

History of the Catholic Church
The 16th Century: The Reformations

Events:

1502: The first reported African slaves in the New World

1503: Spain defeats France at the Battle of Cerignola. The first battle in history won by small arms.

1504: period of drought and famine in Spain

1506: At least 2000 converted Jews massacred in a Lisbon riot

1506: Poland is invaded by the Tatars

1507: The 1st reported Smallpox epidemic in the New World

1508: Christian-Islamic power struggle spills over into the Indian Ocean

1509-1510: The “Great Plague” in various parts of Tudor England

1512-1517: The 5th Lateran Council

1513: Henry VIII of England defeats the French and the Scots

1515: The Ottoman Empire conquers Anatolia

1517: Martin Luther nails his 95 theses to the door of the Cathedral in Saxony

1518: The Treaty of London: a non-aggression pact between Burgundy, France, England, the Holy Roman Empire, the Netherlands, the Papal States, and Spain.

1519: Charles I of Austria, Spain, and the low countries becomes the Holy Roman Emperor Charles V.

1519-1521: Hernan Cortes leads the Spanish conquest of the Aztec Empire

1520-1566: Suleiman The Magnificent marks the zenith of the Ottoman Empire

1521: Ferdinand Magellan arrives in the Philippines.

1527: Sack of Rome

1527: The Protestant Reformation begins in Sweden

1531: The apparition of Our Lady of Guadalupe

1531-1532: The Church of England breaks away from the Catholic Church

1540: The Society of Jesus, or Jesuits, is founded by Ignatius of Loyola.

1542: war resumes between Francis I of France and Emperor Charles V of the Holy Roman Empire allying the nations of Europe against one another.

1545-1563: The Council of Trent

1550-1551: Valladolid debate concerning the human rights of the indigenous peoples of the Americas

1559: The Italian wars conclude

1562-1598” The French Wars of Religion between Catholics and Huguenots

1563: Plague outbreak claimed 80,000 people in England

1564: William Shakespeare was baptized

1566-1648: 80 Years War between Spain and the Netherlands

1570: Pope Pius V issues *Regnans in Excelsis* excommunicating anyone who obeys Elizabeth I.

1571: Pope Pius V completes the Holy League as a unified front against the Ottoman Turks

1572: Catherine de’Medici instigates the St. Bartholomew’s Day massacre which takes the lives of Protestant leaders and thousands of Huguenots

1580-1587: Nagasaki, Japan comes under the control of the Jesuits.

1582: Pope Gregory XIII issues the Gregorian calendar.

1585-1604: The Anglo-Spanish War fought on both sides of the Atlantic Ocean.

Politics

The 16th century is largely dominated by church-state wars. Although many wars are fought across the Europe, including many influential wars, much of the history of this century is dominated by the effects of the reformers and the church.

As we head into the 15th century, we are going to head east. In China, the effects of the Mongol Empire are long gone and the Ottomans lost their war with China over a century ago. China is now in an age of partial peace. Several rebel groups lead a few skirmishes with China and a war is fought between China and Japan. One of the more influential events for the Church was the introduction of missionaries to China and Japan. Although missionaries came to China shortly after the apostolic age, the effects of Christianity did not last due to the influence of Buddhism and Confucianism. Many of the Chinese emperors and empresses outlawed any other religion besides theirs which was normally Buddhism and Confucianism. The Jesuits are the first missionaries to come to China and Japan in centuries. These new missionaries adopted the habits and customs of their Asian converts taking the attire of the sage or Buddhist teacher. This got scorn from the rest of the Christian world. Yet, their efforts produced many converts across the entire Asian continent. Largely China, Japan, Indonesia, and India were placid towards the new religion. This will change in less than 100 years.

Going further west we encounter the Ottoman Empire which had reached the pinnacle of its expansion in the last century. Much like the rest of eastern Europe and central Asia, their hopes

were to expand yet they failed to do so. Under Sulaimon the Magnificent the Ottoman Empire reached its zenith in culture, power, and economy. With this new power they attempted a war with China and lost, with Persia and lost, with Spain and lost, with Hungary and won, with Anatolia and won. Basically, many wars with little expansion. The Islamic nations, after being ousted by Spain at the end of the 15th century, remained sequestered to their stronghold over the Middle East. A few wars were fought on the eastern front of Europe with little success.

Spain, however, engaged in battles with Europe for the first time. The end of the 15th century saw Spanish expansion into the new world. The increased wealth and desire for power led Spain into a strange place. On one hand they had a lot of money from gold, new foods, and trade. On the other hand they went bankrupt in this century and had to find a way to recover from their excess spending. Although Spain and Portugal had a joint agreement regarding the division of the world, this didn't apply to the rest of Europe. Desiring more conquest, Spain began a war with France at the Battle of Cerignola. This calvary-based battle was fought near the town of Naples in France. Although the French had heavy calvary and lots of troops, the Spanish had artillery. In the aftermath of the battle, the French lost 4000 troops and the Spanish lost 500. This is considered the first war won with gunpowder small arms. Spain will begin several wars before the end of the century, all naval battles: a defeat against the English and the 80 years war with the Netherlands.

England did not fare well in this century. Four different plagues ravished the country over the next 100 years including another plague, 2 bouts of sleeping sickness, and 1 bout of dancing sickness. The English and French will fight an additional war, a war influential enough to pause the Council of Trent. The most significant problem facing the English was the Protestant Reformation. With the fight between King Henry VIII and Pope Clement VII, the country began and new religion. This dual religion between Anglicanism and Catholicism will divide the leadership of the country for over a century. One queen will exile or execute all Catholics and the next queen will force the conversion of all protestants. Back and forth the religious pendulum swung.

France was caught in the midst of all these conflicts. The French crown remained loyal to the pope amidst all these massive changes around them. The people however were caught in the wave of reform and the influence of the reformers. No town outside of Spain was left untouched by the influences of the reforms and this new desire to change the Catholic church. The French king will initially oppose the desire for reform in the Church as well as Pope Pius III's desire to call a council, then support it, then enact the reforms. France is largely caught between wars on all sides. The century begins with wars with Spain losing the territory of Navarre. Then fight another war with France leading to another stalemate. Then be caught in the crossfire between the Spanish armada and the Netherlands. France is in the middle of many wars.

Italy, however, is a mess. For many decades the Italian Renaissance brought great revival to the Italy by encouraging art and culture. Then, at the middle of the 15th century, conflicts arose between the State of Venice and the Ducky of Milan. This war ended in the 1454 with the Treaty of Lodi and the establishment of the Italic League. The conflicts were not over. The wars were a complex series of skirmishes between the different provinces of Italy. The first set of wars was

caused when the regent of Milan encouraged King Charles V of France to invade Italy so that he could reclaim the crown. This led to a fight within Italy with the Huguenots siding against France and fighting for the Church. The second set of wars was caused due to a rivalry between the states of Pisa and Florence. The last sets of wars were fought when the German princess elected Charles V of Spain to be Holy Roman Emperor bringing Spain, Netherlands, and the Low countries into the Hapsburg ring. This caused immense pressure for France in which England engage in a new war with France causing most of Europe to be at war.

Church:

The church of the 16th century oscillates between many extremes including exceptional wealth and security to poverty and war, from stability and power to schism and a fight for control. The 16th century sees more turmoil and reform in the Catholic Church than in any century. The century begins at a higher point for the church. Not height in the sense of the church being in a good place but in a place of power, prestige, and wealth. The combination of the Italian Renaissance, the series of plagues that ravaged Europe, and the status of Catholicism being the only religion in Europe, gave the church exceptional power and wealth. Thus the popes of the first part of the 16th century continue the trend and wave of energy that came from the Italian Renaissance and continue to fund art projects and great building renovations and restorations. For those in Italy, the church was doing well and flourishing. In England and France, they are still recovering from years of war and have yet to become seduced by the Italian Renaissance. We often forget the impact of the Italian Renaissance on the rest of Europe. As the Italian popes were seeking income, it came from the people throughout the empire. Thus English and French Catholics were contributing great amounts of wealth to help build the city of Rome and fund the projects of the popes. This did not sit well with them. Germany, however, fared the worst. With a combination of the pressure from Rome for more money and the German Renaissance which focused on literature and biblical accuracy, Germany was on the cusp of a revolution.

At the beginning of the century the age old conflict of investing and naming bishops returned. The Venetians, who had always been leery of the Papal states and Rome, decided to name their own bishops. The Pope, Julius II, responded as every pope had by reasserting his rights to name bishops. The cardinals decided that they should resolve this conflict by gathering together and forming an interdict against Venice for this action. Pope Julius refused to accept this idea and before the cardinals could begin their plan, he opened a council. The 5th Lateran Council was convened on May 4th, 1515. This Council settled many matters that had been plaguing the Church since the Council of Constance. First and primary, the Pope is the head of the Church not the College of Cardinals. The cardinals cannot call a council without papal authority and without the pope present. The Venetians cannot name and install their own bishops. Pope Julius also struck down the conciliarism movement that was picking up steam and beginning to challenge papal authority.

The Protestant Reformation

We often think of the Protestant Reformation as an event of its own. As I hope you realized over the course of the last two centuries, the Protestant Reformation came out of a series of people

and ideologies spanning centuries. Over the last 500 years people were discontent with the Catholic Church. Through the power plays, wealth, lack of teaching, poor education of the clergy, and the feeling that the church simply didn't care about the common person, people were seeking something more. Many people tried to either stand against the church or reform it with little success. The Albigensian heresy and the Waldensians are two examples of groups that broke from the Church with the purpose of focusing on personal holiness. Other groups within the Church had worked towards the reform of the clergy and the people including several religious orders like the Norbertines and the Brotherhood for the Common Life. These groups knew that they needed something more and the church needed something more.

Yet, in the midst of a climate that was already turning away from the church and disgruntled by all the abuses and problems within the church, one man is blamed for starting a revolution: Martin Luther. Martin was born in Germany and came to the Augustinian abbey in 1505 and ordained a priest in 1507. Few realize that Martin Luther was in the church and planned to stay in the church. When Tezel came preaching indulgences throughout Germany, Luther was not pleased. He wrote a treatise against indulgences that he sent to his bishop that was largely ignored. Not pleased by this response, he wrote his famous *95 Theses* which he posted on the door of All Saints Chapel on October 31, 1517. Luther, with the help of his friends, copied these theses into Latin and German and distributed them widely across Germany. This event would start a revolution.

Luther's own ideas had already circled through Catholicism for a few centuries. The idea that we are saved through faith alone and not through works is neither new nor outside the bounds of Catholicism. At the time emphasis was placed on works through actions like indulgences but that did not exclude the necessity of faith. Luther's big claim of Scripture as the core of faith and the center of faith was also not new but bridging further outside the bounds of Catholicism. The church teaches, and affirms this, that Scripture and Tradition are necessary parts of the life of faith. Lastly, Luther will challenge the clergy, celibacy and the papacy, also not new. These ideas were already in the minds of many people as they struggled through the challenges of Medieval Europe. To credit Luther for everything is falsifying history. To claim he was not a catalyst for change, would ignore his significant contribution.

Regardless of Luther's contribution to this new movement, a movement had begun. Over the course of the next century, four major groups of Christians will emerge from this one basic idea. The Lutherans came from Luther's ideas with the idea of reforming and forming a new church based on Scripture and a more accurate way of living the early church and the age of the Apostles. The Anglican church in England will form from the conflicts with Henry VIII and mirror the Catholic Church with the King of England as its pope. The Baptist movement will form in France with John Calvin and in the Switzerland with Ulrich Zwingli. These two men will stretch the bounds of Christianity further by denying all Sacraments but baptism, focusing exclusively on Scripture, and creating a non-clerical and people led church. The final movement is the anabaptism movement which will come in the next century forming those people who want to leave society eventually called the Amish.

We often forget the amount of 16th century history and politics is tied up in this schismatic-reformer movement. Over the course of the next century the issues will leave the theological realm and enter the political realm. For centuries the adage, “the religion of the prince is the religion of the people” carries a new weight and accuracy. Those kings who are loyal to the pope and the Catholic Church will side with the pope and work against the reformed. Some will be tolerant of religious differences but most will not. Their level of intolerance can range from asking those of other faiths to leave their country to engaging in a war. The same works on the other side of the religious spectrum. Princes and kings who are in favor of the reformers will welcome this new brand of Christianity to their lands because less taxes go to Rome and they will have more authority over this new religion in their land. They will be equally aggressive towards the Catholic church either banning all Catholics from their land or even engaging in wars. Some of the kings, Germany being one of the most known for this practice, will send in troops to root out opposing religious beliefs. In one case the Baptists barricaded themselves in a city and walled it off to the world. They then proceeded to execute any people who were not Baptists within the city claiming it as their own and their stronghold. The struggles between these groups was a real and present danger to the people as well as the well-being of Europe.

In England we have one of the most famous struggle in history: King Henry VIII of England vs. The Catholic Church. This story is fairly well-known. King Henry wanted a male heir. Since his wife, Catherine of Aragon, only bore him daughters, he wanted the marriage annulled. Annulling a marriage between kings and queens of the Middle Ages is quite complicated. Not only do you end a marriage but also end ties between countries and families. Annulments were a serious matter. We often forget that Henry was a strong supporter of the Catholic Church. He was educated in church theology and even wrote a treatise in defense of the Sacraments. He knew what he was proposing. After realizing that Catherine was not going to produce a male heir, already in a love affair with her maid-servant, and secretly desiring the sister of his brother, Henry appealed to Rome for an annulment with his own wording as well as that of a canon layer. Neither succeeded to persuade Clement VII who refused to hear the case. After trying to setting the matter with an ecclesiastical court in England, whose lawyers were stacked against him due to Pope Clement VII, he retired from this attempt. Instead, he went to France and secretly married Anne and then declared his marriage to Catherine annulled by his own authority. Pope Clement VII excommunicated Henry for this act. Thus Henry, in turn, made himself the head of the church in England, established it by his own authority, and separated it from the Catholic Church. From this point through the rest of the century, the queens of England will oscillate between support of the newly formed Anglican church and the Catholic Church. Eventually the dust will settle and England will support its own church but allow some forms of religious tolerance.

The effects of Luther’s actions changed the face of Europe and the face of the Christian religion. In light of these changes I want to focus on two major themes. The first one is a minor topic to end the section on the Protestant Reformation and the second is the response by the Catholic Church called the Catholic Reformation. The Protestant Reformation brings us the idea of a schism and heresy. Heresy is a deeply held errant teaching or an obstinately held teaching contrary to the Catholic Church. Many of the heretics from centuries past held incorrect

teachings and would not repent of their error. For example Arius and his defense that Jesus was only human or Pelagius' belief that we are saved through works. A schism is a breaking away from the Catholic Church. Hence the Great Schism of 1054 between the Eastern Church and the Western Church is called a schism. The western church has always been concerned with schism and sees it as the worst of the two. The goal is always to keep the church together. The eastern churches see heresy as the worst of the two and focus on maintaining orthodoxy in doctrine. Regardless, the effects of the reformers of the 16th century called several schisms in the Catholic Church forming their own churches. No word better described their attitude nor relationship to the Catholic church than protestant. The movement began and continues to persist due to the inherent notion of protesting against the Catholic Church. From redefining doctrine to challenging church order and structure, Protestants form and exist to challenge the Catholic Church.

The Catholic Reformation

Often historians and other people will call the Catholic side of the Reformation the “Counter Reformation.” Using a term like “counter” implies that we were reacting to the Reformation. This is not the case. After exploring the church for centuries, I hope that anyone who has followed this series realizes that the church has been under constant reformation since its inception by Jesus in 33 AD. Over the many centuries, problems, heresies, and other issues emerged that the Church needed to respond to and did respond. The 16th century is no different from previous centuries. The 16th century, however, experienced one of the greatest, if not the greatest, council in history: The Council of Trent. The Council of Trent will establish the church for the next 500 years and set the tone and theology for the modern era.

Often we view the church of the 16th century as sitting back and watching the events of the reformation unfold. This could not be further from the truth. When the reformation ideas began to emerge in the 15th century the church reacted with excommunications, anathemas, and many other aggressive actions that she had taken with all other reform movements. Although the pontiffs were very concerned with Italy and the Renaissance movement that was altering the shape of the church, they were also concerned with the very concerns with the other movements that were beginning across Europe. After 1500 years of each heresy begin condemned and no schism in the Latin church, who was to believe that the people would break from Catholicism and form their own church? Much less, who thought that these movements would last when every other movement had failed?

The situation in Europe was becoming dire. As more areas fell to protestants, who were repelling Catholics, the church saw herself in dire need of reform and a way to address this issue. When the cardinals met for conclave, they had a sense among them that a council was needed to address the issues of the time. The soon-to-be Pope Paul III, strongly advocated for the calling of the council and made it one of his primary objectives at the conclave. He was elected Pope and immediately began working on calling a council. Many situations continued to hinder this council. The German and English king forbade a council and would not publish anything about it in their lands. Protestants from across the continent refused to allow the council to convene. Even though Pope Paul wanted to convene the council in 1538, he couldn't begin the council due

to lack of cardinals, lack of support from the kings, and no agreement on a location. After seven years of struggles, Pope Paul finally convened the council at Trent in 1545.

At the outset of the council, it seemed the cardinals were going to focus on reform in the church and bring an end to these schisms. Yet, in the middle of the council war broke out between England and France halting the council until the end of the war. Over the next 20 years, the council will be convened four times and have five different popes preside at the council.

The final decrees of the Council of Trent are some of the most significant decrees issued by the church. This council truly did reform the church and kept it in line for the next 500 years. Trent will declare the seven sacraments, the canon of Scripture, the authority of the pope, the authority of tradition, and decrees of all prior councils, the clergy, and the teachings of the church as infallible. In addition to these dogmatic statements Trent will declare the ideas of the reformers heresy but then clarify our teaching on all of these erroneous points of the reformers. In the realm of faith and reason, Trent will declare faith as the primary way through which we are saved but that works are necessary as part of faith so that faith and works are necessary for salvation. The Council will greatly reform the sale and use of indulgences restricting them to acts and putting a cap on the total that someone can donate or be expected to donate for the remission of sins. The opulence and the excesses of the church will be condemned. Furthermore, the Council will outline each of the Sacraments, their theology, necessary parts, rituals, and proper celebrations. This council is responsible for the way we understand the church today. Trent will make more declarations and pronouncements that any other council in the history of the Church.

The conclusion of the council was not as effective as the church hoped. Compared with other councils where the heretics were condemned, repented, and life went on, the reformers did not accept Trent nor were they pleased with the outcome. On one level the reformers hoped Trent would support their positions and change in accordance with their criticisms. The council did not. The Council stood on the tradition of the church and only addressed some of the reformers complaints and criticisms. On the other hand, the reformers appreciated the Council of Trent for giving them the reason to continue their efforts to oppose the Church and show how their teachings were right and that the church was not going to reform. Nevertheless the church entered into a period of reform that would last around 50-100 years. Some say that it takes around 50 years to fully implement a council. Trent was true to that. The reforms of the clergy were slow and came with a fight. Great reformers like St. Charles Borromeo fought against these hedonistic ideals and the opulence of the clergy through his simplicity, teaching, and laws. Yet, still reform takes time. Teaching the people faith was even more painful. Trent required that all seminarians study at seminaries which required that all diocese establish seminaries and begin to train their future priests. The reforms of Trent were massive and widespread causing huge amounts of change across the church.

The Religious Orders

Two other movements of reform were initiated in the 16th century with two of the most prominent reformers: St. Ignatius of Loyola and St. Theresa of Avila.

Ignatius of Loyola was born in 1491 in Spain as the youngest of 13 children. He desired to be a knight and trained as a soldier. During one battle, he was hit in the leg with a canon ball which ruined his career as a soldier. As he lay recovering, he started to read. First he read stories of the heroes of old who fascinated him. Then he read the lives of the saints which greatly encouraged him. Through this experience, he gave up the life of the soldier and dedicated his life to God. His desire was to bring the Gospel to foreign lands. He desired to be a priest but he had no education. As he was studying at the University of Paris, he met six men who all desired something more. They would found the Jesuit Order or the Society of Jesus. Their goal is to go to the furthest corners of the world and preach the Gospel. This order is strange in the history of the church. The newly founded Jesuits understood themselves to be at the service of the pope, not a superior. Wherever the pope wanted them to go, they would go. And they went. Throughout the next century the Jesuit Order would grow and they would expand to all parts of the world including China and Japan, the west coast of the Americas and South America. If they could go, they went. The other task of the Jesuits was to combat modernism or the spread of the Protestants. I want to emphasize that the Jesuits also saw themselves as a teaching order. As soon as they entered a land, they would become like the sages, the wise ones, or the learned scholars who taught the truth to the people. One of the greatest Jesuits, St. Francis Xavier, is reported to have baptized 10,000 people in his lifetime. The Jesuits were a shining light of reform and renewal in the midst of the challenges of the Reformation.

The second major reformer is St. Theresa of Avila. Technically she is part of a pair of reformer saints with St. John of the Cross. The Carmelite Order was established in the 13th century as a mediant group like the Franciscans and Dominicans but had less appeal. By the 16th century, much like the rest of the Church, this order became corrupted by opulence. Theresa was born in Avila, Spain where she was the oldest of two being orphaned at a young age. At the age of 7 she wanted to become a martyr so she ran off with her younger brother to fight the Moors and become a martyr. Her uncle found them both as they were leaving the town and scolded them. Theresa was undeterred in her desire to follow God. She tried to enter the Carmelite monastery but reoccurring sickness kept sending her home. After much effort and many restarts, she eventually entered. While in the monastery, she would go to parties with rich women and live the lavish lifestyle of the 16th century Carmelites. After years of this, she grew disillusioned with the Carmelites lifestyle and wanted to return to the original charism and rule with which the order was founded. Now the superior of the community, she enacted this new rules to the disdain of the community. They eventually kicked her out and she banded with some other women and St. John of the Cross to form the Discalced Carmelites. This new branch of the Carmelite order would focus on prayer, poverty, and obedience. The hierarchy did not favor this change and tried to force her to change her ways without success. Over the course of her life she will found 30 new convents and change the face of the Carmelite Order. She is best known for her four major works: *The Interior Castle*, *The Life*, *The Foundations*, and *The Way of Perfection*.

Our Lady of Guadalupe

The 15th century ended on a low note for the Spaniards trying to convert the natives of the Americas. The Incans were the most receptive to the new faith having already worshipped a

single deity and had a more placid relationship with the foreigners. The people of north and central America did not respond well. The Mayans and Aztecs, both warrior religions and polytheists, did not like the idea of a new monotheistic religion brought by foreigners. After many years of struggling and challenges raging across central America, a most startling event occurred: Mary appeared at Tepeyac. We cannot dismiss the importance or profoundness of this event. Throughout history Mary has protected the Church and guided Christians throughout the world but she appeared to those who already believed in God and appeared in the standard Marian way. At Tepeyac she did something immensely extraordinary that would change the way the Church understood apparitions and the nature of Heaven. Mary appeared as a native, in native clothing and with native symbolism but the native symbolism conformed to the Christian message. Mary converted the pagan symbols and ideas into Christians symbols and ideas. The natives immediately recognized the symbols in her attire and the message of the apparition. This event, the apparition of Our Lady of Guadalupe as well as the image left behind following the apparition led to the greatest mass conversion in the history of the Catholic Church. Six million natives converted to the faith within seven years. This single apparition would keep the central and south American countries faithful to the Gospel and the Church until the later part of the 20th century.

Key Figures:

St Francis de Sales: Born in the Kingdom of Savoy, Switzerland he grew up as part of a noble family. He was known as a gentle and intelligent man. From a young age he knew that he wanted to be a priest but hid it from his family. His father wanted him to enter a life of politics. At the age of 24 he got his doctorate in law and took up riding and fencing to please his father but the desire for priesthood never lessened. One day, while riding, he fell from his horse three times. Each time the sword came out of its scabbard and made a cross. He knew this was a sign. He left everything and began work converting the protestants. The first attempt at conversion was miserable. He had doors slammed in his face, rocks thrown at him, and the scorn of the people. Eventually he realized that the children were willing to listen. His kindness toward the children and their desire for the faith led the parents to take interest in the faith. After years of struggling, he returned 40,000 back to the faith. Upon the death of the Bishop of Geneva, Pope Clement VIII named Francis as bishop. During this time, he wrote *the Introduction to the Devout Life*, which is both his master work as well as a spiritual guide for the layperson. He also met St. Jane Francis de Chantel who became his partner in the spiritual life.

St Charles Borromeo: Charles was born near Milan in the castle of Arona where his father was the count. At the age of 12 Charles decided to dedicate his life to God. Although he received an income as a count, he made a point that the money was meant for his education and rest needed to go to the poor. He was a hardworking student and a man known for his integrity. Although he suffered from a speech impediment that made him sound slow, he excelled in school and eventually proved his abilities. His uncle became Pope Pius IV and invited Charles to join his as a cardinal-deacon, he was 23. He soon proved his worth in administrative skills. Although his brother encouraged him to come home and take care of the estate following the death of his father, Charles knew that his life was for the Church. He was a strong willed man dedicated to

reform in the Church and would spend the rest of his life working to implement reform through and following the Council of Trent.

St. Teresa of Avila: Born in Avila, Spain she had a deep desire to be a martyr. Her parents having died and now she and her brother were raised by their uncle. At the age of 7, she and her brother ran away from home to fight the Moors and become martyrs. Shortly after leaving the city gates, her uncle found them both and punished them for running away. Her desire for God didn't wane. She tried several times to enter the Carmelite monastery but each time she became too ill to continue. Eventually she persevered and was allowed admittance and became a full sister. The monastery of the 16th century was for the good of the noble women who would take the sisters to lavish parties and keep them away from prayer. After years in the monastery Theresa wanted something more prayerful, simple, and austere. As now the prioress of the monastery, she began enacting reforms that led to her expulsion. She and a few sisters left and began their own monastery based on the reforms to the trueness of the Carmelite order. At this time, she met St. John of the Cross who would work with her for the reforms of the Carmelites. Over her lifetime she will found 30 monasteries and write four books which are the foundation of the spirituality of the Carmelite Order.

St. John of the Cross: Much of John's early life we know little about. He was ordained a priest for the Carmelite Order at the age of 25 where he met St. Theresa. Both were enthusiastic about a reform of the order. John's brother priests and the Carmelite friars did not approve of his ideas for reform and locked him in a tower for years. During these years in the tower, John would write some his most foundational works including his poetry and commentary on the Song of Songs. His short life of 49 years was met with the sufferings of the Cross. His most foundational works include *the Ascent of Mount Carmel*, *The Spiritual Canticle*, and *The Dark Night of the Soul*.

St. Ignatius of Loyola: Both in 1491 in northern Spain as the youngest of 13 children, he had a great desire for battle and to be a soldier. At the age of 16 he began his training to be a soldier and was successful. In 1521, at the Battle of Pamplona, he was shot in the leg by a cannonball. Now recovering from his injury and having little else to do, he began to read the stories of the heroes and the saints. The story of the heroes were exciting and left him excited for a time. Shortly after reading them, the excitement would fade. As he read of the lives of the Saints, he would be intrigued but the peace would last long after reading them. This experience led him to develop the Spiritual Exercises. Upon recovering, he wanted to be a priest. He began his studies at the University of Paris where he met six other friends who all desired to evangelize the world. Together they would found the Society of Jesus known as the Jesuits. Over the next 15 years they would develop a constitution for their order and send missionaries as far as the Americas and China and Japan. Throughout his entire life he struggled from a stomach ailment that eventually took his life in 1556 at the age of 65.

Martin Luther: He was born in 1483 in modern day Germany. He was ordained a priest in 1507 in the Augustinian Order. He was awarded a doctorate in Theology from the University of Wittenberg. Throughout the next several years he would become increasingly critical of the Church due to such practices as the selling of indulgences and the limitation on reading Scripture and allowing the common person to read Scripture. A pivotal moment came when Tezel came to

his town preaching indulgences. Martin had enough of this abuse and wrote a treatise to his bishop who ignored it. Tired of being ignored, he started disseminating leaflets, with the help of a friend who owned a printing press, with his critiques. This got the attention of the church. Many people were excited and encouraged about this critique and began to form their own opinions about the church beginning the movement called Lutheranism. Despite many condemnations by the church regarding these teachings, they continued to grow. Eventually Luther left the church and married a woman. He was excommunicated in 1520. Martin's exact intentions regarding the founding of Lutheranism and leaving the church are unclear. Regardless he would spend the rest of his life organizing his new church, forming constitutions, and settling disputes across his growing group.

Ulrich Zwingli: Born in Switzerland in 1484. He came during a time of emerging Swiss patriotism and increasing criticisms of the Swiss mercenary system. He studied at the University of Vienna and the University of Basel focusing on humanism. His growing criticisms of the Catholic Church led him to start his own reform movement. A majority of Ulrich's work was preaching and debating in public. He would debate such topics as fasting during Lent, the hierarchy of the church, and preaching. His continued preaching led to his condemnation and the prohibition of him preaching in public. When this ban ceased to abate him, war broke out with the Five States. These states began with a food blockade to the town Ulrich was residing in. Then they relented and went to war against Zwingli. The war was a pathetic disaster. Zwingli's troops were so unprepared that the battle lasted one hour, cost 500 men, and Zwingli died. But the movement didn't die.

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