

Project 360: Mindfulness of Historical Figures in the Catholic Church

7.55 Outline the reasons for the growing discontent with the Catholic Church, including the main ideas of Martin Luther (salvation by faith), John Calvin (predestination), Desiderius Erasmus (free will), and William Tyndale (translating the Bible into English), and their attempts to reconcile what they viewed as God’s word with Church action.

mind·ful·ness

'mīn(d)f(ə)lnəs/

1. the quality or state of being conscious or aware of something.
2. maintaining a moment by moment awareness of one’s thoughts, feelings, and surrounding environment.

Background

Many educated Europeans were influenced by Renaissance humanism, which is a belief that gives importance to the individual and to human society. They began to criticize the wealth and power of the Catholic Church. These people could be described as “mindful critics,” meaning that they had developed an awareness of their own beliefs and religious convictions and realized that some of the Catholic teachings and actions did not align with these beliefs.

Task

For Project 360, your mission is to choose one of these mindful historical figures and research who they were and what they believed. You will complete the graphic organizer on page two using the “Project 360 Library” provided to you in class. Then, you will share out your information with a small group of classmates who researched the other historical figures in the list below. Together, you and your Project 360 small group will create a flipbook showing each historical figure, their beliefs, and how they used their mindfulness to change the history of the Catholic Church.

Historical Figures

- ❖ Martin Luther
- ❖ John Calvin
- ❖ Desiderius Erasmus
- ❖ William Tyndale

Rubric

Your grade will be based on the following:

Graphic Organizer			
	Beginning	Developing	Mastery
Accuracy (50 total points)	Information in graphic organizer is not complete or accurate.	Information in graphic organizer is complete and mostly accurate.	Information in graphic organizer is complete and accurate.
Flipbook			
Accuracy (30 total points)	Information in flipbook is not complete or accurate	Information in flipbook is complete and mostly accurate.	Information in flipbook is complete and accurate.
Teamwork (20 total points)	Student showed little to no effort in small group when sharing information and creating flipbook.	Student showed some effort in small group when sharing information and creating flipbook.	Student showed excellent effort in small group when sharing information and creating flipbook.

Martin Luther | Theologian (1483-1546)

Source: "Martin Luther." <http://www.biography.com/people/martin-luther-9389283>

Theologian Martin Luther forever changed Christianity when he began the Protestant Reformation in 16th-century Europe.

Synopsis

Born in Germany in 1483, Martin Luther became one of the most influential figures in Christian history when he began the Protestant Reformation in the 16th century. He called into question some of the basic tenets of Roman Catholicism, and his followers soon split from the Roman Catholic Church to begin the Protestant tradition.

Early Life

Martin Luther was born on November 10, 1483, in Eisleben, Saxony, in modern southeast Germany. His parents, Hans and Margarete Luther, were of peasant lineage, but Hans had some success as a miner and ore smelter. In 1484, the family moved to nearby Mansfeld, where Hans held ore deposits.

Hans Luther knew that mining was a tough business and wanted his promising son to have better and become a lawyer. At age seven, Martin Luther entered school in Mansfeld. At 14, he went to north to Magdeburg, where he continued his studies. In 1498, he returned to Eisleben and enrolled in a school, studying grammar, rhetoric and logic. He later compared this experience to purgatory and hell.

In 1501, Martin Luther entered the University of Erfurt, where he received a Master of Arts degree (in grammar, logic, rhetoric and metaphysics). At this time, it seemed he was on his way to becoming a lawyer. However, in July 1505, Luther had a life-changing experience that set him on a new course. Caught in a horrific thunderstorm where he feared for his life, Luther cried out to St. Anne, the patron saint of miners, "Save me, St. Anne, and I'll become a monk!" The storm subsided and he was saved. Most historians believe this was not a spontaneous act, but an idea already formulated in Luther's mind. The decision to become a monk was difficult and greatly disappointed his father, but he felt he must keep a promise. Luther was also driven by fears of hell and God's wrath, and felt that life in a monastery would help him find salvation.

Spiritual Anguish and Enlightenment

The first few years of monastery life were difficult for Martin Luther, as he did not find the religious enlightenment he was seeking. A mentor told him to focus his life exclusively on Christ and this would later provide him with the guidance he sought. At age 27, he was given the opportunity to be a delegate to a church conference in Rome. He came away more disillusioned, and very discouraged by the immorality and corruption he witnessed there among the Catholic priests. Upon his return to Germany, he enrolled in the University of Wittenberg in an attempt to suppress his spiritual turmoil. He excelled in his studies and received a doctorate, becoming a professor of theology at the university.

Through his studies of scripture, Martin Luther finally gained religious enlightenment. Beginning in 1513, while preparing lectures, Luther read the first line of Psalm 22, which Christ wailed in his cry for mercy on the cross, a cry similar to Luther's own disillusionment with God and religion. Two years later, while preparing a lecture on Paul's Epistle to the Romans, he read, "The just will live by faith." He dwelled on this statement for some time. Finally, he realized the key to spiritual salvation was not to fear God or be enslaved by religious dogma but to believe that faith alone would bring salvation. This period marked a major change in his life and set in motion the Reformation.

Rejection of the Roman Catholic Church

In 1517, Pope Leo X announced a new round of indulgences to help build St. Peter's Basilica. On October 31, 1517, an angry Martin Luther nailed a sheet of paper with 95 theses on the university's chapel door. Though he intended these to be discussion points, the Ninety-Five Theses laid out a devastating critique of the indulgences as corrupting people's faith. Luther also sent a copy to Archbishop Albert Albrecht of Mainz, calling on him to end the sale of indulgences. Aided by the printing press, copies of the Ninety-Five Theses spread throughout Germany within two weeks and throughout Europe within two months.

The Church eventually moved to stop the act of defiance. In October 1518, at a meeting with Cardinal Thomas Cajetan in Augsburg, Martin Luther was ordered to recant his Ninety-Five Theses by the authority of the pope. Luther said he would not recant unless scripture proved him wrong. He went further, stating that he didn't consider the papacy had the

authority to interpret scripture. The meeting ended in a shouting match and initiated his ultimate excommunication from the Church.

Throughout 1519, Martin Luther continued to lecture and write in Wittenberg. In June and July of that year he publicly declared that the Bible did not give the pope the exclusive right to interpret scripture, which was a direct attack on the authority of the papacy. Finally, in 1520, the pope had had enough and on June 15 issued an ultimatum threatening Luther with excommunication. On December 10, 1520, Luther publicly burned the letter.

Excommunication

In January 1521, Martin Luther was officially excommunicated from the Roman Catholic Church. In March, he was summoned before the Diet of Worms, a general assembly of secular authorities. Again, Luther refused to recant his statements, demanding he be shown any scripture that would refute his position. There was none. On May 8, 1521, the council released the Edict of Worms, banning Luther's writings and declaring him a "convicted heretic." This made him a condemned and wanted man. Friends helped him hide out at the Wartburg Castle. While in seclusion, he translated the New Testament into the German language, to give ordinary people the opportunity to read God's word.

Though still under threat of arrest, Martin Luther returned to Wittenberg Castle Church, in Eisenach, in May 1522. Miraculously, he was able to avoid capture and began organizing a new church, Lutheranism. He gained many followers and got support from German princes. When a peasant revolt began in 1524, Luther denounced the peasants and sided with the rulers, whom he depended on to keep his church growing. Thousands of peasants were killed, but Luther's church grew over the years. In 1525, he married Katharina von Bora, a former nun who had abandoned the convent and taken refuge in Wittenberg. Together, over the next several years, they had six children.

Later Years

From 1533 to his death in 1546, Martin Luther served as the dean of theology at University of Wittenberg. During this time he suffered from many illnesses, including arthritis, heart problems and digestive disorders, and the physical pain and emotional strain of being a fugitive might have been reflected in his writings. Some works contained strident and offensive language against several segments of society, particularly Jews and to a lesser degree, Muslims, including Luther's treatise *The Jews and their Lies*. During a trip to his hometown of Eisleben, he died on February 18, 1546, at age 62.

Legacy

Martin Luther is one of the most influential and controversial figures in the Reformation movement. His actions fractured the Roman Catholic Church into new sects of Christianity and set in motion reform within the Church. A prominent theologian, his desire for people to feel closer to God led him to translate the Bible into the language of the people, radically changing the relationship between church leaders and their followers.

John Calvin | Theologian, Journalist (1509-1564)

Source: "John Calvin." <http://www.biography.com/people/john-calvin-9235788>

John Calvin, Martin Luther's successor as the preeminent Protestant theologian, made a powerful impact on the fundamental doctrines of Protestantism.

Synopsis

Born in France in 1509, theologian/ecclesiastical statesman John Calvin was Martin Luther's successor as the preeminent Protestant theologian. Calvin made a powerful impact on the fundamental doctrines of Protestantism, and is widely credited as the most important figure in the second generation of the Protestant Reformation. He died in Geneva, Switzerland, in 1564.

Background

Born on July 10, 1509, in Noyon, Picardy, France, John Calvin was a law student at the University of Orléans when he first joined the cause of the Reformation. In 1536, he published the landmark text *Institutes of the Christian Religion*, an early attempt to standardize the theories of Protestantism. Calvin's religious teachings emphasized the sovereignty of the scriptures and divine predestination—a doctrine holding that God chooses those who will enter Heaven based His omnipotence and grace.

Leading Figure of Reformation

Calvin lived in Geneva briefly, until anti-Protestant authorities in 1538 forced him to leave. He was invited back again in 1541, and upon his return from Germany, where he had been living, he became an important spiritual and political leader. Calvin used Protestant principles to establish a religious government; and in 1555, he was given absolute supremacy as leader in Geneva.

As Martin Luther's successor as the preeminent Protestant theologian, Calvin was known for an intellectual, unemotional approach to faith that provided Protestantism's theological underpinnings, whereas Luther brought passion and populism to his religious cause.

While instituting many positive policies, Calvin's government also punished "impiety" and dissent against his particularly spare vision of Christianity with execution. In the first five years of his rule in Geneva, 58 people were executed and 76 exiled for their religious beliefs. Calvin allowed no art other than music, and even that could not involve instruments. Under his rule, Geneva became the center of Protestantism, and sent out pastors to the rest of Europe, creating Presbyterianism in Scotland, the Puritan Movement in England and the Reformed Church in the Netherlands.

Death and Legacy

Calvin died on May 27, 1564, in Geneva, Switzerland. It is unknown where he is buried. Today, Calvin remains widely credited as the most important figure in the second generation of the Protestant Reformation.

Desiderius Erasmus

Source: "Erasmus." <http://www.biography.com/people/erasmus-21291705>

Erasmus was the dominant figure of the early humanist movement. Neither a radical nor an apologist, he remains one of early Renaissance controversial figures.

Synopsis

Desiderius Erasmus of Rotterdam was one of Europe's most famous and influential scholars. A man of great intellect who rose from meager beginnings to become one of Europe's greatest thinkers, he defined the humanist movement in Northern Europe. His translation to Greek of the New Testament brought on a theological revolution, and his views on the Reformation tempered its more radical elements.

Early Life

Erasmus rose from obscure beginnings to become one of the leading intellectual figures of the early Northern Renaissance. Most historians believe that he was born Gerard Gerardson in 1466 (with many noting his probable birthdate as October 27) in Rotterdam, Holland. His father, believed to be Roger Gerard, was a priest, and his mother was named Margaret, the daughter of a physician. He was christened with the name "Erasmus," meaning "beloved."

Erasmus began his education at the age of 4, attending a school in Gouda, a town near Rotterdam. When he was 9 years old, his father sent him to a prestigious Latin grammar school, where his natural academic ability blossomed. After his parents died in 1483 from the plague, Erasmus was put into the care of guardians, who were adamant about him becoming a monk. While he gained a personal relationship with God, he rejected the harsh rules and strict methods of the religious teachers of the time.

A Brief Stint in the Priesthood

In 1492, poverty forced Erasmus into monastery life and he was ordained a Catholic priest, but it seems that he never actively worked as a cleric. There is some evidence, during this time, of a relationship with a fellow male student, but scholars are not in agreement as to its extent. Erasmus's life changed dramatically when he became secretary for Henry de Bergen, bishop of Chambery, who was impressed with his skill in Latin. The bishop enabled Erasmus to travel to Paris, France, to study classical literature and Latin, and it was there that he was introduced to Renaissance humanism.

Life as a Professional Scholar

While in Paris, Erasmus became known as an excellent scholar and lecturer. One of his pupils, William Blunt, Lord Montjoy, established a pension for Erasmus, allowing him to adopt a life of an independent scholar moving from city to city tutoring, lecturing and corresponding with some of the most brilliant thinkers of Europe. In 1499, he traveled to England and met Thomas More and John Colet, both of whom would have a great influence on him. Over the next 10 years, Erasmus divided his time between France, the Netherlands and England, writing some of his best works.

In the early 1500s, Erasmus was persuaded to teach at Cambridge and lecture in theology. It was during this time that he wrote *The Praise of Folly*, a satirical examination of society in general and the various abuses of the Church. Another influential publication was his translation of the New Testament into Greek in 1516. This was a turning point in theology and the interpretation of scripture, and posed a serious challenge to theological thinking that had dominated universities since the 13th century. In these writings, Erasmus promoted the spread of Classical knowledge to encourage a better morality and greater understanding between people.

Later Life

The Protestant Reformation erupted with the publication of Martin Luther's Ninety-five Theses in 1517. For the next 10 years, Erasmus would be embroiled in an intellectual debate over human nature, free will and religion. Though Erasmus supported Protestant ideals, he was against the radicalism of some of its leaders, and, in 1523, he condemned Luther's methods in his work *De libero arbitrio*.

On July 12, 1536, during preparations for a move to the Netherlands, Erasmus fell ill and died from an attack of dysentery. Though he remained loyal to the Church of Rome, he did not receive last rites, and there is no evidence that he asked for a priest. This seems to reflect his view that what mattered most was a believer's direct relationship with God.

William Tyndale | Scholar, Theologian (1494-1536)

Source: "William Tyndale." http://www.bbc.co.uk/history/people/william_tyndale/

William Tyndale was born around 1494 in Gloucestershire and educated at Oxford and Cambridge University where he became a strong supporter of church reform. He was ordained as a priest in around 1521 and returned to Gloucestershire to serve as a chaplain to a member of the local gentry. Tyndale's controversial opinions began to attract the attention of the church authorities.

An English Bible

In 1523, Tyndale moved to London with the intention of translating the New Testament into English, an act that was strictly forbidden. He passionately believed that the Bible should determine the practice and doctrine of the Church and that people should be able to read the Bible in their own language. Tyndale was setting himself against the established Church in England as these sorts of ideas were closely associated with Martin Luther and other controversial Protestant religious reformers.

In 1524, Tyndale left England for Germany with the aid of London merchants. He hoped to continue his translation work in greater safety and sought out the help of Martin Luther at Wittenberg. Just one year after his English New Testament was completed and printed in Cologne in 1525, copies were being smuggled into England – the first ever Bibles written in the English vernacular.

In hiding

Tyndale's work was denounced by authorities of the Roman Catholic Church and Tyndale himself was accused of heresy. He went into hiding and began work on a translation of the Old Testament directly from Hebrew into English. The emissaries of the King Henry VIII and Cardinal Thomas Wolsey were unable to track him down and the location of Tyndale's hiding place remains a mystery to this day.

Henry VIII's break with the Catholic Church in 1534 signalled the beginning of the English Reformation, and Tyndale believed it was safe to carry on his work in public. He moved to Antwerp (in modern Belgium) and began to live more openly.

Betrayal

Soon afterwards Tyndale was betrayed by his friend Henry Phillips. He was arrested for heresy by imperial authorities and imprisoned for over 500 days in Vilvoorde Castle. On 6 October 1536, Tyndale was tried and convicted of heresy and treason and put to death by being strangled and burned at the stake. By this time several thousand copies of his New Testament had been printed.

It was reported that Tyndale's last words before his death were "Lord, open the king of England's eyes." Just three years later Henry VIII published his English "Great Bible" based on Tyndale's work. Even though Tyndale's translation of the Old Testament remained unfinished at his death, his work formed the basis of all subsequent English translations of the Bible, including the 'King James' version of 1611.