

The Changing Church

KWL Digital Enrichment Resource

First Edition: July 2015

Second Edition: January 2018

Teacher Introduction

Instructions and Examples

Appendix (content unpacked)



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Teacher Introduction

1. Teacher Notes

The extensive timeline that was created for the Reformation unit in Year 10 has been extended to Vatican I.

Students in this module will note along the timeline the flourishing of the Catholic Church in the centuries following the Council of Trent: The missionary activity, Catholic scholarship and establishment of schools, hospitals and charitable organizations was quite staggering. The vibrancy of Catholic Church life is remarkable when comparing the fifteenth century with the seventeenth and eighteenth centuries. This Enrichment Resource endeavours to name many of the key developments over this era.

The Catholic heroes and heroines of these centuries are many and the Enrichment Resource intends to highlight some of these great figures.

The Church, as always, is not isolated from the ravages of warfare, conquest and persecution. The timeline for these centuries includes some elements of the sufferings endured.

The Post- Reformation era also presented great trials for the Catholic Church. Political revolutions, philosophical developments and scientific discoveries challenged, and sometimes rocked, the teachings of the Church forging new questions for Catholic Theology and Biblical Studies.

The Australian story, commencing at the end of the eighteenth century, is a small chapter in a worldwide Catholic venture to evangelize nations, care for the needy and educate the young.

2. Pedagogical Considerations:

This module explores the unique contribution the Catholic narrative made to world history.

The connection of the Church to the wider world and cultural concerns is an area for exploration.

A study of this era could deepen the student's understanding of the current Catholic story.

The story of the Post-Reformation centuries is one of encountering and new ideas.

3. Bibliography:

Two texts by O'Collins and Farrugia were valuable in preparing this Enrichment Resource.

G. O'Collins and M. Farrugia, 2015, *Catholicism: The Story of Catholic Christianity*, Second Edition, Oxford, UK

G. O'Collins and M. Farrugia, 2014, *A Concise Dictionary of Theology*, Third Edition, Paulist Press, New York



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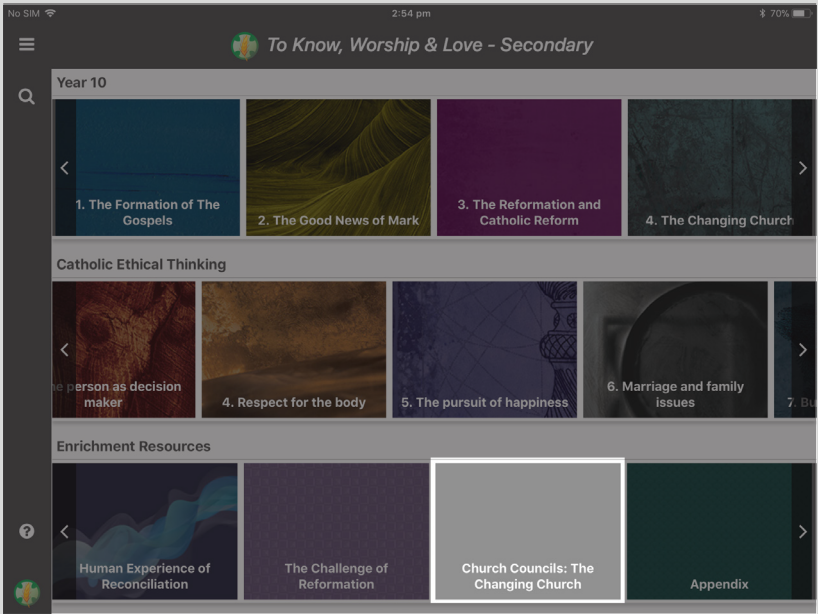
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Instructions and Examples

Navigation: Link Locations

The resource can be accessed via the KWL Home Page, Year 10, 4.1 The First Vatican Council.

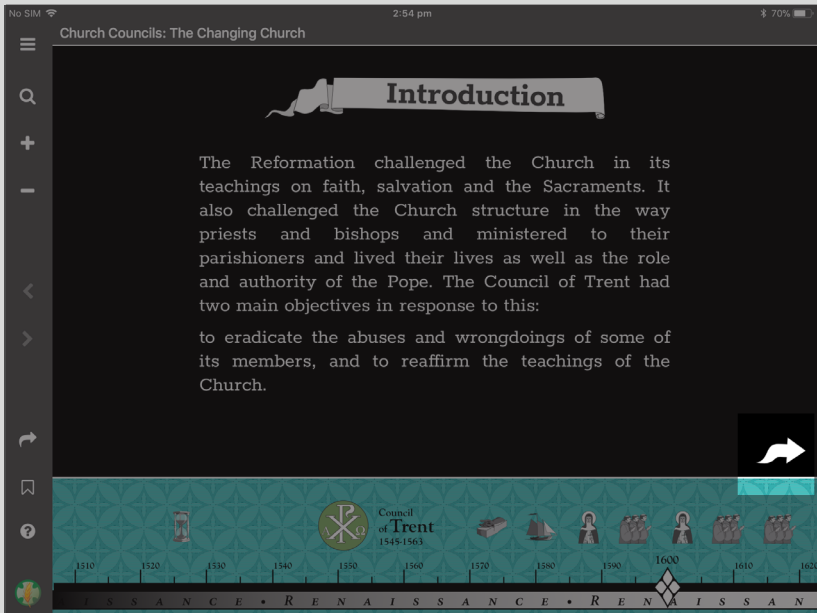


Navigation: Within the Resource

To navigate scroll and select icons on the timeline.



To navigate within one of the tours, select the white arrows.



Appendix (content Unpacked)



THE COUNCIL OF TRENT

Six Specific Challenges Of The Reformers And The Church's Response

INTRODUCTION

The Reformation challenged the Church in its teachings on faith, salvation and the Sacraments. It also challenged the Church structure in the way priests and bishops ministered to their parishioners and lived their lives as well as the role and authority of the Pope. The Council of Trent had two main objectives in response to this: to eradicate the abuses and wrongdoings of some of its members, and to reaffirm the teachings of the Church.

REFORMATION

The Reformation was a deeply felt religious movement that sought to purify the Church by basing Christian living on the scriptures. (Decree on Ecumenism 6)

The Reformation was the answer to a cry for the Catholic Church to "reform itself in head and members," since there were grave abuses to be addressed.

The scandalous actions of some Catholic leaders and the "Babylonian Captivity" of the papacy in Avignon (1305-1374) precipitated an atmosphere that demanded action.

At the centre of the movement was Martin Luther (1483-1546) followed by John Calvin (1509-64), Ulrich Zwingli (1484-1531) and Philip Melanchthon (1447-1560), Luther's successor. The English Reformation commenced with the actions of Henry VIII (1491-1547) in rejecting Roman Papal authority to get himself a new wife.

Though there were theological issues that fuelled the reform movements there were also national and economic interests that gave traction to the reformers. For example, the reformed religions appealed to the middle class people living in cities.

COUNCIL OF TRENT - 1545-1563

In the face of the Protestant challenge the Catholic Church convened a special council in the city of Trent in northern Italy. The Protestants had denounced the worldliness and corruption of Catholicism, and the Bishops who gathered there agreed that there was an urgent need to address these charges.

The Church was also obliged to state her mind on the key questions of her belief. The Council expressed Catholic Tradition as something that existed alongside Scripture. It decreed that Tradition should be accepted and honoured "with the same love and respect" as Scripture.

The three meetings of the Council clarified the doctrines of the Church and restored a disciplined life for the clergy, monks and nuns. The decrees of the Council of Trent laid the foundations for future Catholic teaching, theology and spiritual reform. Due to the wide-ranging concerns to be addressed the Council took many years and was interrupted by political disorder several times.

THE THREE MEETINGS OF THE COUNCIL OF TRENT

- **Meeting one** (1545-1547). The first sessions (1-8) treated the themes of scripture and tradition, original sin, justification (how we receive grace) and the seven sacraments.
- **Meeting two** (1551-1552). The second sessions (9-14) related to the Eucharist and the sacraments of penance and extreme unction, (called the anointing of the sick).
- **Meeting three** (1562-1563). The final sessions (15-25) defined doctrines of the Eucharist, the sacrament of orders and marriage, and purgatory.

THE LEGACY OF THE COUNCIL OF TRENT - separation of Protestant and Catholics

The Council of Trent brought a certain unity to Western Catholics but also symbolized the parting of the ways between the Protestants and Catholics.

The Council, however, maintained the full sacramental system. The Catholic Church continues to touch and bless with the divine presence all dimensions of life from cradle to the grave.

The Council led to the production of a standard missal for the Mass, and eventually a standard Latin text of the bible, the Sixto-Clementine Bible edition of 1592. The Council also regulated the public celebration of marriage.



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COUNTER REFORMATION

The term Counter Reformation (1520- 1648) is used to refer to the revival and reaction from the Catholic Church to the Protestant developments. Though the impact of the Council of Trent spanned many centuries the term Counter Reformation generally is linked to the Thirty Years War that concluded in 1648.

However, inside the Church the Counter Reformation is also called the Catholic Reformation because of all the steps taken to correct the moral and spiritual decay in the Church.

Of particular importance was the establishment of seminaries to train men for the priesthood, which up to this time had been a haphazard arrangement, like an apprenticeship.

SIX CHALLENGES OF THE REFORMATION

Six Challenges to the Church and the Response of the Council of Trent

1 INDULGENCES

The selling Indulgences in the early sixteenth century was extensively abused in the Church. This is one of the reasons the Reformers challenged the papacy.

An Indulgence <pardon> is the cancelling of the punishment or penance that is due to the sin that someone has committed against God. The work of Christ in dying and rising to save human kind forms the basis for such clemency of remitting a debt due to God because of the effects of sins in our lives and in the lives of others. The remittance of the temporal sentence or penance follows a sinner's confession, an expression of sorrow and forgiveness received.

Luther's Challenge to the Church Luther's Text

The selling of Indulgences, or pardons, and their abuse was widespread throughout Europe. The money raised was put toward the completion of a new St. Peter's Church in Rome. Martin Luther challenged the sale of Indulgences in his 95 Theses, or short statements, and began the period known as the Reformation.

"Hence those who preach indulgences are in error when they say that a man is absolved and saved from every penalty by the pope's indulgences."

Luther's 95 Theses. 31st October, 1517

Council of Trent's Response Council of Trent Text

Practice of the Church granting Indulgences was clarified. The practice is approved in itself, but the dispensing of an indulgence is monitored and assessed against more carefully against the spirit of Christ's gift to the Church. An Indulgence can no longer be sold.

"Whereas the power of conferring Indulgences was granted by Christ to the Church; ... the sacred holy Synod teaches, and enjoins, that the use of Indulgences, for the Christian people most salutary, and approved of ... is to be retained in the Church...that this the gift of holy Indulgences may be dispensed to all the faithful, piously, holily, and incorruptly."

Decree on Indulgences, Dec 3-4, 1563



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2 FAITH AND WORKS

"Sola Fides" from the Latin "faith alone" was a key adage of Martin Luther and was embraced by many Reformers who followed his lead. The term asserted that humanity is made righteous before our saving God by God, not by a person's good deeds.

"Sola Gratia," grace alone was another basic tenet of the Reformers that coupled with "sola fides" and "sola scriptura" to form a catch cry for the movement: humans are justified, made good, only by God's mercy and the merits of Christ saving death and resurrection, not by their individual good deeds, that is by human effort.

The reformers stated that "Man cannot be justified before God through our own abilities; we are wholly reliant on Jesus Christ for reconciliation with God."

Luther argued also that people could not claim any credit for doing good works for they were inspired and achieved by God's activity.

Luther's Challenge to the Church Luther's Text

Luther also believed in 'sola scriptura'- that Scripture alone, and not church Tradition, and Scripture guided a person's faith. His doctrine maintained that the highest religious authority is the word of God only found in Sacred Scripture (The Bible).

He believed that everyone should be able to read the Bible for himself or herself and he translated the Bible into German.

"Unless I am convinced by proofs from Scriptures or by plain and clear reasons and arguments, I can and will not retract, for it is neither safe nor wise to do anything against conscience. Here I stand. I can do no other. God help me. Amen."

Martin Luther, 18th April, 1521

Council of Trent's Response Council of Trent Text

Faith is guided by the Bible and Tradition passed down from the apostles:

- Faith and good deeds operate together in God's plan.
- God works by grace in believers to achieve good things and especially to bring forth actions of love for God and other people.

"...this truth and discipline are contained in the written books, and the unwritten traditions which, received by the Apostles from the mouth of Christ himself, or from the Apostles themselves..."

Decree on Scripture and traditions- April 8, 1546

FAITH- free acceptance of God

Faith, from the Latin "belief" is the free acceptance of the truth of the Catholic Religion: Jesus Christ is God's only begotten Son, and his life and mission God is revealed to human kind. This free acceptance is made possible by the working of the Holy Spirit.

The term 'Faith' is used in two ways:

One is the Truth that is revealed, with its precision and depth. The Catechism of the Catholic Church lists the range of beliefs that the Church holds.

The other dimension of faith is the individual's personal commitment to God and especially their trust in God. This pledge of loyalty to God, freely given, calls for an obedient response to God entrusting the future into God's hands. This more subjective side of faith is what Luther understood by faith.

FAITH AND WORKS- operating together

This was a very contentious issue for the Reformers and for deliberations at the Council of Trent (1549-1563). St Paul had stated in his letter to the Romans that justification (how God makes us good) comes by grace through faith and not by works of the law:

For 'no human being will be justified in his sight' by deeds prescribed by the law, for through the law comes the knowledge of sin.

But now, irrespective of law, the righteousness of God has been disclosed, and is attested by the law and the prophets, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because



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in his divine forbearance he had passed over the sins previously committed; it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus. (Rom 3:20-26)

Martin Luther was not opposed to doing good works, but argued that people could not claim credit for them for they were only achieved by God's doing. God initiated the impulse to do good and achieved the result because human beings are helpless and inwardly wicked. In Luther there is no free will.

The Catholic Church professes that God works in believers to achieve good things and brought forth in actions of love, the fruits of our faith. We are not totally wicked, but we are justified through Baptism and made inwardly good by our loving God, and we have free will.

TRADITION secures the story and looks forward

The Tradition, from the Latin term "transmission," has two components:

the process of handing on the understanding of the Catholic faith, and

the content that is transmitted, the living heritage of the Church.

The Holy Spirit is God's invisible 'transferor of the tradition' and guides this task of transmitting the Catholic Tradition to the present and future generations.

The Tradition is passed on in memory, experience and interpretation within the Church. It is the responsibility of the Pope and Bishops to be interpreters of the content for the present generation of the People of God.

The Catholic Tradition which secures the continuity of the Church has been called the "collective memory of the Church."

"The Church in her doctrine, life and worship" transmits to future generations "all that herself is, all that she believes" <Dogmatic Constitution on Divine Revelation 8>.

3 PAPAL AUTHORITY - who reads and interprets the scriptures?

Luther's Challenge to the Church Luther's Text

Few people could read the Bible, which was mostly available in Latin, so the majority relied on priests to read and interpret scriptures for them. Sometimes these interpretations were not grounded upon a sound understanding of scripture. Luther challenged this authority of the Church and maintained the supremacy of scripture and private interpretation of scripture. Private interpretation would soon lead to many divisions among Protestants as people argued over many meanings of various texts.

'For a Pope is not above but under the Word of God'
Martin Luther, Augsburg, 1518

The only power given to priests or bishops is the power offered through Scripture to preach, teach and administer the sacraments. They are not civil rulers of governments and the military by divine right.

Augsburg Confession 1530, the primary confession of faith of the Lutheran Church and a key document in the Lutheran Reformation.

Council of Trent's Response Council of Trent Text

The Council of Trent taught that not only do the sacred books of the bible contain the source of saving truth and conduct but also the "unwritten traditions" that have come down to us.



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There is no exclusive appeal to scripture alone, for Tradition is a key component in understanding God's revelation. Scripture has a special role but works in tandem with the tradition and private interpretation is not necessarily right.

The Council decreed that the Church, with the authority of the Pope, is the final interpreter of the bible for Christians.

"It decrees, that no one, relying on his own skill, shall, in matters of faith, and of morals pertaining to the edification of Christian doctrine...presume to interpret the said sacred Scripture contrary to that sense which holy mother Church, whose it is to judge of the true sense and interpretation of the holy Scriptures, hath held and doth hold;"

Decree on Scripture and Tradition- April 8, 1546

AUTHORITY

In the Church all authority comes from Christ, the Teacher of all his followers.

As Lord of heaven and earth who also is Judge of the living and the dead Christ has a unique authority. The exercise and influence of Christian authority is built under the guidance of the Holy Spirit and always has a key component of 'service.'

The role of the Catholic Church led by the Holy Spirit is to exercise the authority of Christ in her life and mission of spreading the Good News.

SCRIPTURE AND TRADITION – hand in hand

The scriptures are the sacred writings inspired by God that convey the Jewish and Christian faith. The Christian Bible includes the Old and New Testament and presents the faith in a "way that is normative for all time." From the bible the key themes are found: covenant, promise, prophecy and salvation history.

The relationship between the written bible and the wider Church life and teaching is complementary. It is both Scripture and Tradition that is handed on to every generation "all that she is, all she believes." <Dogmatic Constitution on Divine Revelation 8>

The Second Vatican Council held that tradition and scripture are united in their origin, function and goal. <Dogmatic Constitution on Divine Revelation 9>

That is, they interact with one another. Moreover, sound scholarship and research is needed to interpret many areas of scripture and to set them in the time and culture in which they were written. The private interpretation of scripture is morally and spiritually useful but for a Catholic it is not the last word.

4 SALVATION

Salvation, from the Latin "making safe," is a term that suggests the deliverance of a person or group from suffering or evil. The New Testament noted that salvation frees one from sin and death (Mark 1:5, Romans 5:12 -7:25).

Luther's Challenge to the Church Lutheran Text

Some preachers like the German Dominican Johann Tetzel said that people would be saved from purgatory by buying Indulgences. Some Church leaders became more concerned with money raising than with message of the Gospel.

The offering of money assisted their eternal salvation. This is a half truth because giving money to the poor (almsgiving) does assist salvation.

Salvation

"The Word of God cannot be received and cherished by any works whatever but only by faith. Therefore it is clear that, as the soul needs only the Word of God for its life and righteousness, so it is justified by faith alone and not any works;"

Martin Luther, The Freedom of a Christian, 1520,

It is only by faith that forgiveness of sins is apprehended, and that, for nothing.

Ausburg Confession 1530.



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Council of Trent's Response Council of Trent Text

Salvation comes from faith and from good works inspired by that faith.

"Life eternal is to be proposed to those working well unto the end, and hoping in God, both as a grace mercifully promised to the son of God through Jesus Christ, and as a reward which is according to the promise of God Himself, to be faithfully rendered to their good works and merits."

Decree On Justification, January 13, 1547

Salvation frees a person from suffering or evil. Other terms for God's salvation include the 'kingdom of heaven' and 'rule of God.' The salvation that God offers will culminate in "the day of the Lord" when Christ "will appear a second time" returning in glory at the end of history. The Bible is filled with salvation statements concerning human need for deliverance and the nature of God's plan to save us.

Salvation history is the whole narrative of human kind and the world commencing with creation and extending to the final "day of the Lord." As centuries unfold, the core and apex of human history is the same: Jesus Christ- the centre of time and our hope of salvation.

5 SACRAMENTS

The word sacrament comes from the Latin "public pledge of fidelity" or sacred oath.

A sacrament is a visible sign instituted by Christ of an invisible action: the grace of God, or the work of the Holy Spirit in us.

Protestants generally recognize only two sacraments, baptism and the Eucharist.

Luther's Challenge to the Church Luther's Text

During the Reformation, some writers began to say the only sacraments were Baptism and the Eucharist because they seemed to be the only ones that appeared in the Bible. Luther reduced the mediation of God's grace and the Holy Spirit in sacraments to baptism and the Eucharist alone, and perhaps penance (Reconciliation). Other Reformers, like Zwingli and Calvin, understood the sacraments as purely symbolic, or aids to strengthen faith, but not a way of receiving God's grace.

Sacraments

Hence it follows that there are, strictly speaking, only two Sacraments in the Church of God: Baptism and the Bread.

The Babylonian Captivity Of The Church (Martin Luther 1521)

Council of Trent's Response Council of Trent Text

The Catholic Church accepts all seven sacraments as true: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony.

"If any one saith, that the sacraments of the New Law were not all instituted by Jesus Christ, our Lord; or, that they are more, or less, than seven, to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; or even that any one of these seven is not truly and properly a sacrament; let him be anathema."

Decree On The Sacraments in General, March 3, 1547

The visible sign instituted by Christ of an invisible action: the grace of God given to us\

Since the Middle Ages sacraments have been examined according to two criteria: form <words of the rite> and matter <water, bread, wine, oil> used in the sacrament.

Modern Theology also speaks of Christ as the first sacrament – a visible sign of the invisible God, and the whole Church as a sign of God's grace, the working body of Christ in the world.



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6 THE PRIESTHOOD OF ALL BELIEVERS

Luther's Challenge to the Church Luther's Text

Protestants encouraged all people to read the Bible since Scripture determined their faith. They also taught that all people shared in the priesthood of all believers.

Some believers were called to be pastors or teachers in the Church but the Protestants did not believe in the sacrament of Holy Orders that permanently gifted a man with a permanent priesthood. They also taught that priests could marry.

Because Protestants did not believe in the sacrament of holy orders, they taught that priests could marry.

"Therefore, those who are not fit to lead a single life ought to contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons the priests teach that it is lawful for them to marry wives."

Ausburg Confession 1530

"Every baptized Christian is a priest already, not by appointment or ordination from the Pope or any other man, but because Christ Himself has begotten him as a priest in baptism."

Address To The Christian Nobility Of The German Nation Concerning The Reform Of The Christian Estate, Published In August 1520.

Council of Trent's Response
Council of Trent Text

Priests were ordained through the Sacrament of Orders and should remain celibate.

"For God would not deny the gift to those who duly ask for it (the gift of chastity), nor allow us to be tempted beyond our strength."

**Decree On Holy Orders
July 15, 1563**

A priest is a member of a community set apart to offer sacrifice and mediate between God and human beings. Jesus, called the great high priest, is the one supreme mediator between God and humanity. His sacrifice on Calvary and his inauguration of a new covenant sets him apart from the Old Testament notion of priesthood. There is only one priesthood, that of Jesus Christ, which the baptized and the ordained ministers share in their own different ways. Through their baptism all people share in Christ's royal priesthood (Constitution on the Sacred Liturgy, p 14). Through the sacrament of holy orders 'ministerial' priests are consecrated by the Holy Spirit for the good of the whole church that is to lead and serve God's people.

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G O'Collins, SJ and E. G. Farrugia, 2013, SJ, A Concise Dictionary of Theology, Paulist Press, New Jersey

O' Malley, J. W, 2013, Trent: What Happened At The Council, Belknap, Harvard, London

Growth after Reformation



1581 Martyrs

St. Edmund Campion (1540-1581) lived in England during the time of the English Reformation. He was raised a Catholic and became an Anglican Deacon in 1564. Nevertheless, he had doubts and fled to France where he renounced Protestantism and became a Jesuit in 1578. Campion, a brilliant scholar returned to England to be God's messengers among the Protestants. He was captured, tortured and executed for treason. He is recognised today as one of the Forty Martyrs of England.



1582 Missionaries

The Jesuits, led by Matteo Ricci (1552-1610) began missionary work in China and introduced Western science, mathematics, astronomy and visual arts to the Imperial court. They were considered some of the Emperor's most valued and trusted advisor and many Confucian scholars adopted Christianity, some becoming members of the Society of Jesus.



1586 Other Saints of the Church

St. Rose of Lima (1586-1617). Isabel del Flores y del Olivia was a beautiful girl and in her youth gave her heart to Jesus. She lived a life of penance and



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solitude and joined the Dominican Order. St. Rose set up a room in the convent where she cared for homeless children, the elderly and the sick. With a life of fasting, prayer and penance she became an outstanding example of Christ's care for the poor.

Today she is the Patron Saint of Latin America and the Philippines.

1593 Other Founders of Religious Orders

St Francis De Sales (1567-1622) studied in both Paris and Padua universities before his ordination as a priest in 1593. Becoming concerned for the Calvinist souls he set out on a crusade to persuade these protestants to return to the Catholic faith. Though the task was difficult Francis' patience and gentleness encouraged many back to their Catholic belief. He returned to France, became a bishop, and is remembered for his sermons, which gave everyday people a way to understand and come closer to God. Today he is recognised as a Doctor of the Church.

1600 Founders of Religious Orders

St Vincent De Paul (1580-1660) grew up in France and joined the Franciscan Order in 1600. As a young priest he was captured by pirates and forced into slavery for 2 years before he escaped. With his zeal for Christ he gained many followers; he became the spiritual adviser to the French queen. In 1617, he had an epiphany,

and recognised the need to help and guide the peasants of France; this became his lifelong work. In 1625, Vincent founded the Congregation of the Mission (Vincentians) to evangelise the poor.

1617 Founders of Religious Orders

In 1617, St Vincent De Paul gathered together a group of women who collected money for his missionary projects. One of these women, Louise de Marillac, began the Company of the Daughters of Charity, which was the first uncloistered community of religious women. They continued the work of helping the poor and the orphaned and began educating children as well as working in prisons.



1636 Missionaries

St Isaac Jogues (1607 -1646) was born in France and joined the Jesuit Order. He travelled to Northern America to begin his missionary work in 1636. St. Isaac lived amongst some native Americans but was attacked by other rival groups. He was captured in 1642, held prisoner and tortured until escaping and fleeing to France. However, he believed his work was to continue to bring the Gospel to native Americans and returned. He was killed by an Iroquois warrior in 1646.

1672 Catholic Devotions

In 1672, Jesus appeared to a French nun, Saint Margaret Mary Alacoque. As a result of this vision she promoted a particular devotion to the Sacred Heart of Jesus and urged others to embrace this practice. Soon many Catholics followed her example and offered special prayers to Jesus, in particular a devotion to First Friday liturgies.

1679 Founders of Religious Orders

John Baptist de La Salle (1651-1719), patron Saint of Teachers, was a priest earnestly interested in the plight of the poor in France. Only the wealthy could afford to educate their children in his region. In 1679 John Baptist formed a community of men who would specifically work to educate the poor. This community became known as the Brothers of Christian Schools. Today, over 5,000 Lasalian Brothers continue to run schools in over 80 countries

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The De La Salle Brothers arrived in Australia in 1906...



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1703 Founders of Religious Orders

On Pentecost Sunday, 1703, Claude Poullart des Places (1679-1709) founded "The Seminary of the Holy Ghost," a community today known as

Congregation of the Holy Spirit (Spiritans). This Order was dedicated to evangelization of peoples, alleviation of poverty and the provision of material and spiritual support for seminarians in France. Today over 3,000 Spiritans work throughout the world to share the life and love of God's Holy Spirit.



1732 Founders of Religious Orders

St Alphonsus Liguori (1696-1787) was born in Naples and studied for a law degree. However, he became aware of, and concerned for, the spiritual and physical impoverishment of the people in that region. He founded the Congregation of the Most Holy Redeemer (The Redemptorists). St Alphonsus Liguori is a Doctor of the Church.

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The first Redemptorists came to Australia in 1882.



1749 Founders of Religious Orders

Whilst Nano Nagle (1718-1784) was a member of an Ursuline Convent in France she decided she wanted to help her own people in Ireland. She returned from France in 1754 set up her first school, a two-roomed cabin with an enrolment of 35 girls. At night she ministered to the elderly and sick in the region gaining her the nickname, Lady with the Lantern. A lantern is one of the symbols of the Presentation Sisters today.

Nano Nagle founded the Sisters of the Presentation of the Blessed Virgin Mary to continue her work with the needy. Today there are over 1600 Presentation sisters around the world who educate and minister to the sick.

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Six sisters came to Australia in 1866 and opened the first Presentation school in the Southern hemisphere, in Tasmania.



1750 Missionaries

In 1750, St. Junipero Serra (1713 - 1784) a Franciscan priest began missionary work in Mexico City. He later travelled to California and set up several missions for Native Americans. Fr. Serra had a great love for the native Indians and sincerely wanted to bring them the Good News of Jesus Christ. He made a remarkable contribution to the Catholic story in this region.



1773- 1814 Challenges to the Church.

The Suppression of Jesuits

French and Spanish Kings restricted the work of the Jesuits because they disliked their strong influence in schools and universities. The Jesuits at this time would vow obedience to the Pope over their own leadership of kings. Strict puritan Catholics, known as Jansenists deeply resented the teachings and power of the Jesuits and worked to have the order suppressed. Pope Clement XIV, a Franciscan, finally agreed to this suppression. This led to thousands of the Order being removed from schools, universities and missions throughout the world. This clampdown on the Jesuits was not withdrawn until 1814.



1789 Challenges to the Church

The French Revolution (1789-1799). Revolutionaries in France, inspired by the Enlightenment and often plotting in the Masonic Lodges, rebelled against the corrupt authority and wealth of the Monarchy overthrew the ruling elite of aristocrats. They also ousted the Church because of its close association with the King and also tried to destroy the churches. Many priests were killed and for some years Catholic churches were closed and religious practices banned.

Catholic people in the Vendee, in western France rose in rebellion against the Revolution and suffered a brutal genocide.



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1790 Catholic Leaders

John Carroll (1735-1815) became the first Catholic Bishop in the United States. As a strong spiritual leader he brought stability to the growing Catholic community in this new country.



1680-1780 Challenges to the Church

The Enlightenment Movement. A movement that started in seventeenth century Europe and spread to North America. The chief tenets were:

- a certain resistance to traditional authority
- a confrontation with accepted traditions
- the strident defence of individual freedom
- the defence of human rights
- the encouragement of empirical methods in scientific research
- the championing of reason for deciding issues

In religious matters some representatives of the movement supported biblical criticism and many rejected special divine revelation and miracles. Some atheists were stridently opposed to mainstream Christianity. The Enlightenment offered, in its best form, hope for social progress and encouraged an anti-doctrinal rationalism. The movement did have a healthy respect for human reason and religious freedom.

The key figures were: John Locke (1632-1704), David Hume (1711-76), Jean-Jacques Rousseau (1712-78), Denis Diderot (1713-84), Francois Marie Arouet <Voltaire> (1694-1788), Gotthold Ephraim Lessing (1729-1781), Moses Mendelssohn (1729-86), Benjamin Franklin (1706-90), Immanuel Kant (1724-1804) Jeremy Bentham (1738-1842).



1799 Missionaries

In 1799 the Congregation of the Holy Spirit (Spiritan Fathers) arrived in sub-Saharan Africa. From here they spread throughout the continent of Africa, working with communities and bringing the Gospel to them.



1802 Other Founders of Religious Orders

Blessed Edmund Ignatius Rice (1762-1844) lived in Ireland and, though a successful businessman in his early days, he suffered the loss of his young wife. Edmund was strong in faith and in his devotion to the Mother of God and was particularly moved by the plight of the poor around him, especially their lack of education. He set up his first free school for boys in 1802 and was soon caring for hundreds of students, providing them with education, as well as food and clothing. Edmund Rice was a very spiritual man who answered God's call to religious life and with a group of similar minded men, began the Institute of Christian Brothers. Today the Christian Brothers number over 3,000 and work in hundreds of

schools in twenty-five countries.

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In 1868, Brother Patrick Ambrose Treacy arrived in Melbourne, Australia and opened the first Christian Brothers school next to St Francis' Church.



1801 Challenges to the Church

Napoleon Bonaparte (1769-1821) having taken power after the French Revolution made a Concordat, a Church-State agreement, which reaffirmed the Catholic church as the majority religion in France. This document recognised the Pope as spiritual head of the Church. Napoleon, nevertheless, retained a superior political power and maintained the practice of civil marriages, which had been introduced during the Revolution.



1807 Other Founders of Religious Orders

On the Feast of St. Brigid, 1 February 1807, Bishop Daniel Delaney of Ireland established a new religious order: The Sisters of St Brigid. This community was yet another Order formed to educate the poor and bring them the Good News of God's love.

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The Brigidine sisters first came to Australia in 1883.



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1809 Other Founders of Religious Orders

St. Elizabeth Ann Seton (1774-1821) grew up in America and converted to Catholicism in 1805. She suffered many hardships, but her faith in God sustained her through them all. As a married woman with children she was an exemplary model of Christian life. After the death of her husband she devoted herself to her Catholic faith. In 1809, she took her vows and began the American foundation of the Sisters of Charity. She set up many communities and helped establish schools, hospitals and orphanages throughout the United States.



1815 Other Founders of Religious Orders

Venerable Mary Aikenhead (1787-1858) was greatly concerned about the poverty, unemployment and sickness that afflicted the people of Ireland. In 1815, she founded the Religious Sisters of Charity. In addition to the traditional three vows of poverty, chastity and obedience, Mary Aikenhead introduced a fourth vow: devotion of the poor. The Sisters of Charity set up schools, hospitals and orphanages in Ireland.

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In 1838 five Sisters came to Australia; their first ministry was to the convict women at the Female Factory in Parramatta.



1816 Other Founders of Religious Orders

St Eugene de Mazenod (1782-1861) was born in France and fled to Italy during the Revolution. In 1811 he was ordained a priest and in 1816 he founded the Oblates of Mary Immaculate. These were priests who were zealous in their faith and proclaimed the love of God through preaching, prison work, youth apostolate and seminary training. Today there are over 4,000 Oblates working in over 60 countries.

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The Oblate Fathers first came to Australia in 1894.



1818 Other Catholic Leaders

St. Jean Vianney (1786-1859) was a humble French priest who struggled with his seminary studies but became a renowned preacher and model pastor of a Catholic parish. Townspeople as well as other priests and bishops came from near and far to hear his wise spiritual counsel. His confessional ministry is legendary as well as his unswerving devotion to God.

St. Jean Vianney is the Patron Saint of Priests.



1829 Catholic Challenges

In England and Ireland Catholics from 1672 were not allowed to vote or hold positions of authority in either parliament or in the bureaucracy. However, after a long struggle, in 1829 the Act of Catholic Emancipation was passed and overturned this law. This Act allowed Catholics to take part in public life and enabled the Church to grow in new countries like Australia.



1831 Other Founders of Religious Orders

Venerable Catherine McCauley (1778-1841) grew up in Ireland and was committed to the education of young girls, especially the poor. In 1827 she opened up her house in Baggot Street Dublin and established a school for girls. She also invited young women working as servants to live there. This group joined Catherine's educative work and began visiting the poor and sick. In 1831 Catherine led these women in founding the Institute of the Sisters of Mercy. They were initially known as the "walking nuns" as they were often seen on foot serving the needy. Today the Mercy Foundation is responsible for many schools, hospitals and health care facilities throughout the world.

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The first Mercy sisters came to Australia in 1846.



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1833 Other Catholic Leaders

Blessed Frederick Ozanam (1813-1853) was a student in France when he became aware of the vast number of poor people living with little hope for the future. In 1833 Fredrick, with six friends, decided to live out fully their Gospel values by helping the needy. Through a ministry of visiting, counseling and offering friendship and food this group greatly assisted struggling people. They took St Vincent De Paul as their patron and became the Conference of Charity.

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The Society of St Vincent De Paul first came to Australia in 1854. Today Conferences of this society are found in most Catholic parishes.



1845 Other Catholic Scholars

Blessed John Henry Newman (1801-1890) was a renowned academic and priest in the Church of England for 18 years. He was a member of the Oxford Movement, the Anglican group that wished to return to some of the Catholic traditions abandoned during the English Reformation. John Henry Newman left the Anglican Church in 1845, converted to Catholicism and was ordained a Catholic priest two years later. He became a Cardinal in 1879 and established the English Oratory of St. Philip Neri. Cardinal Newman is recognised as a great intellectual of the Catholic Church.



1854 Other Founders of Religious Orders

In 1854, St John Bosco (1815-1888) began meeting with a group of devoted followers, which later formed the Society of St Francis De Sales - the Salesians. St. John Bosco grew up in Italy and was concerned about the plight of poor young boys who had little hope for the future. He began schools for these boys where they could receive an education and even learn a trade. There are approximately 16,000 Salesians working in 129 countries today.

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The Salesians Fathers first came to Australia in 1922.



1854 Other Catholic Teachings

Pope Pius IX proclaimed the dogma of the Immaculate Conception in 1854. This is a feast of the Catholic church, which states that Mary of Nazareth was free of all sin, even original sin, from the moment of her conception. Though defined in the 1800's the teaching goes back to the seventh century.

This feast is celebrated on December 8.



1858 Other Saints of the Church

In 1858, St. Marie-Bernardette Soubirous (1844-1879) witnessed a series of eighteen remarkable apparitions of the Virgin Mary in Lourdes, France.

The Virgin Mother identified herself to St. Bernadette as the Immaculate Conception. During one of these visitations, a spring of water emerged from the rock, which had some healing powers for those who drank the water or blessed themselves with it. Today, many pilgrims visit the town of Lourdes, to pray to the Virgin Mother of God. There have been many miraculous cures attributed to this site.



1869 - 70 THE FIRST VATICAN COUNCIL

The First Vatican Council was convoked by Blessed Pius IX (pope 1846-1878) and intended to treat many themes. Vatican I strengthened Catholic faith and papal authority. The agenda for the Council was the question of Church order and the challenge to faith posed by Rationalism. The Council defined the primacy and infallibility of the pope and outlined the relations among revelation, faith and reason.



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1859 Challenge to the Church

Charles Darwin (1809-1882) publishes *Origin of the Species*, a theory of evolution that claims that, through natural selection, present living beings developed from less complex forms. This text highlighted for Catholics the issue of the proper interpretation of Biblical writings. Darwin's theory challenged the scriptural teaching that God created the earth and everything in it literally in the seven day time-line outlined in the Book of Genesis.

Catholic teaching today is open to the admirable picture evolution offers of God working with wisdom and power "from the inside" to bring about higher forms of life and eventually the emergence of human beings. Some fundamentalists still maintain the seven day time line in the book of Genesis.



1864 Challenge to the Church

Blessed Pope Pius IX published the Encyclical *Quanta Cura*, known as *The Syllabus of Errors*, which was written to show the Church's authority over the emerging ideas from scientists such as Darwin. It listed a series of statements about Modernism, Marxism, and condemned absolute freedom of speech. It was an attempt to reassert the complete papal authority over many aspects of both the Church and the world. This publication symbolized a return to prominence of the Papacy after its loss of influence during the

French Revolution and the Napoleonic era.



1886 Other Catholic Martyrs

The Missionaries of Africa (White Fathers) were evangelizing in Uganda in the 1860's and gained many converts. Some of these new Catholics operated at the court of the violent King Mwanga who treated many of his attendants very badly. Charles Lwanga (1860-1886), a Ugandan convert, became a leader and teacher of these young men. The King condemned them to death in 1886. Charles Lwanga was burned at the stake for refusing to deny his faith. Twenty-two others were also burned that day, and they are remembered as St Charles Lwanga and Companions. The Brothers of St. Charles Lwanga were founded in 1927, an indigenous religious congregation of Ugandan men committed to providing education to the youth of their country.



1897 Other Saints of the Church

St Thérèse of Lisieux, born Marie-Françoise-Thérèse Martin, (1873-1897), was a very holy young Frenchwoman. At the age of 15, she entered the Carmelite community and showed great love and devotion to God. Thérèse had a deep and profound spirituality and this influenced all who came to know her. She is known for her 'little way' of doing things; all her actions were guided by her great love of God. She died of tuberculosis at the age of 24 and is known simply as 'The Little

Flower'. In 1997, St Thérèse was declared one of the only three female Doctors of the Catholic Church.



1600 Other Saints of the Church

Venerable Mary Ward (1585-1645) was an English Religious sister who was responsible for the founding of two religious institutes: the Congregation of Jesus and the Institute of the Blessed Virgin Mary (Sisters of Loreto). Born in a time of great conflict in the Church he entered religious life in France and, with a band of devoted companions, opened a school for girls. She lived a life of extreme poverty and founded schools in the Netherlands, Italy, Germany and Austria. Her story is one of remarkable devotion to God and an unswerving determination to good works despite great opposition.



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New growth from challenge of Reformation.

"Growth of the Church"

Religious Orders And Leading Figures That Emerged In The Catholic Church After The Reformation.

Leaf 1: Theatine Fathers - Priests Living In Poverty

A religious order of men was founded by St Cajetan (1480-1547) and approved by the Pope on 24th June, 1524. Another founder, Giampietro Carafa, later became Pope Paul IV (1555- 1559)

The Order was founded to combat errors of Martin Luther. One of its main aims was to inspire the clergy to live lives of virtue and poverty. Theatine priests often lived in poor conditions themselves rather than be seen as submitting to wealth of money and life of ease. When Carafa became Pope he worked hard to return the office of the papacy to one of devotion and prayer. He appointed a commission to reform the missal and the Roman breviary.

Leaf 2: The Company Of The Servants Of The Poor- Caring For The Needy

A charitable religious order founded in 1532 by St Jerome Emiliani (1481-1537) in Somaschi, a small town in Northern Italy. St Jerome had been influenced greatly by St Cajetan. This order, which became known as the Somascan Fathers and Brothers, was founded to care for orphans, the poor and the sick. There was great emphasis that the members of this religious order should live in complete poverty and simplicity.

Leaf 3: Regular Clerics Of St Paul: Barnabites – A Life Of Humility

A religious order, founded by St Anthony Zaccaria (1502-1539) and 2 other Italian Noblemen in 1530. This order is sometimes called Barnabites due to its connection with the Church of St Barnabus of Milan. They took vows of poverty, chastity and obedience as well as a vow never to strive for any office or position of authority. They have a particular focus of study and devotion to the Epistle's of St Paul preaching and visiting hospitals and catechizing the youth.

In 1535 the Angelic Sisters of St Paul was founded. Their purpose was to be co-workers with the Barnabite Fathers in bringing about a renewal of faith in a society that had become very worldly.

Leaf 4: The Society Of Jesus: Jesuits – A Life Given To Teaching and Preaching

A religious order founded by St Ignatius of Loyola (1491-1556) in 1540. Their main purpose was to spread the faith by teaching, preaching and missionary work. St Ignatius placed great emphasis on training and educating his priests. Pope Paul III (1534 1549) recognized that a sound Catholic education would help counter the challenge of the Reformers and offered solid support for the Jesuit order. The Society of Jesus quickly spread throughout Europe and reached to the ends of the known world. Our current Pope Francis is a member of the Jesuit Order.

Leaf 5: St Teresa Of Avila - Contemplation And Spiritual Development

St Teresa (1515-1582) lived in Avila in Spain and joined the Carmelite convent in 1537. In response to a desire to live a simpler, more contemplative life she established a branch of her Order called the Discalced (without shoes) Carmelites. This more spiritual and pious way of living appealed to many women and soon more convents were opened. During the 1560's she was active in the reform of the Carmelite friars. St Teresa of Avila wrote many books about spiritual development the most famous being The Way of Perfection and The Interior Castle. She is one of 3 women Doctors of the Church and her commitment is a witness to the importance of contemplation in one's spiritual life.



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Leaf 6. St John Of The Cross - Poetry And Mystical Writings

St John of the Cross (1542-1591) had joined the Carmelite priests and brothers in 1567 but when he met Teresa of Avila he also worked at reforming the Order. He called for a revitalized focus on prayer and simplicity of life. He is called a Doctor of Mystical Theology in the Church for his writings assist the members to embrace a deeper, more spiritual prayer life with God.

Leaf 7: St Francis Xavier - Preaching The Gospel To The Ends Of The Earth.

St Francis Xavier (1506-1551) was one of St Ignatius of Loyola's first followers who, having met him in Paris, helped establish the Society of Jesus. He was a missionary priest who travelled to India, Indonesia, the Philippines and Japan to spread the Good News of Jesus Christ. He translated the Christian message for Japanese converts and established a strong community in that land. St Francis Xavier is considered one the Church's greatest missionaries. He died in 1552 on his way to China.

Leaf 8: St Charles Borromeo - A Model Bishop: For His Diocese And The Poor

Charles Borromeo (1538-1584) was a Catholic cardinal during the Council of Trent (1549-63) and devoted his life to ensuring the reforms of that Council were fully implemented. He was particularly concerned to ensure that priests were well educated and dioceses and parishes were well run; he founded seminaries for that purpose. He was also responsible for the writing of one of the first Catechisms. As Bishop of Milan, with outstanding energy and vigilance, he worked diligently to transform the area into the ideal diocese. During the plague of 1576 St Charles borrowed large amounts of money and worked ceaselessly to feed thousands of people every day.



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