

11D

U
N
D
E
R
S
T
A
N
D
I
N
G

F
A
I
T
H

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

Teacher Guide



CONTENTS

Introduction to the Topic	2
Part One: The World of the Reformation	15
Part Two: The Church of the Reformation	28
Part Three: The Impact of Luther	38
Part Four: Protestantism Established	52
Part Five: The English Reformation	60
Part Six: The Catholic Reformation: The Council of Trent	65
Part Seven: The Catholic Reformation: Reformers and Martyrs	75
Part Eight: The Catholic Reformation: Missionaries	80
Glossary of General Terms	92
Glossary of Māori Terms	96
Appendix	98

TOPIC 11D: THE CHURCH'S STORY – REFORMATION AND BEYOND (c 1500 –1750)

LEARNING STRAND: CHURCH HISTORY

INTRODUCTION TO THE TOPIC

This book contains teacher material and resources for classroom use –including OHT originals, (these can be found together at the back of this book in the Appendix), supplementary articles, activities and tasks that can be photocopied – for Topic 11D “The Church’s Story: Reformation and Beyond (c.1500 – c.1750)” which forms the Church History Strand of the *Understanding Faith* programme at year eleven. Additional resources are available on the website www.faithcentral.net.nz are also indicated in the appropriate place. The website also contains a supplementary visual resource that can be used to prepare PowerPoint presentations.

The study of topics in the Church History Strand is intended to give students some historical perspective – an awareness of the interplay of continuity and change in the story of the Church.

The material in this guide should be read alongside the following:

- The Religious Education Curriculum Statement for Catholic Secondary Schools in Aotearoa New Zealand
- The student text book for 5D “The Church’s Story: Reformation and Beyond (c.1500 – c.1750)” (2008 revised edition)
- The supplementary material and activities on the website.

This topic explores the reasons why, as a result of the Reformation, there are differences among the Christian Churches today. It also examines how Christianity spread beyond Europe through missionary activity. The topic is studied mainly through representative figures (eg: Martin Luther, St Ignatius Loyola, St Margaret Clitherow, St Francis Xavier).

Topic 11D “The Church’s Story – Reformation and Beyond” begins at the point in the Church’s history where Topic 10D “The Church’s Story – The Middle Ages” left off. It covers the period from around 1500 to 1750 often referred to as the Reformation and Catholic-Reformation.

The present topic necessarily begins with an overview of the late medieval world – the context within which the Reformation developed – before

highlighting some features of the Catholic Church that contributed directly to the Reformation.

After learning about Martin Luther and the issues that lead to his break with Rome, students will examine characteristics of the new forms of Christianity that arose as a consequence. They will be introduced to the major Protestant denominations that emerged during the Reformation and learn about their leaders. Attention will be given to the origins and nature of the Anglican Church – the largest Christian church within Aotearoa. The Reformation's impact on the lives of ordinary people will also be explored.

Students will examine the reforms that occurred within the Catholic Church in response to the Reformation, especially those that were initiated by the Council of Trent. The role of Saint Ignatius Loyola and that of other Catholic leaders and martyrs of the Counter Reformation will be emphasised as will the renewal of Catholic life through the expansion of evangelisation beyond Europe as promoted by missionaries of the newly-founded Society of Jesus, including Saint Francis Xavier.

For centuries after the Reformation, Christians spent much of their time and energy condemning, contradicting, and slaughtering other Christians. When reflecting on the Reformation period today it is important to avoid self-righteousness and condemnations. For the Second Vatican Council redefined the Catholic Church's relationship with other Christians by:

- Accepting other Christians with respect and treating them as brothers and sisters
- Recognising that many genuine and significant signs of the presence of *Karaiti* exist outside the visible boundaries of the Catholic Church

. . . in subsequent centuries more widespread disagreements appeared and quite large communities became separated from full communion with the Catholic Church – developments for which, at times, men of both sides were to blame. However, one cannot impute the sin of separation to those who at present are born into these communities and are instilled therein with Christ's faith. The Catholic Church accepts them with respect and affection as brothers and sisters. For those who believe in Christ and have been properly baptised are brought into a certain, though imperfect, communion with the Catholic Church. Undoubtedly, the differences that exist in varying degrees between them and the Catholic Church – whether in doctrine and sometimes in discipline, or concerning the structure of the Church – do indeed create many and sometimes serious obstacles to full ecclesiastical communion. These the ecumenical movement is striving to overcome. Nevertheless, all those justified by faith through baptism are incorporated into Christ. They therefore have a

right to be honoured by the title of Christian, and are properly regarded as brothers and sisters in the Lord by the children of the Catholic Church. (Decree on Ecumenism 3)

Moreover some, even very many, of the most significant elements or endowments which together go to build up and give life to the Church herself can exist outside the visible boundaries of the Catholic Church: the written Word of God; the life of grace; faith, hope, and charity, along with other interior gifts of the Holy Spirit and visible elements. All of these, which come from Christ and lead back to Christ, belong by right to the one Church of Christ. (Decree on Ecumenism 3)

At the same time the Second Vatican Council also spoke of the special place of the Catholic Church in the story of salvation:

Nevertheless, our separated brethren, whether considered as individuals or as communities and Churches, are not blessed with that unity which Jesus Christ wished to bestow on all those whom he has given new birth into one body, and whom he has quickened to newness of life – that unity which the holy scriptures and the ancient tradition of the Church proclaim. For it is through Christ's Catholic Church alone, which is the universal help toward salvation, that the fullness of the means of salvation can be obtained. It was to the apostolic college alone, of which Peter is the head, that we believe our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ into which all those should be fully incorporated who belong in any way to the people of God. During its pilgrimage on earth, this people, though still in its members liable to sin, is growing in Christ and is being guided by God's gentle wisdom, according to God's hidden designs, until it shall happily arrive at the fullness of eternal glory in the heavenly Jerusalem. (Decree on Ecumenism 3)

Vatican II stressed the need for a change of heart in order that true ecumenism become a reality:

We should therefore pray to the Holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of generosity toward them . . . Thus, in humble prayer, we beg pardon of God and of our separated sisters and brothers, just as we forgive those who trespass against us. (Decree on Ecumenism 7)

It challenged Catholics to gain knowledge of other Christian communities and churches:

We must become familiar with the outlook of the separated churches and communities. Study is absolutely required for this, and should be pursued in fidelity to truth and in a spirit of good will.' (Decree on Ecumenism 9)

The positive spirit of the Second Vatican Council's *Decree on Ecumenism* should characterise the teaching and learning that occurs in this topic. When dealing with the beginnings of the major Protestant denominations teachers and students need to put aside every judgement of persons past and present and approach the material with a sense of openness and humility. The topic seeks understanding and truth rather than condemnation and self-justification. In approaching the Reformation it is important to take into account:

- The complexity of the events and controversies
- The fact that many influences other than religious and theological concerns determined the course of events
- That at no time in history are all the people on one side of an issue “good” and all those on the other side “bad”
- That many questions in life do not have black or white answers – we must rely on the grace of *Te Atua* (God) to find our way. Hence students need to be prepared to accept ambiguities and reject ways of thinking that lead them to believe that they have all the answers and that everyone else is wrong.

Catholics can learn from Protestants. There can be no honest dialogue or understanding and certainly no humility, if one is certain that in every detail, the other party is wrong.

This is not religious indifference. There are many areas that we, as Catholics, must understand, believe in, and defend. But this should not prevent us learning from those who have followed different paths.

ACHIEVEMENT AIMS

In this topic students will gain and apply knowledge, skills, values and attitudes to understand:

1. Conditions of decline and movements of renewal within the Catholic Church from c.1500 – c.1750.
2. The divisions within Christianity that first emerged during the Reformation and continue into the present time.
3. The spread of Christianity beyond Europe through the expansion of missionary activity.

ACHIEVEMENT OBJECTIVES

Students will be able to:

1. Understand conditions within society and the Church that formed the background to the Reformation.
2. Recognise the impact of the Protestant reformers – especially Luther, and Calvin – and identify significant features of the Protestant denominations that came into being as a result of their actions.
3. Explore the nature and the establishment of the Church of England.
4. Investigate aspects of the reform within the Catholic Church, including the measures initiated by the Council of Trent.
5. Appreciate the contribution of key reformers, saints and missionaries to the life of the Catholic Church from the Reformation up to 1750.

CHURCH TEACHINGS AND LINKS WITH CHURCH DOCUMENTS

Underpinning the five achievement objectives for the topic are important teachings of the Church. Where possible direct links with the *Catechism of the Catholic Church* have been established and quotations used to highlight the relationship between the various achievement objectives and the Church teachings that they embody. On occasions, other Church documents are referred to and quoted.

In all cases the official translations of Church documents have been used, but where necessary changes have been made so that the language is gender inclusive.

Achievement Objective 1

Students will be able to understand conditions within society and the Church that formed the background to the Reformation.

Church Teachings

- *Te whānau a Te Atua* (the family of God) is formed and shaped by human history.
- *Hehu Karaiti* (Jesus Christ) gives meaning to human history and brings it to fulfilment.
- The Church is committed to God's plan of gathering all people into unity with Christ and overcoming divisions among people.
- People on both sides were responsible for events that led to the break down of the full communion among the Churches and the lack of unity among Christians.
- Members of the separated Christian churches and communities are able to experience God's presence and reach salvation.
- Often controversies in the Church's history were the result of two different ways of looking at the same reality.
- The doctrine and practice of indulgences are a treasured aspect of the Church's teachings.

Catechism and Church Document Links

"The eternal Father, in accordance with the utterly gratuitous and mysterious design of his wisdom and goodness, created the whole universe and chose to raise up men to share in his own divine life," to which he calls all men in his Son. "The Father . . . determined to call together in a holy Church those who should believe in Christ." This "family of God" is gradually formed and takes shape during the stages of human history, in keeping with the Father's plan. In fact, "already present in figure at the beginning of the world, this Church was prepared in marvelous fashion in the history of the people of Israel and the old Advance. Established in this last age of the world and made manifest in the outpouring of the Spirit, it will be brought to glorious completion at the end of time." (CCC 759)

"Christ died and lived again, that he might be Lord both of the dead and of the living." Christ's Ascension into heaven signifies his participation, in his humanity, in God's power and authority. Jesus Christ is Lord: he possesses all power in heaven and on earth. He is "far above all rule and authority and power and dominion", for the Father "has put all things under his feet." Christ is Lord of the cosmos and of history. In him human history and indeed all creation are "set forth" and transcendently fulfilled. (CCC 668)

Together with all Christ's disciples, the Catholic Church bases upon God's plan her ecumenical commitment to gather all Christians into unity. Indeed, "the Church is not a reality closed in on herself. Rather, she is permanently open to missionary and ecumenical endeavour, for she is sent to the world to announce and witness, to make present and spread the mystery of communion which is essential to her, and to gather all people and all things into Christ, so as to be for all an 'inseparable sacrament of unity' ". (That They May Be One 5)

The unity of all divided humanity is the will of God. . . Division "openly contradicts the will of Christ, provides a stumbling block to the world, and inflicts damage on the most holy cause of proclaiming the Good News to every creature". (That They May Be One 6)

The Catholic Church thus affirms that during the two thousand years of her history she has been preserved in unity, with all the means with which God wishes to endow his Church, and this despite the often grave crises which have shaken her, the infidelity of some of her ministers, and the faults into which her members daily fall. The Catholic Church knows that, by virtue of the strength which comes to her from the Spirit, the weaknesses, mediocrity, sins and at times the betrayals of some of her children cannot destroy what God has bestowed on her as part of his plan of grace. Moreover, "the powers of death shall not prevail against it" (Mt 16:18). Even so, the Catholic Church does not forget that many among her members cause God's plan to be discernible only with difficulty. Speaking of the lack of unity among Christians, the Decree on Ecumenism does not ignore the fact that "people of both sides were to blame", and acknowledges

that responsibility cannot be attributed only to the "other side". By God's grace, however, neither what belongs to the structure of the Church of Christ nor that communion which still exists with the other Churches and Ecclesial Communities has been destroyed. (That They May Be One 11)

All of these, which come from Christ and lead back to him, belong by right to the one Church of Christ. The separated brethren also carry out many of the sacred actions of the Christian religion. Undoubtedly, in many ways that vary according to the condition of each Church or Community, these actions can truly engender a life of grace, and can be rightly described as capable of providing access to the community of salvation. (Decree on Ecumenism 3)

Intolerant polemics and controversies have made incompatible assertions out of what was really the result of two different ways of looking at the same reality. Nowadays we need to find the formula which, by capturing the reality in its entirety, will enable us to move beyond partial readings and eliminate false interpretations. (That They May Be One 38)

The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance.

"An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin." The faithful can gain indulgences for themselves or apply them to the dead. (CCC 1471)

Achievement Objective 2

Students will be able to recognise the impact of the Protestant reformers – especially Luther and Calvin – and identify significant features of the Protestant denominations that came into being as a result of their actions.

Church Teachings

- Different understandings of the doctrine of justification were central to the disputes that resulted in the Lutheran Reformation.
- Lutherans and Catholics are now able to express a common understanding of the doctrine of justification.
- The mutual condemnations on this matter that were issued in the sixteenth century by both the Catholic Church and the Lutherans no longer apply.
- Christians of different confessions increasingly view each other as brothers and sisters not as strangers or enemies.
- There is a close affinity between the Catholic Church and those churches and Christians communities that became separated from it at the Reformation despite their significant differences, especially in regard to the interpretation of revealed truth.
- The Catholic Church and the churches that have their origins at the Reformation share common roots.

Catechism and Church Document Links

The doctrine of justification was of central importance for the Lutheran Reformation of the sixteenth century. It was held to be the "first and chief article" and at the same time the "ruler and judge over all other Christian doctrines." The doctrine of justification was particularly asserted and defended in its Reformation shape and special valuation over against the Roman Catholic Church and theology of that time, which in turn asserted and defended a doctrine of justification of a different character. From the Reformation perspective, justification was the crux of all the disputes. (Joint Lutheran and Catholic Declaration on the Doctrine of Justification 1)

On the basis of their dialogue the subscribing Lutheran churches and the Roman Catholic Church are now able to articulate a common understanding of our justification by God's grace through faith in Christ. (Joint Lutheran and Catholic Declaration on the Doctrine of Justification 5)

Thus the doctrinal condemnations of the 16th century, in so far as they relate to the doctrine of justification, appear in a new light: The teaching of the Lutheran churches presented in this Declaration does not fall under the condemnations from the Council of Trent. The condemnations in the Lutheran Confessions do not apply to the teaching of the Roman Catholic Church presented in this Declaration. (Joint Lutheran and Catholic Declaration on the Doctrine of Justification 41)

It happens for example that, in the spirit of the Sermon on the Mount, Christians of one confession no longer consider other Christians as enemies or strangers but see them as brothers and sisters. (That They May Be One 42)

The Churches and Ecclesial Communities which were separated from the Apostolic See of Rome during the very serious crisis that began in the West at the end of the Middle Ages, or during later times, are bound to the Catholic Church by a special affinity and close relationship in view of the long span of earlier centuries when the Christian people lived in ecclesiastical communion. (Decree on Ecumenism 19)

At the same time one should recognize that between these Churches and Communities on the one hand, and the Catholic Church on the other, there are very weighty differences not only of a historical, sociological, psychological and cultural nature, but especially in the interpretation of revealed truth. (Decree on Ecumenism 19)

Common roots and similar, if distinct, considerations have guided the development in the West of the Catholic Church and of the Churches and Communities which have their origins in the Reformation. Consequently these share the fact that they are "Western" in character. Their "diversities", although

significant as has been pointed out, do not therefore preclude mutual interaction and complementarity. (That They May Be One 65)

Achievement Objective 3

Students will be able to explore the nature and the establishment of the Church of England.

Church Teachings

- The exercise of authority, especially that of the pope, was a key issue in the division between the Catholic and Anglican Churches at the time of the Reformation.
- Recent dialogues between the two Churches have reached considerable agreement about matters of authority and the role of the pope in a reunited Church.

Catechism and Church Document Links

Authority, particularly the authority of the Bishop of Rome, had been a key element in the division that occurred at the time of the English Reformation. For four centuries the Anglican Communion and the Catholic Church developed their structures of authority in separation from each other, and Anglicans lived without the ministry of the Bishop of Rome.

The Final Report of 1981 [by the Anglican Roman Catholic International Commission] devoted two Agreed Statements and an 'Elucidation' to the subject of authority in the Church. They already document considerable agreement which has been acknowledged by both our Churches:

- *about how authority operates in the Church;*
- *about the particular role of bishops;*
- *and, very importantly, even about the significance of the Bishop of Rome in a reunited Church and the place his ministry has in God's providential plan for his Church.*

(Statement from the Co-Chairmen of the Anglican-Roman Catholic International Commission for the launch of *The Gift of Authority*).

The dialogue between Anglicans and Roman Catholics has shown significant signs of progress on the question of authority in the Church. This progress can already be seen in the convergence in understanding of authority achieved by previous ARCIC statements, notably:

- *acknowledgement that the Spirit of the Risen Lord maintains the people of God in obedience to the Father's will. By this action of the Holy Spirit, the authority of the Lord is active in the Church*
- *a recognition that because of their baptism and their participation in the sensus fidelium the laity play an integral part in decision making in the Church*
- *the complementarity of primacy and conciliarity as elements of episcopate within the Church*
- *the need for a universal primacy exercised by the Bishop of Rome as a sign and safeguard of unity within a re-united Church*
- *the need for the universal primate to exercise his ministry in collegial association with the other bishops*
- *an understanding of universal primacy and conciliarity which complements and does not supplant the exercise of episcopate in local churches.*
(The Gift of Authority 1)

Achievement Objective 4

Students will be able to investigate aspects of the reform within the Catholic Church, including the measures initiated by the Council of Trent.

Church Teachings

- The Church is in continual need of reform.
- Throughout its history, church councils, including the Council of Trent, have given new life to the ministry of catechesis within the Church.
- The Council of Trent summarised and developed key Catholic teachings including:
 - The doctrine of transubstantiation describes Christ's real presence in the Eucharist.
 - Christians are bound by The Ten Commandments.
 - Christ's sacrifice on Calvary is the source of salvation.
 - Original sin does not destroy human freedom.
 - Purgatory is a stage of purification for the dead.

Catechism and Church Document Links

Christ summons the Church, as she goes her pilgrim way, to that continual reform of which she always has need, insofar as she is a human institution here on earth. (Decree on Ecumenism 6)

In the teaching of the Second Vatican Council there is a clear connection between renewal, conversion and reform. The Council states that "Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is an institution of human beings

here on earth. Therefore, if the influence of events or of the times has led to deficiencies ... these should be appropriately rectified at the proper moment". No Christian Community can exempt itself from this call. (That They May Be One 11)

"The ministry of catechesis draws ever fresh energy from the councils. The Council of Trent is a noteworthy example of this. It gave catechesis priority in its constitutions and decrees. It lies at the origin of the Roman Catechism, which is also known by the name of that council and which is a work of the first rank as a summary of Christian teaching. . . ." The Council of Trent initiated a remarkable organization of the Church's catechesis. Thanks to the work of holy bishops and theologians such as St. Peter Canisius, St. Charles Borromeo, St. Turibius of Mongrovejo or St. Robert Bellarmine, it occasioned the publication of numerous catechisms. (CCC 9)

The Council of Trent summarises the Catholic faith by declaring: "Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation." (CCC 1376)

The Council of Trent teaches that the Ten Commandments are obligatory for Christians and that the justified man is still bound to keep them; the Second Vatican Council confirms: "The bishops, successors of the apostles, receive from the Lord . . . the mission of teaching all peoples, and of preaching the Gospel to every creature, so that all men may attain salvation through faith, Baptism and the observance of the Commandments." (CCC 2068)

The Council of Trent emphasises the unique character of Christ's sacrifice as "the source of eternal salvation" and teaches that "his most holy Passion on the wood of the cross merited justification for us." And the Church venerates his cross as she sings: "Hail, O Cross, our only hope." (CCC 617)

"We therefore hold, with the Council of Trent, that original sin is transmitted with human nature, "by propagation, not by imitation" and that it is. . . 'proper to each'" (Paul VI, CPG § 16). (CCC 419)

The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. (CCC 1031)

Achievement Objective 5

Students will be able to appreciate the contribution of key reformers, saints and missionaries to the life of the Catholic Church from the Reformation up to 1750.

Church Teachings

- *Te Wairua Tapu* (the Holy Spirit) works in the Church through the witness of holy men and women – the saints.
- Christian martyrs are witnesses to the truth of the faith and the Church's teaching.
- The Church is missionary by nature and is motivated by Christ's desire to bring God's saving *aroha* (love) 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 are required to move beyond their own cultural limitations and immerse themselves in the culture of those to whom they are sent.

Catechism and Church Document Links

The Church, a communion living in the faith of the apostles which she transmits, is the place where we know the Holy Spirit . . . in the witness of saints through whom he manifests his holiness and continues the work of salvation. (CCC 688)

Martyrdom is the supreme witness given to the truth of the faith: it means bearing witness even unto death. The martyrs bear witness to Christ who died and rose, to whom they are united by charity. They bear witness to the truth of the faith and of Christian doctrine. They endure death through an act of fortitude. "Let me become the food of the beasts, through whom it will be given me to reach God." (CCC 2473)

The Church on earth is by its very nature missionary since, according to the plan of the Father, it has its origin in the mission of the Son and the Holy Spirit. (Decree on the Church's Missionary Activity 2)

Missionary motivation. It is from God's love for all people that the Church in every age receives both the obligation and the vigour of her missionary dynamism, "for the love of Christ urges us on." Indeed, God "desires all people to be saved and to come to the knowledge of the truth"; that is, God wills the salvation of everyone through the knowledge of the truth. Salvation is found in the truth. Those who obey the prompting of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God's universal plan of salvation, the Church must be missionary. (CCC 851)

As she carries out missionary activity among the nations, the Church encounters different cultures and becomes involved in the process of inculturation. The need for such involvement has marked the Church's pilgrimage throughout her history, but today it is particularly urgent.

The process of the Church's insertion into peoples' cultures is a lengthy one. It is not a matter of purely external adaptation, for inculturation "means the intimate transformation of authentic cultural values through their integration in Christianity and the insertion of Christianity in the various human cultures." The process is thus a profound and all-embracing one, which involves the Christian message and also the Church's reflection and practice. But at the same time it is a difficult process, for it must in no way compromise the distinctiveness and integrity of the Christian faith.

Through inculturation the Church makes the Gospel incarnate in different cultures and at the same time introduces peoples, together with their cultures, into her own community. She transmits to them her own values, at the same time taking the good elements that already exist in them and renewing them from within. Through inculturation the Church, for her part, becomes a more intelligible sign of what she is, and a more effective instrument of mission. (The Mission of the Redeemer 52)

Missionaries, who come from other churches and countries, must immerse themselves in the cultural milieu of those to whom they are sent, moving beyond their own cultural limitations. Hence they must learn the language of the place in which they work, become familiar with the most important expressions of the local culture, and discover its values through direct experience. Only if they have this kind of awareness will they be able to bring to people the knowledge of the hidden mystery (cf. Rom 16:25-27; Eph 3:5) in a credible and fruitful way. It is not of course a matter of missionaries renouncing their own cultural identity, but of understanding, appreciating, fostering and evangelising the culture of the environment in which they are working, and therefore of equipping themselves to communicate effectively with it, adopting a manner of living which is a sign of gospel witness and of solidarity with the people. (The Mission of the Redeemer 53)

PART ONE: THE WORLD OF THE REFORMATION

See Student Text pages 4 to 6

Achievement Objective 1

Students will be able to understand conditions within society and the Church that formed the background to the Reformation.

Church Teachings

- *Te whānau a Te Atua* is formed and shaped by human history.
- *Hehu Karaiti* gives meaning to human history and brings it to fulfilment.

Learning Outcomes

At the end of this topic students will:

- Locate the period of the Reformation within the history of Christianity
- Identify significant features of European society and culture that formed the context of the Reformation.

Teacher Background

A Changing World

Although the Church is a divine institution established by Jesus Christ, it is also a human institution existing in a human culture and depending on and mirroring many elements of the world in which it exists.

Christopher Columbus sailed to America in 1492. In 1513, while Luther was lecturing on Paul's epistles in Germany, Balboa was crossing the Isthmus of Panama to become the first European to “discover” the Pacific Ocean. By the year 1517, when Luther's theses were posted on the door of the castle church in Wittenberg, Europe was moving into what historians would call the Modern Era.

For the previous 1,000 years European society had been organised around the principles – cultural, social, political and economic – of the feudal system. This system was a subtle and complicated one that rested principally on the importance of land owning and the co-operative activity of land-holders to maintain an often precarious state of peace. However, by the fifteenth century Europe was going through a period of such rapid change that the cultural, social, political and economic principles of feudalism that had been dominant throughout the Middle Ages were no longer of use and could no longer hold.

The towns and developing cities were rapidly displacing the manors of the local lords in social importance. Money generated by commerce and trade in towns and cities was supplanting land as the basis of economic power. It was said the towns breathed freedom and a serf or a slave who could remain a year and a day in a town became a free person.

Politically the power of feudal lords was being eroded as kings came to rely more on their own armies – often mercenary. Thus, by the beginning of the sixteenth century the whole feudal system was under threat.

At the end of the feudal period the papacy was an active player in the game of power politics, in part to prevent the stronger noble or royal houses from “capturing” the Church and using its resources for its own purposes. However, in the political game the papacy often over-reacted and frequently waged open war on its supposed enemies.

Besides this internal ferment, Christendom was under attack from outside by a militant and extremely aggressive Muslim Empire. While Luther was proclaiming his teaching, Vienna was almost taken by the Turkish army.

Hence, Europe at the beginning of the sixteenth century was fermenting forces that would soon disrupt the fragile unity of Christendom and produce the dynastic houses that were the foundation of modern European nations.

During the Middle Ages, for most of Europe, the Catholic faith was the norm – there was no other possibility. By the sixteenth century, this was no longer the case. Many people were faced with a choice, sometimes forced upon them, between Catholic and Protestant faith.

Today we are faced with choices and possibilities without end. Through a study of the past, a knowledge of the present, a hope for the future, and the grace of *Te Atua* we try to make our choices responsibly and correctly.

Printing and the Reformation

The invention of the printing press in Europe in 1445 made possible huge advances in the communication of ideas – although more than fifty years were to pass before there would be printing presses of any kind in most countries. Up to this time, because the common people were not able to read or write, they could learn only what their civil and religious leaders wanted them to know. The development of printing opened up a whole new world of ideas and thought to anyone who learned to read. Luther would prove a master at utilising this new medium, the first really mass-produced product in the history of humankind. He would turn out pamphlets and writings that would spread his ideas far and wide and influence the course of history.

Printing with movable type was first developed in China around 1041 but because of the large numbers of characters in Chinese script the technique failed to become established there.

However, the simplicity of Western alphabets was ideally suited to printing and the first documents printed with movable type in the West were letters of indulgence, produced by Johannes Gutenberg at Mainz in 1445. Between 1453 and 1455 Gutenberg worked on the Latin Vulgate Bible. Separate letters were cast in a metal typeface and made up into pages and printed on six presses in a production run of about three hundred copies. The technical quality was excellent – the pages were beautifully illuminated in colour to give the impression of a traditional hand-copied manuscript.

Printing presses quickly spread throughout Europe – to Basle (1466), Rome (1467), Pilsno in Bohemia (1468), Paris (1470), Buda (1473), Cracow (1474), and Westminster (1476). Printing reached Moscow in 1555. By 1500 the main roman, italic and gothic type-styles had emerged.

Bankers and merchants invested in the new print shops and the graduates of the more than two dozen universities founded across Europe during the fifteenth century soon became both the main producers and consumers of the material that came off the presses.

The printing of indulgences proved very profitable, especially if the printer ran off extra copies and sold them himself. Prayers, religious rhymes and devotional woodcuts were also popular. Along with other books, Bibles were printed in large numbers. By 1500, more than ninety editions of the Latin Vulgate Bible had been printed. Although Latin Bible still predominated a number of Bibles in local languages had appeared.

However, printing also spread criticism of the Church. Religious satire in the form of pamphlets and cartoons mocking clerical abuses could now be run off in the thousands. Printing presses spread doubt and heresy like wildfire – the more controversial the subject, the greater the demand. For example, Erasmus' *Praise of Folly* – his critique of the papacy – ran to forty-three separate editions in his lifetime. The only significant constraint in a period of rapidly increasing literacy was the high cost of paper which made up two-thirds of productions costs.

The power of the printed word inevitably aroused the fears of the religious authorities. In 1486, Europe's first censorship office was set up jointly between the electorate of Mainz and the city of Frankfurt in order to suppress "dangerous" publications. The first edict issued by the Frankfurt censor against printed books banned vernacular translations of the Bible.

Albrecht Dürer

In the period of the Reformation printed illustrations as well as the printed word were used to shape people's consciousness of religious issues. Albrecht Dürer (1471-1528), a fellow German and contemporary of Martin Luther, assisted the spread of Luther's ideas through his art

As an apprentice artist in Nuremberg, Dürer Albrecht received a basic training in the mixing of colors and drawing inks, the preparation of panels, and the composition of large-scale works. He also learned the art of woodcut design and became familiar early with the new printing technology.

During a period in Venice Dürer learned from the Italian Renaissance artists. For the first time, he became acquainted with classical art and began to study theories of proportion and perspective.

Dürer realised that woodcuts and engravings made art available to the widest possible public. On his return to Nuremberg in 1495, Dürer opened his shop and immediately began building up a stock of engravings and woodcuts for sale. He hired an agent who could sell his prints in the fairs and markets of Europe. Unlike many artists of the day, Dürer was not dependent on patrons who ordered specific works, but was free to create the art of his choosing to sell to the public.

Dürer's earliest major work, *The Apocalypse* (1497-98), was a series of large prints illustrating the book of Revelation, with the Scripture on the reverse side. To make these Dürer used large blocks of hardwood cut to the size of full pages of paper, several times larger than the blocks then in use. Dürer's large illustrations were detailed and full of energy. His *Four Horsemen of the Apocalypse* has never been surpassed. Dürer followed the *Apocalypse* with *Life of Mary* and a large and small series on the *Passion of Christ*. These illustrations were designed to be used by teachers and clergy, but, in a day before widespread literacy, were also important devotional tools for Christian laymen.

Dürer believed art was rooted in nature, and his works gave great attention to detail and realism. He recognized his artistic talent was a gift from God, and he set a high artistic standard for himself so that his work could most glorify his Creator. Dürer did many portraits of famous people in his day, including the humanist Erasmus and Emperor Maximilian I. One of his earliest portraits was of Friedrich the Wise, Elector of Saxony, who had founded the University of Wittenberg where Martin Luther became professor of theology. In Wittenberg Dürer came under Luther's influence and came to believe that Christ's passion was the only key to forgiveness from sin.

During an extended business trip to the Netherlands in 1520-1521, Dürer bought several of Luther's works and continued to admire his teachings. When he heard of Luther's kidnapping after the Diet of Worms (1521), not knowing whether he was dead or alive, Dürer offered a prayer:

“. . . if we have lost this man, who has written more clearly than any that has lived for 140 years, and to whom Thou hast given such a spirit of the Gospel, we pray Thee, O Heavenly Father, that Thou wouldst again give Thy Holy Spirit to another . . . O God, if Luther is dead, who will henceforth deliver the Holy Gospel to us with such clearness?”

Unknown to Dürer at the time, Luther was very much alive and had been placed in hiding by his friends to protect him from capture by the imperial or papal forces.

When Dürer returned to Nuremberg, he devoted almost all of his work to Biblical subjects. In 1525 Nuremberg became a Protestant city. The following year Dürer made a present to the Nuremberg City Council of The Four Holy Men – Saints John, Peter, Mark and Paul. Below the painting Dürer wrote:

All worldly rulers in these dangerous times should give good heed that they receive not human misguidance for the Word of God, for God will have nothing added to His Word nor taken away from it. Hear therefore these four excellent men, Peter, John, Paul, and Mark and their warning."

Links with the Student Text

Student Text pages 4 to 6

The material on these pages introduces students to the geographical, social and cultural contexts that shaped the movement known as the Reformation.

Introductory Activity

Procedure:

1. The teacher asks students to make a list of ten things they did yesterday.
2. The teacher then asks them to share their lists with a partner or with the class as a whole.
3. The teacher compiles items from the individual lists and records them on a whiteboard or OHT.
4. The teacher asks students to decide which items on their lists could **not** have been done by a 15-year-old peasant in Europe 500 years ago? Why not?

[People now have access to electricity, plumbing, public transport, modern conveniences, eg: hair-dryers, books, computers, good medicine, education, etc. that were not available then.]

Task 1 Map Work (page 4 Student Text)

The purpose of this task is to help student realise that at the time of the Reformation the people of Europe knew only a small part of "our world".

The teacher asks students:

What kind of world did a 15-year-old peasant in Europe 500 years ago live in?

Students need a copy of the map of the world so that they can complete this task. This can be found in the Appendix of this book or download it from www.faithcentral.net.nz/staffroom/resources/year11/11D

Ask these questions:

1. What countries didn't people know about then?

Answer:

People in Europe 500 years ago knew about China through the stories of the explorer, Marco Polo, and from the spice trade. However, North and South America, Australia, Oceania (including Aotearoa and the other islands of the Pacific), South East Asia, and much of Africa were unknown to Europeans.

2. Why were spices so important then?

Answer:

Due to lack of refrigeration, they were used to preserve food. Spices were small and valuable, so worth transporting long distances.

3. What does the word 'Christendom' mean?

Answer:

The Christian world or the whole body of Christians.

Ask students to complete Task 1 which has the following instructions:

On the map provided by your teacher

1. 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 that shows:

- a) The circle indicates Christendom
- b) The areas shown in black had not been discovered by Europeans.

The Appendix (page 96) contains information OHT originals about the influence of the Printing Press. This information can also be found in the visual resources PowerPoint on FaithCentral.

Background for Task 2

Context of the Settlement of the Pacific with reference to the time of the Reformation

As students study the geographical, social and cultural contexts that shaped the Reformation in Europe, it is important to remind them that by this time Aotearoa had already been settled by Polynesians and a distinct Māori culture was developing.

The following description based on information in *The Quest for Human Origins* by K R Howe (Auckland: Penguin Books, 2003) takes account of the most recent archaeological, biological and linguistic research. The map that follows may also be useful:

By around 4000 – 6000 years ago, peoples in Southeast Asia had the economic and technological means to discover and settle the last remaining habitable areas on earth:

- Outrigger canoes with sail technology
- The ability to take plants and animals to sustain new colonies where there might be few natural resources

About 5000-6000 years ago there was a movement of people from south China to Taiwan. At least 4000 years ago people migrated from Southeast Asia, going westward into the Indian Ocean to Madagascar and eastward into the Pacific, where they eventually found virtually all the habitable islands of the Pacific Ocean.

The routes into the Pacific were many:

- From Taiwan and / or the Philippines directly across to islands in western Micronesia
- Southeast along the northern and eastern coasts of New Guinea and into Near Oceania.

In time these travellers took steps into the unseen regions of Remote Oceania:

- Beyond the Solomons, down the Melanesian island chain, and into Vanuatu and New Caledonia about 3200 years ago
- From Melanesia some moved into eastern Micronesia, while others reached Fiji / Samoa / Tonga some 3000 years ago
- From there the eastern regions of Polynesia, such as the Society Islands and Marquesas, were settled about 2200 years ago
- Settlement of the extremities followed – Easter Island (by about 300AD), Hawai'i (by about 400AD), and, finally, Aotearoa (by about 1300AD).

The process of human exploration, discovery and settlement of Remote Oceania by Polynesian navigators was one of the great achievements of human history. This remarkable and complex phenomenon was characterised by on-going adaptation and cultural development in new and changing locations. It also involved a great deal of migration and movement that was supplementary to the main routes, especially within and between neighbouring archipelagos. 'Back' migration occurred when people who had been settled in regions like Samoa for lengthy periods either accidentally or deliberately voyaged into island Melanesia where they sometimes established themselves in enclaves. There was a

continued human movement, especially from the New Guinea region, into island Melanesia.

In unfamiliar waters a skilled navigator could recognise and name new swells by studying the sea hour after hour. The 'star-path' (or succession of guiding stars), the wind and current patterns and numerous other items of navigational information were memorised for the return voyage. During these expeditions the navigator slept as little as possible, ceaselessly scanning the sea and the night sky and keeping watch for land clouds and homing birds. It is said that you could always recognise a star navigator by his bloodshot eyes.

When exactly humans first arrived in Aotearoa is a matter of some contention, although current assessments seem to suggest that it was around 1300AD that the first settlers on these shores reached some sort of economic and critical mass.

Recent mitochondrial DNA studies indicate that at least 70 women formed the founding population of Aotearoa. This makes it highly likely that more than one vessel reached Aotearoa at or about the same time. If there was not a large fleet, there might have been a smaller one. A founding population of around 100 or so people, perhaps arriving over several decades or longer, now seems most likely.

A map of the exploration and settlement of the Pacific to 1300 AD can be found in the Appendix and on the website.

Task 2 Timeline (pages 4 and 5 Student Text)

This activity requires students to study the timeline printed in their Student Text (page 5) and fill in details that are missing on a second timeline that the teacher gives them.

The teacher should discuss briefly with students the main points of the timeline printed in the Student Text on page 5.

The teacher will need to photocopy the second timeline from the original in the Appendix of this Teacher Guide and hand it out to the students in the class.

As the lessons of this topic proceed students should add the following details that are missing – and any other dates / events that they think are important.

The following chart is also available in the Appendix and on the FaithCentral website.

Event	Date	Important Event
A	1445	Gutenberg “invents” the printing press.
B	1492	Columbus “discovers” America.
C	1510	Copernicus first proposes that the sun not the earth is at the centre of the solar system.
D	1517	Martin Luther nails his 95 Theses to the church door in Wittenberg.
E	1524-25	The Peasants’ War in Germany.
F	1534	The Act of Supremacy declares Henry VIII to be the head of the Church of England.
G	1540	The pope approves Ignatius Loyola’s founding of the Society of Jesus (Jesuits).
H	1545	The Council of Trent first meets.
I	1552	The Death of Francis Xavier.

The teacher should comment on the significance of each of the items on the timeline as follows:

The period that the topic covers is one of enormous change, including great technological advances. New techniques and machines were invented. The one with greatest impact was the Printing Press, invented by Johan Gutenberg in 1445.

[Fill in A: *Gutenberg “invents” the printing press.*]

This had an impact like that of Television. Now the ideas of one person could influence the thinking of millions of people. Hand-written books had been so expensive, only the rich could afford them. Now printed books and pamphlets were cheap enough for the emerging middle class to own.

Europe was also sending out great explorers. After an age when most people lived their whole lives without travelling more than fifty kilometres from their place of birth, explorers began sailing to the far comers of the Earth. In 1492 Christopher Columbus landed in America -effectively doubling the size of the world known to Europeans.

[Fill in B: *1492 Columbus “discovers” America.*]

New ideas changed the way people saw themselves and the world. For example, at about the same time Christopher Columbus redrew the map of the world, Nicholas Copernicus changed the map of the heavens. His theory that the Earth orbits the Sun and not the Sun revolves around the Earth, had a profound impact. The Earth was no longer the centre of the universe.

[Fill in C: *Copernicus first proposes that the sun not the earth is at the centre of the solar system.*]

Among the ideas that were “new” in this period of history was the value of each individual and that society can change. New economic forces made towns and cities more important. Merchants had more money and power than some nobles. People began to realise that they could “rise” above their station, that “Jack was as good as his Master”.

National identity started to emerge. People saw themselves as belonging to Germany or England, rather than to Christendom, the Holy Roman Empire and the local Lord.

One consequence of this was rising social unrest that led to a peasant revolution in Germany in 1524-25. It was ruthlessly put down by the nobles.

[Fill in E: *Peasants' War in Germany.*]

Note: Add remaining details to the timeline when appropriate in later lessons.

Task 3 New Zealand Research (pages 4 and 5 Student Text)

The purpose of this task is to place the time of the Reformation in a New Zealand context. Students are challenged to research what was happening in Aotearoa/New Zealand at this time and could be added to their timeline.

Who was living here?

What was the landscape like?

Students are give key dates of the arrival of the:

first waka	C 800-1200
Abel Tasman	1642
James Cook	1769

Alternative Task Dürer's Woodcut (not in Student Text)

This task requires students to study **Melencolia I** (1514), a woodcut by Albrecht Dürer, which can be found on the FaithCentral website. Students need to identify features that were important to artists of the Renaissance.

These include:

- mathematical items (a compass, a sphere, and a magic square)
- alchemical items (a set of scales and a pot on a fire)
- astronomical items (a telescope, a comet, and a timepiece)
- a craftsman's tools (a hammer and nails, pincers, a plane, a saw, a ladder, and a millstone).

The picture is not of a religious theme (though some symbols in it hint of religion, eg: four nails beside a cross shape).

- Mathematics, artistry, astronomy and alchemy are idealised.
- The human form is heroically presented.
- The Italian influence is clear in the use of perspective to give a 3-D effect.
- The theme and symbolism used show it is aimed at an educated audience.

NB: Alchemy was a forerunner of modern chemistry, common in the Middle Ages. It was a complicated mixture of chemical experiments and religious, magical, and philosophical theories. The alchemist's main goal was to transmute or change things for the better. They are best remembered for their attempts to change base metals into gold. However, many of them had grander aims, and searched for the 'elixir of life' which they hoped would prolong life and improve humankind.

Peter Strieder writes in his **A Commentary on Melencolia I**:

In the engraving entitled by Dürer **Melencolia I** in its inscription, the artist drew on a Christian humanism based on the Neoplatonism developed in Florence to create a picture of the creative man. The portrayal is dominated by a powerful winged female form seated on a stone ledge, with a compass in her right hand, opened for measuring. The wreathed head is supported by the left arm whose elbow rests on the left knee: this follows an old formula for a reflective pose. The eyes are turned on the background, probably on the inscription that refers to the temperament represented by a batlike creature in flight, and lighted by a comet. Next to the winged figure hovers, writing, a cherub sitting on a cloth that covers the upper part of a millstone. The two figures are hemmed in by a sleeping dog and by objects attached to the masonry foundation of a tower-like structure arising behind them. The attributes associated with melancholy as well as the tools of a practicing artisan, and the other

objects, such as the circular millstone, the globe, the stone worked into a polyhedron, offered the artist a chance to depict geometric figures. The pot on the fire and the scale suggest alchemy; the magic square represents mathematics. All these symbols have multiple meanings and have been interpreted in various ways.

The basic purport of the engraving seems to be the representation of that melancholy and depression which affects a man who doubts the success of his endeavours, and with which Dürer must have been all too familiar. Thus melancholy, which was seen by the humanists and Neoplatonists as a positive spiritual force, stands for man able to create something altogether new with mind and hand.

Melencolia includes a magic square:

Albrecht Dürer's Magic Square

16	3	2	13
5	10	11	8
9	6	7	12
4	15	14	1

In a magic square the numbers in each column, row, and main diagonal add up to the same figure – in this case 34.

In the bottom row of Dürer's 4 X 4 magic square you can see that he placed the numbers "15" and "14" side by side to reveal the date of his engraving.

There are other interesting features in Dürer's magic square:

- The four corners add up to 34.
- The four numbers in the centre add to 34.
- The 15 and 14 in the top row and the 3 and 2 facing them in the bottom row add to 34.
- The 12 and 8 in the first column and the 9 and 5 facing them in the last column add to 34.
- The four squares in the corners add to 34.

- If you go clockwise around the square and choose the first squares away from the corners (15,9,2,8), they add to 34. The same holds if you go counter clockwise.

The visual resource contains images to support this activity.

Other Supplementary Resources on Dürer

Teachers may wish to use the following material on Dürer's *Adam and Eve* (1504) to extend students' understanding of the artist's contribution to the Renaissance and Reformation. Copies of the picture can be found in the Appendix and in the 11D visual resource presentation on FaithCentral.

Dürer's *Adam and Eve* (1504)

In this engraving Dürer embodied the Renaissance ideas of beauty and harmony. He proudly signed it with his full name in Latin, ALBERTUS DURER NORICUS FACIEBAT 1504.

In Dürer's Garden of Eden, the mouse lies quietly beside the cat, the elk, the cow, the rabbit and the parrot do not fear the tread of human feet. In the grove we see the tree of knowledge growing, and watch the serpent giving Eve the fatal fruit while Adam stretches out his hand to receive it.

Durer has arranged the figures of Adam and Eve so that the clear outlines of their white and delicately modelled bodies show up against the dark shade of the forest with its rugged trees.

Extension Task – Research

Students could be encouraged to find out more about the contribution of key figures such as Gutenberg, Columbus and Copernicus to the world that shaped the Reformation.

PART TWO: THE CHURCH OF THE REFORMATION

See Student Text pages 7 and 8

Achievement Objective 1

Students will be able to understand conditions within society and the Church that formed the background to the Reformation.

Church Teachings

- The Church is committed to God's plan of gathering all people into unity with *Karaiti* and overcoming divisions among people.
- People on both sides were responsible for events that led to the break down of the full communion among the Churches and the lack of unity among Christians.
- Members of the separated Christian churches and communities are able to experience the presence of *Te Atua* and reach salvation.
- Often controversies in the Church's history were the result of two different ways of looking at the same reality.
- The doctrine and practice of indulgences are a treasured aspect of the Church's teachings.

Learning Outcomes

At the end of this topic students will:

- Recognise the positive place of the Church in the lives of ordinary people in the centuries before the Reformation.
- Identify negative aspects of Church life that contributed to the Reformation.

Teacher Background

The Late Middle Ages

Although it did not always promote peace, the Catholic Church, centred on Rome, was the greatest promoter of Europe's cultural and social unity during the Middle Ages. The whole of Europe was, with some notable exceptions, Catholic in mind and heart. People had a common faith, which influenced their lives to a great degree. It determined dates of feasts, celebrations and holidays; inspired art and architecture, and set standards of behaviour. If people were Christian, they were Catholic.

However, much of the history of the late Middle Ages has been a cause of scandal for both Christians and non-Christians. The age was characterised by corrupt and competing papacies, war between Christian nations, superstitious

religious practices, rigid responses to challenges to reform the Church, and a further division of Christianity into Roman Catholic and Orthodox Churches.

The scandalous centuries of the late Middle Ages are a reminder that *Te Atua* is at work even in the midst of human sin and corruption. For despite the corruption at many levels of Church and state, ordinary people of the time continued to attend Mass, found comfort in the Eucharist, hoped in the Resurrection, showed *aroha* for each other, and desired reform of Christ's Church. Outstanding models of holiness such as Catherine of Siena and countless dedicated parish priests preached *Te Rongopai* (the Gospel), tended sick people, and live lives centred on Jesus Christ. Many generous people followed the commandment to love their neighbours as themselves. They understood that all Christians – not just popes, cardinals, kings and nobles – form the Body of Christ and recognised that *Te Atua* works through all sincere Christians.

If some of the popes of the period did not inspire love of *Te Atua*, spiritual writers such as Thomas à Kempis did.

A Weak Papacy

In the late Middle Ages as the papacy grew in political and financial power in Europe it increasingly lost its moral leadership. The popes claimed a spiritual basis for their worldly power and collected revenues with every means available to them, including excommunication and bans.

Opposition to the pope grew stronger in the fourteenth century, especially in the universities, colleges and schools, and among the rising middle class in the cities. The influential writer Dante Alighieri condemned Pope Boniface VIII to hell in his *Divine Comedy*. Later, in *De Monarchia* (around 1310) Dante questioned whether the papacy should exercise any worldly rule. Other critics such as Marsilius of Padua, formerly rector of the University of Paris, called for the independence of state authority from the Church, of the bishops from the pope, and of the community from the hierarchy. He believed that the worldly power of the popes had no basis in Scripture or theology. Yet, it was also at this time that the doctrine of papal infallibility was first proposed by a Franciscan, Petrus Olivi.

The Avignon Papacy

In the fourteenth century, the situation in Italy was becoming increasingly chaotic. In 1309, Pope Clement V, concerned about political instability and physical danger, moved his curia to papal territory at Avignon. There the papal court remained until 1377 when Pope Gregory XI, under the influence of Catherine of Siena and Birgitta of Sweden, moved back to Rome.

The seventy years that the popes resided at Avignon became known as the *Babylonian Captivity*, a reminder to the Church of the seventy years Israel had spent in exile in Babylon. The popes' presence in Avignon sparked intense

debate within the Church on the role of the papacy and its relationship to the secular powers.

The Great Western Schism

The return of the papacy to Rome was followed by a long period of division and dissent. Gregory XI's successor, Urban VI, was so corrupt and incompetent that a rival, Clement VII, asserted his claim to the papacy. The two men, both maintaining they were rightfully pope, excommunicated each other. In this way began the Great Western Schism, which was to last forty years. France, Aragon, Sardinia, Sicily, Naples, Scotland and some territories in western and southern Germany were loyal to Clement whose headquarters were in Avignon. The German empire, central and northern Italy, Flanders and England, and the eastern and northern countries were loyal to Rome. The existence of two popes, two colleges of cardinals, two curias and two financial systems put a great financial burden on the Catholics of Europe who were pressured by both sides to support their cause.

The call for "the reform of the Church, head and members" was heard throughout Europe. The University of Paris led this movement by asking that a general council be called to restore unity and carry out reform within the Church.

In 1409 the cardinals on both sides of the divide held a meeting at Pisa where they deposed both popes (Gregory XII and Benedict XIII) and elected a new one (Alexander V). But because neither of the old popes accepted the decision, the Catholic Church now had three popes.

Finally at the ecumenical Council of Constance (1414 to 1418) unity was restored and a process of reform initiated. In the face of the authority of the Church's bishops, the three rival popes were forced to resign. The Council of Constance decreed that frequent meetings of general councils were the best way of bringing about lasting reform of the Church. However, following the Council of Constance there was soon a rapid restoration of the sole rule of the pope under Martin V, a cardinal of the Roman Curia. The popes that followed him renewed their medieval claims. No councils met after the dissolution of the Council of Basle in 1449. By the eve of the Reformation, at the Fifth Lateran Council in 1516, Pope Leo X declared that the pope had authority over all councils.

The Black Death

During the 14th century a highly contagious, and usually fatal, epidemic spread throughout Europe, killing one in every three people. The bubonic plague, otherwise known as the Black Death, was transmitted by fleas that were carried by rats. It raged from 1347-1348 killing almost every member of those households it infected, and often entire streets. People feared it so greatly that few dared to visit or help the sick.

Though the Church as an institution was weakened, popular religiosity increased. Charity foundations spread and intense piety came into fashion. Because people didn't understand how the plague was transmitted, nor how to treat the disease, many came to believe that the plague was God's punishment on the world, for the sins of humanity. Thus a penitential frenzy grew among people, and religious processions and devotions, which included singing and praying to God and Our Lady, along with beating and humiliating themselves, became a common sight, especially in Germany.

Communal scapegoats were sought. In some places lepers were picked on. Elsewhere, those caught up in the frenzy of fear accused Jews of poisoning the water. Many Jews were put to death in wholesale pogroms. In Basle, all the Jews were penned into wooden buildings and burned alive. Similar actions were taken in Stuttgart, Ulm Speyer, and Dresden. Two thousand Jews were massacred in Strasbourg and in Mainz as many as 12,000.

There is a strong analogy between reactions to the bubonic plague and to AIDS, and between the treatment of the sick and dying in each of these epidemics ie: the fear of touching, helping, or visiting them, the frenzy of claiming divine retribution, or of needing people to blame.

The Navigator, a film directed by Vincent Ward, offers insights into the plague and makes comparisons with AIDS.

The Renaissance

The word renaissance means "rebirth".

The movement known as the Renaissance that began in Florence in the fourteenth century and ended with the sack of Rome in 1527 represents one of the high points of human culture. However, it is hard to make a clear demarcation between the Middle Ages and the Renaissance. A useful way of viewing the Renaissance is to see it as an important intellectual and cultural movement of the late Middle Ages that developed within the social framework of Christianity.

It is difficult to find in Renaissance culture a particular theory or principle that is wholly original. The important beliefs of the Renaissance about humanity, society, and the universe can all be found in classical and medieval traditions

The Renaissance is characterised by an enthusiastic return to antiquity, to Graeco-Roman literature and philosophy – especially Plato. It also emphasised the importance of art and science.

A great gift of the Renaissance period was the affirmation of human creativity and spirit. By emphasising the value of the human person – body and soul – and celebrating human potential, the Renaissance changed the way writers, artists, teachers and politicians viewed human existence.

Although it is often wrongly understood as being opposed to Christianity, the humanism of the Renaissance was not sceptical about faith. While classical learning displaced medieval scholasticism, many of the great humanists of the period – Nicholas of Cusa, Marsilio Ficino, Erasmus of Rotterdam and Thomas More – were deeply concerned with the renewal of Christianity.

Serious study of the Scriptures increased when Renaissance scholars returned to the original languages of the Bible. The printing press developed by Gutenberg encouraged literacy and also made the Bible more available to the ordinary person. It was the newly literate classes of merchants and skilled artisans, who could read the Bible and other religious books that were being printed throughout Europe who supported reform within the Church.

Even the most corrupt popes of the Renaissance period encouraged art, literature, and the study of human heritage. Through their patronage of large-scale building activities and encouragement of the arts, these popes of the established Rome, the capital of Christianity, as the centre of European art and culture. However, their focus on these extraordinarily expensive artistic and architectural projects did not result in a rebirth of the Church. Their lives, among the most scandalous in the papacy's history, accelerated the forces that lead to the Reformation. For example:

- **Sixtus IV** (1471 –1484) transformed the city of Rome from a medieval to a Renaissance city, built the Sistine Chapel, founded the Sistine choir, established the Vatican archives, but also blatantly practiced nepotism (making six nephews cardinals), established the Spanish Inquisition, annulled the decrees of the Council of Constance, and was personally involved in a conspiracy that included murder.
- With **Innocent VIII** (1484-1492) the papacy was at its most worldly. He had three illegitimate children prior to his ordination as a priest – later, as pope, he had his children publicly recognised and celebrated their marriages with splendour in the Vatican. Three months after he was elected pope in a conclave characterised by intrigue and bribery, he ordered the Inquisition in Germany to punish alleged witches with the greatest severity. In order to raise finance he created new and unnecessary offices in the Curia, and elsewhere, and sold them to the highest bidders.
- **Alexander VI** (1492-1503) whose pontificate was marked by nepotism, greed and unbridled sensuality was the most notorious pope in all history. He lived an openly promiscuous life, fathering several children before and after his election to the papacy – which was secured by bribes and promises of appointments. He named his son Cesare, at age eighteen, a cardinal, along with the brother of his current mistress. Alexander was poisoned at a dinner hosted by a cardinal.
- **Julius II** (1503-1513) was the patron of artists including Michelangelo, Raphael, and Bramante. He commissioned plans for the building of the

- new St Peter's Basilica that was to be funded by the sale of indulgences – the kindling which fuelled the Reformation. He was a thoroughly political pope whose military initiatives restored and enlarged the Papal States. Dressed in full armour, he often lead the army himself.
- **Leo X** (1513-1521) was made a cardinal at the age of thirteen by his uncle Innocent VIII. Above all he was fond of art. He enjoyed life and concentrated on acquiring the Duchy of Spoleto for his nephew Lorenzo. In 1517 he failed to see the significance of an event which was to spark the Reformation and change the face of Christianity – Luther's publication of ninety-five critical theses against the trade in indulgences aimed at financing the building of the gigantic new St Peter's.

Unfortunately, the Church of the fourteenth and fifteenth centuries did not really hear or respond to the challenges facing it until the sixteenth century – by which time it was too late to contain and diffuse the angry discontent of the reformers.

Links with the Student Text

Student Text pages 7 and 8

The material on these pages is intended to show students the positive contribution that the Church made to everyday life.

Task 4 Julian the Master Craftsman (pages 7 and 8)

Introduce this task by saying / reading / explaining to the students:

Last lesson we looked at the world from which the Reformation sprang, leaving out one key element – the role of the Church.

Imagine this: New Zealanders are all Catholic, except for a few Jews. The government and the church are very powerful and influential on the country and on each other. Many people are sincerely religious and some are somewhat superstitious in their views. Most go to church regularly. This picture will give you a tiny picture of the importance of the Church in the lives of ordinary people in Europe 500 years ago.

One source tells us:

A bedrock of faith in Jesus existed among the common people. For example, at noon and 6pm, many people said special prayers; they went to Sunday Mass and enjoyed Feast Days. Religious plays were performed in public; they were not only instructive but also amusing. Frequently people made pilgrimages to the shrines where the relics of certain saints were preserved. Many people believed that these relics had curative powers. There was also great veneration of Mary who was seen as a model to many. [Pluth / Koch Teacher]

Another source says:

Churches and cathedrals were public places and were used for far more than worship. People took refuge there in wartime, often with their furniture and cattle. Some people practically lived in the holy place. As there were no chairs or benches, the faithful sat on straw in the winter and fresh grass in the summer. Weekly Mass might be an obligation in principle, but participation in it was often of a dubious nature. Some people waited in public houses and only went in at the time of the elevation. Others left the church immediately after the elevation. People chatted, went out during the sermon, arranged to meet their lovers and so on. [Comby Vol.2]

Ask students to read and discuss the material on page 7 of the Student Text. They are required to create a mind- map of the information presented and to answer the following questions

1. What was the role of guilds?

To support their members in their everyday life and set rules and regulations around the craft and how members of the guild behaved.

2. How did confraternities or brotherhood differ from guilds?

Guilds were profession based e.g Maurice was a goldsmith and so were all the other members of his guild.

Confraternities centred around the Church and groups within the Church community and played an active role in social work such as caring for the sick. Confraternity were often dedicated to certain Saints or Our Lady.

3. How did the Church influence people's lives?

The Church provided social services such as shelter for the homeless and distributing food and clothing to the needy

Holidays were Holydays on which people attended Mass, took part in processions, and watched plays based on a religious theme, often based on a story from the Bible.

What characterised the Middle Ages was the omnipresence of a religion which belonged to everyday life, a blending of the profane and the sacred. Daily life permeated religious places and times on an equal footing. There was no separating off of religion and daily life, as there often is today.

Card Activity – The Church Before the Reformation

The teacher shows students the two OHTs on **The Church Before the Reformation** and briefly explains and discusses them with the class. These can be found in the Appendix at the back of this book or at www.faithcentral.net.nz, they are also in the visual resource at this site. Here there is also a copy of a woodcut depicting the selling of indulgences in a German market place.

The teacher should make sets of cards by photocopying the original sheet and cutting out the cards – one set for each group of two or three students.

The cards are shuffled and placed face upwards in the centre of the group.

Group members are required to match each card about the situation in pre-Reformation Europe with another card containing a newspaper headline describing a parallel (imaginary) situation in education today.

Answers to Card Activity – The Church Before the Reformation

The matching pairs for the card activity are as follows:

Due to a shortage of priests caused by the Black Death and war, bishops often ordained uneducated or untested men.

RECRUITMENT CRISIS RESULTS IN UNQUALIFIED TEACHERS

The Church had political as well as religious power – it waged war, negotiated treaties, collected taxes and settled boundary disputes.

SCHOOL CONTROLS ALL ASPECTS OF STUDENTS' LIVES

Only the Church had the *mana* to interpret Scripture.

BOARD OF TRUSTEES CLAIMS RIGHT TO MAKE ALL CURRICULUM DECISIONS

Many priests lived away from their parishes and some led corrupt lives.

TEACHERS GET HIGH AND SKIP CLASS

Religious relics were sold or people had to pay to see them.

SCHOOL MAKES PROFIT FROM SALE OF GOOD LUCK CHARMS

People sometimes treated relics as if they were magic.

STUDENTS TRUST IN LUCKY CHARMS TO PASS ASSESSMENTS

People relied on priests for guidance to save their souls – the ordinary person was unable to read or write.

IGNORANT STUDENTS BELIEVE TEACHER'S EVERY WORD

One copy of the Bible would cost a priest a year's income. Books were still mostly handwritten and their cost prevented priests from updating their learning.
HIGH COST OF PROFESSIONAL DEVELOPMENT STOPS TEACHERS IMPROVING SKILLS

The sale of indulgences by some priests became corrupt.
TEACHER CAUGHT "SELLING" QUALIFICATIONS

Some relics were fake.
FAKE ACHIEVEMENT CERTIFICATES CIRCULATING AT SCHOOL

Bishops were often involved in political and social life.
PRINCIPAL INTERFERES IN LOCAL POLITICS
The bishop was often away from his diocese.

PRINCIPAL AWAY AT TOO MANY CONFERENCES

People were motivated to do good works to save their souls rather than to help others.
STUDENTS GAIN QUALIFICATIONS BUT REFUSE TO HELP OTHERS

People lived a life of never-ending work.

STUDENTS STRESSED BY HUGE WORK LOAD

Follow Up Activity

Ask students to answer the following questions about the problems facing the Church before the Reformation:

- Which problem is the most serious? Why?
- Which problem is the easiest to fix? How?

Task 5 Development of the Christian Churches (page 9 Student Text)

Introduction: As we study the various reactions to the problems facing the Church before the Reformation we will find that new institutions evolved. In their previous study of Church history students will have looked at the early divisions of the Christian Community at the time of the Great Schism of 1054.

The diagram of page 9 of the text book summarizes the key institutional developments. It will be useful to refer back to this section during the rest of the unit. The blue corner will be of most interest to the study of the Reformation.

The task asks students to copy the diagram into their exercise book for reference. It is also on FaithCentral.

Catherine of Siena (page 10 Student Text)

Page 10 of the Student Text gives background information to students about the great Catholic reformer Catherine of Siena. Living in the 14th Century her story demonstrates that reform has been part of the Church community through out the years not just at the time of the Reformation. As students begin to explore in detail the stories of the reformers who established new institutions her story demonstrates that reforms also occurred within the Catholic community.

PART THREE: THE IMPACT OF LUTHER

See Student Text pages 9 to 12

Achievement Objective 2

Students will be able to recognise the impact of the Protestant reformers – especially Luther, Zwingli and Calvin – and identify significant features of the Protestant denominations that came into being as a result of their actions.

Church Teachings

- Different understandings of the doctrine of justification were central to the disputes that resulted in the Lutheran Reformation.
- Lutherans and Catholics are now able to express a common understanding of the doctrine of justification.
- The mutual condemnations on this matter that were issued in the sixteenth century by both the Catholic Church and the Lutherans no longer apply.

Learning Outcomes

At the end of this topic students will:

- Identify key influences on and events in the life of Martin Luther.
- Present information on the key issues that led to the break between Luther and the Roman Catholic Church.

Teacher Background

Reformation

The discontent within the Church that had been voiced in different ways for almost two centuries came to a head with the Reformation. The catalyst was the nailing in 1517 of the 95 Theses to the church door of Wittenburg by Martin Luther, an Augustinian monk and university lecturer.

Much of the drama of the next ten years centred on Luther and his eventual excommunication from the Catholic Church. The context of Luther's action was a theological debate within the university of Wittenburg where the nailing of such theses was quite usual for those presenting positions for debate. No-one could have predicted, least of all Luther himself, the outcome of this action – Germany would never be the same again, Christianity would experience an “earthquake” that would shake it to its very foundations and eventually lead to a whole new family of churches – the Protestants.

The Reformation was not simply the extension of the Renaissance. Unlike humanism, which was a movement amongst scholars, artists and musicians, the Reformation appealed to the deepest devotional traditions of the Middle Ages and engaged the fervour of the masses. It was launched by men who started as a broad religious revival gradually divided into two separate and hostile movements, later known as the Catholic Reformation and the Protestant Reformation.

The Reformation, which began as a reaction to Rome's perceived failure to address corruption within the Church, quickly developed a tremendous religious, political and social dynamism. For the Catholic Church, which had finally lost the Churches of the Orthodox East with the schism of 1054, the Reformation was a second catastrophe that cost it virtually all the northern half of its Roman empire. Along with the loss of unity the catholicity of the Church was also weakened.

Within Catholicism, a religious revival, clearly visible at the end of the fifteenth century was motivated largely by popular disgust at the decadence of the clergy. The Church's intention of calling a general council every ten years had not become a reality – none had met since the 1430s. The canonisation of a great number of saints during this period could not disguise the fact that within the Church as a whole there was little evidence of saintliness among the popes, cardinals, bishops and priests.

Various individuals and movements within the Catholic Church initiated reforms at the end of the fifteenth and beginning of the sixteenth centuries:

- In Florence in the 1490s a fanatical friar, Girolamo Savonarola (1452-98), was burnt at the stake for preaching hellfire sermons and raising a revolt.
- In Spain Cardinal Cisneros reaffirmed religious discipline and energetic scholarship.
- At the University of Alcalá (founded 1498) the school of theology initiated the Polyglot Bible (1510-20).
- In Italy Cardinal Carafa (1476-1599), later Pope Paul IV helped establish the Oratory of Divine Love – an influential circle of Roman churchmen who devoted themselves to intense spiritual exercises and works of practical charity – out of which arose a series of new Catholic congregations.

Martin Luther

In 1509 Martin Luther (1483-1546), a young Augustinian monk from Wittenberg in Saxony, visited Rome. He was so shocked by the corruption that he saw there that he was said to have remarked:

“Even depravity may have its perfection.”

Luther's lectures as professor of theology at Wittenberg show him to be a man wrestling with his own inner convictions and with little patience for the more gentle forms of humanism. However, he was not at the start the anti-Catholic rebel that Catholic historians and preachers have often made him out to be.

Luther's understanding of the justification of the sinner grew out of his Catholic piety, springing from a devotion to the crucified Christ that was nurtured in his Augustinian monastery. The theology of Augustine, in particular, opened Luther's eyes to the corruption of sin as human self-seeking and the distortion of the true self, but also to the omnipotence of the grace of God. Combined with this there was in Luther a strand of medieval mysticism which emphasised humankind's humility, smallness and nothingness before *Te Atua*, to whom all honour was due. Luther's understanding of grace as God's favour needs to be seen in a positive light, as does the event of justification – God's free acceptance of men and women that has no foundation in their own personal merits but in God's own goodness.

Luther, who in so many ways was rooted in the Catholic tradition, was condemned by the Vatican commission, consisting almost entirely of canon lawyers, who were neither able nor willing to see what was common to him and to the Catholic tradition. However, Luther was also a reformer, who used a theology based primarily on Saint Paul's letters (especially Romans) and the writings of Augustine to attack scholasticism and Aristotelianism. For Luther, the criterion for judgement was not the theology of high scholasticism or the Greek and Latin "fathers" of the Church. Rather, Scripture, especially the gospel, the original Christian message, was to be the primary, fundamental and permanently binding criterion of any valid Christian theology.

Luther's personal drive towards reform, and his tremendous historical explosive effect, derive from one source – his challenge to the Church to return to the Gospel of Jesus Christ, which he had experienced as a living force, especially in the writings of Paul.

Luther's anger was especially roused by the actions of Johann Tetzel, a German Dominican friar who was selling indulgences to raise funds for the rebuilding of Saint Peter's Basilica in Rome. When Tetzel visited the town of St Annaberg, the official letter confirming the indulgence, stamped with a red cross and the papal coat of arms, was carried on a satin pillow in front of him. He was greeted with banners, candles, songs, and a parade. All of the town's priests, monks, counsellors, scholars, men, women and children came out to see him. The bells rang and the organ played as he was led into the church, which was decorated with the papal flag. An eyewitness said:

"Even God himself could not have got a better reception."

Tetzel told the people that if they gave “happily,” buying grace and pardon, the surrounding hills would turn to solid silver. He explained that the indulgence he had was so powerful that “even if someone had slept with Christ’s dear Mother, the pope had power in heaven and on earth to forgive – as long as enough money was given to buy the required indulgence.”

On 31 October 1517, Luther took the decisive step of nailing a sheet of 95 theses or arguments against indulgences to the door of Wittenberg’s castle church – a bold action that is often regarded as the start of the Protestant Reformation. By challenging Tetzel’s behaviour, Luther was supporting the policy of the Elector of Saxony who objected to his subjects funding the papacy.

After a series of public debates and following the publication of a number of treatises outlining his position, Luther was formally excommunicated in June 1520.

The following aspects are central to Luther’s teaching:

- An emphasis on the primacy of Scripture – *Scripture alone* – as opposed to all the traditions, laws and authorities which have developed within the Church over the centuries
- An emphasis on the primacy of Christ – *Christ alone* – who is at the centre of Scripture and the point of reference for its authentic interpretation as opposed to the thousands of saints and official proposed by the Church as mediators between God and human beings
- An emphasis on the primacy of grace – *grace alone* – the saving presence of a gracious God shown most powerfully in the cross and *Te Aranga* (Resurrection) of Jesus Christ
- An emphasis on faith – *faith alone* – the unconditional trust of men and women in this God as opposed to all pious religious achievements and efforts by men and women – *works* – to attain the salvation of their souls, which were promoted by the Church.

In comparison with the “thinking in storeys” characteristic of scholasticism, Luther’s theology was far more confrontational – faith was opposed to reason, grace to nature, the Christian ethic to natural law, the Church to the world, theology to philosophy, the distinctively Christian to the humanistic.

Initially in the monastery, over many years, Luther had come to know the private distress of conscience of a monk tormented by the awareness of being a sinner and of predestination. The message of justification on the basis of trusting faith had freed him from this. But he was concerned with more than the peace of his own soul. Luther’s experience of justification formed the basis for his public appeal to the Catholic Church for reform. This was to be a reform in the spirit of the Gospel, which was aimed less at the reformulation of a doctrine than at the renewal of Christian life in all its aspects.

Four theological works, all from 1520 the year of his theological break-through and excommunication, show the coherence and consistency of Luther's programme of reform.

1. *On Good Works* – an edifying sermon emphasises the necessity to trust in faith.
2. *On the Freedom of a Christian* – a summary of Luther's understanding of justification
3. *To the Christian Nobility of the German Nation on the Improvement of the Christian State* – Luther's passionate appeal to the emperor, rulers and nobility for the reform of the Church. This caused the greatest stir and was the sharpest attack so far on the curial system, which Luther believed was preventing a reform of the Church because of three presumptions:
 - That spiritual authority stood above worldly authority
 - That the pope alone was the true interpreter of scripture
 - That the pope alone could convene a council.

According to Luther, none of this could be justified in any way from Scripture and genuine Catholic tradition. At the same time, Luther developed a reform programme in twenty-eight points that was both comprehensive and detailed. The first twelve demands applied to the reform of the papacy:

- The renunciation of claims to rule the world and the Church
- The independence of the emperor and the German Church
- The end to the many forms of exploitation by the Curia.

But Luther's programme became one for the reform of the life of the Church and the world generally: monastic life, the celibacy of priests, indulgences, masses for the souls of the dead, feasts of saints, pilgrimages, the mendicant orders, universities, schools, care of the poor, the abolition of luxury. The priesthood of all believers and church ministry based on a commission to preach publicly the priestly *mana* that was intrinsically given to all, were also significant aspects of Luther's teaching.

4. *On the Babylonian Captivity of the Church* – Luther's new basis for the doctrine of the sacraments. Here Luther argued that by considering "institution by Jesus Christ himself" as the sole criterion, there were, strictly speaking, only two sacraments – Baptism and the Lord's Supper – and at most three – also Penance. The other four – Confirmation, Ordination, Marriage and Extreme Unction (what we know as the Anointing of the Sick) – could be retained as pious customs, but not as sacraments instituted by *Hehu Karaiti*. In this essay Luther suggested many practical proposals for reform from communion with the chalice for the laity to the remarriage of innocent parties in a divorce.

The Church's Reaction to Luther

Luther's writings caused a widespread social and political response, which included, to his fury and embarrassment, the chaos of the Peasants' war of 1525. But the authorities, some princes and many cities, were the main protectors and beneficiaries of Luther's teaching.

The radical challenge that Martin Luther presented to the Church came at a time when Rome was resistant to reform. Had the Church authorities at the Vatican been better able to read the signs of the times, they would have accepted that although Luther's statements were often overly emotional and exaggerated, many of his criticisms of the Church were valid. Rome could have called for both elaborations and corrections. However, the pope of the time, Leo X, responded to Luther's call for a return to the Gospel of Jesus Christ with the demand for submission to the teaching of the Church – presupposing that the Church, the pope and the Gospel were identical. Rome's position was that Luther had to recant or otherwise risk being burned at the stake – the fate that greeted heretics like Hus, Savonarola, and hundreds of others.

In many ways it was not Luther but Rome that was responsible for the fact that the dispute came to focus on the authority and infallibility of the pope and Church councils. In view of the burning of the Reformer Jan Hus and the prohibition at the Council of Constance of the laity drinking from the chalice at the Eucharist, this was an infallibility that Luther could not in any way affirm.

Luther's greatest contribution to the life of the Church was his rediscovery of Paul's emphasis on the justification of the sinner by *whakapono* (faith) and not through works. This had been completely distorted by the promotion of indulgences in the Church, which claimed that the sinner could be saved by performing set penances and even making payment of money. That the Catholic and Lutheran Churches have in recent years managed to reach a common understanding on the matter of justification suggests the validity of much of what Luther was saying on this fundamental issue. On the basis of this agreement set out in the *Joint Declaration on the Doctrine of Justification* (1999), the Lutheran World Federation and the Catholic Church are now able to say:

“The understanding of the doctrine of justification set forth in this Declaration shows that a consensus in basic truths of the doctrine of justification exists between Lutherans and Catholics.” (*Joint Declaration* 40)

From today's perspective the Reformation marks a paradigm shift – a change in the overall approach to theology, Church and society. In the same way that the Copernican revolution indicated a change from a geocentric to a heliocentric picture of the world, Luther's Reformation marked a movement from the medieval

world of scholastic philosophy and theology to a new focus on Christ as he is revealed in Scripture. Above all, Luther's Reformation emphasised the freedom of Christians.

In this process of transformation basic concepts such as "justification", "grace" and "faith" were expressed in new ways, and the vocabulary of medieval scholastic philosophy deriving from Aristotle – terms such as "form", "matter", "substance" and "accidents" gave way to the use of more personal categories ("gracious God", "sinful man", "trust", "confidence"). A new understanding of God, *he tangata* (human beings), the Church and the sacraments was made possible by a more scriptural and Christ-focussed rethinking of theology.

The coherence, directness and pastoral effectiveness of Luther's programme for reform attracted and convinced many, as did the new simplicity and eloquence of Lutheran theology. Because of the spread of printing, a flood of sermons and pamphlets and the German hymn spread and rapidly became popular. Luther's translation of the whole Bible into German, from the original texts, had a tremendous impact not only on the course of the Reformation but on the German language itself and over a much wider area.

Within his programme for reform Luther preserved much of the substance of the Catholic faith – there was a fundamental continuity of faith, rite and ethics, the same Gospel of *Hehu Karaiti*, the same Triune God, the same initiation rite of baptism, the same communal celebration of the Eucharist, the same ethic of the discipleship of Christ.

However, for many traditional Roman Catholics Luther's radical criticism of the medieval forms of Christianity, the Latin mass and the celebration of private masses, the ministry of the Church, the concept of the priest and monasticism, the law of celibacy and other traditions such as the cult of relics, the veneration of the saints, pilgrimages, masses for souls went too far.

The challenge to Catholicism's traditional imaginative categories which Luther unwittingly initiated was to be expressed in a most extreme form through iconoclasm. The smashing or removal of images of Mary and the saints, the destruction and closing of monasteries, the disappearance of pilgrimages, relics, indulgences, hierarchies of angels, and many of the great feasts of the Church was seen by many ordinary Catholics as the dismantling of their whole sacramental world.

Rome could not stop the radical reshaping of Christian life that the Reformation was advancing and stirring up throughout Europe. Nor could a conciliatory form of Catholic humanism and evangelism, associated primarily with the name of Erasmus of Rotterdam, establish itself.

In Germany the Reformation became firmly established. Luther attempted, to consolidate the Reformation movement inwardly – its worship by texts such as the *Little Book of Baptism*, the *Little Wedding Book* and the *German Mass*, and its religious education with the *Greater Catechism* for pastors and the *Lesser Catechism* for household use, together with his translation of the Bible. He also wrote a church constitution that was to be promulgated by the ruler of the land. Luther’s output and achievement was amazing for a single theologian.

As the Reformation progressed the effects on state, society, economy, science and art were unmistakable. However, by the end of Luther's life in 1547, the future of the Reformation seemed far less certain to him than it had in the year of his great breakthrough in 1520.

The original enthusiasm of the Reformation had run out of steam. Community life was often in confusion, frequently because of the lack of pastors. Many were asking whether individuals and society were any better as a result of the Reformation. Art – with the exception of music – had certainly deteriorated. While the families of pastors became the social and cultural centre of the community, the “universal priesthood” of believers did not become a reality – the separation between clergy and laity was being maintained in another form.

Links with the Student Text

Student Text pages 11 to 14

The material on these pages introduces students to the story of Martin Luther and the issues that led to the break between him and the Catholic Church.

Task 6 Martin Luther (pages 9 and 10 Student Text)

Students are asked to read the overview of Martin Luther's life. They can do this individually, in pairs, or in small groups – depending on what is most appropriate. Otherwise, the teacher could read the material to the class who follow it in their texts.

Students are then asked to answer the following questions which appear on page 13 of their text. Each question is followed by its answer:

	Question	Answer
1.	In what part of Germany did Martin Luther live?	Saxony
2.	What order of monks did he join?	The Augustinians
3.	What University did he lecture at?	Wittenberg
4.	From whose letters did he gain his principal belief of Justification by Faith Alone?	St Paul's Letters

5.	What year did he bring out his 95 Theses?	1517
6.	What were the Theses mainly against?	The sale of indulgences
7.	What happened to Luther in 1521?	He was excommunicated by the Pope and outlawed by the Emperor.
8.	What were the different groups called who opposed the Catholic Church after 1529?	Protestants

Alternative Question to Task 6 Martin Luther (page 13 Student Text)

Students are invited to create questions about the material in groups starting their questions with who, where, what, when, why and how.

Alternative Activity to Task 6 Martin Luther (page 13 Student Text)

As an alternative activity to Task 6 the teacher could photocopy the crossword on Martin Luther that appears in the Appendix and distribute it to the members of the class. This can also be found on the Faith Central website. All the answers can be found in the material on pages 11 and 12 of the Student Text which students will need to read first.

Supplementary Activities on Luther

Students may wish to complete one or more of the following activities based on the material on Martin Luther in their Student Text:

- Make a chart outlining Luther's key beliefs
- Construct a number of interview questions to be put to Martin Luther
- Respond (in role as Martin Luther) either in writing or orally to the interview questions
- Script and act out a key event from Luther's life or present it in a mime to the class.
- Present Luther's life story in the form of a cartoon
- Deliver a short speech on Martin Luther

Answers to Crossword on Martin Luther

Clues Across

2. Church.
4. Lutheran.
9. Indulgence.
13. Protestants.
14. Alone.
15. Augustinian.
16. Universals.
17. Bible.

Clues Down

1. Justification.
3. Paul.
5. Saxony.
6. Sinfulness.
7. Lawyer.
8. Thunderstorm.
10. Excommunicated.
11. Theses.
12. Wittenberg.
13. Pope.

Task 7 Stimulus Material (pages 13 and 14 Student Text)

Here students are asked to study six woodcuts that are printed in their texts and answer the following questions:

Stimulus Material 1

1. What event is depicted here?

This woodcut depicts Luther nailing his 95 Theses [Propositions] to the Cathedral door. This was a commonly accepted method at the time of announcing topics for debate.

2. In what city did this take place?

The city where this took place was Wittenberg, which is in Saxony, one of many Germanic states of the time. The country we call Germany today did not come into existence until late in the 19th century.

3. What was the date?

The year is 1517, usually taken as the starting date of the Reformation.

Stimulus Material 2

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. This image shows this event.

1. What is a papal bull?

A Papal Bull is an official letter from a pope on an important matter. Its name is derived from the Latin word, *bullā*, for the leaden seal attached to the document.

2. Which pope sent one to Luther?

The pope who sent the bull to Luther was Leo X.

3. Who might the people be who are not cheering in the woodcut?

Those people in the crowd who were not cheering would be those who opposed to Luther's views.

Stimulus Material 3

Here Luther, as caricatured by his enemies, is presented as a monster with seven heads. Ridiculing him from left to right are:

- A sorcerer
- A winking and insincere monk in a cowl
- A turbaned infidel
- An errant theologian
- A fanatic with bees in his hair
- A visiting clown
- A latter-day Barabbas

1. Who were Luther's enemies?

All orthodox Catholics – those who upheld the authority of the Pope.

2. Why might Luther be pictured as a 'winking and insincere monk'?

Because he left the monastery and later denounced religious life.

3. What is an infidel?

A non-believer – a term often applied at that time by Christians to Muslims and vice versa.

4. Who was Barabbas?

Barabbas was the criminal freed by Pontius Pilate in place of Christ.

5. Why might this analogy [comparison] have been chosen?

Luther's opponents wished to portray him as a disreputable person who was betraying Christ.

Stimulus Material 4

In this 16th Century pro-Catholic cartoon the devil is shown calling the tune for Luther.

1. What does this suggest about the relationship between Luther and the Devil?

Luther was 'playing the Devil's tunes'. That is, he was doing the Devil's work – undermining the Church and Christian belief.

2. Who might promote or publish works like this?

Catholic pamphleteers or polemicists.

Stimulus Material 5

This image ridicules the pope.

1. The pope is depicted here. How do we know who the character represents?

The headdress worn here is the triple tiara – a well-known symbol of the pope's spiritual and secular power.

2. What is the significance of the animal used as a symbol?
The pope is depicted as a donkey, a symbol of stupidity.

Stimulus Material 6

This image, at first, appears to be that of a cardinal wearing his hat. When it is viewed from upside down the image changes.

1. Turn this picture upside down. What do you see?

Jester / Clown / Fool.

2. The character is wearing as cardinal's hat. What is suggested by the image that is presented upside down?

The image suggests that cardinals, the princes of the Church, were fools.

Note that the hostility evident from both sides in these cartoons was fairly typical for the time. Contrast it with the generally respectful relations between churches today.

Supplementary Activity (page 14 Student Text)

As an additional activity that could be used as extension students are asked to imagine that they are Pope Leo X and to write a papal bull (letter) to Martin Luther excommunicating him from the Catholic church with reasons and how his actions have consequences for his soul.

Supplementary Visual Material

The following material on Dürer's *The Four Horsemen of the Apocalypse* and *The Whore of Babylon* may also be useful: Copies of the Woodcut are found in both the Appendix and the visual resource on Faith Central.

The Four Horsemen of the Apocalypse (1497-98)

The Revelation of John, written at the end of the first century AD is often understood as an allegory foretelling the destruction of the wicked, the overthrow of Satan and the establishment of Christ's kingdom on earth, the New Jerusalem. Though the work refers to the contemporary condition of Christians under the Roman Empire, succeeding ages placed their own interpretation on the allegory. Thus the figure of the Beast, or Antichrist, which stands for the pagan emperor (either Nero or Domitian both of whom caused the blood of many martyrs to flow), came to symbolise Islam to crusading Christians. To Catholics at the time of the Reformation it stood for Protestant heresy, while Lutherans regarded it as a symbol of the corrupt papacy.

The greatest printmaking achievement of Dürer's early years was the Apocalypse, a set of fifteen woodcuts based on the Book of Revelation, telling the story of the end of the world and the coming of *Te Rangatiratanga* (the kingdom or reign of God).

The Apocalypse was an immediate success. The terrifying, visions of the horrors of doomsday, and of the signs and portents preceding it, had never before been visualized with such force and power. There is little doubt that Dürer's imagination, and the interest of the public, fed on the general discontent with the institutions of the Church which was rife in Germany towards the end of the Middle Ages, and was finally to break out in Luther's Reformation. To Dürer and his public, the weird visions of the apocalyptic events had acquired something like topical interest, for there were many who expected these prophecies to come true within their lifetime.

The Four Horsemen of the Apocalypse is the best known and most frequently referred to scene in the series. After the opening of the first four seals (Rev 6:1-8), the Horsemen enter the world and bring plague, war, hunger and death to humankind.

The four horsemen are:

- The 'conqueror' holding a bow
- 'War' with a sword
- 'Famine' with a pair of scales
- 'Death', on a 'sickly pale' horse, closely followed by Hades, a gaping jawed monster. The horsemen have been variously interpreted. To the Middle Ages the first stood for *Karaiti* and the Church; but more commonly all four are seen as the agents of God's anger.

The group of riders, accompanied by an angel, thunders across mankind and does not appear to touch the ground. Finally, Hades, the hellish creature at the side of the Four Horsemen is swallowing everything in his enormous jaws that Death, the final rider, has passed. In the bottom left hand corner of the engraving, the Pope, having been trampled under the feet of Death's horse, is about to be swallowed by Hades.

The Whore of Babylon (1497-98)

Also from the *Apocalypse* series is the vision of the whore of Babylon – a woman clothed in purple and scarlet, mounted on a scarlet beast that had seven heads and ten horns (Rev. 17:3-6). She held a gold cup full of obscenities. An angel foretold her destruction to John. The whore of Babylon symbolises Rome to the writer who states that the beast's seven heads represent seven hills. To Protestant reformers she stood for the Rome of the popes.

'Then a mighty angel took up a stone like a great millstone and hurled it into the sea and said, "Thus shall Babylon, the great city, be sent hurtling down, never to be seen again"' (Rev. 18:21-4).

Upper left: a vision of a rider named Faithful and True, riding a white horse (Rev. 19:11-16). His eyes flamed like fire, a sword came out of his mouth, he carried a rod of iron, and his garment was drenched in blood. (The symbol of Christ as a warrior, robed in the blood of martyrs, with a sword to conquer and a rod to rule).

PART FOUR: PROTESTANTISM ESTABLISHED: THE REFORMATION DIVIDE

See Student Text pages 15 to 17

Achievement Objective 2

Students will be able to recognise the impact of the Protestant reformers – especially Luther, Zwingli and Calvin – and identify significant features of the Protestant denominations that came into being as a result of their actions.

Church Teachings

- There is a close affinity between the Catholic Church and those churches and Christians communities that became separated from it at the Reformation despite their significant differences, especially in regard to the interpretation of revealed truth.
- The Catholic Church and the churches that have their origins at the Reformation share common roots.

Learning Outcomes

At the end of this topic students will:

- Recognise that the Reformation involved the development of distinctive new forms of Christianity.
- Outline the differences between early Protestantism and Catholicism.

Teacher Background

Splits within Protestantism

Lutheranism appealed directly to the independent-minded princes who ruled the various territories that made up Germany. It affirmed the legitimacy of their rule and maintained the existing social order. However, the Reformation failed to preserve unity among the various Protestant church communities. From the beginning there were numerous groups, assemblies and movements that pursued their own strategies towards implementing reform. Even in Luther's lifetime there was a first split of Protestantism into a "left-wing" and a "right-wing" Reformation.

The "left-wing" Reformation of the radical nonconformists or "enthusiasts" was made up of religious and social movements, mostly of anti-clerical laity, who also turned against the power of the state where they were persecuted. The Peasant Wars, condemned by Luther, must be seen in this context, as must Anabaptism, which the Swiss religious reformer Zwingli opposed in Zurich. Eventually this

tradition led to the development of the Free Churches, which assembled in their own places of worship, had a voluntary membership, and were self-financing.

The “right-wing” Reformation comprised the churches of the authorities. The ideal of free Christian churches was not realised. As the Reformation churches had no bishops, the princes, dukes and other territorial rulers took on the role of de-facto or emergency bishops who controlled the local church, acting somewhat like popes in their own territory. Thus, in Germany, the Reformation prepared the way for state churches, the authority of the state and the absolutism of the ruler. This rule by princes and (in the cities) by magistrates only came to an end in Germany after the First World War.

Huldrych Zwingli

During Luther's lifetime there was a second split, between those who called themselves Lutherans and those who became known as “Reformed”.

In 1522 Huldrych Zwingli (1484-1531) in Zurich, Switzerland, challenged the Church over matters of ecclesiastical organisation and doctrine. Like Luther, he started by denouncing indulgences and also shared Luther's understanding of justification by faith. However, Zwingli parted company with Luther mainly over Eucharistic doctrine. By denying the real presence of Christ in the Eucharist, Zwingli made a more drastic break with Christian tradition than did Luther. He was also less compromising in his approach to Scripture and opposed all forms of religious images, including crucifixes. Zwingli rejected the authority of bishops and launched an important Protestant trend – local congregations or communities claiming the right to control their own affairs.

Zwingli stood for that consistent type of Reformation that John Calvin would later embody and model in Geneva – Reformed Christianity. The Reformed churches, which ultimately extended from Transylvania to the Scottish Highlands, almost encircled the Lutheran churches that occupied much of Northern Germany and Scandinavia.

John Calvin

John Calvin (1509-64) was concerned to achieve not only a more or less thorough renovation but a systematic rebuilding of the Church – a comprehensive reform of doctrine and life. In contrast to the Lutheran “half-measures”, the Reformation was to be carried through consistently, from the abolition of crucifixes, images and liturgical garments to the elimination of the mass, the organ, singing in church and altars, along with the processions and relics, confirmation and extreme unction. The Eucharist was to be limited to four Sundays a year.

John Calvin, a fugitive Frenchman, originally a lawyer and not a theologian, presented an elementary, clear introduction to Reformation Christianity in his basic work *Institutes of the Christian Religion* as early as 1535. This he

constantly corrected up to its final edition of 1559. The *Institutes* became the most significant document of the Reformed tradition. Although he was nearer to Luther than to Zwingli on the Eucharist, his doctrine of eternal pre-destination of a whole part of humankind to damnation met with resistance everywhere. But with its revaluation of everyday work, practical involvement in the world and good works as a sign of election, it helped create an environment where the modern capitalistic spirit could grow.

In 1541 John Calvin was persuaded to take control of the church in Geneva. There he taught his followers to see themselves as an embattled minority in a hostile world – a band of “strangers among sinners”.

In regard to church organisation, Calvin also went further than Zwingli. While insisting on the separation of Church and State, Calvin expected that civil power would be inspired by religious teachings and by the desire to enforce the judgements of the Church. Calvin’s Geneva was an intolerant place characterised by inquisition, torture and death by fire rather than religious freedom.

The moral code that Calvin established gave his followers a distinctive identity. The good Calvinistic family rejected all forms of pleasure – dancing, songs, alcohol, gambling, games, flirtation, bright clothes, entertaining books or art, laughter – and lived lives of self-control, sobriety, hard work, thrift and “godliness”. Their membership of the Elect – those who were chosen by *Te Atua* for salvation – was to be evident in their appearance, conduct, church-going and worldly success. Their daily source of joy and guidance was to come solely from reading the Bible.

Calvinism appealed to particular social groups – in Western Europe it proved attractive to the rising urban middle classes while in France, where its followers were known as Huguenots, it gained the support of many among the nobility. Due to John Knox (1513-72) Calvinism became the established religion in Scotland in 1560 where it took the form of Presbyterianism.

The Free Churches or Radical Reformation

In the 1520s radical preachers and sects spread throughout Germany. These included:

- Andreas Karlstadt (1480-1541) – who quarrelled with Luther and set off for Basel
- The “Prophets of Zwickau” – Storch, Stuebner and Thomae
- Thomas Muentzer (1490-1525) – a mystic who caught up in the Peasants War and executed
- The Anabaptists or “Rebaptisers” – these declared all previous baptisms invalid.

The essence of the so-called Radical Reformation was the separation of church and state. In Europe, for more than a thousand year, baptism had been regarded not only as an initiation into membership of the Church but also into state citizenship. By rejecting infant baptism and opting for adult initiation radical reformers such as the Anabaptists were renouncing the equation of citizenship with church membership. They also sought to found an ideal Christian society on gospel principles, renouncing oaths, private property and – in theory – all violence.

In 1534-5 at Munster in Westphalia under two Dutchmen – Jan Matthijs of Haarlem and Jan Beukelz of Leiden – the Anabaptists briefly created a Kingdom of the Elect that was crushed with great cruelty. The cages which once held the remains of their leaders, still hang from the spire of Saint Lambert’s church.

The Anabaptists were Christendom’s first fundamentalists, These and other radical churches and sects of the sixteenth century, including the Menonites, and Congregationalists, were remorselessly persecuted by both Catholic and Protestant governments. The Menonites under Menno Simons (1496-1561) were the spiritual ancestors for later Baptists, Unitarians and Quakers.

It was only after the Glorious Revolution in England that William III’s Act of Tolerance made possible independent denominations within and alongside the Anglican state church. These Free Churches, which rejected the idea of a state church emphasised the autonomy of the congregation or individual community. In the United States of America the future was to belong to these “Congregationalists”, together with the Baptists and later the Methodists.

Links with the Student Text

Student Text pages 15 to 17

The material on these pages encourages students to see that the consequence of Luther’s actions was the development of distinctive new forms of Christianity.

Task 8 The Reformation Divide (page 15 Student Text)

Students are required to study and copy out the diagram the Reformation Divide that is printed on page 15 of the Student Text. Alternatively the teacher may wish to photocopy the diagram and distribute it to the class. An original copy of the diagram appears in the Appendix, on Faith Central and in the Visual Resources.

The following background notes may help the teacher clarify for the students the differences between Luther’s innovations and the Catholic position.

Background Notes to the Diagram of the Reformation Divide

The diagram is necessarily an over-simplification given the complexity of the theological issues involved and the fact that the diagram is designed to meet the needs of year eleven students.

1. The Catholic Church and the Lutheran Church that sprang from it have a common base – *whakapono* in Jesus Christ.
2. Luther's 'Foundation Principles' are the bases on which a church with different beliefs, structure, and worship were eventually built.

Faith Alone is the key. Luther's belief, which he derived from St Paul's Letter to the Romans was that, from a human point of view, all that was necessary for a person to be saved from damnation was to believe (trust) in the saving action of God in *Hehu Karaiti*. From God's side this saving action was the result of **Grace Alone** (a free gift) by which God overlooked a person's sinfulness and saved them in spite of themselves. It followed from these two principles that nothing a person did in the way of 'works' could 'earn' them salvation. Because humans were irrevocably corrupted by the 'Fall' they were by nature evil and therefore could literally do no good. This applied to all penances, fasting, pilgrimages, novenas, works of charity and anything else offered by the Catholic Church as vehicles for people to 'work out their salvation in fear and trembling'.

The Catholic Church took a different view of the consequences of the 'Fall', and hence of human nature, from Luther. Although seriously flawed by Original Sin, humans still retained their Free Will and could therefore choose, or refuse, to cooperate with God's designs for them. Cooperation with *Te Atua* through 'good works' was regarded as earning merit with God, who had already saved humanity through the sacrifice of Christ. With St James, the Catholics regarded *whakapono* without works as dead [James 2:17-26].

Although the Catholic Church did not officially teach that people could earn salvation regardless of justification, in Luther's time religion appeared to have become for many the mechanical performance of external devotions. This was a factor in his rejection of the whole idea of merit.

This rejection included all the 'works' listed above and more.

3. The other foundational principle **Scripture Alone** also accounts for Luther's rejection of much Catholic belief and practice. In refusing to accept the authority of the pope or of general councils of the Church, Luther had to look for another source of authority on which the Christian could base his or her life. He found it in the Bible. Anything not found in

Scripture was deemed to be unnecessary or a barrier to salvation that needed to be abandoned. On this basis five of the traditional seven sacraments were dispensed with – religious life, celibacy, and the authoritative, hierarchical clergy itself, were abandoned by the Lutherans. For many Protestants the Church itself became not a divine institution with *mana* to teach in the name of *Karaiti*, but rather a fellowship of believers who looked to the Bible for guidance.

4. The Catholic belief was that Christ had created the Church as his body on earth, and had given Peter and the apostles and their successors, the bishops led by the pope, the *mana* to govern in his name. **Scripture** was of central importance but was interpreted in the light of the greater **Tradition** from which it was drawn. The New Testament was written down by members of the Church, under the inspiration of *Te Wairua Tapu*, after the Church had been in existence for some time, and it was the Church in fact that decided which books were included and which omitted from the canon of Scripture.

The Church hierarchy claimed the right to draw from the larger Tradition, eg: the writings of the 'Greek Fathers', as well as Scripture for its teaching and ordering of the lives of its members.

5. Luther maintained a belief, in the 'Real Presence' of Christ in the Eucharist. However, he differed from Catholics in his explanation of the manner of Christ's presence. The usual Catholic explanation at that time (and since) was called transubstantiation. It held that after the consecration the substance of the bread and wine was changed completely into the body and blood of Christ so that only the accidents (appearance, taste etc) of the bread and wine remain. Luther's view, called consubstantiation was that the bread and wine and the body and blood of Christ co-exist in the elements. The analogy is sometimes used of fire present in a red-hot poker. Other Protestant churches soon adopted quite different views of the Eucharist, or the Communion Service, or Lord's Supper, as they called it.

In Lutheran worship the emphasis shifted from the Catholic highlighting of the re-enactment of Christ's sacrifice, to the listening to readings from Scripture and preaching on *Te Kupu a Te Ariki* (the Word of God).

6. Lutheranism tended to become a 'national' church, in the sense that it often depended for its survival on the support of the local ruler. The Catholic Church, on the other hand, claimed to be 'universal', ie; intended for everyone, everywhere.

The Joint Declaration on the Doctrine of Justification (1999)

One of the major issues dividing Lutheran and Catholic since the 16th century has now been resolved.

Signed by representatives of the Lutheran and Catholic Churches, and with the explicit approval of Pope John Paul II, on October 31, 1999 – the anniversary of Martin Luther nailing his 95 theses of protest to the church door in Wittenberg – *The Joint Declaration on the Doctrine of Justification* essentially says that Lutherans and Catholics explain justification in different ways but share the same basic understanding. The central passage reads:

Together we confess: by grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping us and calling us to good works.

The declaration acknowledges that good works are a genuine *response* to God's grace – not the *cause* of it. The declaration also rescinds the formal condemnations of both the Catholic and Lutheran Churches against one another

Task 9 John Calvin (pages 16 and 17 Student Text)

Here students are introduced to John Calvin. The Presbyterian Church, one of the significant Christian churches in New Zealand, owes its foundation in Scotland to John Knox, a follower of Calvin.

Students are required to read through the material on John Calvin (1509 –1564) that is printed in the Student Text on pages 16 and 17 and discuss in groups of three or four the questions that follow. The answer follows each question

1. What does the term predestination mean for Calvin?

Calvin used the term Predestination to mean that eternal life is foreordained for some people by *Te Atua*, while others are foreordained to eternal damnation, and nothing can be done to change this situation.

2. Why can Catholics not accept Calvin's teaching about Predestination?

The whole topic of Predestination is very complex. Catholic teaching derives in part from Romans 8:28-30 and Ephesians 1:3-14. St Augustine developed the topic further. Basically, Catholic teaching derives from the universal saving will of God:

"God wants everyone to be saved and to reach full knowledge of the truth." 1 Timothy 2:4.

Catholic teaching insists on the freedom of the human will and holds that all people are free to choose to live according to God's will or not.

A careful distinction must be made concerning **foreknowledge**. Because God who is omniscient, knows that something will happen, this does **not** mean that *Te Atua* causes it to happen. [If you see a child crossing the road in front of a speeding car, you know the child will be hit, but you are not the cause of the event.] God's knowledge is not fragmented as is ours.

The merits of Christ's life, death and resurrection are sufficient to save all humanity and win heaven for all who wish to avail themselves of his redemptive grace.

The Protestant teaching of 'justification by faith alone' indicates that a person is called from sin to new life in Christ by the action of God, through the death and *Te Aranga* of Christ. Catholic teaching acknowledges that good works, although *not the cause* of God's grace, are a genuine *response* to it.

3. In Catholic teaching, what is there, apart from Scripture, that contributes to our knowledge of salvation?

The *Dogmatic Constitution on Revelation* of the Second Vatican Council states that Scripture and Tradition “flow from the same divine wellspring, merge into a unity and lead to the same end” (Section 9). The Catholic Church teaches that “sacred tradition and sacred scripture form one sacred deposit of the word of God, which is committed to the Church” (Section 10).

4. Calvin recognised only two sacraments: Baptism and Eucharist. What, from a catholic viewpoint, are the consequences of **not** acknowledging the other five sacraments?

If the other five sacraments are not acknowledged there would be serious deficiencies in spiritual life, eg: no access to Reconciliation, and no sanctification of states of life, such as matrimony and sickness, no specially ordained priesthood, and no strengthening of the Christian through Confirmation.

Interesting Fact (page 17 Student Text)

There is an explanation of how the term Protestant came about on page 17 of Student Text.

Supplementary Activity (page 17 Student Text)

Students are invited to explore some of the other interesting people and events of the Reformation period. The visual resource on Faith Central has some resources that will help to introduce some of these people.

Desiderius Erasmus	Huldrych Zwingli	John Knox	Council (Diet) of Worms
Peasants War	Peace of Augsburg	Thirty Years War	Treaty of Westphalia

PART FIVE: THE ENGLISH REFORMATION

See Student Text pages 18 to 24

Achievement Objective 3

Students will be able to explore the nature and the establishment of the Church of England.

Church Teachings

- The exercise of authority, especially that of the pope, was a key issue in the division between the Catholic and Anglican Churches at the time of the Reformation.
- Recent dialogues between the two Churches have reached considerable agreement about matters of authority and the role of the pope in a reunited Church.

Learning Outcomes

At the end of this topic students will:

- Understand the nature of the Church of England and outline the steps that led to its establishment.

Teacher Background

NB: The BBC TV series *A History of Britain* Simon Schama has very good material on the English Reformation

Anglicanism

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.

In every part of Europe where the Protestant Reformation gained the upper hand, or, as in France and the Netherlands, struggled to do so, there was a complex interaction of political, religious and social forces. In England the process was primarily political but never a popular movement as it was in Protestant Germany.

In 1529 King Henry VIII of England initiated the policy that was to separate the English Church from Rome. The initial cause lay in Henry's obsessive desire for a male heir and in the pope's refusal to grant him a divorce.

However, there was much more to the English Reformation than Henry VIII attempting to solve his marital and dynastic problems by withdrawing the English Church from obedience to Rome. Above all it was a decision of Parliament, carried through by the king. Instead of the pope, the king – and under him the Archbishop of Canterbury – became the Supreme Head of the Church in England.

Henry, who had earlier earned the title of *Fidei Defensor* (Defender of the Faith) for denouncing Luther, did not want to make the Church in England “Protestant”. His intention was to break with Rome, but not with the Catholic faith.

Henry gained great support for his action in Parliament and much material advantage by attacking the Church’s privileges and property but not core Catholic doctrine. This occurred in steps:

- The Act of Annates (1532) cut financial payments to Rome
- The Act of Appeals (1533) limited Rome’s jurisdiction over the Church
- The Act of Supremacy (1534) abolished papal authority completely and gave the king the title of Supreme Head of the Church in England
- The Ten Articles (1536) and Six Articles (1539) reaffirmed the status of the Roman Mass and traditional doctrine.

Thus, the Anglican state church did not become Protestant in its life and constitution, after the German model. Only after Henry’s death in 1547 did Calvinism become influential.

During the reign of Henry’s son, the boy king, Edward VI, Thomas Cranmer, the Archbishop of Canterbury, carried through what no bishop in Germany had succeeded in doing – a Reformation that maintained the episcopal constitution. To be specific:

- There was a simplified and concentrated liturgy in the spirit of the Bible and the early church (*Book of Common Prayer*, 1549)
- There was a traditional confession of faith with an evangelical doctrine of justification and a Calvinist doctrine of the Eucharist – which was subsequently toned down (Forty-Two Articles, 1552).
- There was a reform of discipline, but without giving up the traditional structures of ministry.

Under Elizabeth I (1558-1603) a definitive form of reformed Catholicism was achieved. In a typically English way this combined the medieval and the Reformation expressions of Christianity. This movement was inspired to a great extent by the availability of the Bible in English, especially through the work of William Tyndale. Liturgy and church customs were reformed, but teaching and practice (as laid down in the Thirty-Nine Articles) remained largely Catholic.

To the present day, the Anglican Church regards itself as the middle way between the extremes of Roman Catholicism and the Reformed Protestantism of Geneva.

Links with the Student Text

Student Text pages 18 to 24

The material on these pages traces the beginnings of the Anglican Church and helps students to understand its nature.

Task 10 Break with Rome (pages 18 and 19 Student Text)

Here students are asked to read through the material about the establishment of the Church of England on pages 18 & 19 of the Student Text and answer the following questions. The answer for each question follows it below:

1. What started the Reformation in Germany?

The Reformation in Germany was a popular movement sparked by a set of ideas and supported by the German princes.

2. Was Henry VIII a supporter of Protestant ideas?

Henry did not support Protestant ideas.

Why and why not? Give evidence for your answer.

He did support Protestant ideas because he did not like the Power of the Pope and thought the local Church (under the Monarch) should have more say in governance and receive the money paid to Rome.

He did not support Protestant ideas because by worship he was Catholic and had defended Catholic teaching on the sacraments – work for which he was given the title Defender of the Faith.

3. Why did Henry desperately want a son?

Henry desperately wanted a son because the lack of an obvious male heir to the English throne could result in a major crisis leading to civil war between various contenders to the throne.

4. Who was Henry's first wife?

Henry's first wife was Catherine of Aragon.

5. Who was she related to?

Catherine was the Spanish niece of Emperor Charles V.

6. Why had Henry needed a dispensation from the pope to marry her in the first place?

Henry had needed a dispensation from the pope to marry Catherine because she had previously been married as a child to Arthur, Henry's older brother who had since died.

7. What outside influence was brought to bear on the pope?

Henry tried to influence the pope to annul his marriage to Catherine by claiming that it was unlawful in the eyes of God for a man to marry his deceased brother's wife. Henry argued that his lack of a son and heir was a sign of God's displeasure and used the text of Leviticus 20:21 to support his position: "If a man takes his brother's wife, they will die childless."

Task 11 The Roller-Coaster Ride (pages 20 to 22 Student Text)

Here students are asked to read the material headed "The Roller-Coaster Ride" on pages 20 and 21 before completing the task on page 22.

This activity requires students to match the questions in Column A with their answers in Column B.

The answers appear on the table below:

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

Extra Activity (page 22 Student Text)

The first task requires students in pairs to ask each other questions using Who, What, When, Where, Why and How regarding the information that they have read on the Roller-Coaster Ride.

The second task on page 22 asks students to sort a number of key events in the establishment of the Church of England into the correct order.

The teacher will need to photocopy the page for students from the website or Appendix.

The photocopied pages could be cut up into the twelve sections (as indicated by the boxes) and students could physically arrange the events in sequence. This could be done in pairs

The correct sequence is as follows:

1. C	2. F	3. L	4. I	5. A	6. J	7. G	8. B	9. E	10. H	11. K	12. D
------	------	------	------	------	------	------	------	------	-------	-------	-------

Task 12 Major Reformation Movements (page 24 Student Text)

A chart is presented comparing beliefs of Catholics, Lutherans, Calvinists and Anglicans. Students use this information to complete the worksheet issued to them by the teacher. This can be found in the Appendix at the back of this book or at www.faithcentral.net.nz and will need to be photocopied.

The worksheet asks students to use the chart to complete Venn Diagrams that contrast and compare Catholic belief with one of the other reformation movement beliefs.

The following are examples of what students may come up with.

Catholic	Common	Lutheran
Papal authority Scripture and Tradition 7 Sacraments Transubstantiation Celibate priests	Jesus Christ Fallen nature Baptism Eucharist	Scripture alone 2 Sacraments Married clergy
Catholic	Common	Calvinist
Papal authority Scripture and Tradition 7 Sacraments Transubstantiation Celibate priests	Jesus Christ Baptism Eucharist	Salvation of elect Married clergy Priesthood of believers
Catholic	Common	Anglican
Papal authority Scripture and Tradition Transubstantiation Celibate priests	Jesus Christ Similar liturgy 7 Sacraments	Authority of monarchy Married clergy

PART SIX: THE CATHOLIC REFORMATION: THE COUNCIL OF TRENT

See Student Text pages 25 to 27

Achievement Objective 4

Students will be able to investigate aspects of the reform within the Catholic Church, including the measures initiated by the Council of Trent.

Church Teachings

- The Church is in continual need of reform.
- Throughout its history, church councils, including the Council of Trent, have given new life to the ministry of catechesis within the Church.
- The Council of Trent summarised and developed key Catholic teachings including:
 - The doctrine of transubstantiation describes Christ's real presence in the Eucharist.
 - Christians are bound by The Ten Commandments.
 - Christ's sacrifice on Calvary is the source of salvation.
 - Original sin does not destroy human freedom.
 - Purgatory is a stage of purification for the dead.

Learning Outcomes

At the end of this topic students will:

- Identify key teachings and reforms of the Council of Trent.

Teacher Background

Catholic Reform

As with its Protestant counterpart, the Catholic Reformation was diverse and multi-faceted. It also challenged the Protestant Reformation, accelerated it and was its permanent opponent for the next four centuries.

Catholic self-reform and militant opposition to the Protestant Reformation were two sides of the same reform movement. Thus, the term Counter-Reformation, which is often used to describe the Catholic reform, is misleading because it fails to recognise that there were already movements towards reform within the Catholic Church before Luther. For example, in Spain under the humanistic

Cardinal Ximénes de Cisneros, even before the Protestant Reformation, there was a renewal of the monasteries and the clergy. The University of Alcalá was also founded.

While Luther and his co-reformers' rediscovery of the Bible led to their rejection of those elements within the Church that they saw as inconsistent with Scripture, the Catholic Church looked to Scripture as a way of preserving and reforming tradition. The return to the ancient scriptural sources led to the production of new critical versions of the Bible such as the Complutensian Polyglot (published 1522). This was a Bible in Hebrew, Greek and Latin texts, initiated by Cardinal Ximénes as part of the reform of the Spanish Church. Translations of Scripture in the Spanish vernacular were also produced.

However, the collapse of the Roman system, which the Protestant reformers expected to occur in an end-time apocalypse, did not happen. Slowly, a more coherent Catholic reform movement developed – this Protestantism helped strengthen and focus. Initially, the Catholic Reformation was as much concerned with reaffirming its own identity as it was with opposing Luther. Its central theme was to be the quest for a more adequate clergy.

In 1522 at the Diet of Nuremberg, Hadrian VI (1522-1523), the last German-speaking pope, presented a confession of the Church's sins – a practice later imitated by Pope John Paul II at the beginning of the twenty-first century:

“We are well aware that for some years now many abominable things have taken place at this Holy See: abuses in matters spiritual, transgressions of the commandments; indeed that all has turned for the worse. So it is not surprising that the sickness has spread from the head to the members, from the pope to the prelates. All of us, prelates and clergy, have departed from the right way.”

This statement is highly significant because it is the papacy's public recognition of the Church's need for reform – from the pope down.

However, it was Pope Paul III (1533-49), still himself wholly a Renaissance man, with children and grandchildren as cardinals, who brought about the needed change in Rome:

- He appointed the leaders of the reform party, a series of capable and deeply religious men, to the college of cardinals: the layman Contarini and Pole, Morone and Carafa, who worked out a proposal for reform.
- He confirmed the Society of Jesus formed by the Basque officer Ignatius de Loyola. With an active spirituality, turned towards the world, the Jesuits, who had no distinctive dress for their order, no fixed place and no choral prayer, but were bound by strict discipline and unconditional obedience to God, the pope and their superiors in the order, became the

- carefully selected, thoroughly trained and thus effective elite order of the Counter-Reformation; the Capuchins, Oratorians and other orders were active in preaching to the people and in pastoral care.
- Finally, in 1545 (almost three decades after the outbreak of the Reformation and only two years before Luther's death), with the assent of the emperor, Paul III opened the long-called-for new council, the Council of Trent.

A Mediterranean Catholicism with distinctively Italian and Spanish features began to develop in contrast to the Protestant Christianity of Northern and Western Europe. This not only gained influence in the Catholic country of Germany but was transported to the lands of the Indios, soon called Latin America.

The Council of Trent

The Council of Trent has been described as the most important general or ecumenical council between the Council of Nicaea (325) and Vatican II (1962-1965). It consisted of three separate, but overlapping, gatherings that met over a period of eighteen years from 1545 to 1563 in the northern Italian town of Trent. The Council of Trent determined the direction of the Catholic Church for the next four hundred years.

There had been a number of calls for a general council to reform the Church – Luther himself had appealed for one. Delays in calling such a gathering were due to controversy over who should convene and lead it – debate invariably focussed on the role of the pope.

By the mid 1530s the demand for a reforming council could no longer be avoided. A commission of cardinals set up by Pope Paul III was clear that a council needed to be called but there was considerable disagreement within the Catholic Church about how reform could be best achieved:

- Conciliatory and liberal Catholics, such as Cardinal Contarini, wanted to adopt some aspects of the Protestant position and encouraged a more scriptural teaching of justification of faith
- Conservative and more militant Catholics, such as Cardinal Carafa, refused all concessions to the Protestants and sought to strengthen traditional devotion and hierarchical authority

By the time the Council of Trent met the Church was clearly focused on opposing the Protestants than on accommodating them. At first, essentially only Italian and Spanish prelates took part – the Protestants understandably refused to participate. From the beginning, the Italian supporters of reform had little to say at the Council. The main task at Trent became a more careful definition of the Church's doctrine and the condemnation of error.

The serious efforts at reform by this council would have their effect in the course of the following decades. Doctrinal decrees on Scripture and tradition, justification, *hākarameta*, purgatory and indulgences, removed some misunderstandings. Disciplinary decrees formed the basis for new forms of priestly education, the life of the religious orders and preaching. In time the reform decrees also led to the renewal of pastoral care, missions, catechesis and the care of the poor and the sick.

But the Council of Trent did nothing to reform the papacy.

The traditional Catholic teachings affirmed by the Council of Trent included:

- That Scripture and tradition are both to be regarded with “equal reverence”
- That God’s grace is essential for salvation but men and women co-operate with *Te Atua* through the exercise of free will and the performance of good works
- That the Church has seven *hākarameta* which were instituted by Christ
- That by transubstantiation – the changing of the substances of bread and wine with their appearances remaining into Christ’s Body and Blood through the eucharistic words of consecration – *Karaiti* is really present in the Eucharist
- That the Mass is a sacrifice that could be offered to venerate the saints or to help the living and the dead.

The Council also attempted to reform the clergy by:

- Obligating bishops and pastors to preach on Sundays and Holy Days
- Reaffirming the *mana* of bishops in their dioceses
- Establishing diocesan seminaries to train priests.

It commissioned the pope to carry out certain tasks after its closing:

- The compilation of an Index of forbidden books
- The writing of a new Catechism.

The Council of Trent restored the medieval Mass, controlled to the last word and position of the priest’s finger by rubrics (stage directions printed in red in the celebrant’s missal). This totally regulated liturgy of the clergy, often celebrated in baroque fashion at the time, would remain the basic form of the Catholic liturgy down to the Second Vatican Council. Alongside the Mass were the ever more numerous devotions, the lively popular piety of processions and pilgrimages, and the heightened veneration of Mary.

The baroque and grandiose architecture, sculpture, painting and music that were encouraged by the Council were an expression of the Church’s reinforced claim to rule “militant and triumphant” – highly appropriate given that the Council’s

focus was the re-Catholicising of Europe. This re-Catholicising would be carried through politically wherever possible and with military force wherever necessary. It combined diplomatic pressure with military intervention.

In the second half of the sixteenth century Catholic rulers throughout Europe attempted to enforce the Catholic faith on their subjects. This strategy led to a real flood of acts of violence – battles of faith and wars of religion. In Italy and Spain the smaller Protestant groups were oppressed; in France there were eight civil wars against the Huguenots or French Protestants – three thousand were massacred in the St Bartholomew's Night massacre in Paris. In the Netherlands the Calvinist Dutch engaged in a fight for freedom against the Spanish rule of terror and there was a war between Spain and the Netherlands lasting for more than eighty years. Finally, Germany was torn apart by the fearful Thirty Years War (1618-48), which made it a battlefield of ruins not only for Catholics and Protestants, but also for Danes, Swedes and French.

Links with the Student Text

Student Text pages 25 to 27

The material on these pages introduces students to some of the major features of the reform within the Catholic Church, sometimes known as the Counter Reformation, and examines the nature and significance of the Council of Trent.

Task 13 The Council of Trent (pages 25 and 27 Student Text)

Here students are asked to read the material about the Counter Reformation – the Council of Trent – on pages 25 and 26 of the Student Text before answering the following questions that appear on page 26.

1. What were two original purposes of the Council of Trent?

The two original purposes of the Council were to bring Catholics and Protestants together again and to state clearly the chief teachings of the Catholic Church.

2. Where is Trent? Why did the Council meet there?

Trent (or Trentino) is in the Alps in what today is Northern Italy. The Council met there so that German Protestants would find it easy to attend.

3. What year did the Council begin and what year did it end?
4. How many sessions were held in that time?

The Council began in 1545 and ended in 1563. It was held in three sessions.

5. What did the Council fail to do?

The Council failed to heal the split between Catholics and Protestants.

6. What were some of its greatest achievements?

The Council's successes included:

- The re-affirmation and defining of Catholic teaching
- The cleaning up corrupt practices such as absenteeism and the selling of indulgences
- The setting up a system of seminary training for priests
- The eventual publication of new missals and catechisms.

Task 14 Catholic Reform (page 24 Student Text)

Here students are asked to match the reforms and decrees of the Council of Trent which appear in Column A with the situations in Column B to which the Council was responding. The answers appear on the table below:

Column A: Reforms and Decrees of the Council of Trent	Column B: Situations to which the Council was Responding
1. Establishment of Seminaries	F. There were many poorly educated priests.
2. Outlawed pluralism of Church offices	B. System whereby one person controlled a number of parishes.
3. Selling and buying of indulgences forbidden	D. Indulgences abused by Church leaders.
4. Trent emphasised the need for both Scripture and Tradition in the life of the Church	A. Reformers emphasised the prime importance of Scripture.
5. The Council stressed the need for both faith and good works	G. The Reformers stresses "Faith Alone".
6. The Church had a vital role in the interpretation of Scripture	C. Protestants believed in the right of individuals to interpret Scripture.
7. A catechism was to be written to educate lay people in faith	H. Many of the laity were ignorant about their faith.
8. The Council decreed a new missal to be written which would give a strict Order of Mass	I. Protestants simplified the form of worship.
9. The Council affirmed the Seven Sacraments	J. The Reformers mainly observed two sacraments: Baptism and Eucharist.
10. Trent affirmed the belief in the Real Presence of Christ in the Eucharist (Transubstantiation)	E. The traditional meaning of the Eucharist was questioned by the Reformers.
11. Trent stressed the role of the pope, bishops and priests as the official teachers of the Church.	K. Protestants stressed the equality of all baptised believers.

Task 15 Reformation Europe (page 27 Student Text)

Here students are asked to use the map on page 27 of the text to identify the religious divide in Europe at the end of the Reformation. A copy of the map can be found in the Appendix and on the FaithCentral website.

In explaining the map to the class the teacher should indicate the following features:

- The location of Trent.
- The North / South division along religious lines (exceptions Ireland and Poland).
- The influence of Islam in the Balkans.

Supplementary Resource

The following resource is a diary entry by a fictitious bishop who was present at the Council of Trent. The teacher may wish to read it in whole or part to the class.

WINTER LIGHT AT TRENT: A DIARY ENTRY

4 December, 1563 AD

Eight inches of snow greeted me this morning as I prepared to attend the closing session of the Council of Trent. This won't disappoint my nephews who made the 80 mile trip north to Innsbruck for a ski weekend; the winds were taking the storm in that direction. The weather may be chilly, but I feel a warm glow of satisfaction in knowing I have been part of one of the greatest achievements in the history of the Church.

I have often wondered why it took so long to call a council in the first place. Why, I believe it was 25 years between Luther's break with the Church at the Diet of Worms and the opening of the Council of Trent. Apparently politics had a lot to do with it. One of the old cardinals told me that Pope Clement VII was more interested in settling the financial problems of his Medici relatives in Florence than in facing the Protestant question.

Francis I of France was hostile to any idea of a council, but Charles V of Spain was eager to see it come about. The German Catholics were interested, but they wanted a council that unreasonably limited the role of the Pope in the proceedings. Still, I know some work was done to reconcile Rome with the Protestants. I have reports on ecumenical meetings between Catholic and Protestant theologians. I mustn't forget the ecumenical conference at Ratisbon. Young John Calvin was there, as well as all the princes of Germany, the Emperor himself and a papal ambassador. What a shame it failed. The two sides were no longer able to communicate.

I was in Rome for the election of Pope Paul III. What excitement he generated when he told the cheering throngs that he would devote all his energies to calling a council. How disappointing to note that he first used his energies to find a comfortable royal position for his son, Pierluigi, and then to expend himself in making sure that his grandson married the daughter of Charles V of Spain.

When he did get around to calling a council, he met troubles on all sides. The cardinals said no. The French king said no and refused to let his bishops attend. I myself bore the personal invitation of the Pope to the German Protestants. But matters were too far gone; they would have nothing to do with it.

Somehow, Pope Paul overcame all immediate obstacles and announced that the Council would open at Trent on November 22, 1542. Three papal legates arrived, but found no one there. By spring of the next year, about a dozen bishops had assembled, but in the meantime war had broken out between France and Spain, so the meeting was closed until the war ended.

Eventually, the Council did open. It was on December 13, 1545. Thirty-one bishops and 48 *periti* (theologians, canon lawyers and other religious experts) gathered that day. Reginald Pole, the English cardinal, gave the opening speech. He said it was clerical sin that had brought religion to such a sad state of affairs. He made a passionate plea for sincerity in the task that lay before us.

Our first problem was one of procedure. We settled on three different kinds of gatherings: each new matter would be first debated by the experts, with the bishops listening in on the discussions. Then the bishops would take up the matter themselves in private session. Finally, when they had hammered out a satisfactory statement of the case, it would be presented for a vote at a public session. Their decree would be read out as a Council conclusion.

I'm rather glad that all the bishops didn't attend. It was much easier to get work done. We ranged in attendance from 32 to 228 bishops. The majority were from Italy, but there was no unity of opinion among them. Italy was divided into the Kingdom of Naples, the Papal States and the Venetian Republic. Charles V controlled Naples. The Pope set the tone for the bishops from his domain. The Venetian Republic held its own maverick position.

The Dominican Order wielded a deep influence on our proceedings. Twenty-three of the bishops and 28 of the theologians were from the Order of Saint Dominic. That is why the teachings of St Thomas Aquinas were so central to our deliberations.

We had two vast areas to cope with, namely, the question of discipline and the clarification of doctrine. Every reformer, both Catholic and Protestant, had cried out about the abuses in the Church. Trent heard the complaints and did something about them.

Take the question of benefice. This was just another word for a source of income such as a diocese, an abbey or a parish. The problem arose when one person gained control of a large number of benefices and thus became mainly interested in the funds and not in the spiritual welfare of the people. Scandals arose when sales, trading and shady transactions concerning benefices made a mockery of religion and nursed the greed of the beneficiaries.

Another abuse was the custom of the absentee landlord. For example, the Bishop of Parma might also be the Abbot of Palermo. If he lived at Parma, he

might never see Palermo even though he collected income for being abbot there. Milan hadn't seen its bishop for over 100 years!

A peculiar variation of this which happened in my uncle's family was the custom of delaying the consecration of a bishop. My 14 year old cousin was named Bishop of Pisa. From the moment of his appointment he began to receive income from the diocese. He put off ordination to the priesthood and consecration to the episcopacy until he was 24. At that ripe age, he fell in love and decided to marry. He simply renounced his right to the mitre of Pisa, but meanwhile had ten years of income in his savings account.

Needless to say, at Trent we legislated a stop to all this. From then on, we allowed only one benefice to one man. We abolished the absentee landlords. We insisted that a man be consecrated within six months of his appointment as bishop.

We also decided to eliminate the practice of fund-raising through the sale of indulgences. Luther had raised strong objections to this years before, and we could only agree that it was a custom that caused much mischief and misunderstanding among the people.

Our second task was the doctrinal one. We attempted to clear up key issues rather than give full expositions of the doctrines discussed. We tried to put forward the traditional teaching of the Church in such a way as to avoid confusion. A good part of our work was devoted to the doctrines of justification and the Eucharist. Luther had taught that a person was justified by faith alone. What he meant was that the act of faith alone made a person a friend of God; good human deeds did not merit his friendship. We said that both were needed, namely, the act of faith and good human deeds. Thus God becomes our friend both through our faith in him and the human acts that please him. I realize that Luther knew the importance of good behaviour in Christian life. But it's amazing to me that he couldn't see how it merited friendship with God, at least in some way.

As to the Eucharist, we chose the term 'transubstantiation' because it was the most suitable way of preserving a properly Catholic understanding of the mystery. The very substance or reality of the bread was converted into the substance or reality of Jesus' body and the substance or reality of the wine into the substance or reality of his blood at the Mass. That is what 'transubstantiation' means.

In speaking of Mass as a sacrifice, we made clear that there was only one true sacrifice, that of Jesus at Calvary. The Mass simply makes that same sacrifice present in our own time and place.

At our closing session the Bishop of Catania asked the Fathers of the Council. "Are you agreed that the Council should be closed and that the Pope should be

asked by the legates in the name of the Council to ratify all the decrees and definitions accepted under the three Popes: Paul III, Julius III and Pius IV?" All agreed. Cardinal Guise then said, "May we all confess the faith and observe the decrees of the most holy ecumenical Council of Trent!" The Fathers replied, "We shall always confess that faith and observe those decrees."

The cardinal went on, "That is the faith of all of us. We are all united in it, we embrace it and subscribe to it. That is the faith of St Peter and the Apostles. That is the faith of our fathers. That is the right faith."

Then we sang the Te Deum. We had tears in our eyes. I saw many bishops who had fought and argued with each other these long years now embrace and kiss each other. I believe that we have produced a brilliant achievement with God's help and the endless good will of our participants. I leave the winter light at Trent with hope for the Church we have tried to renew.

From: *The Story of the Church*. Alfred McBride. (1983). pp117-120. St Anthony Messenger Press

PART SEVEN: THE CATHOLIC REFORMATION: REFORMERS and MARTYRS

See Student Text pages 28 to 32

Achievement Objective 5

Students will be able to appreciate the contribution of key reformers, saints and missionaries to the life of the Catholic Church from the Reformation up to 1750.

Church Teachings

- *Te Wairua Tapu* works in the Church through the witness of holy men and women – the saints.
- Christian martyrs are witnesses to the truth of *te whakapono* (the faith) and the Church's teaching.

Learning Outcomes

At the end of this topic students will:

- Describe the impact of Saint Ignatius and other Catholic leaders of the Catholic Reformation.

Teacher Background

Ignatius of Loyola (1491-1556)

A Basque nobleman and soldier, Ignatius followed a military career until a cannonball shattered his leg during a war against France in 1521. While recovering at Loyola in northern Spain, he read the only books available – a life of Christ and the lives of the saints – and experienced a profound conversion. Ignatius spent the next year in prayer and penance at Manresa where he wrote the first draft of his famous *Spiritual Exercises* – a programme of prayer of compelling insight

In 1528 he went to the University of Paris in order to study philosophy so that he might be “useful to souls”. There Ignatius gathered six like-minded companions around him – these became the foundation members of the Society of Jesus. In 1534 these first Jesuits took vows of poverty and chastity. By 1537 all seven had been ordained and had professed additional vows, one of obedience and another to go where ever the pope sent them:

“I promise a special obedience to the Supreme Pontiff for the missions he will entrust me with.”

Three years later Pope Paul III (1534-1549) gave official approval to the Society of Jesus with Ignatius as the first general of the order. The Jesuits' mission statement, which Ignatius wrote, included the following promise:

“In faithful obedience to our Holy Father Paul III and his successors, in such a way that, whatever His Holiness commands us to do for the good of souls and the propagation of the faith, we are to carry out immediately without procrastination or excuse, and as far as it is in our power, whether he sends us among the Turks, to the New World, among the Lutherans or anyone else, be they believers or infidels.”

Pope Julius III (1550-1555) protected and encouraged the Society of Jesus as they grew into a formidable force that was to provide the leaders of the Catholic Reformation in Europe. Their discipline was military and physical hardiness was encouraged. As Ignatius said:

“I have never left the army, I have only been seconded for the service of God.”

However, extreme mortification and obsessive prayer were seen as unhealthy. Ignatius believed it was better to “find God in everything” than to spend days in contemplation.

From the outset, the Jesuits were in demand everywhere. Members of the Society of Jesus were soon working as missionaries in India, China, Ethiopia, Congo, South America and Canada. In the long term, the Society of Jesus' most significant contribution was to the Catholic education system.

After 1540, Ignatius governed the Jesuits from Rome where he died suddenly on 31 July 1556. By the time of his death there were one thousand Jesuits serving in nine European provinces in addition to those involved in foreign missions including Brazil, Mexico, the Congo, India and Japan.

Edmund Campion (1540-1581)

Edmund Campion was the first Jesuit martyr in Elizabethan England. Born in London, the son of a bookseller, he was a brilliant student who was selected by Oxford University to deliver the welcoming address when Queen Elizabeth I visited there in 1566.

In 1569 Edmund was ordained a deacon in the Church of England and took the Oath of Supremacy. However, when Pope Pius V issued a bull excommunicating Queen Elizabeth and formally deposing her from the throne, Campion reassessed his position and decided to commit himself to the Roman Catholic Church. Edmund crossed the Channel and entered the seminary in Douai, France, that trained priests for the English Catholic Church. He joined the Roman

Catholic Church in 1573 and after being ordained a subdeacon left for Rome to join the Society of Jesus.

In 1578 Edmund was ordained a priest in Prague, where he had been teaching in a Jesuit school. The following year he and Robert Persons were chosen to launch the Jesuit mission in England. In 1580, disguised as a jewel merchant, Campion entered England with the intention of supporting those English Catholics who had been forced to go “underground” to avoid persecution.

In a bold move Campion wrote a challenge to the Privy Council, declaring that his mission was “to preach the Gospel, to minister the sacraments, to instruct the simple, to reform sinners, to confute errors – in brief to cry alarm spiritual against foul vice and proud ignorance, wherewith many of my dear countrymen are abused.”

Campion’s eloquence, learning, and personality, as well as his effective use of the printing press, made him a presence that the government could not ignore. To avoid capture he kept on the move, hiding his priestly identity beneath a variety of disguises.

But in the autumn of 1551 Campion was discovered and imprisoned in the Tower of London. On 14 November a packed jury condemned him to death on the false charge of plotting rebellion. On 1 December along with Alexander Briant and Ralph Sherwin, Campion was hanged, drawn, and quartered at Tyburn. On the scaffold he prayed for Queen Elizabeth:

“Your queen and my queen, unto whom I wish a long reign with all prosperity.”

Edmund Campion was beautified in 1588 and canonised as one of the Forty Martyrs of England and Wales. His own feast day is celebrated on 1 December.

Margaret Clitherow (1556?-1586)

Margaret Clitherow converted to Catholicism in her hometown of York in 1573 during a period when it was dangerous to be a Catholic in England. Pope Pius V had excommunicated Queen Elizabeth I in 1570, provoking an intense persecution of Catholics. Mass was outlawed, priests were regarded as traitors, and those harbouring them faced execution. Margaret disobeyed the law, keeping secret rooms in her home and at a neighbour’s house where priests hid and celebrated Mass.

On March 10, 1586, sheriff’s men raided Margaret’s house and found a schoolmaster with her children. Luckily, the school master, whom they mistook for a priest, managed to escape through a secret chamber. The sheriff’s officer terrorised an eleven-year-old Flemish boy who lived with the family. The frightened child led them to the priest’s room where they found vessels and books for Mass. As a result, Margaret was imprisoned to await trial.

Margaret's original biographer, John Mush, reports that she accepted her persecution light-heartedly. Margaret and Anne Tesh, her friend who was also betrayed by the boy, laughed so much in jail that Margaret commented:

“Sister, we are having so much fun that I'm afraid that unless we are separated we shall be in danger of losing the merit of our imprisonment.”

Margaret also cheered-up thirty five other Catholic prisoners awaiting trial by making a pair of gallows on her fingers and laughing.

At her trial Margaret was charged with harbouring and maintaining priests. When asked by the judge she declined to enter a plea. Margaret believed her death was inevitable and had she pled to the charges, her husband and children would have had to testify against her and her neighbour's guilt would have been exposed. Margaret wrote:

I love my husband next to God in this world and I have care over my children as a mother ought to have. I trust I have done my duty by bringing them up in the fear of God, and so I trust now I am discharged of them. And for this cause I am willing to offer them freely to God who sent them to me, rather than I will yield one jot from my faith.

On the Friday in Passion Week, 1586, Margaret was pressed to death under eight hundred pounds of weight, her arms extended as on a cross.

She is remembered as a competent and cheerful young woman who did not take herself too seriously. Yet she was serious about her faith and gave her life freely for it.

Margaret Clitherow is one of the Forty Martyrs of England and Wales, canonised in 1970 and commemorated as a group on October 25. Her feast day is 25 March.

Links with the Student Text

Student Text pages 25 to 28

The material on these pages introduces students to the story of Saint Ignatius of Loyola, Saint Margaret Clitherow, Saint Edmund Campion and Saint Angela Merici – leaders or martyrs of the Catholic Reformation.

Task 16 St Ignatius Loyola (page 29 Student Text)

Students are asked if the prayer and motto of St Ignatius of Loyola are still relevant today. They are also asked how some aspect of this prayer could be implemented in their lives.

The prayer and motto are on page 29 of the text book.

Task 17 Research Project (page 29 Student Text)

Here students are asked to write a brief speech, or prepare a wall chart or an account in their exercise book on the life of one of the following saints of the Catholic Reformation:

- **Saint Teresa of Avila** (1515-1582) who reformed the Carmelites
- **Saint Angela Merici** (circa 1470/74-1540) who began some of the first schools for young women
- **Saint John de la Salle Baptist** (1651-1719) who founded an order of teachers for poor boys
- **Saint John of the Cross** (1542-1605), a mystic and poet
- **Saint Phillip Neri** (1515-1595), founder of the Oratory for priests
- **Saint Vincent de Paul** (1580-1660) who established religious congregations for men and women that ministered in charity to people in orphanages, prisons, and homes for the elderly

Books about the saints and various Internet websites accessed through search engines, such as Google, are good sources of information on the above saints.

A suggestion is also made that the student may like to choose a Saint relevant to the Charism of their school or parish. If this is what they choose to do they are asked to justify their choice.

Task 18 St Margaret Clitherow, St Edmund Campion, St Angela Merici (pages 29 - 32)

On page 29 there are a series of activities that could be completed by students after they have read the material on St Margaret Clitherow (page 30), St Edmund Campion (page 31), St Angela Merici (page 32).

The teacher may like to direct students to a particular activity, set boundaries such as do one activity on each of these Saints or leave the students free to choose.

PART EIGHT: THE CATHOLIC REFORMATION - MISSIONARIES

See Student Text pages 33 to 37

Achievement Objective 5

Students will be able to appreciate the contribution of key reformers, saints and missionaries to the life of the Catholic Church from the Reformation up to 1750.

Church Teaching

- 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 are required to move beyond their own cultural limitations and immerse themselves in the culture of those to whom they are sent.

Learning Outcomes

At the end of this topic students will:

- Recognise the spread of missionary activity beyond Europe in the period following the Reformation.
- Outline the contribution of some of the great Catholic missionaries of the period.

Teacher Background

Exploration, Conquest and Mission

In the fifteenth and sixteenth centuries, Portugal and Spain were the two greatest exploring nations. To justify the conquest of “new” lands that inevitably followed, the rulers of these two Catholic countries agreed to plant the Catholic faith wherever they spread their influence.

The Church hoped that Europeans would evangelise other lands but more often than not bishops and priests became agents of the state, focusing more on controlling the indigenous peoples than on spreading the Gospel. Although some missionaries were greedy and corrupt, most sincerely believed that without baptism the inhabitants of Latin America and Asia had no chance of Baptism. In many cases the missionaries, following in the footsteps of the explorers and soldiers whose purpose was conquest, were powerless to stop the exploitation of indigenous peoples.

Yet, in many places Christianity proved attractive to the indigenous people:

- Often the missionaries were good to the people and sought to educate them and to improve their health and welfare
- Many indigenous people came to believe that the Christian God must be stronger than their own gods because the Christian God came with the conquerors
- Many indigenous people found ways of incorporating aspects of their own traditional spiritual beliefs and practices into the Catholic faith.

The Reductions

The missionaries who evangelised South and Central America were often as guilty of colonising and abusing the native peoples as were the European governments. Notable exceptions were the Jesuits, who had a different vision of their role and of the dignity of the indigenous peoples.

The Jesuit reductions, which were first set up in Paraguay beginning in 1609, and then along the Paraná and Uruguay rivers, were utopian communities in which Europeans were not allowed to live. Each of the 23 reductions was home to around 3,000 people.

They were built along the model of Spanish communities, complete with churches, paved streets and individual housing, to cut down on drunkenness and sexual immorality. The Jesuits offered religious instruction and then baptised the people.

Residents of the reductions were off-limits to the Spanish colonists who were prevented from enslaving them as serfs. Because of the Jesuits' role in the reductions and their opposition to Spanish imperialism, the colonists grew to resent the Jesuits.

However, the reductions were doomed. Less than 150 years later after they first of them were founded, because of political and church rivalries in Europe, Pope Clement XIV suppressed the Jesuits, forcing thousands of missionaries to abandon their work, including those in the Paraguayan reductions.

Within a few years, the reductions collapsed and the rows of houses, paved streets and churches were overgrown by the jungles.

The lives of these missionaries challenge us to consider how globalisation – today's colonisation – treats people of other lands and cultures.

The Church in India

The Spanish Jesuit Francis Xavier (1506-1552), along with other members of the Society of Jesus, was a driving force for the spread of the Gospel in India. After arriving at the Portuguese-held island of Goa off the eastern coast of India in

1542, Xavier set about bringing the Portuguese back to the practice of their religion and teaching the Indians about Christ.

Francis Xavier soon started working on the southern coast of India before moving to the island we know as Sri Lanka. He evangelised alone and without an interpreter, baptising entire communities of Parava fisherfolk during his three years on Coromandel Coast.

His methods of instruction were gentle and enjoyable. He taught the people to recite the Ten Commandments, the Lord's Prayer and the Hail Mary in their own language of Tamil and explained their meaning.

In 1545 Xavier left India and Sri Lanka, restless to move on to Japan. By the close of the 1500s Jesuit missionaries were ministering in sixteen main villages – each with a church and school – along the coast of India.

Robert de Nobili, another important missionary figure in India, believed that the credibility of the Christian message would be enhanced if his lifestyle closely resembled that of the people he loved among.

De Nobili adopted the dress and manners of a Hindu Brahman, the highest caste in Indian society and lived as a *sanyassi*, or holy man. He dressed in the saffron robe of a Brahman, with shaven head and earrings, and wore a white veil on his shoulders with a cord around his neck, the sign of the Brahman and rajah castes, from which he hung a small cross. De Nobili ate a vegetarian diet of rice and herbs and lived in a turf hut.

By respecting Indian traditions such as the taboos on caste, de Nobili hoped the Indians would take seriously his beliefs about Christ:

- He allowed no outcaste to touch him
- When administering Holy Communion to a member of a lower caste he would offer the host with the end of a short stock
- He created Catholic *pandarams* (go-betweens) to reach the poor
- He allowed Brahman customs to become part of Christian worship.

Despite the fact that de Nobili's mission was thriving his fellow Europeans were scandalised. He was brought before the archbishop of Goa in 1618 to address their concerns which were then reported to Rome.

De Nobili educated and ordained indigenous people to carry on the work of the original Jesuits. By the mid-1700s, the Church was well established in one state of India, Malabar, and many scores of churches had been opened in Sri Lanka.

Japan

In 1549, Francis Xavier arrived at Kogoshima in Japan and began the work of spreading the Gospel in a land where Buddhism and Shintoism were the dominant religions. Little was known about Japan in Europe beyond the stories Marco Polo had picked up in China more than two hundred years before. Xavier was fortunate in that Japan was temporarily open to foreigners. In 1550-51, Xavier traveled six hundred miles on foot to visit the Mikado – Japan's ruler – and present him with gifts including a clock, glass decanters and some mirrors.

Xavier quickly realised that Christianity would need to co-exist with Japan's existing religions and that there would be little opportunity for mass conversions. He concentrated on creating small groups of converts in territory controlled by three of the country's 250 daimyos or local lords during his twenty-seven months there. As Xavier entered a town or village he would ring a bell and invite the inhabitants to come and listen to the truths of Christ.

Gradually the Jesuits built churches and settled in towns in southern Japan. By 1582 around two hundred thousand Japanese people had embraced Christianity. In 1587 there were 240 churches in Japan. A seminary to train Japanese for the priesthood was opened in Europe and by 1601 the first Japanese Jesuits had been ordained.

However, by 1614 Japan's shogun (ruler) was so concerned that Christianity would divide his subjects' loyalty and lead to civil discontent that he outlawed Christianity and banished all foreign missionaries who now included not only Jesuits but also Franciscans and Dominicans. Many missionaries ignored the ruling and went into hiding.

Over the next two decades around two thousand Japanese Christians and sixty-two foreign missionaries were martyred, many by crucifixion. After the suppression of a revolt in 1637, a further thirty thousand Christians were executed. At the time it was believed that Christianity had been totally destroyed in Japan. However, when the country opened up to the outside world again in the mid-nineteenth century, groups of Japanese Christians resurfaced, numbering as many as twenty-thousand people.

For more than two hundred years in Nagasaki, Okuma and the Goto Islands, the Catholic faith had been passed on. In the absence of priests, elders had led prayers every Sunday, baptised, and ministered to the dying.

Missionary Activity in China

In 1552 Francis Xavier had died of fever on an island in the estuary of the Canton River while awaiting permission to land on mainland China.

Other missionaries to China were unsuccessful until Matteo Ricci (1552-1610), through his knowledge of astronomy and other sciences, gained entry to China's

capital and imperial court in 1601. With him he brought European clocks as gifts for the emperor. When they needed repairing, the Chinese had to rely on Ricci. Before long, Ricci, who had gained the confidence of the emperor and his court, was able to talk about his religion to the Chinese. He was permitted to build a church and a Jesuit house within the “pink walls” of the compound for high officials.

Ricci and his Jesuit companion Michele Ruggieri obviously respected Chinese civilisation and its traditions. Because they spoke fluent Mandarin and dressed as Chinese people did they were able to show how Christianity complemented Confucianism. Ricci translated European books on science and mathematics into Mandarin and wrote books about Christianity that appealed to Chinese scholars.

By 1605, two hundred converts to Christianity had been made in Peking and Jesuit missionaries worked in three other cities. When Ricci died in 1610 the emperor honoured him with a funeral.

However, the tolerant approach of Ricci and his fellow Jesuits conflicted with the rigid attitude of Spanish missionaries in China – Dominicans, Franciscans, and Augustinians. While the Jesuits lived as the local people did and used the language of those among whom they worked – by 1660 the Jesuits were saying Mass in Mandarin rather than Latin – the Spanish friars attempted to get the local people to give up their own language in worship and to reject many Chinese customs. The friars argued that the term *t'ien chu* (lord of heaven), which the Jesuits encouraged the Chinese to use when speaking of God, was promoting a pagan deity. They also objected to the use of the word *sheng* (holy) to describe Confucius and the veneration of ancestors.

At first the Congregation for the Propagation of the Faith supported the Jesuits' open approach to Chinese culture, but in 1704, under pressure from the Spanish friars, Pope Clement XI banned the Chinese language Mass and adopted the policy that indigenous people in missionary lands should adopt Western customs along with the Christian faith. Clement's action proved disastrous for the Church's missionary outreach in China. As a consequence, the emperor outlawed all Christian missionary work and removed most of the missionaries from China, effectively closing China to Catholicism for centuries.

For generations many Chinese had suspected that the missionaries wanted to subject China to the West – the Vatican's decision seemed to confirm this suspicion. Chinese Catholics felt abandoned by the Church and many thousands faced persecution at the hands of the government if for choosing not to renounce Christianity.

The Congregation for the Propagation of the Faith

Beginning in 1622, the Vatican's Congregation for the Propagation of the Faith began to co-ordinate the efforts of missionaries throughout the world and a special college in Rome was established to train missionaries for their work.

Links with the Student Text

Student Text pages 33 to 37

The material on these pages looks at the spread of missionary activity beyond Europe during the period of the Catholic Reformation and introduces students to outstanding missionary figures including Saint Francis Xavier, and Fathers Matteo Ricci, Michele Ruggieri and Roberto Nobili.

Introduction

Beginning in the late 1400s, Europeans such as Vasco da Gama and Christopher Columbus made many "voyages of discovery" which opened up to Europe formerly unknown parts of the world. These voyages of discovery and the establishment of European colonies and trading posts, helped to give the missionaries a foothold in Africa, Asia and Latin America.

The teacher should indicate that both Spain and Portugal were Catholic nations.

Task 19 Exploration (page 33 Student Text)

Students require a copy of the extracts from the logs and letters of Christopher Columbus these can be found in the Appendix or on FaithCentral. They are also on page 33 of the Student Text.

Using the copy that they have been given students are asked to highlight or underline the motive 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.

Task 20 St Francis Xavier (pages 34 and 35 Student Text)

This activity requires students to discuss and write down in their exercise books reasons why Francis Xavier is regarded as a great missionary. Prior to this they are required to read the information on pages 34 and 35 of their text book. The Map on page 34 is enlarged in the visuals presentation that goes with this unit that can be found on FaithCentral.

Extracts from Francis Xavier's Letters from China

The teacher may wish to read the class the following extracts from the letters that Francis Xavier wrote while he was in China.

In the extract below, Francis Xavier describes his impressions of this great, forbidding country.

To Ignatius of Loyola:

China is a huge country, very peaceful and governed by great laws. There is only one king and all render him the strictest obedience. It is an extremely wealthy country, only a short distance from Japan, and abounds in all manner of produce. The Chinese are very clever people, desirous of knowledge, and much given to study, especially of the human laws by which the empire is governed. War is unknown among them . . . I am in great hope that by the labours of the Society of the Name of Jesus, both Chinese and Japanese will abandon their idolatries and adore God and Jesus Christ, the Saviour of all peoples.

Francis had travelled to the island of Sancian, about thirty miles from Canton, China, but had difficulty finding passage to Canton. This letter makes plain the danger he was in.

To Father Perez at Malacca:

I tried hard to persuade one of the Cantonese merchants to take me to Canton, but [at first] they all begged to be excused, saying that their lives and fortunes would be put in jeopardy if the governor of Canton discovered my presence. Nothing I could offer would induce them to give me a passage on one of their ships. By the good pleasure of God our Lord, however, an honourable citizen of Canton eventually agreed to take me for two hundred cruzados in a little junk . . . More than that, he volunteered to keep me hidden in his house for three or four days, after which he would escort me before dawn . . . to a gate of the city whence I could at once proceed to the governor's palace to tell him that we had come in order to make our way to the court of the King of China . . . According to other Chinamen this course involves two risks; first, that the man taking us, when paid his money, may cast us adrift on some desert island or dump us in the sea to make himself safe against discovery by the governor, and secondly, that, even if we reached Canton and appeared before the governor, he might order us to be tortured or consigned to a dungeon... since the King of China had so stringently forbidden foreigners entrance into his territories without his express written permission . . . We are therefore determined to make our way into China at all costs, and I hope in God that the upshot of our journey will be the increase of our holy faith . . .

Francis Xavier died on the island of Sancian still hoping to bring Christ to China.

(Source: *The Catholic Church: Our Mission in History* by Carl Koch)

Extension Tasks

The teacher may wish to direct students to the following extension activities connected with the life and missionary activity of Francis Xavier.

- Research the culture of Japan as it was in Francis Xavier's lifetime
- Find out about the Catholic Church in modern Japan

Task 21 Mission (page 35 Student Text)

This task asks students to read about the instruction given to missionaries by the Congregation for the Propagation of the Faith in 1659 which appears on page 35 of the Student Text before answering the following questions:

1. Why might the missionaries be advised not to force the local people to change their customs?

The missionaries were advised not to force local people to change their customs unless they were obviously anti-religious or immoral.

2. Why was it absurd to “transport France, Spain, Italy or any other country of Europe to the Chinese”?

It was absurd for missionaries to transport European customs to missionary territory such as China because it was their job to introduce faith and not to reject nor bless particular aspects of the culture.

3. What was the most important thing the new faith could do for people?

The most important thing the new faith could do for people was to guard and protect them and their distinctive customs.

Task 22 Three Jesuit Missionaries (pages 36 and 37 Student Text)

Here students are asked to read about three Jesuit missionaries – Matteo Ricci, Michele Ruggieri and Roberto de Nobili – on pages 36 and 37 before answering the following questions:

1. Why did de Nobili and Ricci adopt local dress?

De Nobili and Ricci adopted local dress because they realised that mission methods would have little chance of success unless they were adapted to the local customs of the people.

2. Why did they allow people to observe their own customs?

They allowed people to observe their own customs because they considered them to be of social rather than religious significance.

3. What did Ricci and de Nobili have in common as missionaries of the Gospel?

Ricci and de Nobili both had the ability to combine a love of the Gospel with a deep respect for the local people and their culture.

The term used today to describe the process by which the Christian faith takes root and is lived out within the customs of a particular culture is called **inculturation**. Thus Catholics in Brazil and India and Poland are likely to have very different ways of expressing the same faith. Just how much difference is still a source of debate within the Church.

The term **Incluturation** is explained to the students in their text books on page 37.

The film *The Mission* (directed by David Putnam) gives an insight into life in a Reduction. The class may benefit from seeing extracts of this film which is readily available on DVD.

The Mission

David Putnam, the director of *The Mission* (1986), stated that the film was “essentially about redemption for every human being. Human beings are capable of redemption, and that’s their great thing, human beings are capable of change.”

The Mission explores the experience of the Roman Catholic Church in eighteenth century South America. Political intrigue between the Catholic monarchs of Spain and Portugal are forcing the closure of the Jesuit missions in the interior, where the Guarani Indians live in a very productive cooperative.

Against this background we watch the struggle of one man, Rodrigo Mendoza (Robert D’Niro) with himself. To support his orphaned brother he has sacrificed his principles to become a murdering slave trader. Yet jealousy of a woman they both love leads him to kill Felipe, the brother he loves. Dominated by this guilt he closes himself up in many ways, until challenged by an Irish Jesuit. Father Gabriel (Jeremy Irons). The challenge is whether he is capable of his own return to the land of the living. This leads to a slow and painful journey through a treacherous but awe-inspiring landscape from the City to The Mission. All the time he is loaded down by the burden of the weapons and armour that were his hallmarks in his previous life.

Once at the Mission, scenes of joy greet the Jesuits who have travelled with him, but he is naturally regarded with suspicion. The one-time persecutor is not expected. His brother cannot forgive him from his grave and he has returned to the only people who can reconcile him to himself and to God’s people. Tentatively they approach him, a dagger borne freely, but it is only to cut the rope which holds that heavy burden of armour and weaponry, so that it can cascade

into the gorge below. Mendoza is set free, he is reconciled. As they gather round him, gently tugging at his beard tears stream down his face.

Thus forgiven he begins to work with these Indians, living with the Jesuit community. Given Paul's hymn of love [1 Corinthians 13] he considers what he should do, and applies to enter the order. At his acceptance as a novice the habit is held by the little Indian boy who has shown him how to live with them, and the old women dance gleefully with their onetime sworn enemy as he begins yet another journey.

The story could end there, and leave us with plenty of food for thought. It doesn't, for the political forces come into play. A papal Legate, Cardinal Altimirano (Ray McNally) enters the scene. He has to decide whether the Jesuits are to leave their missions and abandon the Indians to their political masters' greed, or not. Secular power wins out, and the Jesuits are ordered to withdraw.

Some refuse to abandon their people. Gabriel stays and leads them in prayer. Mendoza stays and leads them in war. They are both killed by overpowering force, and the exchange of glances in death is a poignant return to the first step of Mendoza's journey to reconciliation. Final clips show the few children left setting sail in a canoe into the un-known, carried on the swell of the wide river.

Such a story, raises many mighty questions for us, and allows wide exploration within religious education in many ways.

A starting point is the whole question of the church's missionary activity, then and now. We have to ask what is the aim of such work. [Japan provides a parallel contemporary experience which is so well narrated by Shusaku Endo in his novel *Silence* (Quartet 1978). Vincent Donovan provokes much disturbing thought with his account of a current praxis in Kenya in *Christianity Rediscovered* (SCM

1982). Whether we look simply at the historical development of missiology or whether we question the root understanding of mission operative then and now, we have a very fruitful exercise. Applying it to our own mission in this land in another dimension for much concern.

In the film the veteran antiwar campaigner Daniel Berrigan SJ, plays one of Gabriel's confreres. He has to choose whether to stay and fight for the Indians, or obey and leave them to their fate. Commenting on the film he said that it poses the question "What do you do as a human being, as a Christian, in violent times?" It's a question that Christians are having to face in many places today – South Africa, Northern Ireland, South America. How do we understand their responses?

Working with symbol can be equally productive. Water, as a primeval sign, is very obvious – the water that carries people on all the journeys we see. The cross too is a powerful sign in the film, which opens with a Jesuit tied to a cross being sent to martyrdom over a waterfall. His religious cross is rescued and

taken by Gabriel, whose next move is to go, wearing the cross, to evangelise the tribe which had killed its owner.

The same cross is given by Gabriel to Mendoza when the fighting begins. Gabriel, as a priest, feels he cannot bless a man going to war, but gives him the sign of ultimate love, saying that "If might is right in this world, then God has no place in it." Both move towards death as a crucifix leads the people in a procession of prayer.

The spiritual journey to Mendoza has been shown in the description of the plot, but if we take simply his understanding of love we can trace another path. He loves his brother, so he sacrifices all for him. He loves a woman so he kills for her. In a struggle to find love he has to go back to those who hate him to find forgiveness and in his love for them he is called to religious life and to war.

Carrying the burden of armour and weapon for so long was such a dramatic sign of the burden of his guilt that one Jesuit cut the ropes that bound him. Mendoza rejects this Cyrenian gesture, and scrambles down the rough terrain to retrieve the burden he alone can carry to the end. When the Guarani throw it away he is relieved, and reconciled, but it stays at the bottom of the river until it is retrieved again as he returns to the man of war. One student wondered whether despite all that had happened Mendoza never actually changed at heart.

So many other themes and ideas could be explored: sacrifice, the nature of sin, redemption, love, innocence, vocation, church and politics, -in both book and film alike. It is a very appropriate paradigm for the Christian message with young people today for as one commentator says of the film, "It offers a radical view of the world informed by religious sense."

The Mission is just not entertainment, but a challenge to examine the quality of our relationships with people, with the church, with the state, with the earth itself, to come to understand and feel the experience of being Church today, conscious of her fallible past and of our fallible part in her present.

Extension Task on the Jesuit Missionaries

Students may wish to write a short newspaper article to go with one of the following headlines:

MISSIONARIES MOVE TO LANDS BEYOND EUROPE

**JESUITS ADAPT TO
LOCAL CUSTOMS**

**DISPUTE OVER
INCULTURATION**

**NEW WAYS PROVE
SUCCESSFUL**

Supplementary Task – Who am I?

A. The following are examples of possible ways of completing the *Who am I?* Cards which are printed in the Appendix section (page 113) of this book and can be found on the FaithCentral website.

B. The teacher could brainstorm with students to get the names of other people of the period that they could use as subjects for their own *Who am I?*

Who Am I?

1. I was born in Saxony, Germany and became an **Augustinian** monk.
2. I challenged the Church's teaching on **indulgences**.
3. I taught that Christians are saved through faith alone.
4. I **was excommunicated by the pope in 1521**.
5. My name is **Martin Luther**.

Who Am I?

1. I was born in York in 1556.
2. I was deeply impressed by my friends' loyalty to their Catholic faith and was baptised.
3. I **was imprisoned after priests' vestments were found hidden in my house**.
4. I **was condemned to death for treason**.
5. My name is **Margaret Clitherow**.

Who Am I?

1. I wrote the ***Institutes of the Christian Religion***.
2. The church I established controlled the city of **Geneva in Switzerland**.
3. I taught the absolute sovereignty of God.
4. I **believed that God predestined some people for eternal salvation and others for eternal damnation**.
5. My name is John Calvin.

Who Am I?

1. I worked as a missionary in India where I learned to speak Tamil.
2. I **decided to dress and live like the people of Madura**.
3. I **studied the customs of the different Indian castes**.
4. I had to retire when my when my **eyesight** failed.
5. My name is **Roberto de Nobili**.

Glossary of General Terms

Absenteeism	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.
Angelus	A prayer said at dawn, midday and sunset. Its name comes from the first word of the prayer in Latin: <i>Angelus Domini nuntiavit Mariae</i> (the angel of the Lord announced to Mary).
Black Death	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.
Catechism	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.
Christendom	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.
Confraternities	An association of lay people who meet to together to pray and do charitable works.
Contemplative	A form of religious life that stresses prayer and silence rather than activity.
Corpus Christi	Latin for the Body of Christ.

Cowl	The hood covering a monk's head.
Doctrine	An official teaching of the Church.
Enlightenment	A philosophical, political and scientific movement in 18 th century Europe that rejected tradition and authority, relying on human reason.
Excommunication	A Church penalty by which someone is cut off from communion with the faithful and refused access to the sacraments.
Free will	The ability to act freely in a particular matter when there is a choice available.
General Council or Ecumenical Council	Formal meetings of Bishops to discuss important issues facing the Church. There have been 21 councils.
Guild	An association of people in the same industry for mutual support.
Heresy	A teaching or an opinion, about a matter of belief, which differs from the orthodox teaching proclaimed by the Church.
Humanism	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.
Indulgence	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).

Infidel	One who does not believe, formally applied to non-Christians.
Inquisition	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.
Mystery Play	A religious drama using Biblical stories e.g. Passion of Christ or the parables.
Mystical	A spiritual state of experiencing the immediate presence of God.
Omnipresence	All encompassing presence.
Papacy	The office and jurisdiction of the Bishop of Rome (the Pope).
Papal Bull	A papal letter with a seal (<i>bull</i>) attached.
Pluralism	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.
Predestination	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.
Profane	To treat sacred things with irreverence.

Protestant	A member of any of the churches that separated from the Roman Catholic Church during the Reformation of the 16th century.
Puritan	Protestants in England who wished to 'purify' the doctrine and worship of the Anglican Church in a more Protestant direction.
Real Presence	The belief that Christ is really and truly present in the consecrated bread and wine of the Eucharist.
Religious Order	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.
Rosary	A prayer consisting of 150 Hail Marys, based on the words of the angel to Mary at the announcement of Jesus' coming.
Scholasticism	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).
Simony	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.
Superstitious	A religious practice or belief based on the irrational.
Theocracy	A form of government where God acting through religious leaders directly rules.
Third order	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".

Transubstantiation 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

Aroha (úh-raw-huh)

In general, means love and/or compassion. Note that the word is used in two senses:

1. A joyful relationship involving the expression of goodwill and the doing of good, empathy.
2. Sympathy, compassion towards those who are unhappy or suffering.

Atua (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 Io-matua, Io-matua-i-te-kore, Io-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:

Te Atua – God, the Supreme Being

Ihowa – Jehovah

Te Ariki – Lord, more correctly used of Jesus

Te Matua – the father (literally, parent)

Io – a term used for God in some, but not all Māori circles.
(Te Atua is acceptable in all circles).

Ngā mihinare (ngúh mée-hee-nuh-reh)

Christian missionaries.

Te Hāhi Katorika (teh húhe kúh-taw-ree-kuh)

Catholic Church.

Te Hāhi Mihinare (teh húhe mée-hee-nuh-reh)

Church of England (Anglican).

Te Tangata (teh túh-nguh-tuh)

People.

Te Wairua Tapu (teh wúh-ee-roo-uh túh-poo)

The Holy Spirit.

Whakapono (fúh-kuh-paw-naw)

Faith.

APPENDIX CONTENTS AND LINKS

<i>Task</i>	<i>Page</i>	<i>Teacher link</i>	<i>Student Text link</i>
PART ONE: THE WORLD OF THE REFORMATION			
The World from which the Reformation Sprang – <i>Map</i>	99	19	Task 1 pg 4
Reformation Timeline	100	22	Task 2 pg 4
Events of the Reformation	101	23	Task 2 pg 4
The Printing Press	102	23	Pgs 4-6
Guttenberg	103	23	Pgs 4-6
Map of Pacific Exploration	104	24	Task 3 pg 4
Durer’s Adam and Eve	105	25	Supplementary (not in text)
PART TWO: THE CHURCH OF THE REFORMATION			
Church before the Reformation	106/107	35	Pgs 7-8
Reformation World - <i>card activity</i>	108/109	35	Supplementary task pg 8
PART THREE: THE IMPACT OF LUTHER			
Martin Luther – <i>Crossword</i>	110	47	Pgs 11-12
Durers – Woodcuts	111/112	50	Pgs 11-14
PART FOUR: PROTESTANTISM ESTABLISHED			
The Reformation Divide	113	55	Task 8 pg 15
John Calvin	114	58	Task 9 pg 17
PART FIVE: THE ENGLISH REFORMATION			
Key Events	115	63	Extra Activity pg 22
Major Reformation Movements <i>Activity sheet</i>	1116	64	Task 12 pg 24
PART SIX: THE CATHOLIC REFORMATION - THE COUNCIL OF TRENT			
Reformation Europe – <i>Map</i>	117	71	Task 15 pg 27
PART EIGHT: THE CATHOLIC REFORMATION - MISSIONARIES			
Writings of Christopher Columbus	118	85	Task 19 pg 33
Who Am I? – <i>card activity</i>	119	91	Supplementary (Not in text)

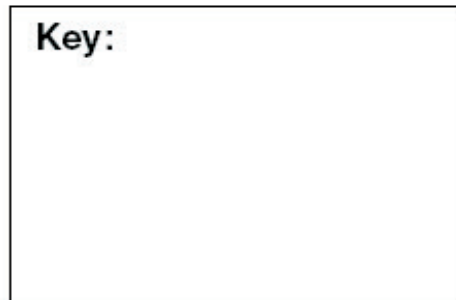
The World from which the Reformation Sprang



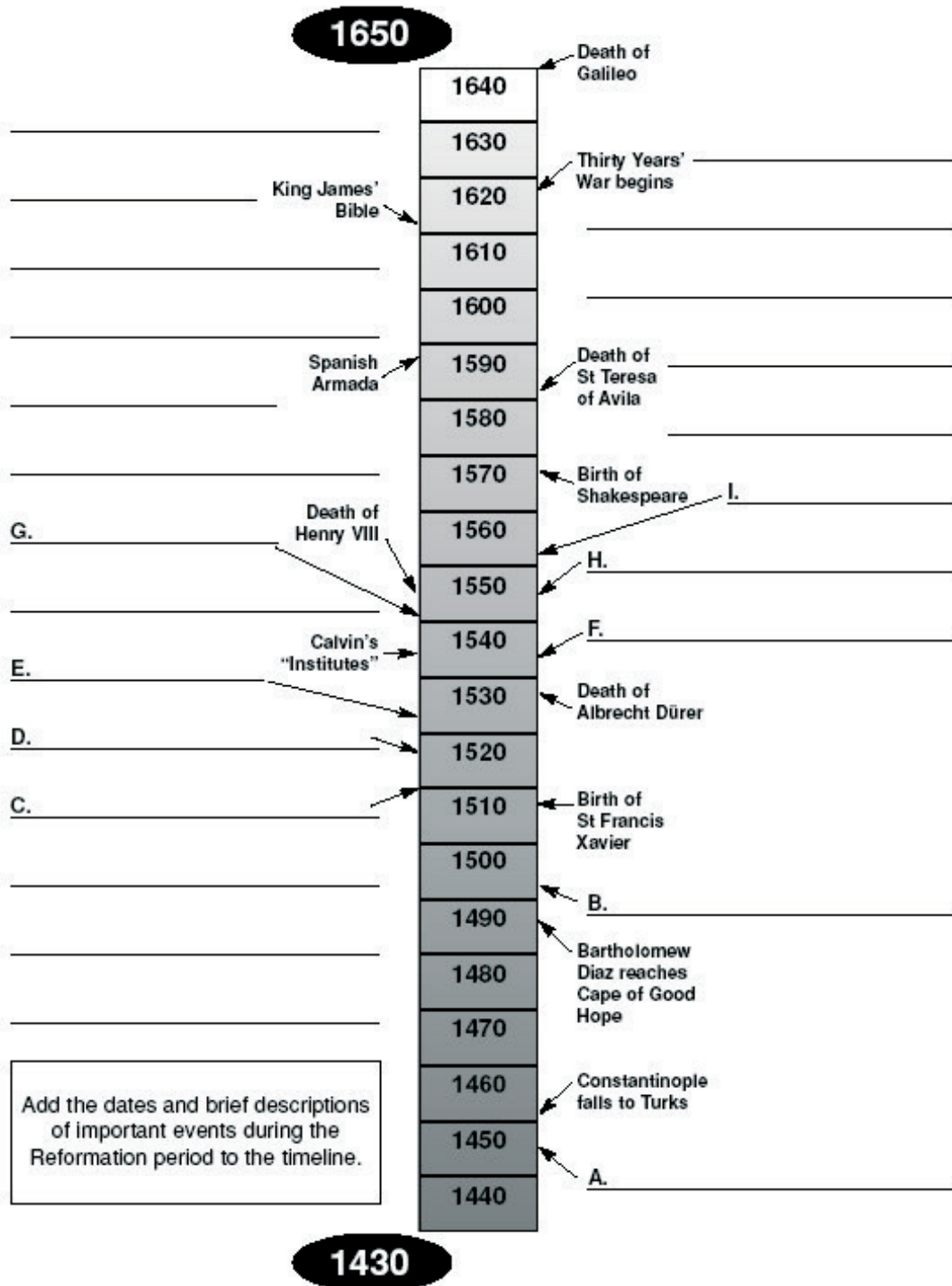
Exercise 1

1. Underline 'EUROPE' on the map.
2. Draw a circle, with its centre in the 'U' of EUROPE, and a radius of 1.5cm.
3. In the Key show
 - a the circle indicates 'Christendom'
 - b the areas shown in black had not been 'discovered' by Europeans.

Key:



Timeline of the Reformation Period



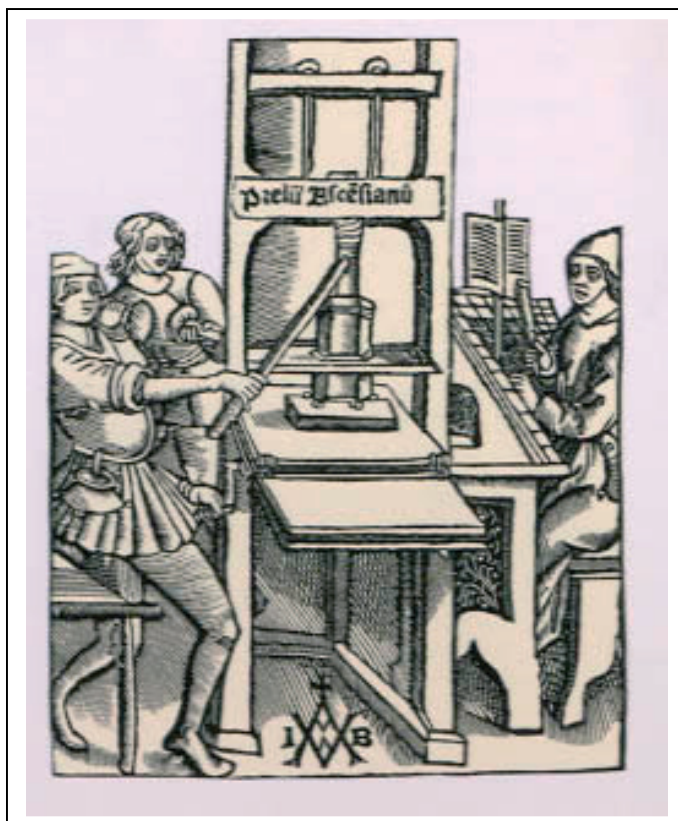
Event	Date	Important Event
A	1445	Gutenberg “invents” the printing press.
B	1492	Columbus “discovers” America.
C	1510	Copernicus first proposes that the sun not the earth is at the centre of the solar system.
D	1517	Martin Luther nails his 95 Theses to the church door in Wittenberg.
E	1524-25	The Peasants’ War in Germany.
F	1534	The Act of Supremacy declares Henry VIII to be the head of the Church of England.
G	1540	The pope approves Ignatius Loyola’s founding of the Society of Jesus (Jesuits).
H	1545	The Council of Trent first meets.
I	1552	The Death of Francis Xavier.

The Power of the Printing Press

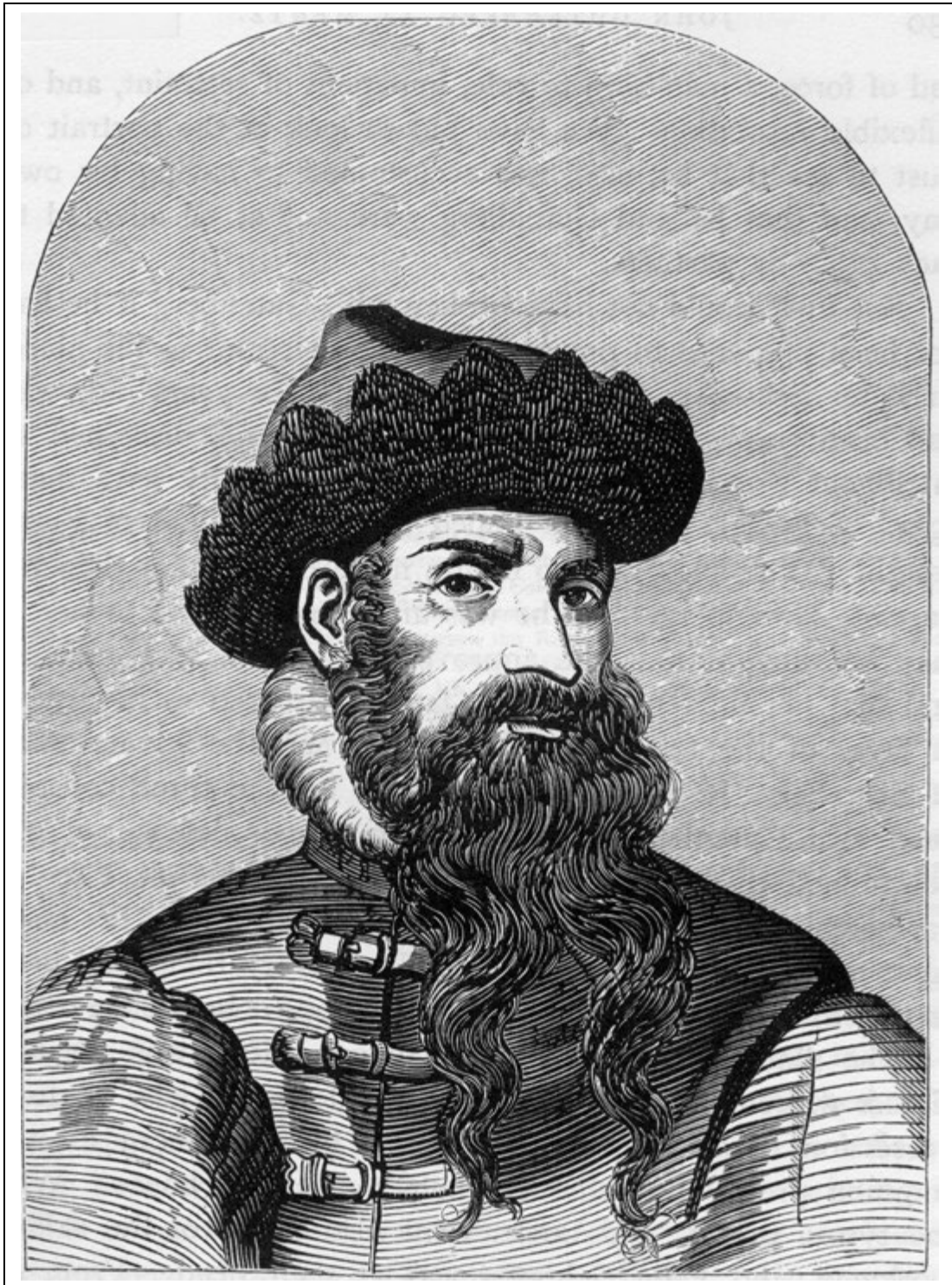
Gutenberg's invention of the printing press (1445) made possible huge advances in the communication of ideas and opened up a whole new world of thought to anyone who could read.

The leaders of the Reformation, especially Martin Luther, made use of the new invention by printing pamphlets and writings that spread their ideas throughout Europe.

But the power of the printed word also aroused the fears of many religious authorities who attempted to censor "dangerous" publications.



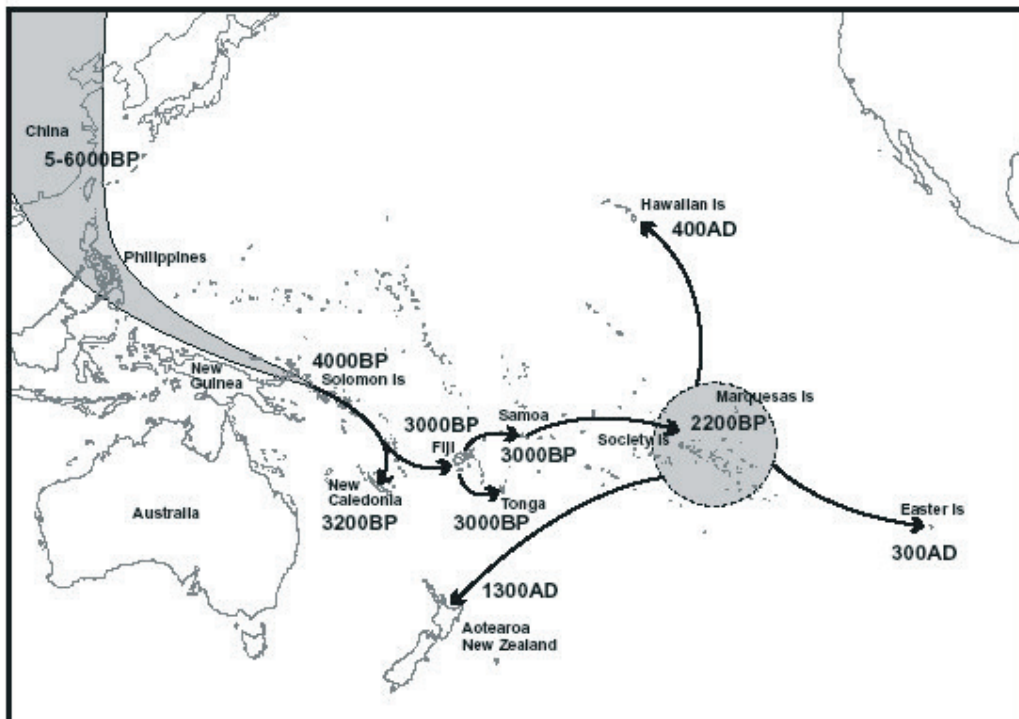
Johann Gutenberg

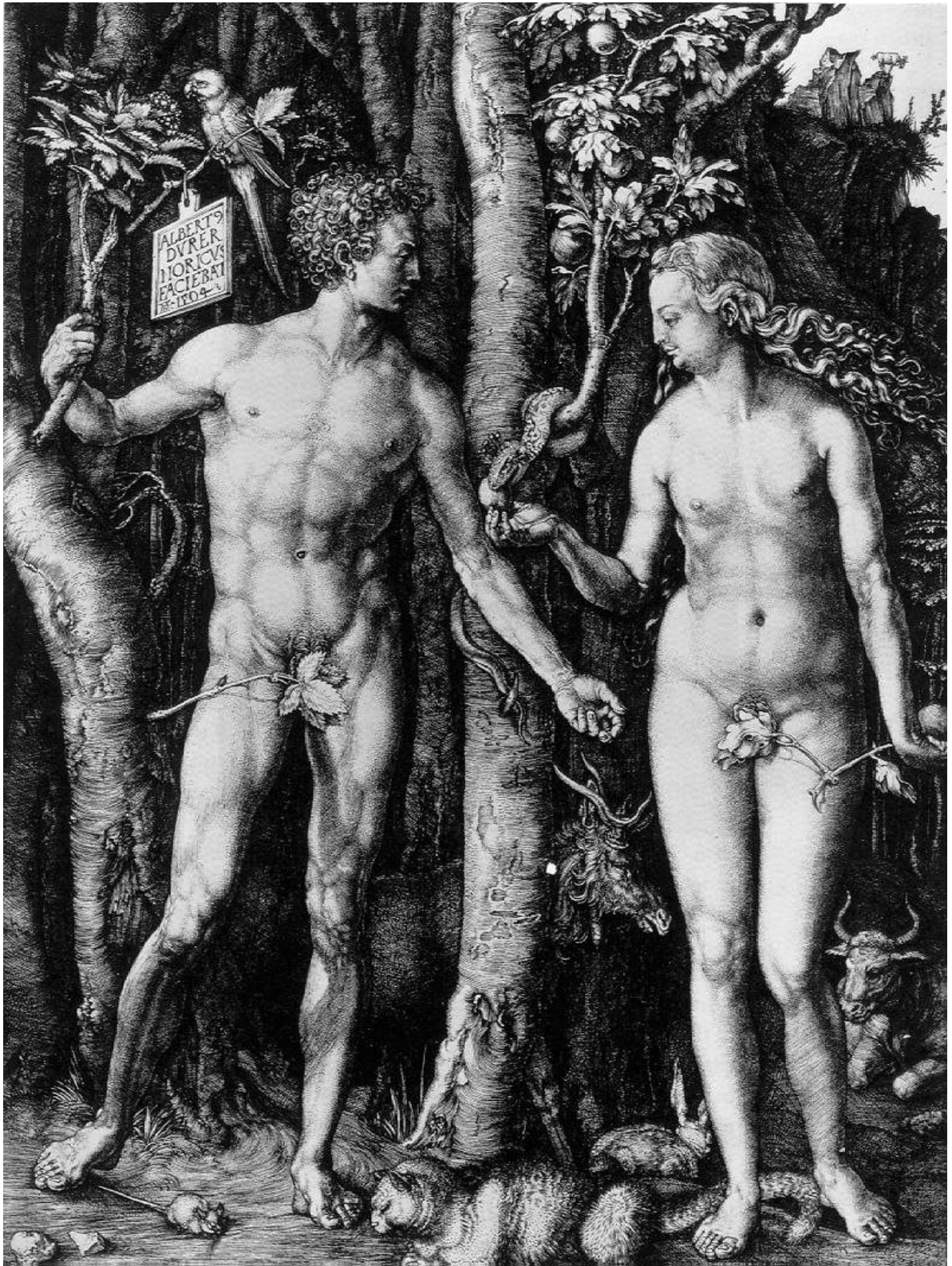


Gutenberg's printing press enabled the rapid mass circulation of the Reformers' ideas throughout Europe.

The Exploration and Settlement of the Pacific 5-6000 BP to 1300 AD.

BP = before the present





The Church Before the Reformation

The Church was the focus of great power – political as well as religious. Only the Church had the authority to interpret Scripture.

Most people lived a life of never-ending work. Many saw heaven as life's only reward and were motivated to do good works to save their souls rather than to help others.

Most people were unable to read or write and relied on priests for guidance. Because of a shortage of priests caused by the Black Death and war, bishops often ordained uneducated or

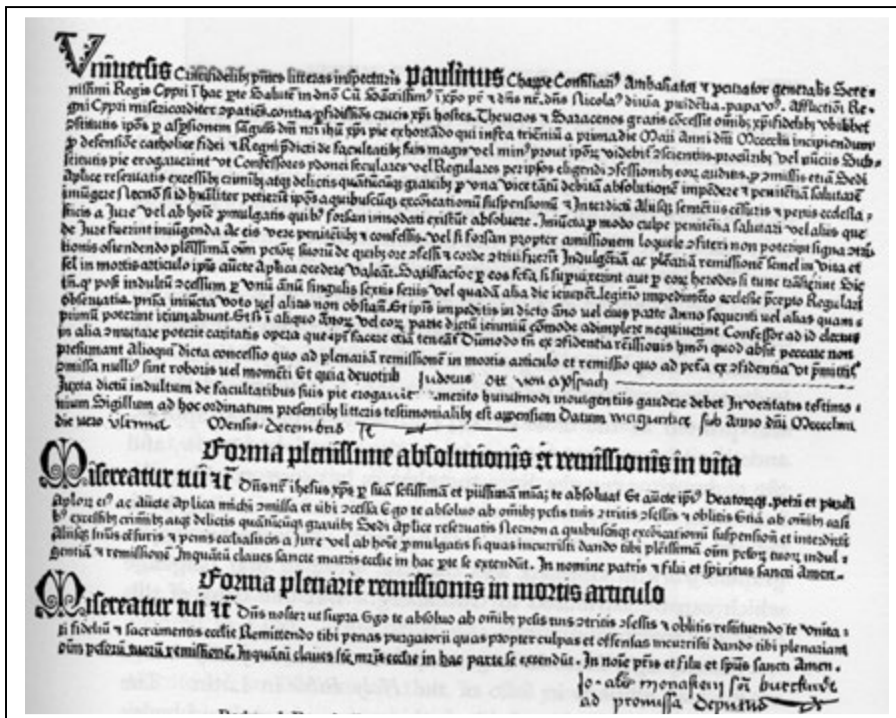
untested men. The high cost of books prevented priests from updating their learning.



Bishops were often involved in political and social life and lived away from their dioceses. Many priests also lived away from their parishes.

Religious relics were very popular and people often treated them as if they were magic. Sometimes these were sold or people had to pay to see them. Some relics were fake.

Many people were concerned with obtaining indulgences – the release from punishment for sins that they had committed and which had already been forgiven – so that they would not have to suffer in purgatory. Pope Leo X allowed indulgences to be sold and used the money to build St Peter's Basilica in Rome. Corrupt priests and religious sold indulgences to make a profit for themselves.



The Latin text of an indulgence from 1452

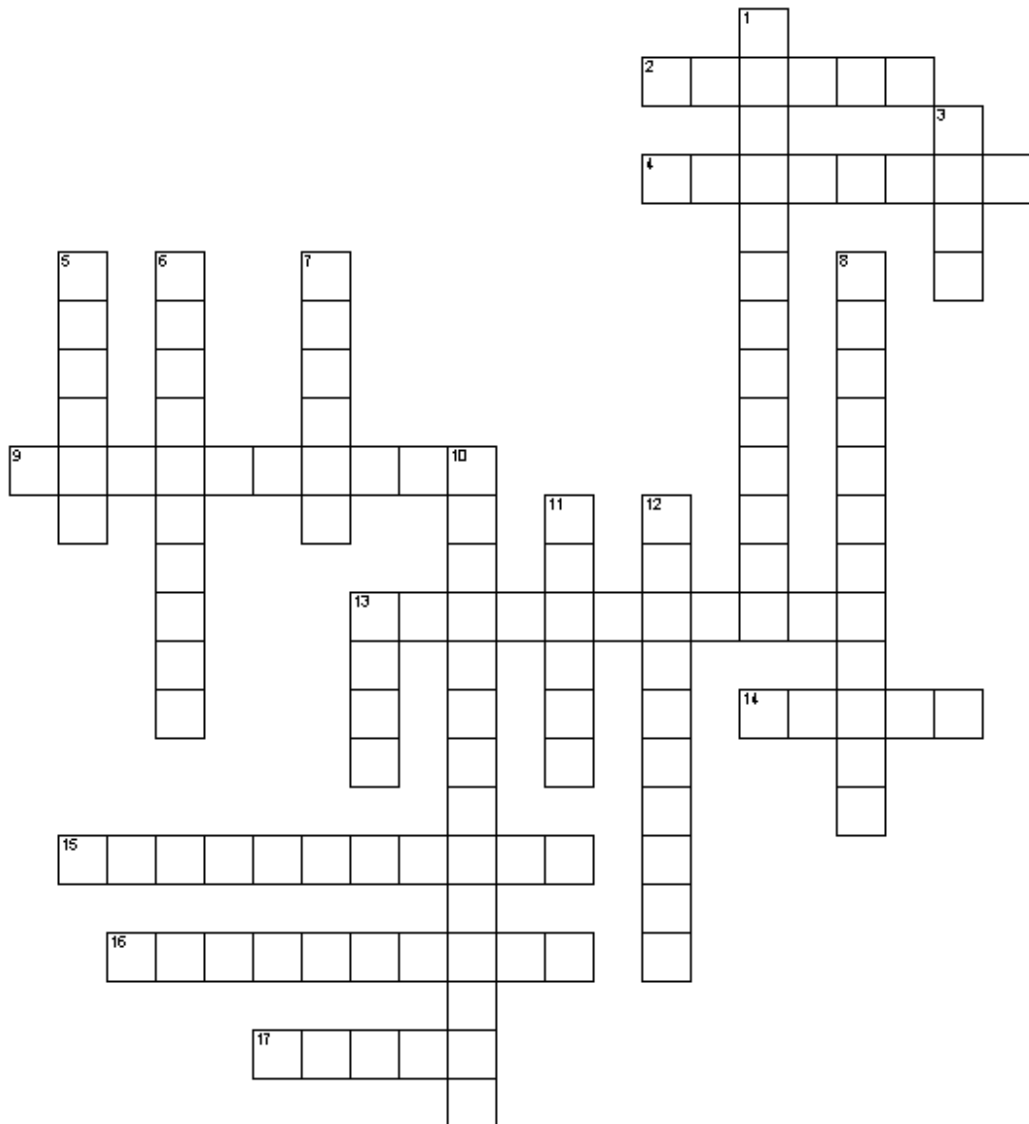
Photocopy these two pages and cut into sets of cards

<p>Due to a shortage of priests caused by the Black Death and war, bishops often ordained uneducated or untested men.</p>	<p>The Church had political as well as religious power – it waged war, negotiated treaties, collected taxes and settled boundary disputes.</p>	<p>Only the Church had the <i>mana</i> (authority) to interpret Scripture.</p>
<p>Many priests lived away from their parishes and some led corrupt lives.</p>	<p>Religious relics were sold or people had to pay to see them.</p>	<p>People sometimes treated relics as if they were magic.</p>
<p>People relied on priests for guidance to save their souls – the ordinary person was unable to read or write.</p>	<p>One copy of the Bible would cost a priest a year's income. Books were still mostly handwritten and their cost prevented priests from updating their learning.</p>	<p>The sale of indulgences by some priests became corrupt.</p>
<p>Some relics were fake.</p>	<p>Bishops were often involved in political and social life.</p>	<p>The bishop was often away from his diocese.</p>
<p>People were motivated to do good works to save their souls rather than to help others.</p>	<p>People lived a life of never-ending work.</p>	

RECRUITMENT CRISIS RESULTS IN UNQUALIFIED TEACHERS	SCHOOL CONTROLS ALL ASPECTS OF STUDENTS' LIVES	BOARD OF TRUSTEES CLAIMS RIGHT TO MAKE ALL CURRICULUM DECISIONS
TEACHERS GET HIGH AND SKIP CLASS	SCHOOL MAKES PROFIT FROM SALE OF GOOD LUCK CHARMS	STUDENTS TRUST IN LUCKY CHARMS TO PASS ASSESSMENTS
IGNORANT STUDENTS BELIEVE TEACHER'S EVERY WORD.	HIGH COST OF PROFESSIONAL DEVELOPMENT STOPS TEACHERS IMPROVING SKILLS	TEACHER CAUGHT "SELLING" QUALIFICATIONS
FAKE ACHIEVEMENT CERTIFICATES CIRCULATING AT SCHOOL	PRINCIPAL INTERFERES IN LOCAL POLITICS	PRINCIPAL AWAY AT TOO MANY CONFERENCES
STUDENTS GAIN QUALIFICATIONS BUT REFUSE TO HELP OTHERS	STUDENTS STRESSED BY HUGE WORK LOAD	

Martin Luther

Complete this crossword puzzle by referring to pages 11 and 12 of the student text.



Clues Across

2. Catholics believe that the Bible is "the Book of the _____".
4. This church named after Luther is very strong in Germany and Scandinavia.
9. The removal of a punishment remaining for sins that have been forgiven.
13. A name first given to anti-Catholic groups in 1529 when they protested their right to practise their religion.
14. Luther's main principle was "Faith _____".
15. Luther became a monk in this type of monastery.
16. The essential features of any class of thing.
17. Luther believed this was the only authority from which Christians could draw guidance.

Clues Down

1. The name given to Luther's belief that salvation comes from faith alone.
3. While reading the letters of this New Testament saint Martin made a discovery that was to change his life.
5. Martin Luther was born in this part of Germany.
6. During a deep spiritual struggle Martin became conscious of this force within himself.
7. Martin's father hoped he would become one of these.
8. Martin made a vow to God that he would become a monk when he was caught outside in this.
10. In 1521 Luther was _____ by the pope and outlawed because of his actions.
11. Luther drew up a list of ninety-five of these about the errors of indulgences.
12. Martin became a lecturer in theology and Scripture at this university.
13. In his writings Luther attacked the authority of this Catholic leader.

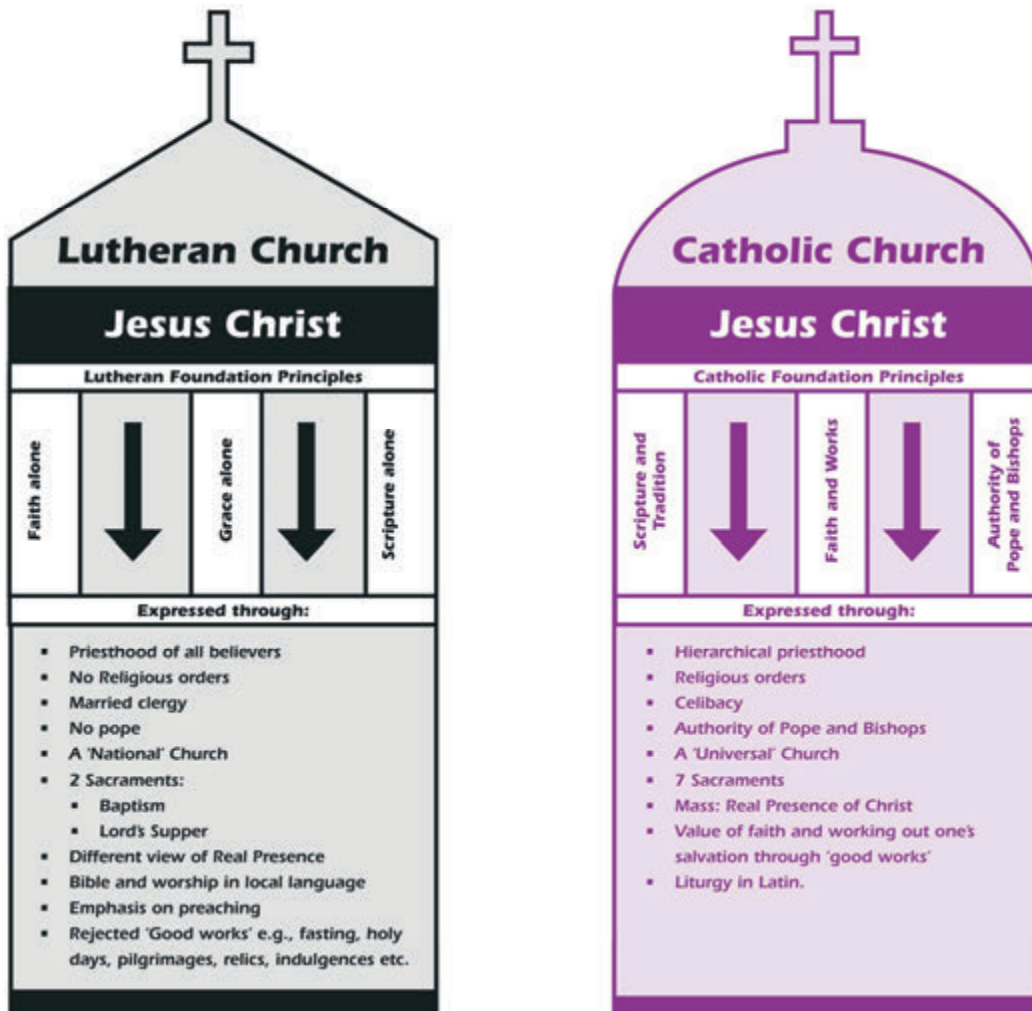


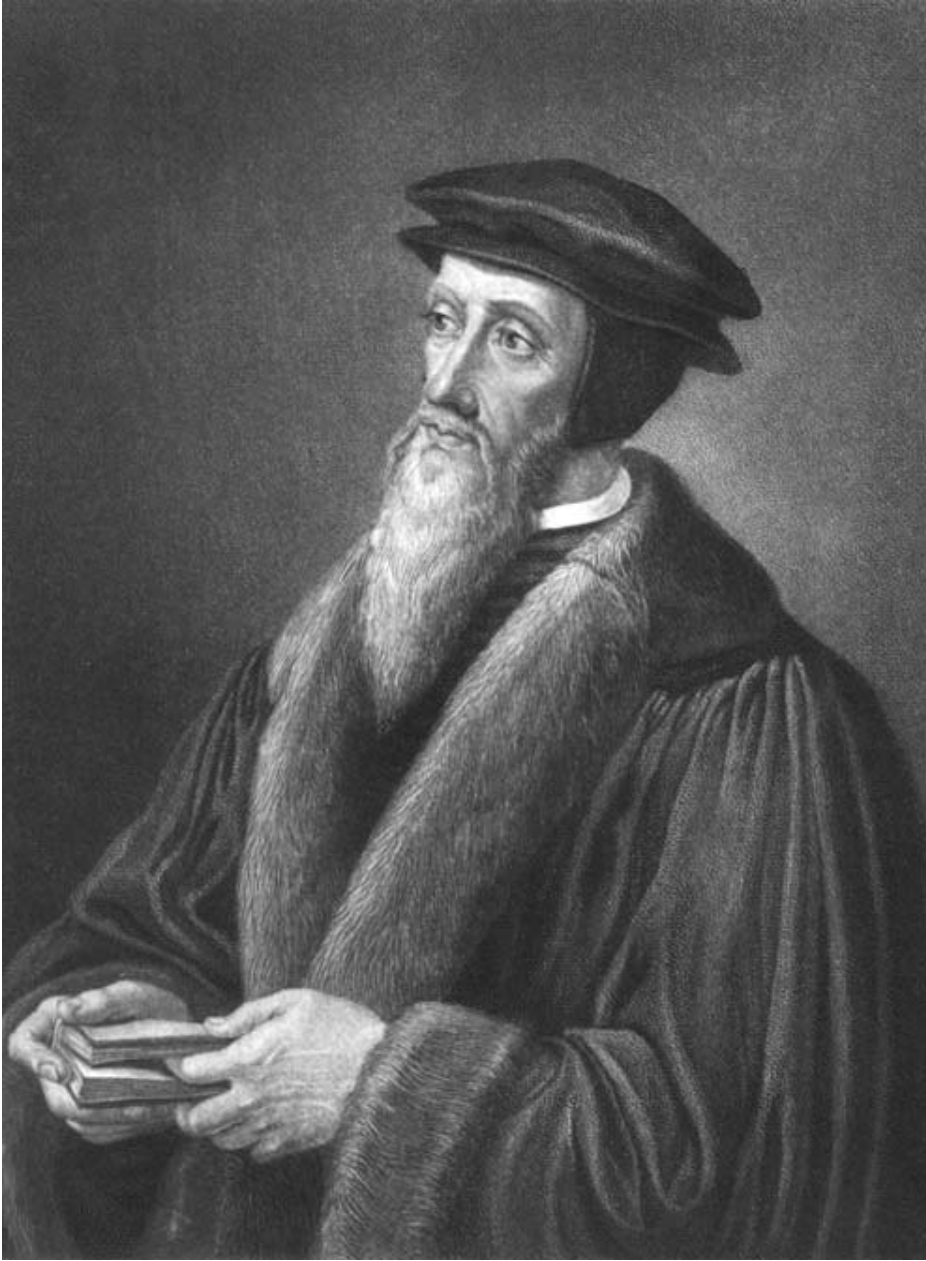
In *The Four Horsemen of the Apocalypse* the Pope is about to be devoured by a monster after being trampled under the feet of the horse ridden by Death.



The Whore of Babylon in the Book of Revelation (17:3-6) symbolises Rome. The seven heads of the beast she is riding represent the seven hills of that city. To Protestant reformers she stood for the corrupt Rome of the pope

The Reformation Divide





John Calvin taught the doctrine of predestination and governed the city of Geneva in Switzerland according to “God’s Law” and his own *Ecclesiastical Ordinances*.

Key Events of the English Reformation

The following key events leading up to the establishment of the Church in England are in the wrong order.

Sort them into the order in which they occur.

A. More than nine thousand monks and nuns are turned out of England's monasteries and convents.

B. When she becomes queen, the Catholic Mary Tudor tries to undo the religious laws of her father and brother.

C. Henry marries the widow of his dead brother, Arthur.

D. At the end of Elizabeth's reign, in spite of persecution, a lively minority Catholic community remains in England.

E. Mary is known as "bloody" because of her execution of hundreds of Protestants for heresy.

F. Henry's marriage fails to produce a male heir.

G. The Book of Common Prayer replaces the Catholic Missal in the celebration of the liturgy.

H. Parliament passes the Acts of Supremacy and Uniformity.

I. Henry becomes the Head of the Church in England.

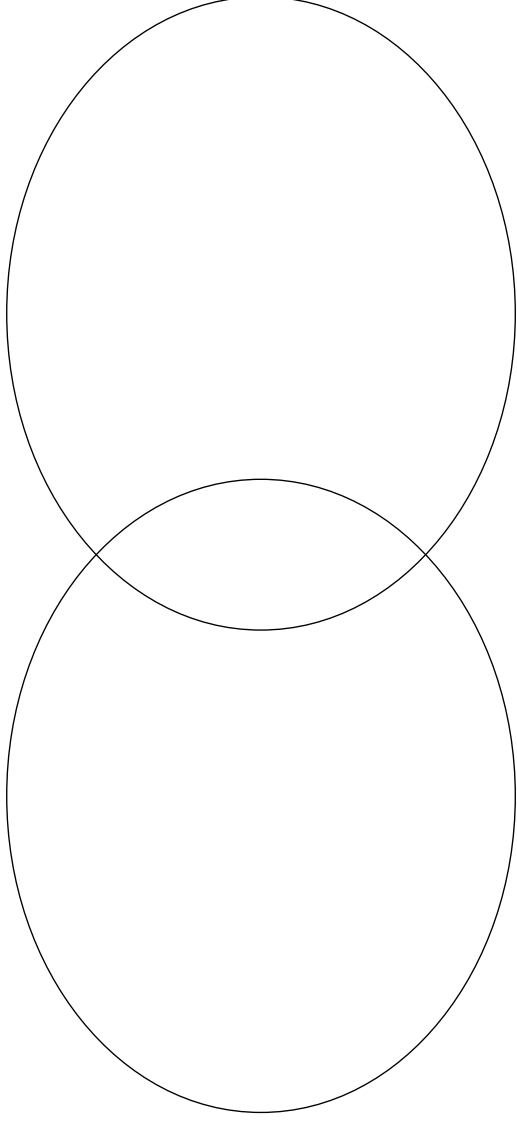
J. When Edward VI becomes king Thomas Cranmer is able to move the English Church in a more Protestant direction.

K. It becomes high treason for any English-born person to train as a priest and return to England.

L. The pope refuses to annul Henry's marriage to Catherine of Aragon.

Major Reformation Movements

Using the information on page 24 of your text compare and contrast Catholic beliefs with one of the other reformation movements.



Catholic

Reformation Europe



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 barrellful 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.

Who am I?

A. Review your knowledge of the topic by filling in the missing details in the following *Who am I?* cards:

Who Am I?

1. I was born in Saxony, Germany and became an monk.
2. I challenged the Church's teaching on
3. I taught that Christians are saved through faith alone.
4. I
5. My name is

Who Am I?

1. I wrote the
2. The church I established controlled the city of
3. I taught the absolute sovereignty of God.
4. I
5. My name is John Calvin.

Who Am I?

1. I was born in York in 1556.
2. I was deeply impressed by my friends' loyalty to their Catholic faith and was baptised.
3. I.....
4. I.....
5. My name is

Who Am I?

1. I worked as a missionary in India where I learned to speak Tamil.
2. I.....
3. I.....
4. I had to retire when my when my failed.
5. My name is

B. Make up you own *Who am I?* cards for other important people you have studied in this topic.

TITLES OF THE TOPICS IN YEAR 11



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**

11D ACKNOWLEDGMENTS

Page 6, 30, 31: Illustrations by Julia Banks

Page 7: Illustration by Kirsty Lillico

Front and back cover, page 10, 12r, 17b, 22, 23,
26t, 26b, 28, 36: Gettyimages.com

Page 16, 18, 19, 31, 34: public domain

Page 17tr: Corbis

Front cover: View of the West Facade, 14th-16th century,
French School / Cathedral of St. Etienne, Bourges, France,
Gettyimages.com

Back cover: Italy, Rome, St. Peter's Basilica seen from Castel
Sant'Angelo, Gettyimages.com

First edition (1992)

This booklet was part of a series prepared by the members of a
Writing Party:

Anna Heffernan (Auckland), Lorraine Campbell sm (Auckland), Steve
Jorgensen (Hamilton), Mary Lynch (Palmerston North), Gary Finlay
(Wellington), Mervyn Duffy SM (Wellington), Sharon Alexander
(Wellington), Karaitiana Kingi SM (Christchurch), Richard Walsh CFC
(Dunedin)

Syllabus Co-Ordinator: Gary Finlay (NCRS, Wellington)

Editor: Elizabeth M Russell SJC (NCRS, Auckland)

Theological Consultants: † John Mackey DD, Paul Williamson SM

Proof Readers: Marcienne Kirk RSM (NCRS, Auckland),
Margaret R Bearsley (NCRS, Auckland)

Second Edition (2008)

Co-Ordinators/Editors:Carolynn Phillips, Susan Brebner

Theological Consultant: Mons Vincent Hunt

Liturgical Consultant: Rev Anthony Harrison

Contact For Māori Consultation: Rev Bernard Dennehy

NCRS: Kevin Wanden FMS (Director), Joan Parker RNDM (Editing),
Nuala Dunne (Secretary)

Imprimatur:

† Colin D Campbell DD
Bishop of Dunedin

Conference Deputy for National Centre of Religious Studies
January 2008

Authorised by the New Zealand Catholic Bishops' Conference.

Design & Layout:

Toolbox Creative
Brooksbank House

Published by:

National Centre for Religious Studies
Catholic Centre
PO Box 1937
Wellington
New Zealand

Printed by:

Printlink
33-43 Jackson Street
Petone
Private Bag 39996
Wellington Mail Centre
Lower Hutt 5045
New Zealand

© 2014 National Centre for Religious Studies.

