in the life of Jesus, the saints or important Bible stories. Often we have them after the procession on important feast days such as Corpus Christi\*.

As the Bishop of Florence, I have many responsibilities in the Church and society. I preside at important Masses in the cathedral, such as the one on the feast of Corpus Christi. Usually, they are followed by processions through the city. Members of the guilds and confraternities join the procession carrying banners, statues and making music. I give a great sermon telling the people what the Church teaches and urging them to live in peace and unity.





## Supplementary activity

Your teacher has a card activity you may enjoy; it will help you understand the Church before the Reformation.

What characterised the Middle Ages was the omnipresence\* of religion. There was no separation of religion and daily life, as there often is today. Daily life was permeated by religion which was part of everyday life, a blending of the profane\* and the sacred.

Do you know the meaning of the words 'omnipresence' and 'profane'?

Look them up in the Glossary if you are unsure.

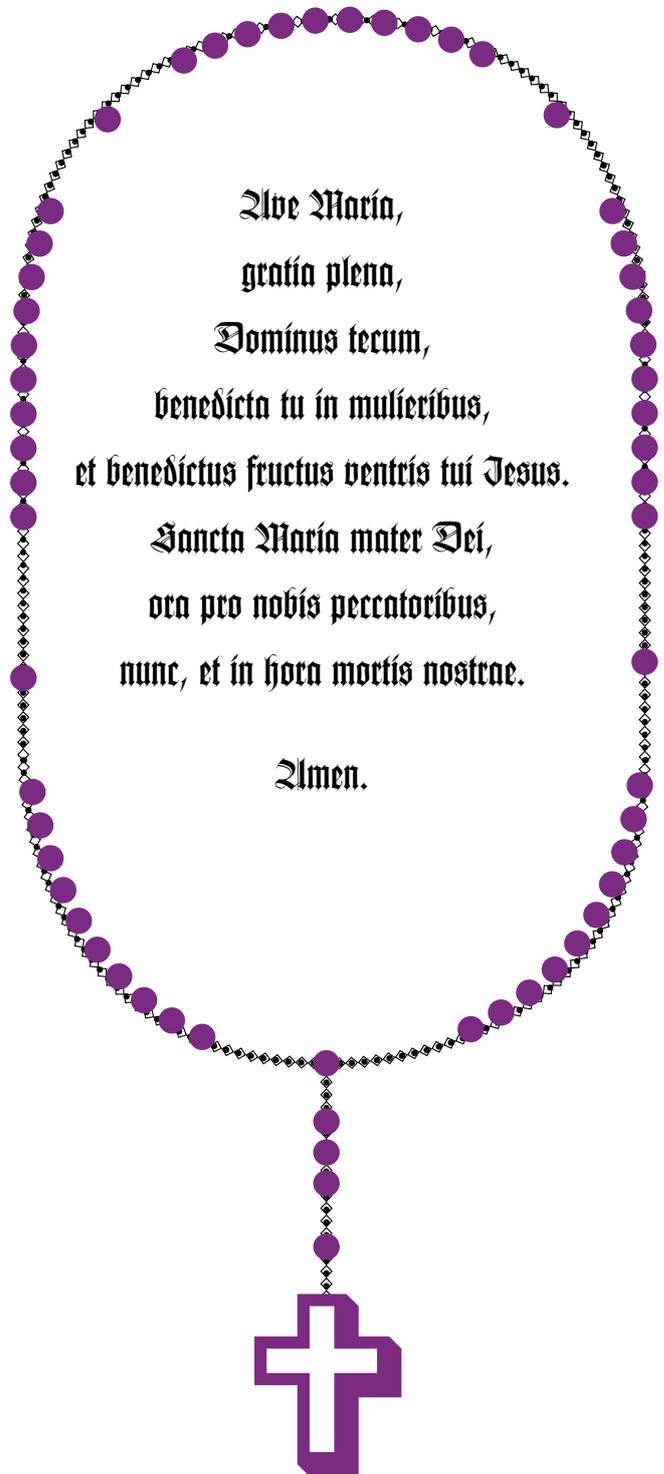
### Humanism\* and reform

There had been a number of attempts at reform in the Church prior to Martin Luther. Some like Catherine of Siena were interested in reforming the spiritual life as well as Church organisation.

Others requested that regular general councils meet to improve Church organisation. The Lateran Council V (1512–1517) did meet but failed to address major reforms in the Church. It ended only months before Martin Luther posted his 95 theses at Wittenberg.

Another important group interested in reforming the Church were the humanists. Humanism developed as part of the Renaissance. Humanists affirm the dignity of people and believe that reason and education lead to self-improvement, piety and morality. They had little interest in arguing over issues of doctrine that would only result in tearing the Church apart and preferred a process of education to reform the Church. Important humanists were John Colet (1467–1519), Desiderius Erasmus (1466–1536), St John Fisher (1469–1535) and St Thomas More (1478–1535).

Some other thinkers at this time were also turning away from the established scholastic\* way of trying to understand the nature of things, by considering "universals", or the essential features of any class of thing. Instead they were emphasising the importance of looking at the particular features of each individual entity or thing. One outcome of this was the interest of modern science in testing or experimentation which becomes important during the Enlightenment\*. Another aspect of it was an emphasis on individual experience, which influenced Luther and was to prove very important in the development of his ideas.

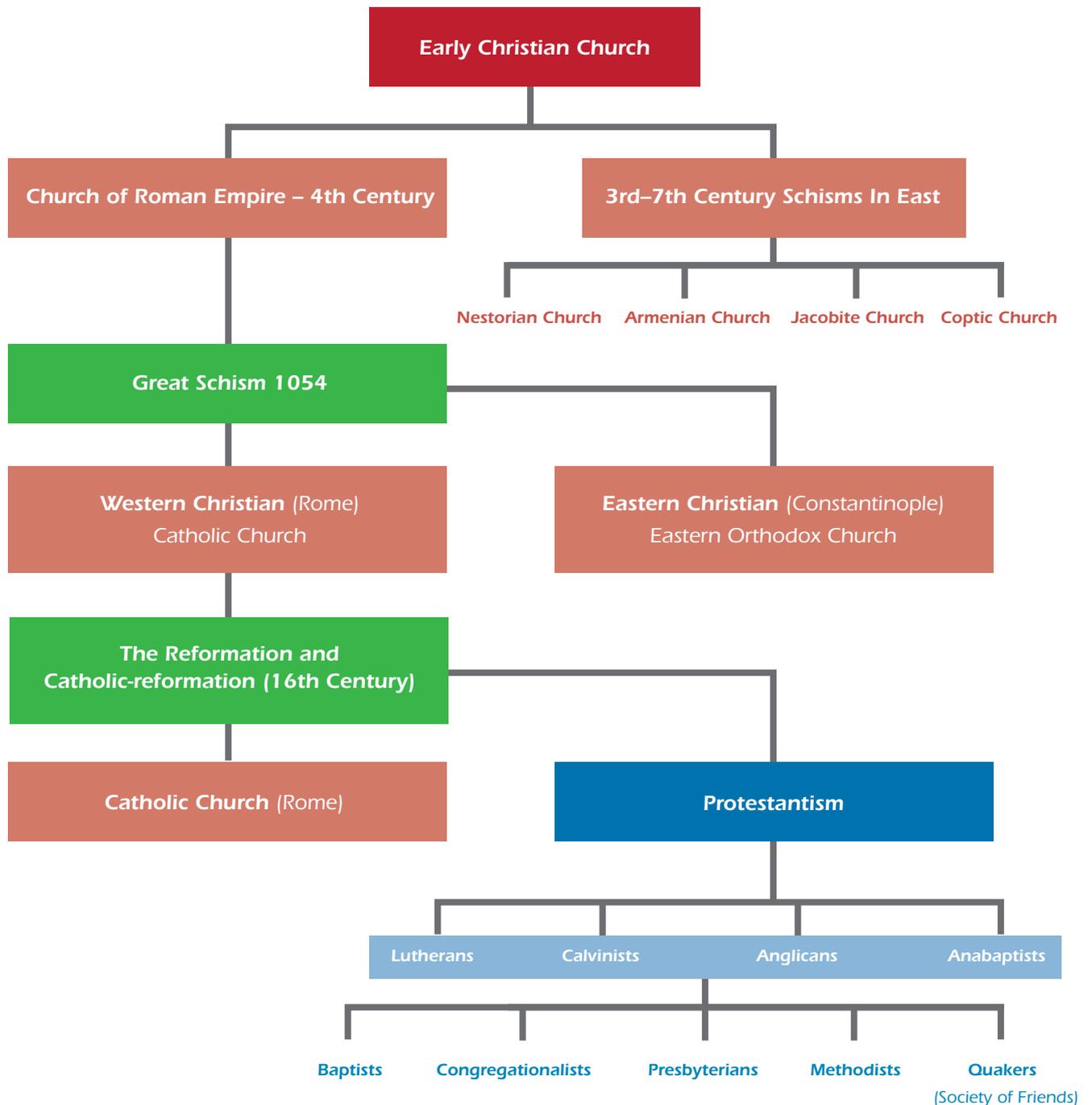




## Task 5 Development of the Christian Churches

Put a copy of the Development of the Christian Churches into your exercise book

### Development of the Christian Churches: A summary of main institutional developments



# St. Catherine of Siena

1347–1380

**Doctor of the Church,  
Feast day 29 April**



AMBROSIANA/DE AGOSTINI/GETTY IMAGES

Portrait of Saint Catherine of Siena, born Caterina Benincasa (1347–1380) by unknown Italian artist (17th Century), oil on canvas.

## Brief biography

Catherine was born in Siena, Italy in 1347, the 23rd child of 25. At the age of 16 after spending a number of years in self imposed solitude, she joined the third order of St Dominic. While continuing to live at home she formed a group of men and women into a theological study group. She looked after the poor and sick and actively sought to address problems within the Church and Italian society. She died in Rome in 1380 while acting as an adviser to Pope Urban VI.

## Compassion

In 1366, following an intense spiritual (mystical) experience, Catherine left her self imposed solitude and became actively involved with nursing the sick and dying at La Scala hospital, and serving the poor.

## Mystic

Catherine had an intense spiritual (mystical\*) experience, which she described as a 'mystical marriage' with Jesus. In 1375, while at prayer in Pisa, she received the stigmata\*.

## Reform

Following another vision, she entered public life and began to write letters to influential people to restore peace between the warring factions in Italy. She carried out an extensive correspondence with Pope Gregory XI, urging reform of the Church and the return of the Pope from Avignon, France to Rome.

## Spirituality

Catherine developed a reputation for her insight and sound judgement, and many people sought her spiritual advice. They were attracted to Catherine by her cheerfulness, charming personality, practical common sense and her profound spiritual insight.

## Spiritual writings: *Dialogue*

*As the soul comes to know herself she also knows God better, for she sees how good God has been to her. In the gentle mirror of God she sees her own dignity; that through no merit of hers but by his creation she is the image of God (number 64).*

*"Seeing ourselves loved, we cannot do otherwise than love."*

*"Everything comes from love, all is ordained for the salvation of people, God does nothing without this goal in mind."*

## PART THREE: THE IMPACT OF LUTHER

### Focus:

- Different understandings of the doctrine of Justification (Salvation) were central to the disputes that resulted in the Lutheran Reformation.
- Many key issues led to the break between Luther and the Catholic Church (Te Hahi Katorika).



### Task 6 Martin Luther

Read the passage on Martin Luther and answer in full in your exercise book the questions which follow.

## Martin Luther



### Early years

Martin Luther, who is among the most important figures in the history of Christianity, was born in 1483, into a copper mining family in the state of Saxony, in Germany. He was a bright child and was sent to the University of Erfurt from which he received a Master of Arts degree in 1505.

### Entered the Monastery

His father hoped that Martin would go on to become a lawyer, but that same year he was caught in a terrifying thunderstorm and made a vow to God that if his life was spared, he would become a monk. Subsequently, he entered an Augustinian monastery.

In 1507 Martin was ordained a priest and continued his studies in theology. At this time he was undergoing a deep spiritual struggle. He was extremely conscious of his own personal sinfulness and feared that God would condemn him to hell. Nothing he did in the way of prayer or penances could remove this great sense of unworthiness.

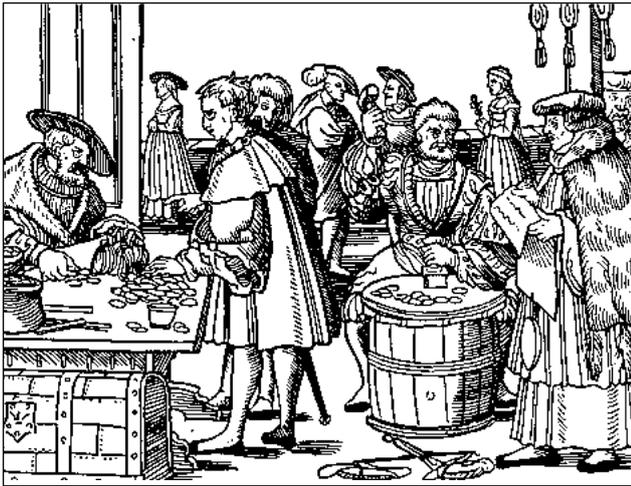
### Theology lecturer

Martin was soon sent to the new University of Wittenberg, where he became a lecturer in theology and Scripture. It was while studying the letters of St Paul, that Luther made a discovery that was to change his life and alter the whole course of history. He read that 'the just man lives by faith', and he became convinced that faith was the one thing that mattered for the Christian. He no longer saw God as a harsh judge, but rather as one who, out of grace, freely overlooked a person's sinfulness and saved them from hell. All that anyone was required to do was have faith in the grace and love of God. Nothing else could save them.

### Sale of Indulgences

Martin Luther's belief in 'Justification (Salvation) by Faith Alone' was put to the test in 1517 by the preaching of an indulgence\* in a neighbouring territory. An indulgence is the removal of the punishment remaining for sins which have been forgiven. The Church had, for some time, taught that it could give

indulgences from the treasury of merits, or graces, left from the sacrifice of Christ and the saints. By Luther's time, abuses had crept into the way indulgences were preached, and the one he objected to, was indulgences being sold to raise money for the rebuilding of St Peter's Basilica in Rome commenced in 1506 by Pope Julius II. Luther reacted to this by drawing up a list of 95 theses, or propositions for debate, on the errors of indulgences and related matters which, for him, came into the category of useless 'works' which distracted Christians from their true path to salvation, which was faith alone.



Sale of indulgences

### Action and reaction

Luther did not set out to create a split in the Church, let alone form a new one. Like many of his time, he simply wished to reform the Church, to bring it more into line with what he saw as the intention of Christ, as revealed in the Bible. However, once his 95 theses were (apparently) nailed to the door of the main church in Wittenberg Luther's ideas became public. One thing led to another and soon much of Germany was in an uproar. When Pope Leo X eventually condemned 41 of Luther's propositions as heresy\*, Luther publicly burned the Pope's letter or Papal Bull\*, and in 1521 he was excommunicated and outlawed. He had to go into hiding, during which time he translated the New Testament into German. After that things moved rapidly and Luther's writings, attacking not just indulgences, but the authority of the Pope, the Catholic view of the Eucharist, the Sacraments, the priesthood, and many other aspects of Catholicism, were spread rapidly throughout Germany and beyond, by the new printing presses.

### Protestants

Luther left the monastery, married and became the leader of what was becoming a new Church, the Lutheran Church (it is still the main church in Germany and Scandinavia today). Germany became divided into pro- and anti-Luther groups, and it was in 1529 that the anti-Catholic groups were first referred to as Protestants, because they protested against a settlement that did not give them the right to practise their religion where they were in a minority.

### Key beliefs

We have seen that Luther's main principle was 'Faith Alone'. Another, almost equally as important, was 'Scripture Alone'. He believed that the Bible was the only authority from which Christians could draw guidance for their faith. It was on this basis that he rejected many Catholic teachings and practices, claiming that there was no authority for them in Scripture. The Catholic Church, on the other hand, claimed that Christ had given his authority to his Church first, and that the Bible was 'the book of the Church'. The Bishops, led by the Pope, therefore had the right to take into account Tradition, as well as Scripture, in guiding Christ's flock.



The Diet of Worms, 1521. Imperial diet of the Holy Roman Empire. It is most memorable for the Edict of Worms which addressed Martin Luther and the effects of the Protestant Reformation. The Emperor Charles V presiding. Colored engraving.

### Split in the church

Unfortunately for Luther, not all of his followers drew the same messages from Scripture as he did, and other Churches, besides the Lutheran, soon sprang up with different teachings from his. And so the Protestant Reformation, which began as a move to reform the Catholic Church from within, ended up adding to the division of the Church not only into Catholic and Orthodox, but many different Protestant denominations as well.



## Questions

- 1 In what part of Germany did Martin Luther live?
- 2 What order of monks did he join?
- 3 What University did he lecture at?
- 4 From whose letters did Luther gain his principal belief of Justification by Faith Alone?
- 5 What year did he bring out his 95 Theses?
- 6 What were the Theses mainly against?
- 7 What happened to Luther in 1521?
- 8 What were the different groups called who opposed the Catholic Church after 1529?

An Alternative set of questions could be done in groups. Start your questions with Who, What, When, Where, Why & How.

### Heresy and Schism

Christ intended the body of his followers to be united as one (see John, Chapter 17). Within this unity there is room for variety or diversity which enriches the whole.

However it is a tragic fact that from time to time throughout history, differences in the Church have developed into real breaks in its unity. These divisions have mainly come into the categories of heresy or schism.

**Heresy** comes from the Greek, meaning 'to choose', or 'to be selective'. In Catholic terms, heresy occurs when someone who has been baptised, knowingly and deliberately, denies some truth of faith revealed by Scripture or the Tradition of the Church; e.g. in the Fourth Century the Arian heresy, which denied the true divinity of Christ, split the Church in two. Someone who follows a heresy is called a heretic. **Schism** comes from the Greek, meaning 'to tear' or 'to divide'. A schism occurs when members of the Church, without necessarily rejecting any of the teaching of the Church, separate themselves from the unity of the Church, united under the Pope. This could be over matters of Church discipline or order, e.g. the Eastern Schism of 1054, when the Greek Orthodox Church split from Rome, or the Great Schism of 1378–1417, when the Church in the West was divided in its allegiance between two or three rival claimants to the title of Pope.



## Task 7 Stimulus Material

Study these pictures of wood-cuts and answer in your exercise book the questions that follow.

### Stimulus material 1

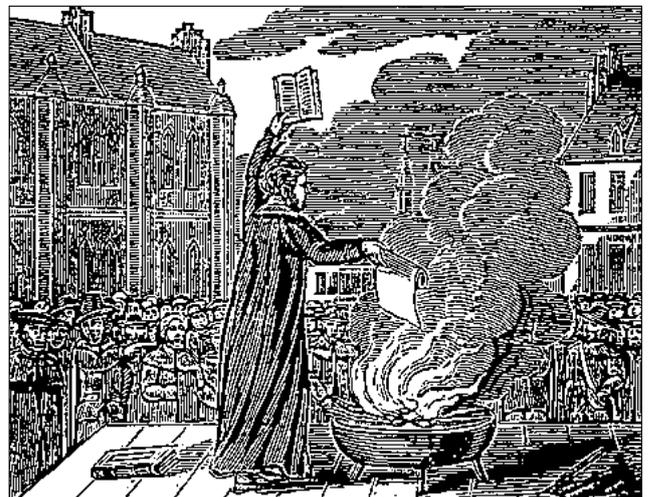
- 1 What event is depicted here?
- 2 In which city did this event take place?
- 3 What was the date?



### Stimulus material 2

- 1 What is a papal bull?
- 2 Which Pope sent one to Luther?
- 3 Who might the people be that are not cheering in the wood-cut?

On December 10, 1520, Luther burned the papal bull while university students watched and cheered. "Since they have burned my books, I burn theirs," he said to justify his act.



### Stimulus material 3

Luther, as caricatured by his enemies, was a monster with seven heads, ridiculing him, from left to right, as a sorcerer, a winking and insincere monk in cowl\*, a turbaned infidel\*, a fanatic with bees in his hair, an errant theologian, a fanatic with bees in his hair, a visiting clown, and a latter-day Barabbas.

- 1 Who were Luther's enemies?
- 2 Why might he be pictured as a 'winking and insincere monk'?
- 3 What is an infidel?
- 4 Who was Barabbas?
- 5 Why might this analogy or comparison have been chosen?



### Stimulus material 4

The devil calls the tune for Luther in this sixteenth-century pro-Catholic cartoon.

- 1 What does this suggest about the relationship between Luther and the Devil?
- 2 Who might promote or publish works like this?



### Stimulus material 5

- 1 The Pope is depicted here. How do we know who the character represents?
- 2 What is the significance of the animal used as a symbol?

### Stimulus material 6

- 1 Turn this picture upside down. What do you see?
- 2 The character is wearing a cardinal's hat. What is suggested by the image that is presented upside down?



### Supplementary activity

Imagine that you are Pope Leo X. Draft a letter (a papal bull) to Martin Luther excommunicating him from the Catholic Church. Outline why he is being excommunicated and the consequences for his soul when this happens.

# PART FOUR

## PROTESTANTISM ESTABLISHED: THE REFORMATION DIVIDE

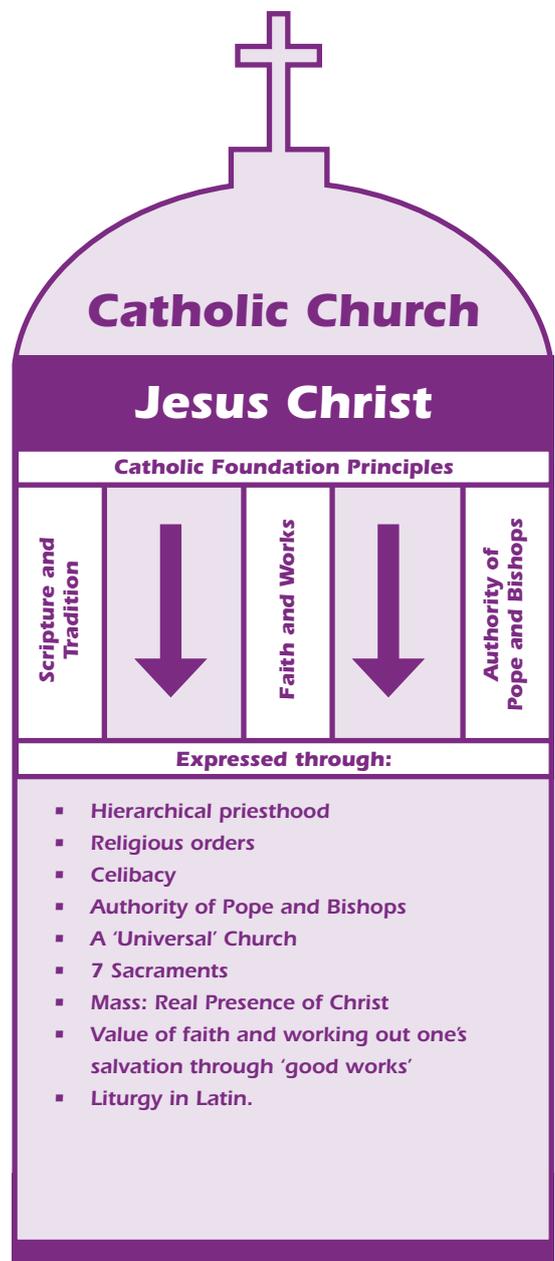
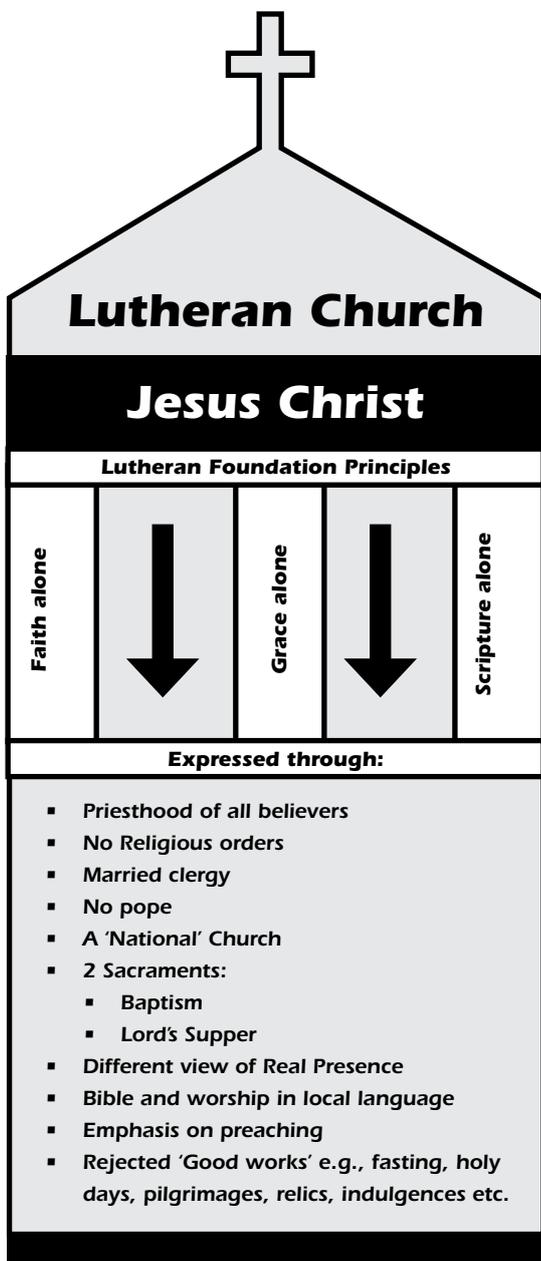
### Focus

- Luther's spilt created a situation which resulted in other new churches being formed.
- The Catholic Church (Te Hahi Katorika) teaches that they and the other churches shared common roots at the time of the Reformation.



### Task 8 The Reformation Divide

Make a copy of the diagram below in your exercise book.



# John Calvin

1509–1564



## Brief biography

Calvin was born in Paris. Originally, his father intended that John should become a priest but changed his mind in 1528 and directed him to the study of law. After a conversion experience Calvin went to Geneva to study theology. He was concerned to completely reform the church. Calvin, who is sometimes described as the “theological genius” of the Reformation, died in Geneva in 1564.

## Conversion

Sometime in 1533–34, Calvin experienced what he described as a sudden conversion. He went to study theology in Geneva, and accepted the teachings of the Protestant Reformers.

## *Institutes of the Christian Religion*

First published in 1536, this book was written as an introduction to the Protestant faith.

## Calvinism

Churches that follow Calvin’s ideas are known as Presbyterian or Reformed churches.

## Theocracy in Geneva

In 1541 Calvin became the leader of Geneva and established a government based on church rule, a theocracy\*. *The Ecclesiastical Ordinances* set up very strict supervision of daily behaviour and a police system disciplined those who resisted, some of whom were beheaded and others burned alive as heretics.

## Predestination

Calvin’s beliefs were based on two main points: the absolute sovereignty of God and the complete inability of people to contribute anything towards their own salvation. Human beings are totally depraved and sinful. God wills whether a person will be saved or damned. “For all are not created in equal condition; rather eternal life is foreordained for some, eternal damnation for others” (*Institutes* 3:21-5).

## Other important doctrines which Calvin taught are:

- Christ is the sole mediator between God and people.
- Salvation can only be achieved through Christ.
- True wisdom consists in knowing God and ourselves.
- God has revealed himself as Creator and Redeemer.
- Human will is bound by the slavery of sin.
- Free will is not sufficient to enable people to do good works, unless they are helped by God’s grace.
- All that is required for salvation is contained in the Scriptures and in them alone.
- Justification (Salvation) is by faith alone.
- Sacraments do not confer grace; only the elect can receive the effects of the sacraments (Calvin recognised only Baptism and Eucharist as Sacraments).



## Task 9 John Calvin

### Protestant Reform continues

- 1 What does the term predestination mean for Calvin?
- 2 Why can Catholics not accept Calvin's teaching about Predestination?
- 3 In Catholic teaching, what is there, apart from Scripture that contributes to our knowledge of salvation?
- 4 Calvin recognised only two sacraments: Baptism and Eucharist. What, from a Catholic viewpoint, are the consequences of not acknowledging the other five sacraments?



### Interesting fact

Protestants first got their name in 1529 when a group of Lutheran leaders protested at a meeting in the city of Speyer against an arrangement that would have limited the creation of more Lutheran churches. Eventually, the name came to be applied to all those who followed the Reformers in their break with the Catholic Church. Luther's new Church did not long remain the only Protestant group. As more and more people came to follow his principle of Scripture Alone and began to interpret the Bible for themselves, they began to disagree not only with the position of the Catholic Church, but also with each other. So there are today very many protestant Churches.



## Supplementary activity

Any period of history is complex and many other things happened that influenced the events of the Reformation. You may like to explore some of these on your own.



Desiderius Erasmus

- Desiderius Erasmus (1466–1536)
- Huldrych Zwingli (1484–1531)
- John Knox (1514–1572)
- Council (Diet) of Worms (1521)
- Peasants War (1524–1525)
- Peace of Augsburg (1555)
- Thirty Years War (1618–1648)
- Treaty of Westphalia (1648)



The swearing of the oath of ratification of the treaty of Münster, 1648. A print from *Nederlands Geschiedenis en Volksleven in Schetsen*, by J Van Lenner and J Ter Gouw (c1870).

## PART FIVE

### THE ENGLISH REFORMATION

#### Focus:

- In addition to the three very different types of Protestant Christianity that emerged in the course of the Reformation, Lutheran, Reformed and Free Church – a fourth distinct type, Anglicanism, also appeared.
- The authority of the Pope was a key issue in the division between the Catholic Church (Te Hahi Katorika) and the Anglican Church (Te Hahi Mihinare) at the time of the Reformation.
- Henry VIII started the process of separation from Rome, that was continued and further developed by his daughter Elizabeth I.

The Reformation in Germany was a popular movement sparked by a set of ideas. The German Princes supported it for political reasons but they didn't start it. In England the picture was different – the split between 'the Church of Rome' and 'the Church of England' was started by Henry VIII for reasons that were both political and personal.

## Henry VIII

1491–1547



Henry VIII by Hans Holbein the Younger

#### Marriage

Henry VIII's wife of seventeen years was Katherine of Aragon (the Spanish aunt of Emperor Charles V). Katherine had previously been married as a child to Henry's older brother Arthur. Arthur had died and that marriage was declared never to have happened on the grounds of non-consummation (they hadn't slept together).

#### Political stability

Henry was in a difficult situation. He had no son to succeed him on the English throne. This was considered a crisis of major proportions because when the royal succession was unclear, wars between contenders for the throne could turn England into a battlefield as had occurred between 1455–1487 with the 'War of the Roses'.

#### Defender of the Faith

Henry VIII was no supporter of Luther. He wrote a little book *Defence of the Seven Sacraments*, against Luther's idea that there were only two sacraments: Baptism and Eucharist. In one of the ironies of history Pope Leo X gave Henry the title 'Defender of the Faith' for this work.

#### Divorce

Henry VIII appealed to Pope Clement VII to annul his marriage to Katherine. He claimed that the previous Pope's decision about the marriage of Katherine and Arthur was wrong and that he therefore couldn't have lawfully married his brother's wife. Henry apparently thought his lack of a son was a sign of God's displeasure – in support of this view he quoted the Book of Leviticus 'If a man takes his brother's wife, they will die childless' (Leviticus 20:21).

#### Roman response

When Henry VIII's request reached Pope Clement VII, Rome happened to be surrounded by the troops of Emperor Charles V (Katherine's nephew). For political and family reasons Charles opposed the annulment. After some stalling the Pope refused to grant Henry's request for an annulment.

#### The Reformation Parliament

This passed a number of laws between 1529 and 1536 that resulted in a break with Rome. In 1534 The Supremacy of the Crown Act established Henry as the head of the Church in England. Henry ordered Thomas Cranmer, Archbishop of Canterbury to grant a divorce. Pope Paul III excommunicated Henry in 1535. Henry VIII married six times, one wife died in childbirth, two were divorced, two beheaded and the last under threat of execution when he died in 1547.

## Suppression of the Monasteries

Monasteries played an important part in religious, economic, medical, educational and social life of the kingdom.

### Religion

Under Henry VIII, the Church in England was Catholic in all but allegiance to the Pope. The 'Six Articles' of 1539 retained clerical celibacy and the doctrine of transubstantiation. Henry's main anti-Catholic action was the closing down (dissolution) of the monasteries 1534 to 1541.

### Criticism

While there were criticisms against the wealth of the monasteries, the failure of some monks and nuns to live their vows and an over emphasis on the contemplative\* dimension of religious life, there was little popular support for their closure. A biased survey was conducted in 1535 to provide a justification for the suppression of monasteries.

### Phase one:

In 1536 Parliament passed a law resulting in the closure of over 400 small religious communities.

### Phase two:

In 1539 another law was passed to close the large monasteries. The Abbots of Colchester, Glastonbury and Reading were executed when they resisted.

### Reason

Henry needed money to pay off his debts, to support his military campaigns and to buy support among the aristocracy for his divorce.

### Consequences

Over nine thousand monks and nuns were turned out, many reduced to begging. Many monastic hospitals and schools were closed and libraries destroyed. The social dislocation resulted in a number of rebellions including the Pilgrimage of Grace 1536.



Fountains Abbey, a Cistercian monastery founded in 1132

### Other important people at the time



Edward Seymour

#### Edward Seymour

(1506–1552), uncle of Edward VI, a follower of continental Protestantism, Lord Protector of England and very influential on the 11 year old king.



Thomas Cranmer

#### Thomas Cranmer

(1489–1556), Archbishop of Canterbury, promoter of Protestant ideas, issued the Book of Common Prayer in 1549 and co-authored with Nicholas Ridley (c.1502–1555), Bishop of London, the Articles of Religion in 1553.



Phillip II of Spain

#### Phillip II of Spain

(1527–1598), Catholic king who married Mary I in 1554.



Emperor Charles V

#### Emperor Charles V

(1500–1558), Holy Roman Emperor and King of Spain. His aunt Katherine married Henry VIII. Convened the Council of Worms (1521) in order to reach a settlement with Luther. Created the political compromise at the Peace of Augsburg (1555).



## Task 10 Break with Rome

- 1 What started the Reformation in Germany?
- 2 Was Henry VIII a supporter of Protestant ideas? Why and why not? Give evidence for your answer.
- 3 Why did Henry desperately want a son?
- 4 Who was Henry's first wife?
- 5 Who was she related to?
- 6 Why had Henry needed a dispensation from the Pope to marry her in the first place?
- 7 What outside influence was brought to bear on the Pope?



## Task 11 The roller-coaster ride

Read through this material and study the diagram.  
In your exercise book complete the activity which follows.

### Edward VI

Under Henry's successor, the sickly young King Edward VI, Protestant influences affected the Church in England. The real power lay with the King's uncle, Edward Seymour, Duke of Somerset, since Edward was only eleven years old when he became King. Somerset was a follower of Continental Protestantism and abolished Henry VIII's legislation. The Archbishop of Canterbury, Thomas Cranmer, provided material on fundamental Protestant doctrines to be read in the churches. In 1549, Parliament issued and made compulsory, the Book of Common Prayer, which replaced the Catholic missal and changed all the old Liturgy. In 1553 Cranmer and the Bishop of London, Nicholas Ridley, issued a formal Protestant Creed, the Forty-two Articles of Religion, which had to be accepted under threat of severe punishment.

### Mary I

However, King Edward VI died in July 1553, and was succeeded by his half-sister, Mary Tudor, daughter of Queen Katherine, Henry VIII's first wife. Mary, like her mother, was a devout Catholic, and tried to undo the religious laws of her father and brother. In an effort to gain support, she married King Philip II of Spain, a Catholic monarch, and she began a persecution of Protestants. Between February 1555 and November 1558, her government condemned 273 men and women for heresy – most were burned at the stake. She became known as 'bloody Mary', although this epithet could just as well be applied to her father and her half-sister, Elizabeth.



Henry VIII

King Head of the Church but:

- persecution of Protestants and Catholics
- no change in church services



- New prayer book
- Services in English
- Priests allowed to marry
- Decoration torn from Churches



Edward VI



### Executions

Contemporary society, we must remember, accepted the execution of people who held views different from monarch and government; they were regarded as dangerous threats to the security of the state. Moreover, monarchs had always decided the religion of their subjects. Heretics, lunatics, witches, and anyone who was unorthodox, were feared by the general public, who were happy to see them destroyed. This does not prevent us from being horrified by the barbarities of torture and the deaths of so many people who were loyal to their beliefs.

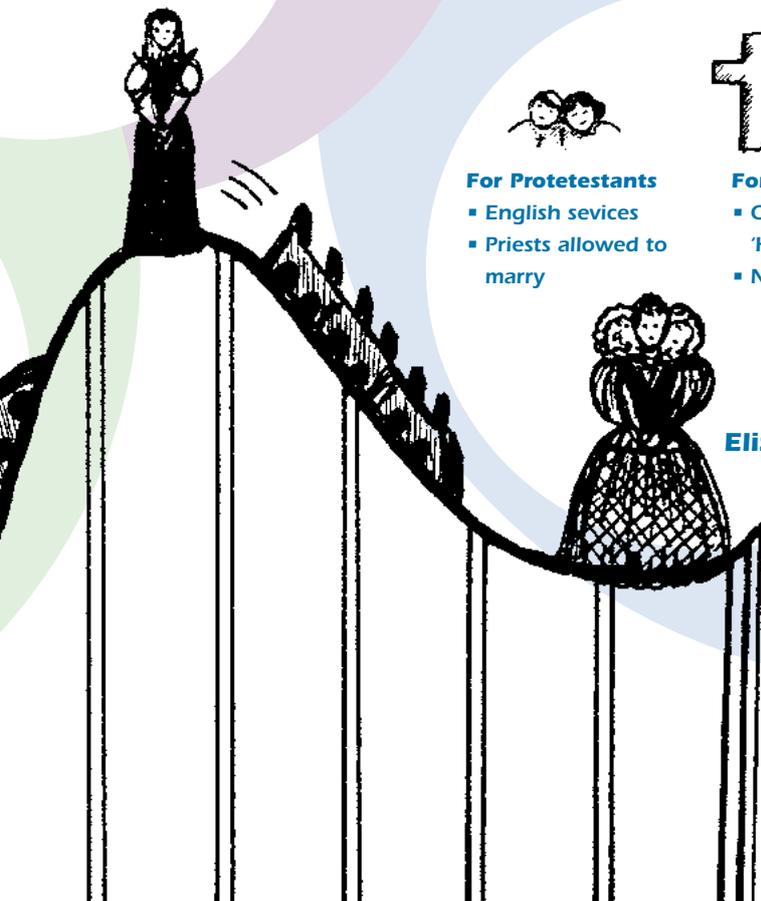
## Elizabethan settlement

Mary I died in 1558 and was succeeded by her half-sister, Elizabeth, who was the real founder of Anglicanism. She took on the title of 'Supreme Governor of the Realm in Matters Spiritual and Temporal'. It was she who had published the 39 Articles defining Anglican belief. Anglicanism proved to be something of a compromise: a theology very close to Calvinism, yet a style of Church government and worship very close to traditional Roman Catholic forms. This compromise became known as the Elizabethan Settlement. English Protestants who could not, in conscience, accept the Elizabethan Settlement, protested against it with no success. They became known as Puritans\* and had their own policies for reforming the Church in England, which led to their being regarded as traitors to the English Crown.

Other sects later evolved from the Puritan movement.

- Pope the head of church again
- Persecution of Protestants
- Priestly celibacy affirmed

## Mary I



### For Protestants

- English services
- Priests allowed to marry

### For Catholics

- Queen 'Governor' not 'Head' of Church
- New prayer book

## Elizabeth I

## Uniformity

In Queen Elizabeth I's reign, two Acts of Parliament, in 1559, called The Act of Supremacy, and The Act of Uniformity, gave the monarch full authority over the Church of England and required all English people to conform to that authority. This meant that anyone who did not acknowledge the Church, committed a political crime; Puritans and Catholics alike were regarded as traitors. The Queen and the government believed that uniformity of religious belief was necessary for national security. Many Puritans were imprisoned or fined and many emigrated to Holland and America to escape persecution.

## Catholic response

Catholics on the whole, did not accept the Elizabethan Settlement because they felt it betrayed Catholicism. They were called Recusants (from the Latin recusare, to refuse). Since the English priests were banned from celebrating the Sacraments, Catholics asked help from Rome, and from 1574 on, a number of priests, many of them English, who had been trained in seminaries on the Continent, came secretly into England at the risk of their lives, to help Catholics.

The Jesuits, like St Edmund Campion, were prominent among them. In 1585 an Act was passed 'against Jesuits, seminary priests and other such like disobedient subjects' which made it high treason for any English born person to train as a priest and return to England. The Act was extended to include any other people who helped priests or gave them hospitality. Over three hundred people, 123 of whom were priests, were executed in England during Elizabeth I's reign, as well as hundreds of others who were fined, suffered, even died from torture, imprisonment and loss of their estates and incomes. In spite of the persecutions, a minority Catholic community remained constant in England.



## Extra activity

Match column A with column B.

Who was the king who followed Henry VIII?	1	A Henry VIII's first wife
When did Mary Tudor become Queen?	2	B Thomas Cranmer
Which two people issued the Forty-Two Articles of Religion?	3	C The Puritans
Who was Queen Katherine?	4	D 1553
Who was the Archbishop of Canterbury?	5	E The Book of Common Prayer
Who did Queen Mary marry?	6	F Queen Elizabeth I
Which book replaced the Catholic missal?	7	G Henry VIII
What name was given to Protestants who did not accept the Elizabethan Settlement?	8	H Cranmer and Ridley
Which King declared himself Head of the Church of England?	9	I King Philip of Spain
Who was the real founder of Anglicanism?	10	H Edward VI



## Extra activity

In pairs using *Who, What, When, Where, Why & How*, ask each other questions on the information you have read on *The Roller-Coaster Ride*.

Or

Your teacher may give you a set of key events leading up to the establishment of the Church of England. You need to put these in the correct order.



Rievaulx Abbey, a Cistercian monastery founded in 1132

GETTY

# Sir Thomas More

1478–1535

**Martyr, Feast day 22 June,  
Patron Saint of Lawyers**



Portrait of Sir Thomas More (1478–1535) (oil on panel),  
Holbein, Hans the Younger (1497/8–1543) (after)  
/ National Portrait Gallery, London, UK

## Brief biography

Born in London in 1478, Thomas studied at Oxford University and trained as a lawyer in London. Initially, he thought of entering a monastery. However, he entered public life. He became a member of Parliament in 1504. Thomas became Lord Chancellor of England in 1529. Opposing Henry VIII over his divorce and as head of the church, he was beheaded in 1535.

## Public servant

- 1504 Member of Parliament
- 1510 Under-sheriff of London
- 1515 A member of a number of delegations to Europe
- 1518 Royal Councillor
- 1521 Knighted
- 1523 Speaker of Parliament
- 1529 Lord Chancellor
- 1532 Thomas resigned his position in opposition to Henry VIII's divorce.

## Family man

Thomas married his first wife, Jane Colt in 1504. When Jane died in 1511 he then married Alice Middleton. Thomas enjoyed a very happy family life and was a devoted father to his children, three daughters and one son and was actively involved in their education.

## Act of Supremacy

Thomas could not accept that Henry VIII was supreme head of the Church in place of the Pope and resisted the pressure to make him swear to the Act of Succession and to take the Oath of Supremacy.

## Imprisonment

He spent fifteen months imprisoned in the Tower of London during which time he wrote the *Dialogue of Comfort against Tribulation*. In order for Thomas to pay for his board while in prison, his wife had to sell some of her clothes. He was beheaded in 1535. His last words were that he died “the King's faithful servant, but God's first.” After his execution, his head was parboiled and exhibited on a pole on London Bridge.

## Humanist

Thomas More was a leading intellectual in England and was a friend of his fellow humanist Erasmus. More believed in the importance of unity in Christian Europe and resisted the disunity resulting from the Protestant reformers. While Thomas recognised the need for reform in the Church, he preferred a process of education rather than revolution. He was aware of the vices of individual popes, but he did not attribute them to the office of the papacy.

## Writings

*Utopia* published 1516 describes an imaginary island with a perfect legal, political and social system in which the state is based solely on natural law, philosophy and reason. More also wrote a number of poems, a history of Richard III and had an extensive correspondence.



## Task 12 Major reformation movements

Below are some key beliefs held by churches at the time of the Reformation. Read through the major reform movements and complete the worksheet.

Catholic beliefs	Lutheran beliefs	Calvinist beliefs	Anglican beliefs
<p><b>Key event:</b></p> <ul style="list-style-type: none"> <li>▪ Council of Trent 1545–1564</li> </ul>	<p><b>Key event:</b></p> <ul style="list-style-type: none"> <li>▪ Publication of the 95 Theses, 1517</li> </ul>	<p><b>Key event:</b></p> <ul style="list-style-type: none"> <li>▪ Publication of Institutes of the Christian Religion, 1536</li> </ul>	<p><b>Key event:</b></p> <ul style="list-style-type: none"> <li>▪ Henry VIII declares himself head of the church in England in 1534 (Act of Supremacy)</li> <li>▪ Elizabethan Settlement</li> </ul>
<p><b>Belief:</b></p> <ul style="list-style-type: none"> <li>▪ Human beings have a fallen nature. Faith and good works necessary for salvation.</li> <li>▪ Pope is the successor of St Peter and head of the Church.</li> <li>▪ Scripture and Tradition are needed to interpret the Bible.</li> <li>▪ 7 Sacraments.</li> <li>▪ Jesus is really present in the Eucharist. Transubstantiation.</li> <li>▪ Celibate priests.</li> <li>▪ Monasteries</li> </ul>	<p><b>Belief:</b></p> <ul style="list-style-type: none"> <li>▪ Human beings have a fallen nature. Only faith brings salvation.</li> <li>▪ Importance of the Bible. Encourages individual interpretation of scripture.</li> <li>▪ 2 sacraments: Baptism and Eucharist. Believes in consubstantiation – body and blood of Christ coexist with the bread and wine, which do not change.</li> <li>▪ Priests can marry.</li> </ul>	<p><b>Belief:</b></p> <ul style="list-style-type: none"> <li>▪ Human nature is utterly depraved.</li> <li>▪ Christ died only for the elect. The elect cannot resist God's grace. Nor can they backslide.</li> <li>▪ Only Baptism and Eucharist. Believes in Christ's spiritual presence in the Eucharist.</li> <li>▪ Encourages Bible reading, sobriety and a strict Sunday observance. Stresses the priesthood of all believers and democracy in the church.</li> <li>▪ Clergy can marry.</li> </ul>	<p><b>Belief:</b></p> <ul style="list-style-type: none"> <li>▪ Accepts most Catholic teachings about faith and good works.</li> <li>▪ The king is head of the church of England. The king establishes what is allowable religious practice in the kingdom.</li> <li>▪ Believes in the 7 sacraments. Liturgy in English and very similar to Catholic liturgy. Bishops head dioceses and priests serve in parishes.</li> <li>▪ Priests can marry.</li> </ul>
<p><b>Reject:</b></p> <ul style="list-style-type: none"> <li>▪ Individual interpretation of Scripture.</li> <li>▪ Liturgy and Scripture in common language,</li> <li>▪ Political control of the Church.</li> </ul>	<p><b>Reject:</b></p> <ul style="list-style-type: none"> <li>▪ 'Good works' e.g, fasting, holy days, relics, pilgrimages, indulgences etc.</li> <li>▪ The rosary, monasteries, the other five sacraments.</li> </ul>	<p><b>Reject:</b></p> <ul style="list-style-type: none"> <li>▪ Anything not in the Bible – for example, vestments, images, organs, hymns, relics, pilgrimages, indulgences, the rosary, monasteries, the other five sacraments.</li> </ul>	<p><b>Reject:</b></p> <ul style="list-style-type: none"> <li>▪ Papal authority, monasteries, celibate clergy.</li> </ul>

# PART SIX

## THE CATHOLIC REFORMATION: THE COUNCIL OF TRENT

### Focus

- **The Council of Trent defined and developed key Catholic teachings.**
- **Throughout its history, church councils, including the Council of Trent, have given new life to the ministry of catechesis within the Church.**



### Task 13 The Council of Trent

Read the passage below and answer in your exercise book the questions which follow.

#### **The Catholic reformation: The Council of Trent (1545–1563)**

Long before Luther started the Reformation many people in the Church, clergy and lay people alike, had been calling for removal of the various abuses and for a spiritual reform that would bring people closer to God. These calls had generally not been heeded by those in authority who stood to gain in one way or another from the status quo.

#### **Catholic Reformation**

By the middle of the 16th century however, as the seriousness of the Protestant split became obvious to all, the pressure from within for the Catholic Church to put its own house in order finally resulted in the Church launching its own renewal process. This is usually called the Catholic Reformation, or Counter Reformation.

#### **Revitalise the church**

One major element in the success of this Catholic reform movement was the Council of Trent. This was a General Council\* of the Church which aimed to state clearly Catholic teachings (especially those which had been challenged by the Protestant Reformers), to reform abuses, and to provide structures and procedures for a renewal of Catholic life, and, some hoped, to heal the breach with the Protestants. (In the event this did not occur. Protestants were invited to the Council, and some actually attended part of the second session, but no agreement was reached on disputed matters). It proved to be one of the most important Councils in the long history of the Church, and was largely responsible for revitalising the Catholic Church and setting it on the path it was to follow for the next four hundred years.

#### **Council sessions**

The Council takes its name from the city of Trent (Trentino) in Northern Italy where it met. It was close to the German lands where many Protestants lived. It lasted for eighteen years, from 1545–1563. It met three times and was disrupted by politics, plague and war. Period One sessions 1–8 (1545–1549) was

interrupted by plague, Period Two sessions 9–14 (1551–1552) was cut short by the threat of war. Pope Pius IV reconvened the Third and final Period of the Council sessions 15–25 (1562–1564). The number of Bishops present varied from about 30 to 200.

The work of the Council falls into two main categories; one category concerned with doctrine (beliefs), and the other was concerned with the organisation or discipline of the Church. In summary they are:

#### **1 – Doctrine**

- Human nature is not totally depraved, and Justification (Salvation) comes through faith, hope and charity (love) which includes good works.
- Both Scripture and Tradition are expressions of God's revelation.
- The traditional Seven Sacraments are upheld.
- The doctrine of transubstantiation\* – Jesus is really and truly present in the bread and wine which in the Eucharist are completely changed into his body and blood – was upheld.
- The Mass is a sacrifice. At each Mass the one and only sacrifice of Christ is represented by the priest who is given the power to do this through the Sacrament of Holy Orders.
- The position of the Pope as the successor of St Peter and the Vicar (representative) of Christ was affirmed.

#### **2 – Church discipline**

- A seminary for the education of priests was to be set up in each diocese.
- Decrees were passed against pluralism\* and absenteeism\* by clergy and religious.
- Indulgence selling was abolished.



## Questions

- 1 What were two original purposes of the Council of Trent?
- 2 Where is Trent? Why did the Council meet there?
- 3 What year did the Council begin and what year did it end?
- 4 How many sessions were held in that time?
- 5 What did the Council fail to do?
- 6 What were some of its greatest achievements?



The Council of Trent, 1588–89 (fresco)



## Interesting fact

### Reform in practice

It was one thing for the Council to pass decrees; it was another for them to be put into effect. At the close of the Council in 1563 the Bishops reaffirmed all the decrees passed earlier and officially asked the Pope to confirm them. Pope Pius IV did this and also issued a summary of the main doctrines of the Council in the form of a creed to be publicly recited by Bishops and clergy. The Bishops of the Council also left a number of important tasks to be completed. Fortunately for the Catholic Reformation the Popes of the time were seriously committed to the reform and faithfully carried out the wishes of the Council. Some of the major decrees were:

### Index

A new Index of Forbidden Books which aimed to prevent the spread of heretical ideas, by censorship. (It was updated from time to time before being discontinued in the 1960's).

### Catechism

The Roman Catechism (1566), a clear summary of Catholic beliefs intended to help priests in the task of educating the laity.

The Roman Missal (1570) set out a reformed and uniform order of Mass throughout the Catholic world.

### Inquisition

The most controversial instrument used by these reforming Popes of the Catholic Reformation was the Inquisition\*. This was a Church court for trying those accused of heresy. First formed in the thirteenth century it had virtually fallen into disuse. It was revived in 1542 and played a part in suppressing heresy particularly in Italy and Spain. It became notorious, particularly for its use of torture to extract confessions and because those condemned of heresy were sometimes handed over to the state authorities to be burned at the stake.

### The Curia

The popes also reformed and re-organised the central governing bodies of the Church, the Curia and the College of Cardinals. They were supported by many Bishops who worked hard to put into practice the reforms of the Council of Trent, and by many religious and lay people.



GETTY

### Popes during the reformation period

1513–1521	Leo X	1555–1559	Paul IV
1522–1523	Adrian VI	1559–1565	Pius IV
1523–1534	Clement VII	1566–1572	Pius V
1534–1549	Paul III	1572–1585	Gregory XIII
1550–1555	Julius III	1585–1590	Sixtus V
1555	Marcellus II		

Portrait of Giovanni Angelo Medici of Marignano (1499–1565), Pope Pius IV from 1559. Painting by Giuseppe Franchi (1550-1628), about 1617, oil on canvas.



## Task 14 Catholic reform

In your exercise book correctly match the reforms and decrees of the Council of Trent in Column A with the situations in Column B to which the Council responded.

### A

- 1 Establishment of seminaries.
- 2 Outlawed pluralism of Church offices.
- 3 Selling and buying of indulgences forbidden.
- 4 Trent emphasised the need for both Scripture and Tradition in life of Church.
- 5 The Council stressed the need for both faith and good works.
- 6 The Church had a vital role in the interpretation of Scripture.
- 7 A catechism to be written to educate lay people in faith.
- 8 The Council decreed a new Missal to be written which would give a strict Order of Mass.
- 9 The Council affirmed the Seven Sacraments.
- 10 Trent affirmed the belief in the Real Presence of Christ in the Eucharist (Transubstantiation).
- 11 Trent stressed the role of Pope, Bishops and Priests as the official teachers of the Church.

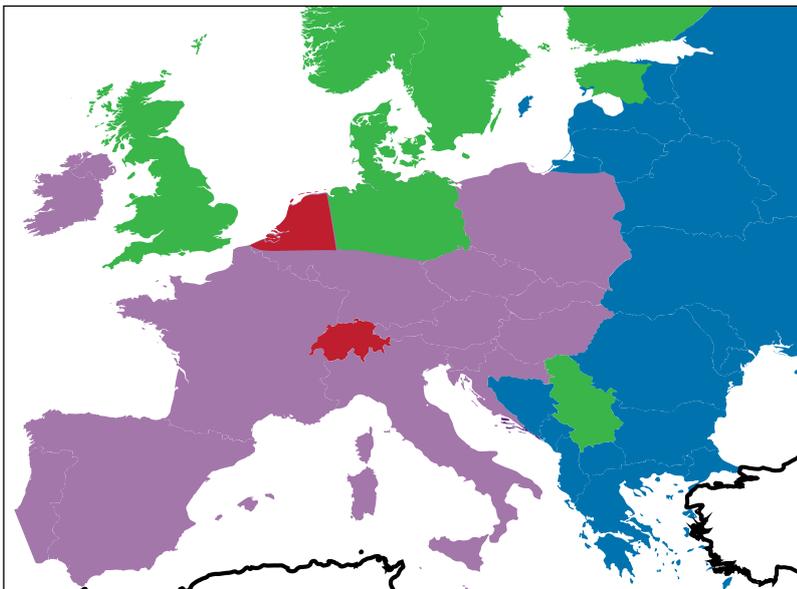
### B

- A Reformers emphasised the prime importance of Scripture.
- B System whereby one person controlled a number of parishes.
- C Protestants believed in the right of individuals to interpret Scripture.
- D Indulgences abused by Church leaders.
- E The traditional meaning of the Eucharist was questioned by the Reformers.
- F There were many poorly educated priests.
- G The Reformers stressed 'Faith Alone'.
- H Many of the Catholic laity were ignorant about their faith.
- I Protestants simplified the form of worship.
- J The Reformers mainly observed two Sacraments – Baptism and Eucharist.
- K Protestants stressed the equality of all baptised believers.



## Task 15 Reformation Europe

On the outline map provided by your teacher, identify the religious divide in Europe at the end of the Reformation.



### Key

- Protestant regions
- Catholic regions
- Mixed Catholic and Protestant
- Orthodox regions
- Islamic regions

## PART SEVEN

# THE CATHOLIC REFORMATION – REFORMERS AND MARTYRS

### Focus

- **Te Wairua Tapu (Holy Spirit) works in the Church through the witness.**
- **Christian Martyrs are witnesses to the truth of te whakapono (the faith) and the Church's teaching.**

## Saint Ignatius of Loyola

1491–1556

Feast day 31 July



Saint Ignatius of Loyola (1491–1556) (oil on canvas), French School, (17th century) / Chateau de Versailles, France, Lauros / Giraudon

### Early life

Ignatius was born in his parents' castle in Loyola in the Basque country of Northern Spain in 1491. As a young man he loved the stories which told of bold warriors winning the love of beautiful maidens through their brave deeds. When he was old enough, he became a soldier. All was going well until one day in 1521, as he was fighting at the siege of Pamplona, he was hit by a cannon ball.

### Wounded

His friends carried Ignatius from the field and a surgeon hastily set his leg. It was not well done however, and Ignatius had to spend months of inactivity waiting for his wounds to heal. To counteract the boredom, he asked for copies of the romantic stories he enjoyed reading, but there were none in the castle. So Ignatius began to read all that was available – a copy of the Gospels, and a book of Lives of the Saints.

### Conversion

Reading and reflecting on the lives of Jesus and the saints eventually brought about a great change or conversion in the life of Ignatius. He decided to give up his dream of fame as a soldier and instead to become a great follower of Jesus, like Francis of Assisi, or Dominic, who was another Spaniard of whom he had read. He exchanged his armour and sword for beggar's clothes and set out on a pilgrimage to Jerusalem. On the way, Ignatius spent some months in the town of Manresa praying, fasting and writing down his reflections, which were later to be published as *The Spiritual Exercises*. These 'Exercises' set out a way of praying and living that are still followed by thousands of people to this day.

### Pilgrimage to the Holy Land

After his pilgrimage to the Holy Land was over, Ignatius spent several years studying theology at universities in Spain and in France. While in Paris he gathered around him a group of friends who wanted to devote their lives to God in a special way. Prevented by a war from going as missionaries to Palestine, the friends decided instead to travel to Rome to place themselves at the disposal of the Pope. At that time the Pope was Paul III, who was later to call the Council of Trent. He was looking for dedicated people to help him in his task of reforming the Catholic Church. So it was that in 1540 he allowed Ignatius to form a Religious Order called the Society of Jesus.

### Society of Jesus

From that time until his death sixteen years later, Ignatius devoted his life to developing the work of this Society. The 'Jesuits', as they soon came to be called, took a special vow of obedience to the Pope. They were to become a leading force in the Catholic Reformation. The Jesuits saw the importance of education and were soon setting up schools and universities, and acting as tutors to the children of influential Catholic families. Many also worked as missionaries in Asia and North and South America. Before Ignatius died in 1556, the Society of Jesus had grown from the original group of ten friends to over a thousand strong. By 1650 they numbered over 15,000.

### Saint

Not only Ignatius but also many of his followers were later declared to be Saints of the Church, and the Jesuits have provided some of the greatest leaders, teachers, missionaries and scholars in the Church ever since.

Ignatius of Loyola was canonised by Pope Gregory XV in 1622. The Church celebrates his feast day each year on 31 July.



## Task 16 St Ignatius Loyola St. Ignatius Loyola's Prayer for Generosity

Teach us, good Lord,  
to serve you as you deserve.  
To give and not to count the cost;  
to fight and not to heed the wounds;  
to toil and not to seek for rest;  
to labour and to look for no reward  
except that of knowing that we do your will  
through Jesus Christ our Lord.

Amen.

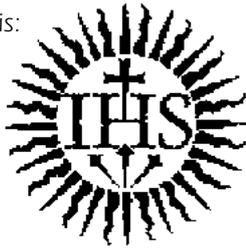


### Questions

Is this prayer and motto still relevant today?  
How could you implement some aspect of this  
prayer into your life?

The motto of the Society of Jesus is:

*Ad Majorem Dei Gloriam*  
– All to the greater glory of God.



## Task 17 Research project

Write a brief speech, prepare a wall chart or  
an account in your exercise book on the life  
of one of the following saints of the Catholic  
Reformation. You may like to choose the saint  
that is relevant to the Charism of your school or  
your parish. Justify your choice.

- St Teresa of Avila (1515–1582) reformed Carmelites.
- St John Baptiste de la Salle (1651–1719) founded an order of teachers for (poor) boys.
- St John of the Cross (1542–1605) mystic and poet.
- St Phillip Neri (1515–1595), founder of the Oratory, for priests.
- St Vincent de Paul (1580–1660) established religious congregations for men and women that ministered in charity to people in orphanages, prisons, hospitals and homes for the elderly.

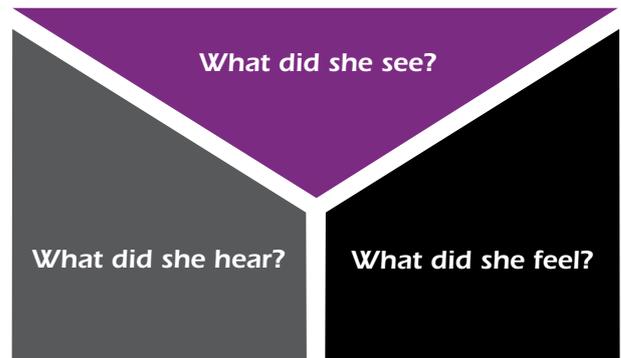


## Task 18 St Margaret Clitherow, St Edmund Campion, St Angela Merici

### Two Martyrs and a Reformer of the Catholic Reformation

Read the material on St Margaret Clitherow,  
St Edmund Campion and St Angela Merici and  
select activities from the following:

- Margaret Clitherow was an ordinary wife and mother who became a martyr for her faith. Discuss then list the aspects of her character that you admire and then look at aspects you do not agree with. Justify your answers.
- Write a paragraph in your exercise book, discussing how her life demonstrates the problems which ordinary people had to face during the reformation.
- Using the Y diagram below look at the person of Margaret Clitherow.



- People today would never be martyrs for their religious beliefs. What is your response to this statement?
- Write a poem or prayer based on St Margaret Clitherow, St Edmund Campion or St Angela Merici.
- Design a symbol representing St Margaret Clitherow, St Edmund Campion or St Angela Merici and explain its meaning.
- Imagine you are either St Margaret Clitherow, St Edmund Campion or St Angela Merici. Write a diary entry or letter about an important event in your life.
- Imagine you are either St Margaret Clitherow, St Edmund Campion or St Angela Merici. Present a drama or mime about an important event in your life.

# Margaret Clitherow

1556–1585

**Martyr, Feast day 26 March**



## Execution

Ouse Bridge Prison stood at the end of a muddy street in the city of York, England. It was early morning and most of the shops were still closed, but a band of heavily-armed soldiers led a young woman through the prison gates and out into the street. She was barefoot, ragged and pale, her eyes blinded by the sunshine after weeks in a dungeon. Soon people gathered on the street, silent and unhappy. One called out, "Margaret, Margaret Clitherow, may God be with you!" Others answered, "Amen, Amen."

Roughly, her guards pushed her on until they reached the place called Tollbooth, where executions took place. It was a small, stone building leading down to a torture chamber. In a few moments, her guards left her alone while she prayed. Then one said, "Remember, Mrs Clitherow, you are dying here because of your treason." "No," she called out loudly, "I die for the love of my Lord Jesus!"

Angrily the guards stripped off her clothes and threw her down on sharp stones. Then they lifted a heavy door and placed it on her body, having tied her arms to form a cross. Weights of 362kgs were placed on top of the door and then the soldiers stood back to wait. Feebly Margaret spoke, "Jesus, Jesus, Jesus, have mercy on me." Fifteen minutes later she was dead.

## Early life

What had caused this dreadful death? Margaret was born in York in 1556, daughter of Thomas Middleton, a prosperous craftsman who died when she was 11 years old. Her mother remarried Henry May, an innkeeper. In 1571 Margaret married John Clitherow, a wealthy Protestant butcher, who had two small children by a previous marriage. Margaret loved them as dearly as her own two children, born to her and John. They were an extremely happy family, with Margaret as their loving centre. She was a good business woman too, and could take over John's business when he was away, as well as running a large household of servants.

## Conversion

In 1574, some Catholic priests came to York, just as new laws were passed forbidding the celebration of Mass and ordering the imprisonment of anyone who gave priests hospitality. Margaret, who was not a Catholic, was deeply impressed by the heroic loyalty of her Catholic friends to their faith and she began to study its teachings. She became convinced of its truth and was baptised. In accordance with the laws of the time, practising Catholics were heavily fined and John Clitherow willingly paid Margaret's fines, so deeply did he love her.

## Search

In 1586 Henry May, Margaret's stepfather, became Lord Mayor of York. In his official position, he felt embarrassed by Margaret's 'offences' and he ordered her house to be raided. Some priests' vestments were found and Margaret was imprisoned. Of all her friends, only one, Mr Wigginton, a Puritan preacher, spoke in her defence; but she was condemned to death for treason.

## Sorrow

She did not fear death, herself, but grieved for her husband and children. She said, "I love my husband next to God in this world, and I care for my children, as a mother should...I am willing to offer them freely to the God who sent them to me, rather than yield one jot from my faith."

# Edmund Campion SJ

1552–1588

**Martyr, Feast day 1 October**



## Surprise search

It was one o'clock on a fine, warm Sunday in July, 1581. In the grounds and garden of Lyford Grange, home of the Yate family, Mrs Yate was entertaining a number of guests, the conversation was bright and cheerful, led on by the wit of Edmund Campion.

Without warning, the door to the dining room was pushed open and a servant rushed in, his face white with fear. "Madam, quickly, hide! The house is surrounded! The magistrate has soldiers all around! Hide, hide!"

One of the guests stood up, "My dear friends," he said, "I will go and surrender to the magistrate; perhaps then he will not bother the rest of you." "No, no, Father Campion," said Mrs Yate. "We can hide you and your two companions quite safely within the house. If you surrender, they will know that we are all Catholics here and we will be ruined."

## Hiding

Mrs Yate's instructed the servant to bring food, candles and wine to the priests' room in the attic. Her brother-in-law and two other gentlemen present were led away by a servant to hide in a shed in the garden. The three Jesuit priests were hidden up in the attic, where a small room had been constructed in the wall. A sliding panel closed them off from the outside, and across this panel they placed heavy shelves.

## House searches

Meanwhile the magistrate, Mr Justice Fettiplace, was waiting impatiently. With him was George Eliot, a former Catholic, who had betrayed the three priests to the magistrate, in the hope of a large reward. The magistrate was not happy about searching the home of people who were not criminals, but Eliot led the searchers through the house. At first, they found nobody, but after some hours, discovered the men hiding in the garden shed. Eliot was now sure that the priests were still there, and went through the house again, breaking down walls, and destroying curtains and furniture; but night came and passed and still they had not found the priests.

## Arrest

Just as they were leaving next morning, one man saw a gleam of light above the staircase. Using crowbars they ripped away the boards, and there, kneeling in silent prayer, were Fr Edmund Campion and his two companions. They were taken to London, paraded through the streets and imprisoned in the Tower of London.

## Tortured

He was tortured daily for four months. His guards wanted him to betray other priests but he spoke only to pray. In the times between these hours of great pain, Edmund looked back over his life; how he had as a young scholar, given up his faith for twelve years, but had come back to it and decided to become a Jesuit priest to help his fellow Catholics in times of terrible persecution under Queen Elizabeth I. He wrote, "Know that we Jesuits shall cheerfully carry the cross you shall lay upon us and never despair of your recovery – as long as we have a man left to enjoy your gallows or to be racked with your torments or consumed in your prisons – at least, may we be friends in Heaven through God's grace. There all injuries shall be forgotten."

## Hanged

Edmund was kept in chains for the last eleven days of his life. His betrayer, Eliot, fearful that he would be attacked because of what he had done to the priests visited Edmund, who forgave him and even offered him help to escape to the Continent. Greatly affected by this act, Campion's guard, Delahays, was converted and became a Catholic. On 1 December 1581, Edmund Campion was dragged behind a horse to Tyburn Hill and there hanged, drawn and quartered. He was only forty-two years old.

# Angela Merici

c.1470–1540

**Founder of the Ursuline Sisters.**

**Feast day 27 January**



No image of Angela Merici exists. This image gives an impression without specific detail.

## **Early life**

Angela was born on 21 March, 1474 at Desenzano, a small town on the shore of Lake Garda in Lombardy, Italy. She and her older sister were left orphans when she was about ten years old and went to live with their uncle in the town of Salo. Angela was very upset when her sister suddenly died without receiving the last sacraments. She joined the Third Order of St. Francis, and increased her prayers to God so her sister's soul could rest in peace.

## **Established a school**

Angela was 20 years old when her uncle died and she returned to her old town of Desenzano. She believed that better Christian education was needed for young girls and she dedicated her time to teaching local girls in her home, which she converted into a school. Her first school was so successful she was invited to open another in the nearby city of Brescia in 1516.

## **Pilgrimage to the Holy Land**

Tradition has it that while on pilgrimage to the Holy Land in 1524, Angela suddenly became blind while she was on the island of Crete. She continued her journey to the Holy Places and was cured on her return while praying before a crucifix at the same spot where she was struck with blindness only a few weeks before.

## **Pilgrimage to Rome**

During the Jubilee year of 1525, Angela went on pilgrimage to Rome. While in Rome Pope Clement VII, who had heard of her virtue and success with her school, invited her to remain in Rome. However, Angela disliked publicity, and returned to Brescia.

## **Formed a community**

By 1532, Angela had assembled a small group of women who were her followers and together they embarked on the formation of Angela's community. In 1536, after obtaining approval from the Diocese for the first Rule written by a woman for a community of women, Angela and her 28 companions and followers formed the Ursuline congregation.

## PART EIGHT

### THE CATHOLIC REFORMATION – MISSIONARIES

#### Focus:

- **The Church is missionary by nature and is motivated by Christ's desire to bring God's saving aroha to all people.**
- **In carrying out its mission the Church becomes involved in the process of inculturation – the integration of the authentic values of the different cultures with Christianity.**
- **Missionaries (Nga mihinare) are required to move beyond their own cultural limitations and immerse themselves in the culture of those to whom they are sent.**



#### Task 19 Exploration

##### Gold, pepper and souls

These extracts from Christopher Columbus' writings are a good indication of the mixed motives of the 'discoverer' of America: a crusade, the struggle against the Jews, the quest for gold, spices and slaves, and the conversion of peoples to the Christian faith.

Extracts from the logs and letters of Christopher Columbus

*In this present year, 1492, your Highnesses [Isabella I and Ferdinand II of Spain] put an end to the war against the Moors, who dominated Europe, and brought it to a conclusion in the most noble city of Granada.*

*Your Highnesses, as Catholic princes, loyal to the holy Christian faith and propagators of it, enemies of the sect of Mohammed and of all idolatries and heresies, resolved to send me, Christopher Columbus, towards the so called regions of the Indies, to survey princes and peoples, to see the disposition of lands and all the rest, and to advise on the way in which one could convert these peoples to our holy faith. And you ordained that I should not go towards the east by the accustomed route, but by the western way – a way of which we know only that no one so far has ever taken it. So, having driven from your realms all the Jews who might be found there, your Highnesses resolved to send me to these countries with a sufficient armada.*

##### December 1492 at Hispaniola (Haiti)

*In his goodness, may our Lord Jesus Christ see to it that I find this gold mine. I hope that when I return my men will have procured a barrelful of gold and that the gold mine will have been discovered. There must also be spices in quantity there. Within three years, your Highnesses could be undertaking the reconquest of Jerusalem.*

##### 1498, third voyage

*From here one could send, in the name of the Holy Trinity, as many slaves as one could sell, as well as brazil wood (wood for painting) ... There is a need for many slaves, in Castille, in Portugal and in Aragon. I do not think that one can get them from Guinea any longer; and even if they came, a slave from here is worth three from there ... So here there are slaves and brazil wood. There is even gold if He who showed it to us allows, and if He deigns to give it us in due time.*

##### 1502–1504, fourth voyage

*What an excellent product is gold! It is from gold that riches come. The one who has gold can do whatever he wills in this world. With gold one can even bring souls into paradise.*

Adapted from: Jean Comby. *How to Read Church History* Vol. 2.

Using a copy of the three extracts from Christopher Columbus' writings, highlight or underline the motives of the 'discoverer' of America: a crusade, the struggle against the Jews, the quest for gold, spices and slaves, and the conversion of peoples to the Christian faith.

# St Francis Xavier

1506–1552

Feast day 3 December



Japanese portrait of Francis Xavier

## Student

Francis Xavier met St Ignatius Loyola when they were both theology students in Paris. As they were both Spaniards, they had much in common, and eventually became great friends. At first however, Francis found it hard to accept Ignatius' way of life; he spent much time in praying, fasting and doing penance. But Ignatius was so sincere and kind that Francis soon began to follow his example.

## Missionary

Ignatius formed the Society of Jesus with its headquarters in Rome, and Francis joined him. When the King of Portugal asked Ignatius for some of the members of his Society to go as missionaries to India, Francis was one of those chosen to go. He was very sad to leave Ignatius, as they knew they would probably never see each other again.

Francis, accompanied by Simon Rodriguez and Paul of Camerino, set off on a long trip which took one year and twenty-nine days. It was a very hard journey and the missionaries were often ill and discouraged. They were very pleased when they finally reached Goa, a colony of Portugal.

## Goa: India

It was a very imposing city with a university, schools, a hospital and a large ornate cathedral. Francis however was horrified when he discovered that rich Portuguese ill-treated and exploited the poor, especially the numerous slaves. Although nominally Christian, the people of Goa, many of whom had been baptised as Catholics, had very little instruction in their faith and it meant little to them. Once a missionary saw a soldier using rosary beads to count the number of lashes being given to slaves.

## Southern India

Francis soon left Goa to work in Southern India among the Parava people, who were pearl fishermen. He learned to speak their language a little and with his interpreters, taught them basic prayers and the Ten Commandments. He used to summon the children to him by ringing a bell as he walked through the streets. Then he taught them, using lessons in rhyme so that the children could sing them. This helped them to remember what they had been taught, and soon adults too were singing the lessons as they worked.

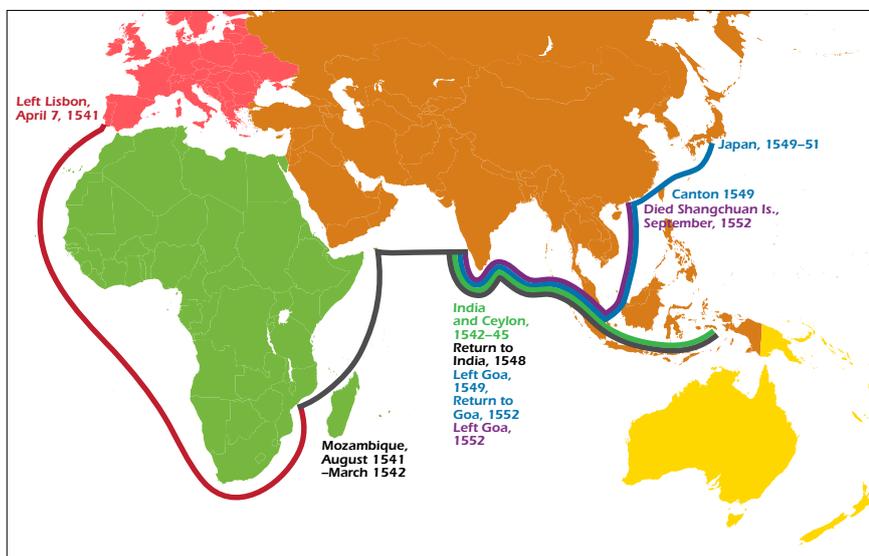
## Culture

For seven years, Francis stayed with the Paravas, living like them in a small hut, sharing their food, teaching, looking after the sick and poor, and saying Mass each week for the lepers. Like all missionaries of the time, he saw all non-Christians as enemies of God and

sought to destroy their religious beliefs. Later, however, when he went to Japan in 1549, he came to understand better the culture and values of this ancient people. He no longer tried to destroy their places of worship and their beliefs, but rather to change them by introducing Christian ideas and purposes.

## Key: Voyages of St Francis Xavier

- Portugal–Mozambique, April–Aug 1541
- Mozambique–India, 1542
- India–Malacca, 1545
- Malacca–Molucca, 1546
- Molucca–India, 1547–48
- Return trip India to Japan, 1549–52
- India to Shangchuan Is., 1552



## Japan

He spent two years in Japan, years which brought much hardship. The language was very difficult to learn, and people laughed at the missionaries' mistakes. They were extremely poor, often hungry and cold. Fortunately one of Francis' friends who lived in Malacca, gave them money with which Francis bought expensive clothes and presents for the Emperor of Japan, who had never seen such things as crystal vases, a grandfather clock, spectacles and a music box! He was so pleased that he gave Francis and his companions permission to preach, and declared that the Japanese people were free to become Christians if they wished. Naturally the Japanese Buddhists did not approve of this, but they could not go against the Emperor's wishes.

## China

Small Christian communities grew up and more missionaries came to Japan. Francis felt he could move on and in 1552 set out for China, a country which no one could enter without the express permission of the Chinese Emperor. While he was waiting on an island near Canton, he became seriously ill, and died there, alone except for a young Chinese Christian who had accompanied him from Goa.

Francis wrote many letters to Ignatius Loyola and to his friends in Europe and these letters show how intense was his longing to bring people to know and love God, regardless of the cost to Francis himself.

### St Francis Xavier

1506 Born

1540 Becomes a Jesuit

1541 Travels to Mozambique

1542 Goa, India

1545 Malacca

1548 Goa, India

1549 Japan

1552 Dies on Shangchuan Island off China



## Task 20 St. Francis Xavier

Why, do you think, St Francis Xavier is regarded as a great missionary? Discuss and write up in your exercise book.



## Task 21 Mission

Read the following and answer the questions below.

Christian missionaries at this time were under the authority of the ruling monarch or prince and they often came into conflict with these secular rulers. To avoid this, the Roman Catholic Church established the Congregation of the Propagation of the Faith. The task of this group was to direct the Church's work into mission lands.

By creating vicars apostolic (Bishops directly under Rome), the Propaganda sought to engage in missionary action free of political implications. It also gave good advice, even if this was not always easy to interpret. We can see this in the dispute over rites.

### Instruction from the Congregation of the Propagation of the Faith on the Practice of the Vicars Apostolic (1659)

*Do not employ any zeal, do not advance any argument to convince these people to change their rites, their habits and their customs, unless they are manifestly contrary to religion and morality. What is more absurd than to transport France, Spain Italy or any other country of Europe to the Chinese? Do not introduce other countries to them but the faith, this faith which neither rejects nor blesses the rites and customs of any people, provided that they are not detestable, but on the contrary seeks to guard them and protect them. It is, so to speak, inscribed in the nature of all men to esteem, to love, to put above all the world the traditions of their country and that country itself. Nor is there any more powerful cause of alienation and hatred than to make changes in the distinctive customs of a nation, particularly those which have been practised for as long as anyone can remember.*



## Questions

- 1 Why might the missionaries be advised not to force the local people to change their customs?
- 2 Why was it absurd to "transport France, Spain, Italy or any other country of Europe to the Chinese?"
- 3 What was the most important thing the new faith could do for people?



## Task 22 Three Jesuit Missionaries

### Three Jesuit missionaries – Fathers Ricci, Ruggieri and de Nobili

Missionaries in the sixteenth and seventeenth centuries were, quite understandably, slow to realise that mission methods would have little chance of success unless they were adapted to the local customs of a people, and allowed them some expression of their ancient cultures. Three Italian Jesuit priests are, however, good examples of missionaries who did realise this.



GETTY

**Portrait of Matteo Ricci (1552–1610)** Italian missionary, founder of the Jesuit mission in China, painted in 1610 by the Chinese brother Emmanuel Pereira (born Yu Wen-hui.)

**Father Matteo Ricci SJ (1552–1610)** was highly educated and excelled in mathematics, astronomy, cosmology (study of the universe), literature, philosophy and theology. He spoke fluent Chinese and had studied Chinese literature and customs.

In 1582 Ricci joined Fr Michele Ruggieri SJ (1543–1607), in China, to continue the work begun by Francis Xavier. The next year, they settled at Chao-ching, where the Chinese viceroy was friendly to them, and on his advice, dressed as Buddhist monks. In May 1585 they dedicated a small church and house.

Matteo Ricci soon became famous as a great scholar. Chinese scientists, especially, were attracted by his demonstrations of clocks, European paintings, maps, prisms and sundials. For the first time, they could define China's geographical position on the globe. Ricci taught and wrote extensively in Chinese on numerous literary, scientific and

religious subjects. When he was criticised for giving so much time to scholarship, he answered that his ideal of evangelisation was to win over the intellectual Chinese leaders, who could then teach other people. He allowed Chinese Christians to retain such practices as their ancient burial rites in honour of dead ancestors, because he considered these to be social rather than religious.

Ricci gave up wearing Buddhist robes when he realised that his learning gave him sufficient status in China and he became known as the 'Doctor from the Great West Ocean'. After he became Superior of the Jesuits in China in 1597, he moved to Nanking, and two years later, having overcome official opposition, he entered the imperial capital, Peking, where he lived until his death in 1610. He was honoured at court, where he was considered to be the most respected European ever to visit China.

When Ricci died there was a small but solid Chinese Church membership – 8 priests, 8 Chinese lay-brothers, four Catholic centres and over 2,500 Christians. His popularity and success came from his own attractive personality, his dedication to the service of God and his ability to combine evangelisation with a deep love and understanding of the Chinese people and their culture.



**Fr Michele Ruggieri SJ (1543–1607)** arrived in Macao in 1579. He mastered the Chinese language and worked closely with Matteo Ricci to set up churches in the mainland. He returned to Portugal in 1589. He was the first person to translate works of Confucius into a European language and his *A True Account of the Lord and Christianity* is the first Chinese book written by a European.

**Fr Roberto de Nobili SJ (1577–1656)**, was working as a Jesuit missionary in Madura, India, in 1606. He learned to speak Tamil and soon discovered that the Indians who became Christians were expected to accept Portuguese cultural domination, take Portuguese surnames and eat, dress and behave like Portuguese. The Hindu people strongly resented this, especially as some European foods are impure in the eyes of Hindus.

Nobili decided to dress and live like the people of Madura. He soon became known as a holy man and because of this 50 people converted to Christianity in 18 months. He studied the customs of the different Indian castes and realised that because many were social, they did not damage religious beliefs. But his superiors did not agree and much controversy followed; eventually he was allowed to receive converts who were permitted to retain customs which did not deny religious beliefs.

Nobili travelled throughout southern India but had to retire in 1654 when his eyesight failed. There were 4,183 Christians when he died in 1656 – there was not one Christian when he had arrived in Southern India.



## Questions

- 1 Why did de Nobili and Ricci adopt local dress?
- 2 Why did they allow people to observe their own customs?
- 3 What did Ricci and de Nobili have in common as missionaries of the Gospel?

### Inculturation

In the seventeenth century, disputes arose among missionaries about how far Christian rites should be adapted to local customs and traditions. Some, like Ricci and de Nobili, saw value in adapting as far as possible, to the local culture (i.e. inculturation). Others thought it was wrong to adopt what they saw as pagan customs. The dispute went on for some years.

In the early eighteenth century, several papal rulings condemned the adoption of Chinese and Indian culture into Christian rites.

Only in this century and especially after Vatican II, has the value of inculturation been formally recognised by Rome.

## SUMMARY

- By the end of the fifteenth century, European society was experiencing great pressures for change in many aspects of life; social, economic, political, cultural and religious. New geographic, scientific and technological discoveries, and the great surge of artistic and literary creativity known as the Renaissance marked the beginnings of a transition from the Middle Ages to what historians call the Modern Age.
- The Catholic Church was in great need of reform as many abuses had developed in its life, and corruption affected even its Papal leadership.
- Moves to change the Church from within did not at first succeed, and reform, when it did come in the form of the Protestant Reformation, resulted in a division in the Church.
- Martin Luther, the monk who began the Reformation, did not set out to split the Church. He intended to reform it. However, circumstances led him to defend ideas which caused a break with Rome. The key Protestant principles established by Luther were: Faith Alone, Scripture Alone, and Grace Alone.
- The major Reformers acted for religious reasons. Some of the support they received from rulers such as Henry VIII and others, ensured the permanence of the Reformation split. They were motivated partly by economic, political and other non-religious reasons.
- Reformers like Calvin differed from Luther on points of belief or church organisation. As a result many Protestant Churches came into existence.
- By the mid sixteenth century a strong Catholic reform movement had developed. This is known as the Catholic Reformation. The Council of Trent and the work of new religious orders like the Jesuits were two main reasons for the success of the Catholic Reformation.
- By 1550, Europe was divided into Catholic and Protestant areas and religious wars and persecutions occurred. Many people suffered for their faith.
- An important feature of the Catholic Reformation was a remarkable evangelisation effort in Asia and the Americas led by great missionaries such as St Francis Xavier SJ, Matteo Ricci SJ and Roberto de Nobili SJ.

# GLOSSARY

<b>Absenteeism</b>	A form of corruption by which a Bishop or other church official enjoyed the revenue from a position, e.g.: a diocese, without actually performing the duties required, or even residing in the place concerned.
<b>Angelus</b>	A prayer said at dawn, midday and sunset. Its name comes from the first word of the prayer in Latin: Angelus Domini nuntiavit Mariae (the angel of the Lord announced to Mary).
<b>Black Death</b>	Or The Black Plague, spread to Europe from Asia in the late 1340s. An estimated 20 to 30 million died in Europe. It had a drastic effect on society and the Catholic Church leading up to the Reformation.
<b>Catechism</b>	A manual of instruction in Christian doctrine. It was first used by Martin Luther. In response the Catholic Church produced its own catechisms, the most famous of which was the Catechism of the Council of Trent or Roman Catechism.
<b>Christendom</b>	A country or group of countries where the principles of Christianity govern the laws and civil institutions. Used to describe Europe in the Middle Ages.
<b>Confraternities</b>	An association of lay people who meet together to pray and do charitable works.
<b>Contemplative</b>	A form of religious life that stresses prayer and silence rather than activity.
<b>Corpus Christi</b>	Latin for the Body of Christ.
<b>Cowl</b>	The hood covering a monk's head.
<b>Doctrine</b>	An official teaching of the Church.
<b>Enlightenment</b>	A philosophical, political and scientific movement in 18th century Europe that rejected tradition and authority, relying on human reason.
<b>Excommunication</b>	A Church penalty by which someone is cut off from communion with the faithful and refused access to the sacraments.
<b>Free will</b>	The ability to act freely in a particular matter when there is a choice available.
<b>General Council or Ecumenical Council</b>	Formal meetings of Bishops to discuss important issues facing the Church. There have been 21 councils.
<b>Guild</b>	An association of people in the same industry for mutual support.
<b>Heresy</b>	A teaching or an opinion, about a matter of belief, which differs from the orthodox teaching proclaimed by the Church.
<b>Humanism</b>	A name originally used in the 16th century, for a belief in the value for contemporary life of ideas and artistic expressions of the Classical civilisations of ancient Greece and Rome. Today it is usually used to mean a philosophy of life or belief that finds meaning in human efforts, skills, etc. rather than in religion.
<b>Indulgence</b>	An indulgence is the remission of temporal punishment for sin – the guilt of which has already been forgiven – in response to certain prayers or good works. Code of Canon Law (992-997)
<b>Infidel</b>	One who does not believe, formally applied to non-Christians.

<b>Inquisition</b>	A special court of the Catholic Church set up to discover and suppress heresy and to punish obstinate heretics. The Roman Inquisition was first set up in the Twelfth Century to combat the Albigensian heresy. The Spanish Inquisition was set up in 1478.
<b>Mystery Play</b>	A religious drama using Biblical stories e.g. Passion of Christ or the parables.
<b>Mystical</b>	A spiritual state of experiencing the immediate presence of God.
<b>Omnipresence</b>	All encompassing presence.
<b>Papacy</b>	The office and jurisdiction of the Bishop of Rome (the Pope).
<b>Papal Bull</b>	A papal letter with a seal (bulla) attached.
<b>Pluralism</b>	An abuse in Church practice by which a Bishop or other official was appointed to more than one diocese or position from which he drew the revenue without performing the duties. Often associated with absenteeism.
<b>Predestination</b>	This term comes from the Latin meaning "to determine beforehand". It refers to the doctrine derived from St Paul [Romans 8:29-30] that God has chosen people to share in the divine glory.
<b>Profane</b>	To treat sacred things with irreverence.
<b>Protestant</b>	A member of any of the churches that separated from the Roman Catholic Church during the Reformation of the 16th century.
<b>Puritan</b>	Protestants in England who wished to 'purify' the doctrine and worship of the Anglican Church in a more Protestant direction.
<b>Real Presence</b>	The belief that Christ is really and truly present in the consecrated bread and wine of the Eucharist.
<b>Religious Order</b>	A group of men or women who take vows of poverty, chastity and obedience and who live a communal life under a constitution or rule approved by the Church.
<b>Rosary</b>	A prayer consisting of 150 Hail Marys, based on the words of the angel to Mary at the announcement of Jesus' coming.
<b>Scholasticism</b>	A system of philosophy and theology using many principles from Aristotle and the early Fathers of the Church and especially associated with St Thomas Aquinas (1225-1274).
<b>Simony</b>	Literally the selling of holy things. A form of corruption by which spiritual things or Church offices or appointments were sold rather than allocated on merit.
<b>Stigmata</b>	Marks on the body that resemble the wounds of the crucified Christ.
<b>Superstitious</b>	A religious practice or belief based on the irrational.
<b>Theocracy</b>	A form of government where God acting through religious leaders directly rules.
<b>Third order</b>	Associations of lay people who follow a religious rule e.g. Franciscans or Dominicans. Traditionally, orders of monks are referred to as the "First Orders" and those of nuns as the "Second Orders".
<b>Transubstantiation</b>	The complete change of the substance of bread and wine into the substance of Christ's body and blood.

# GLOSSARY OF MĀORI TERMS

This glossary gives explanation of Māori terms which are italicised in the text.

## Pronunciation

Correct pronunciation of Māori comes only with practice in listening to and speaking the language. The English phonetic equivalents provided under each Māori word are intended to give help, for teachers who need it, in providing reasonably accurate examples for students. If in doubt please seek assistance from someone practised in correct pronunciation of Te Reo Māori.

' – indicates stressed syllable

<b>Aroha</b> (úh-raw-huh)	In general, means love and/or compassion. Note that the word is used in two senses: <ol style="list-style-type: none"><li>1 A joyful relationship involving the expression of goodwill and the doing of good, empathy</li><li>2 Sympathy, compassion towards those who are unhappy or suffering.</li></ol>
<b>Atua</b> (úh-too-uh)	The Māori word Atua has been used to describe God in the Christian sense since missionary times. Before the coming of Christianity, Māori used the word atua to describe many kinds of spiritual beings (in the way we now use the word "spirit") and also unusual events. Only the priestly and aristocratic classes of Māori society (ariki, rangatira and tohunga) had access to knowledge of the Supreme Being, Io, also known as lo-matua, lo-matua-i-te-kore, lo-te-wananga, etc. It seems that many, but not all, tribes had this belief in Io before missionary times. Māori use several words to refer to God in the Christian sense: <b>Te Atua</b> – God, the Supreme Being <b>Ihowa</b> – Jehovah <b>Te Matua</b> – the father (literally, parent) <b>Io</b> – a term used for God in some, but not all Māori circles. (Te Atua is acceptable in all circles).
<b>Ngā mihinare</b> (ngúh mǎe-hee-nuh-reh)	Christian missionaries.
<b>Te Hīhi Katorika</b> (teh húhe kúh-taw-ree-kuh)	Catholic Church.
<b>Te Hīhi Mihinare</b> (teh húhe mǎe-hee-nuh-reh)	Church of England (Anglican).
<b>Te Tangata</b> (teh túh-nguh-tuh)	People.
<b>Te Wairua Tapu</b> (teh wúh-ee-roo-uh túh-poo)	The Holy Spirit.
<b>Whakapono</b> (fúh-kuh-paw-naw)	Faith.

# TITLES OF THE TOPICS IN YEAR 11

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**REVERENCE FOR LIFE**



**CONSCIENCE /  
MORALITY / VALUES**



**THE SPIRIT AT WORK  
IN OUR WORLD**



**THE CHURCH'S STORY:  
REFORMATION AND BEYOND  
c.1500–1750**



**ECUMENISM AND  
CATHOLIC IDENTITY**



**UNDERSTANDING THE  
GOSPEL STORY**

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