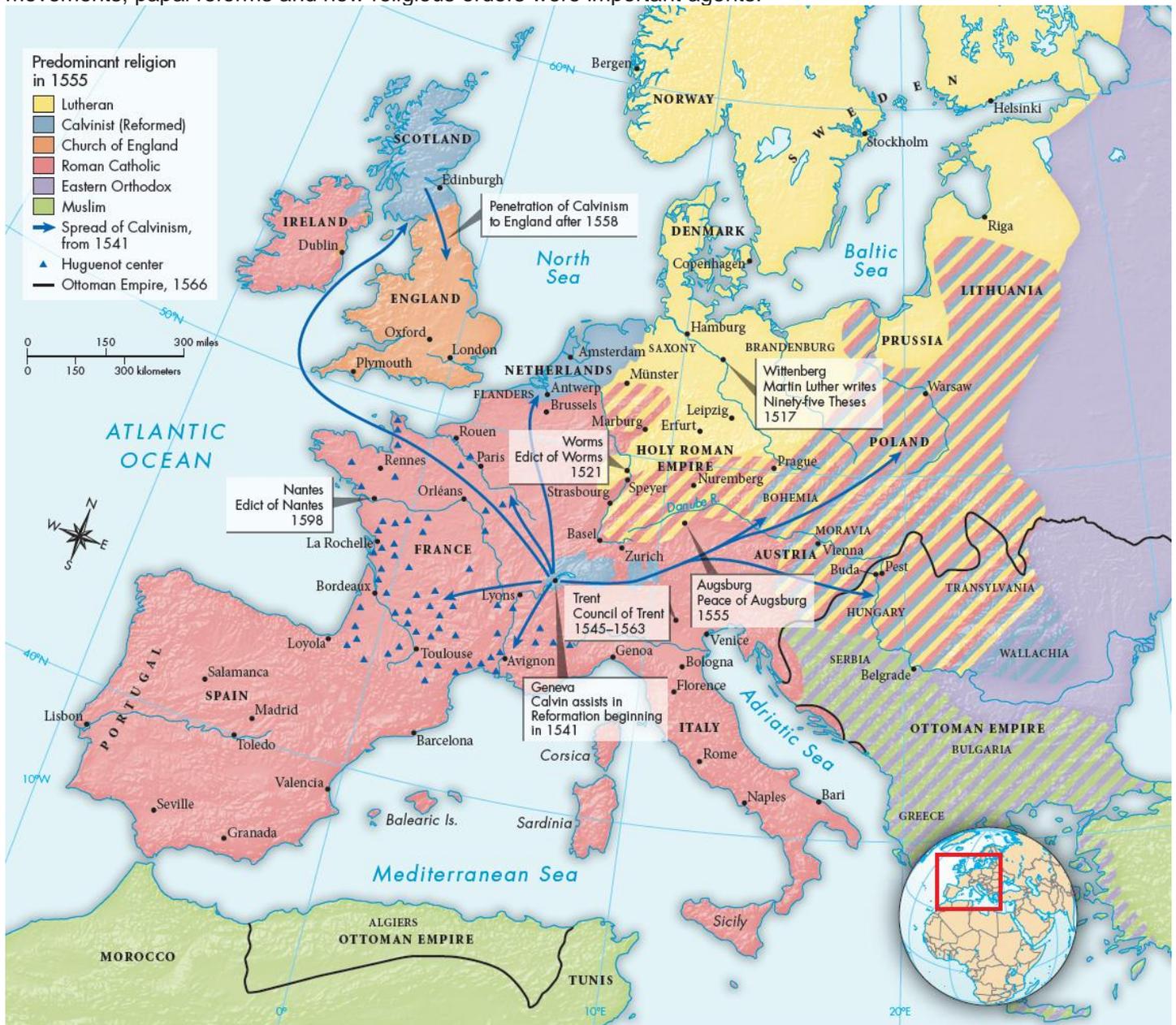


The Catholic Reformation

How did the Catholic Church respond to the new religious situation?

Between 1517 and 1547 Protestantism made remarkable advances. Nevertheless, the Roman Catholic Church made a significant comeback. After about 1540 no new large areas of Europe, other than the Netherlands, accepted Protestant beliefs (**Map 15.2**). Many historians see the developments within the Catholic Church after the Protestant Reformation as two interrelated movements, one a drive for internal reform linked to earlier reform efforts, and the other a Counter-Reformation that opposed Protestants intellectually, politically, militarily, and institutionally. In both movements, papal reforms and new religious orders were important agents.



Mapping the Past MAP 15.2 Religious Divisions in Europe, ca. 1555 The Reformation shattered the religious unity of Western Christendom. The situation was even more complicated than a map of this scale can show. Many cities within the Holy Roman Empire, for example, accepted a different faith than did the surrounding countryside; Augsburg, Basel, and Strasbourg were all Protestant, though surrounded by territory ruled by Catholic nobles.

ANALYZING THE MAP Which countries in Europe were the most religiously diverse? Which were the least diverse?

CONNECTIONS Where was the first arena of religious conflict in Europe, and why did it develop there and not elsewhere?

What nonreligious factors contributed to the religious divisions that developed in sixteenth-century Europe, and to what degree can they explain these divisions?

Papal Reforms and the Council of Trent

Renaissance popes and advisers were not blind to the need for church reforms, but they resisted calls for a general council representing the entire church, fearing loss of power, revenue, and prestige. This changed beginning with Pope Paul III (pontificate 1534–1549), under whom the papal court became the center of the reform movement rather than its chief opponent.

In 1542 Pope Paul III established the Supreme Sacred Congregation of the Roman and Universal Inquisition, often called the Holy Office, with jurisdiction over the Roman Inquisition, a powerful instrument of the Catholic Reformation. The Inquisition was a committee of six cardinals with judicial authority over all Catholics and the power to arrest, imprison, and execute. Within the Papal States, the Inquisition effectively destroyed heresy (and some heretics).

Pope Paul III also called a general council, which met intermittently from 1545 to 1563 at Trent, an imperial city close to Italy. It was called not only to reform the church but also to secure reconciliation with the Protestants. Lutherans and Calvinists were invited to participate, but their insistence that the Scriptures be the sole basis for discussion made reconciliation impossible.

Nonetheless, the decrees of the Council of Trent laid a solid basis for the spiritual renewal of the Catholic Church. It gave equal validity to the Scriptures and to tradition as sources of religious truth and authority. It reaffirmed the seven sacraments and the traditional Catholic teaching on transubstantiation (the transformation of bread and wine into the body and blood of Christ in the Eucharist). It tackled the disciplinary matters that had disillusioned the faithful, requiring bishops to reside in their own dioceses, suppressing pluralism and the selling of church offices, and forbidding the sale of indulgences. Clerics who kept concubines were to give them up, and bishops were given greater authority. The council also required every diocese to establish a seminary for educating and training clergy. Seminary professors were to determine whether candidates for ordination had vocations, genuine callings to the priesthood. This was a novel idea, since from the time of the early church, parents had determined their sons' (and daughters') religious careers. Finally, great emphasis was placed on preaching to and instructing the laity, especially the uneducated. One decision had especially important social consequences for laypeople. The Council of Trent stipulated that for a marriage to be valid, consent (the essence of marriage) as given in the vows had to be made publicly before witnesses, one of whom had to be the parish priest. Trent thereby ended the widespread practice of secret marriages in Catholic countries. For four centuries the doctrinal and disciplinary legislation of Trent served as the basis for Roman Catholic faith, organization, and practice.

New Religious Orders

Just as seminaries provided education, so did new religious orders, which aimed to raise the moral and intellectual level of the clergy and people. The Ursuline (UHR-suh-luhn) order of nuns, founded by Angela Merici (1474–1540), attained enormous prestige for its education of women. The daughter of a country gentleman, Merici worked for many years among the poor, sick, and uneducated around her native Brescia in northern Italy. In 1535 she

established the first women's religious order concentrating exclusively on teaching young girls, with the goal of re-Christianizing society by training future wives and mothers. After receiving papal approval in 1565, the Ursulines rapidly spread to France and the New World.

Another important new order was the Society of Jesus, or **Jesuits**. Founded by Ignatius Loyola (1491–1556) in 1540, this order played a powerful international role in strengthening Catholicism in Europe and spreading the faith around the world. While recuperating from a severe battle wound in his legs, Loyola studied the life of Christ and other religious books and decided to give up his military career and become a soldier of Christ. The first Jesuits, whom Loyola recruited primarily from wealthy merchant and professional families, saw the causes and cures of church problems as related not to doctrinal issues but to people's spiritual condition. Reform of the church, as Luther and Calvin understood that term, played no role in the future the Jesuits planned for themselves. Instead their goal was "to help souls." The Society of Jesus developed into a highly centralized, tightly knit organization whose professed members vowed to go anywhere the pope said they were needed. They established schools that adopted the modern humanist curricula and methods and that educated the sons of the nobility as well as the poor. The Jesuits attracted many recruits and achieved phenomenal success for the papacy and the reformed Catholic Church, carrying Christianity to much of South and Central America, India, and Japan before 1550 and to Brazil, North America, and the Congo in the seventeenth century. Within Europe the Jesuits brought almost all of southern Germany and much of eastern Europe back to Catholicism. Also, as confessors and spiritual directors to kings, Jesuits exerted great political influence.



Teresa of Ávila Teresa of Ávila (1515–1582) was a Spanish nun who experienced mystical visions, reformed her religious order, and founded new convents, seeing them as answers to the spread of Protestantism elsewhere in Europe. In this wood carving from 1625, the Spanish artist Gregorio Fernandez shows Saint Teresa book in hand, actively teaching. The influence of her ideas and actions led the pope to give Teresa the title "Doctor of the Church" in 1970, the first woman to be so honored. (Gregorio Fernandez [1576–1636], *Saint Teresa of Ávila*, 1625. Polychromatic Baroque carving on wood, Valladolid, Spain. National Museum of Sculpture/© P. Rotger/Iberfoto/The Image Works)

Name: _____

Period: _____

Date: _____
World History & Geography I

S.P.I.C.E. Annotation Handout

As you are reading, annotate the text using the S.P.I.C.E. categories. Label each paragraph/sentence with the correct letter as it corresponds with the information in the text. Underline or highlight key words, phrases, or sentences that are important to understanding the work. Write questions or comments in the margins—your thoughts or “conversation” with the text. Bracket important ideas or passages. Use the chart below to take notes as you read.

Social	<p style="text-align: center;"><u>Social Structures</u></p> <ul style="list-style-type: none"> • Gender roles and relations • Family and kinship • Racial and ethnic constructions • Social and economic classes 	
Political	<p style="text-align: center;"><u>State-Building, Expansion and Conflict</u></p> <ul style="list-style-type: none"> • Political structures and forms of governance • Empires • Nations and nationalism • Revolts and revolutions • Regional, transregional, and global structures and organizations 	
Interactions	<p style="text-align: center;"><u>Interaction Between Humans and the Environment</u></p> <ul style="list-style-type: none"> • Demography and disease • Migration • Patterns of settlement • Technology 	
Cultural	<p style="text-align: center;"><u>Cultures</u></p> <ul style="list-style-type: none"> • Religions • Belief systems, philosophies and ideologies • Science and technology • The arts and architecture 	
Economic	<p style="text-align: center;"><u>Economic Systems</u></p> <ul style="list-style-type: none"> • Agricultural and pastoral production • Trade and commerce • Labor systems • Industrialization • Capitalism and socialism 	