



四川外语学院成都学院

Chengdu Institute Sichuan International Studies University

教 案

2012~2013 学年第 二 学期

系	英语师范系
教研室(组)	大三综合教研室
课程名称	英美概况
授课年级	2010 级
授课教师	
职 称	

四川外语学院成都学院教务处制

二〇一 年 月

教 案（首页）

课程名称	英美概况	授课专业	英语专业	班级	
授课方式	课堂讲授（ <input checked="" type="checkbox"/> ） 实践课（ <input type="checkbox"/> ）		考核方式	考试（ <input checked="" type="checkbox"/> ） 考查（ <input type="checkbox"/> ）	
课程类别	必修课	公共必修课（ <input type="checkbox"/> ） 专业必修课（ <input checked="" type="checkbox"/> ）			
	选修课	公共选修课（ <input type="checkbox"/> ） 专业限选课（ <input type="checkbox"/> ） 专业任选课（ <input type="checkbox"/> ）			
课程总学时	36		周学时	2	
学时分配	课堂讲授 36 学时；实践课 0 学时				
教 学 目 标	<p>通过本课程的学习，让学生了解英美国家地理、历史、政治、经济、社会、文化和生活等方面的知识；同时通过课文的阅读，提高学生对社会与文化类英语读物的阅读能力，学会用英语进行相关的交谈、讨论，并培养学生正确分析认识有关英美国家问题的能力，并能以正确的眼光分析看待问题。</p>				
使用教材	教材名称	《英美文化基础教程》			
	编（著）者	朱永涛			
	出版社及出版时间	外语教学与研究出版社 1991 年			
指定参考书	<p>《英美文化基础教程学习手册》 外语教学与研究出版社 1991 年版 《当代英国概况》 上海外语教育出版社 2003 年版 《当代美国概况》 上海外语教育出版社 2003 年版 《英语专八冲击波系列之人文知识》 大连理工大学出版社 2010 年版</p>				

教 案

周 次	第 周, 第 次课	授课时间	201 年 月 日
授课章节	7. Religion and Beliefs		
本(章)节 授课方式	课堂讲授 (√) 实践课 ()	教学时数	2
授 课 要 点	本 (章) 节 教 学 目 标	<p>In this unit, students are expected to learn the following key points:</p> <ul style="list-style-type: none"> ◇ A brief history of Christianity in the West ◇ General knowledge of Christian Bible ◇ Reformation in England ◇ Main Christian denominations in Britain ◇ The decline of Christian belief in modern British society ◇ Superstitions in Britain today 	
	教 学 重 点 和 难 点	<p>Key Points of Teaching:</p> <ul style="list-style-type: none"> ◇ A brief history of Christianity in the West ◇ Reformation in England ◇ Main Christian denominations in Britain <p>Difficult Points of Teaching:</p> <ul style="list-style-type: none"> ◇ Reformation in England ◇ Main Christian denominations in Britain 	
思 考 题 或 作 业	完成《英美文化基础教程学习手册》英国部分第七单元相关练习题		

教学内容与组织安排

I. Lead-in

1. Who was Jesus Christ?

Jesus Christ was a Jew who lived in Palestine 2000 years ago and is accepted by Christians as the son of God. He was born by a virgin named Mary. His teaching was based on love: love of God, and love of our neighbor. His teaching and accounts of his life are contained in the New Testament of the Bible.

2. Can you name some of the denominations of Christianity in today's Britain?

The Presbyterians, the Methodists, the Congregational Church, the Baptists, the Quakers, the Christian Scientists.

II. A brief history of Christianity

1. The Beginning of the Faith

Christianity started about 2000 years ago in Judea (present-day Israel) with Jesus Christ and



His faithful group of disciples. During this period, Judea was a cross-cultural mecca of bustling cities and farms. The emperor of Rome was the ruler. The Jews at that time hated Roman rule -- it was but another reminder of the historical oppression they faced as a people. The polytheistic cultural beliefs of Rome were also pagan and intrusive to Jewish life. Some Jews saw that their only hope was to conform to this change. Others became religious zealots who formed pockets of guerilla resistance against Rome. Still others withdrew themselves into the Judean wilderness to study the Jewish law and wait for the eventual coming of their promised Messiah (savior).

(Figure: Palestine under Roman rule)

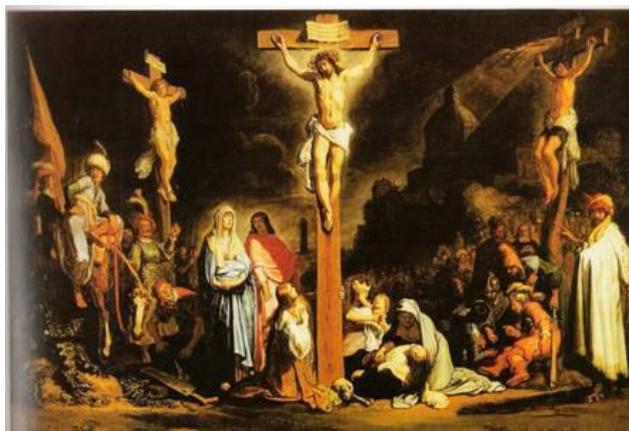
2. The Arrival of Jesus Christ

With this cultural and religious backdrop, the ministry of Jesus began. Jesus was a Jew. He observed the Jewish faith and was well acquainted with the Jewish Law. In His early thirties, Jesus traveled from village to village, teaching in the synagogues and healing those who were suffering. Jesus' teaching was revolutionary. He challenged the established religious

authorities to repent from their self-righteousness and hypocrisy and realize that the Kingdom of God is rooted in service and love. Jesus' teachings stirred the hearts of people and created instability, something the Jewish religious authorities feared. Soon, a faithful group of men began to follow Jesus and call him teacher. These men became His disciples. Jesus taught His disciples about the will of God and about the "new covenant" God will bring to humanity through Him. Jesus helped them to see that mankind is bound to the pain and futility of life as a result of sin. Due to sin, mankind lost its relationship with God. The purpose of this "new covenant" is to restore those who accept it into a renewed fellowship of forgiveness and love with God. What is this new covenant? Jesus himself would pay for the sins of all humanity by being crucified unjustly on a Roman cross. Three days later, He would rise to life, having conquered death, to give hope to a hopeless world. Well, it happened just as Jesus taught, and His disciples were witnesses to an amazing miracle. Their teacher, Jesus of Nazareth, died and three days later rose again to become their Messiah. Compelled by a great commission to share the love that the God of this universe had imparted upon them, the disciples began to proclaim this gospel of hope throughout the territory. Thus, from a small group of ordinary men that lived in a small province in Judea about 2000 years ago, the history of the Christian Church began, and the Christian Faith has since spread to the rest of the world. Their gospel message was simple: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16).



Infant Jesus



Crucifixion

3. Foretold by Prophecy

Though most of the historical record for the start of the Christian faith is recorded in the New Testament accounts, the history of Christianity actually began with prophecy in the Old Testament. There are over 300 prophecies (predictions) that span over a period of 1000 years that are recorded in the Old Testament concerning the coming of a Jewish Messiah. A study of Jesus' life, death and background will show that He was undoubtedly the fulfillment of these Messianic prophecies. Thus, even long before Jesus walked the earth, His mission was made known to mankind through the Word of God.

4. A Faith Based on Historical Fact

Did it all really happen? At first glance, the history of Christianity's origin may seem like nothing more than a fairy tale. Many feel that it's just too implausible, and even intellectually dishonest, for people living in the 21st century to believe that these events actually took place. However, the Christian faith, unlike any other religion, hinges on historical events, including one of pivotal importance. If Jesus Christ died and never rose to life, then Christianity is a myth or a fraud. In 1 Corinthians 15:14, Paul exhorts his readers to grab hold of this central truth, that "And if Christ be not risen, then is our preaching vain, and your faith is also vain." The evidence for the resurrection is the key to establishing that Jesus is indeed who He claims to be. It is the historical validity of this central fact that gives Christians genuine and eternal hope amidst a hurting world.

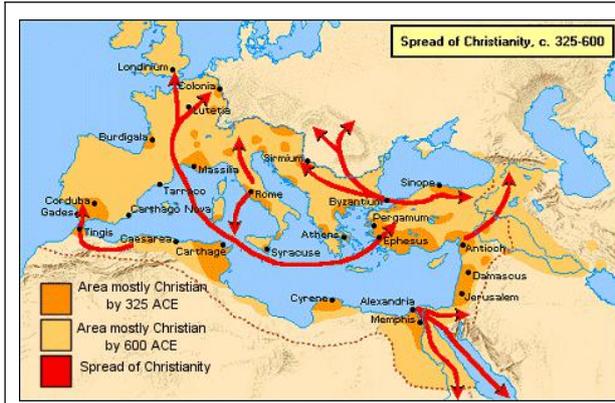
5. Early History

The history of early Christianity covers Christianity before the First Council of Nicaea in 325.

The first part of the period, during the lifetimes of the Twelve Apostles, is traditionally believed to have been initiated by the Great Commission of Jesus (though some scholars dispute its historicity), and is called the Apostolic Age. The earliest followers of Jesus composed an apocalyptic, Second Temple Jewish sect, which historians refer to as Jewish Christianity. Though Paul's influence on Christian thinking is said to be more significant than any other New Testament author, the relationship of Paul of Tarsus and Judaism is still disputed today. Early Christianity gradually grew apart from Judaism during the first two centuries and established itself as a predominantly gentile religion in the Roman Empire.

In the Ante-Nicene Period (literally before the First Council of Nicaea in 325), following the Apostolic Age, both incredible diversity and unifying characteristics lacking in the apostolic period emerged simultaneously. Part of the unifying trend was an increasingly harsh rejection of Judaism and Jewish practices. By the beginning of the Nicene period, the Christian faith had spread throughout Western Europe and the Mediterranean Basin, and to North Africa and the East, see Early centers of Christianity.

The First Council of Nicaea in 325 and the promotion of Christianity by Emperor Constantine I in the Roman Empire are commonly used to mark the end of early Christianity, beginning the era of the first seven Ecumenical Councils.



Spread of Christianity, c. 325-600

5. Middle Ages

The history of medieval Christianity traces Christianity during the Middle Ages - the period after the Fall of Rome (c.476) until the Protestant Reformation (c.1517), considered the start of the modern era of Christianity.

Among the dioceses, five held special eminence: Rome, Constantinople, Jerusalem, Antioch, and Alexandria, generally referred to as the Pentarchy. The prestige of most of these sees depended in part on their apostolic founders, or in the case of Byzantium/Constantinople, that it was the new seat (New Rome) of the continuing Roman or Byzantine Empire. These bishops considered themselves the spiritual successors of those apostles. In addition, all five cities were Early centers of Christianity.



Christianity in Middle Ages

6. Crusades

The Crusades were a series of military conflicts conducted by European Christian knights for control over the lucrative trade routes running through the Middle East, and establishment of European, not necessarily Christian, influence in the region. However, many historians write that its purpose was for the defence of Christians and for the expansion of Christian domains. Generally, the crusades refer to the campaigns in the Holy Land against Muslim forces sponsored by the Papacy. There were other crusades against Islamic forces in southern Spain, southern Italy, and Sicily, as well as the campaigns of Teutonic knights against pagan

strongholds in Northeastern Europe (see Northern Crusades). A few crusades such as the Fourth Crusade were waged within Christendom against groups that were considered heretical and schismatic (also see the Battle of the Ice and the Albigensian Crusade).

The Holy Land had been part of the Roman Empire, and thus Byzantine Empire, until the Islamic conquests of the 7th and 8th centuries. Thereafter, Christians had generally been permitted to visit the sacred places in the Holy Land until 1071, when the Seljuk Turks closed Christian pilgrimages and assailed the Byzantines, defeating them at the Battle of Manzikert. Emperor Alexius I asked for aid from Pope Urban II (1088–1099) for help against Islamic aggression. He probably expected money from the pope for the hiring of mercenaries. Instead, Urban II called upon the knights of Christendom in a speech made at the Council of Clermont on 27 November 1095, combining the idea of pilgrimage to the Holy Land with that of waging a holy war against infidels.

The First Crusade captured Antioch in 1099 and then Jerusalem. The Second Crusade occurred in 1145 when Edessa was retaken by Islamic forces. Jerusalem would be held until 1187 and the Third Crusade, famous for the battles between Richard the Lionheart and Saladin. The Fourth Crusade, begun by Innocent III in 1202, intended to retake the Holy Land but was soon subverted by Venetians who used the forces to sack the Christian city of Zara. Eventually the crusaders arrived in Constantinople, rather than proceed to the Holy Land the crusaders instead sacked Constantinople and other parts of Asia Minor effectively establishing the Latin Empire of Constantinople in Greece and Asia Minor. This was effectively the last crusade sponsored by the papacy; later crusades were sponsored by individuals. Thus, though Jerusalem was held for nearly a century and other strongholds in the Near East would remain in Christian possession much longer, the crusades in the Holy Land ultimately failed to establish permanent Christian kingdoms. Islamic expansion into Europe would renew and remain a threat for centuries culminating in the campaigns of Suleiman the Magnificent in the 16th century. On the other hand, the crusades in southern Spain, southern Italy, and Sicily eventually lead to the demise of Islamic power in the regions; the Teutonic knights expanded Christian domains in Eastern Europe, and the much less frequent crusades within Christendom, such as the Albigensian Crusade, achieved their goal of maintaining doctrinal unity.



Crusades

7. Reformation

In the early 16th century, movements were begun by two theologians, Martin Luther and Huldrych Zwingli, that aimed to reform the Church; these reformers are distinguished from previous ones in that they considered the root of corruptions to be doctrinal (rather than simply a matter of moral weakness or lack of ecclesiastical discipline) and thus they aimed to change contemporary doctrines to accord with what they perceived to be the "true gospel." The word Protestant is derived from the Latin protestatio meaning declaration which refers to the letter of protestation by Lutheran princes against the decision of the Diet of Speyer in 1529, which reaffirmed the edict of the Diet of Worms against the Reformation. Since that time, the term has been used in many different senses, but most often as a general term refers to Western Christianity that is not subject to papal authority. The term "Protestant" was not originally used by Reformation era leaders; instead, they called themselves "evangelical", emphasising the "return to the true gospel (Greek: euangelion)."

The beginning of the Protestant Reformation is generally identified with Martin Luther and the posting of the 95 Theses on the castle church in Wittenberg, Germany. Early protest was against corruptions such as simony, episcopal vacancies, and the sale of indulgences. The Protestant position, however, would come to incorporate doctrinal changes such as sola scriptura and sola fide. The three most important traditions to emerge directly from the Protestant Reformation were the Lutheran, Reformed (Calvinist, Presbyterian, etc.), and Anglican traditions, though the latter group identifies as both "Reformed" and "Catholic", and some subgroups reject the classification as "Protestant."

The Protestant Reformation may be divided into two distinct but basically simultaneous movements, the Magisterial Reformation and the Radical Reformation. The Magisterial Reformation involved the alliance of certain theological teachers (Latin: magistri) such as Luther, Zwingli, Calvin, Cranmer, etc. with secular magistrates who cooperated in the reformation of Christendom. Radical Reformers, besides forming communities outside state sanction, often employed more extreme doctrinal change, such as the rejection of tenets of the Councils of Nicaea and Chalcedon. Often the division between magisterial and radical

reformers was as or more violent than the general Catholic and Protestant hostilities.

The Protestant Reformation spread almost entirely within the confines of Northern Europe, but did not take hold in certain northern areas such as Ireland and parts of Germany. By far the magisterial reformers were more successful and their changes more widespread than the radical reformers. The Catholic response to the Protestant Reformation is known as the Counter Reformation, or Catholic Reformation, which resulted in a reassertion of traditional doctrines and the emergence of new religious orders aimed at both moral reform and new missionary activity. The Counter Reformation reconverted approximately 33% of Northern Europe to Catholicism and initiated missions in South and Central America, Africa, Asia, and even China and Japan. Protestant expansion outside of Europe occurred on a smaller scale through colonisation of North America and areas of Africa.



Martin Luther



Europe after Reformation

III. Christian Bible

A Christian Bible is a set of books that a Christian denomination regards as divinely inspired and thus constituting scripture. Although the Early Church primarily used the Septuagint or the Targums among Aramaic speakers, the apostles did not leave a defined set of new scriptures; instead the canon of the New Testament developed over time. Groups within Christianity include differing books as part of their sacred writings, most prominent among which are the biblical apocrypha or deuterocanonical books.

Significant versions of the English Christian Bible include the Douay-Rheims Bible, the Revised Standard Version, the Authorized King James Version, the English Standard Version, the New King James Version, and the New International Version.

Old Testament



Moses

The Old Testament is a Christian term for a collection of religious writings of ancient Israel that form the major and first section of Christian Bibles, in contrast to the Christian New Testament which deals explicitly with the 1st century Christianity. The Hebrew Canon approved by Rabbinic Judaism included only certain Hebrew/Aramaic books but not all. Some of these scriptures vary markedly between differing Christian denominations; Protestants accept only the Hebrew Bible's canon but divide it into 39 books, while Catholics, the Eastern Orthodox, Coptic and Ethiopian churches recognise a considerably larger collection.

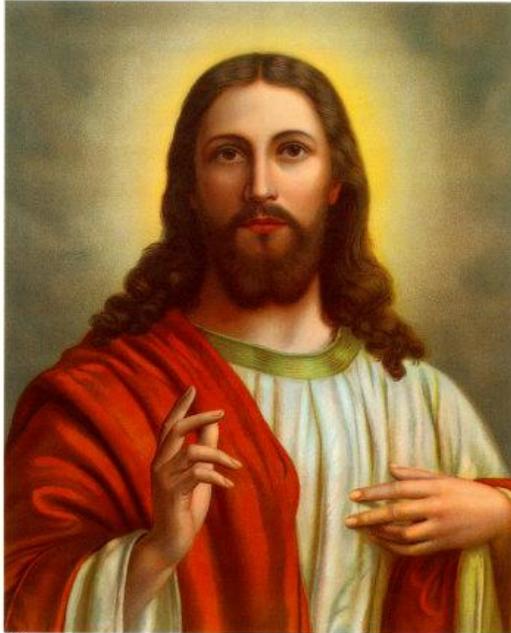
The books can be broadly divided into the Pentateuch, which tells how God selected Israel to be his chosen people; the history books telling the history of the Israelites from their conquest of Canaan to their defeat and exile in Babylon; the poetic and "wisdom" books dealing, in various forms, with questions of good and evil in the world; and the books of the biblical prophets, warning of the consequences of turning away from God. For the Israelites who were its original authors and readers these books told of their own unique relationship with God and their relationship with proselytes, but the overarching messianic nature of Christianity has led Christians from the very beginning of the faith to see the Old Testament as a preparation for the New Covenant and New Testament.

The Old Testament contains 39 (Protestant) or 46 (Catholic) or more (Orthodox and other) books, divided, very broadly, into the Pentateuch (meaning "five books"), the historical books, the "wisdom" books and the prophets. The difference of seven books between the Catholic and Protestant canons stems from the fact that the early Christians used a Greek translation of the Jewish scriptures, called the Septuagint. The Protestant churches later dropped those books which were not accepted by the Jews. The following table shows the arrangement of the holy books in the Jewish Bible and the Old Testament (*Jewish bibles count 24 books, as shown here, but Christian bibles divide Samuel, Kings, Chronicles, Ezra-Nehemiah and the Minor Prophets, bringing the total to 39; books additional to the Hebrew Bible in italics*):

Hebrew Bible	Greek Bible	Notes
Torah (Law)	Pentateuch	
Genesis	Genesis	
Exodus	Exodus	
Leviticus	Leviticus	
Numbers	Numbers	
Deuteronomy	Deuteronomy	
Prophets	History	
Joshua	Joshua	The Prophets collection in the Hebrew Bible name because the books were attributed to prophets because they all contain prophecy. Ruth, Chronicles, Ezra and Nehemiah, have been moved from the Writings collection in the Hebrew Bible to the History collection in the Old Testament, as the organizing principle is subject matter rather than authorship.
Judges	Judges	
Samuel	Ruth	
Kings	1 Samuel	
Isaiah	2 Samuel	
Jeremiah	1 Kings	
Ezekiel	2 Kings	
Minor Prophets (single book)	1 Chronicles	
	2 Chronicles	
	<i>1 Esdras</i>	
	Ezra	
	Nehemiah	
	Esther (<i>with additions</i>)	
	<i>Judith</i>	
	<i>Tobit</i>	
	<i>1-4 Maccabees</i>	
Writings	Wisdom	
Psalms	Psalms	Chronicles is the last book in the Hebrew Bible showing Israel restored to Jerusalem and history ending; in the Old Testament it is part of the Old Testament history which will end in the New Testament.
Job	Proverbs	
Proverbs	Ecclesiastes	
Ruth	Song of Songs	
Song of Songs	Job	Rabbi Tovia Singer said that it was done so to state that Jesus of Nazareth was the Christian Messiah.
Ecclesiastes	<i>Wisdom of Solomon</i>	
Lamentations	<i>Ecclesiasticus</i>	
Esther	Prophets	
Daniel	Minor prophets (12 books)	(12 The order of the prophets has been reversed in the Old Testament so the last words are those of the prophet Malachi, predicting the return of the prophet Elijah and "the coming of the great and dreadful day of the LORD" (Malachi 4:5).
Ezra-Nehemiah	Isaiah	
Chronicles	Jeremiah	
	<i>Baruch</i>	
	Lamentations	
	<i>Letter of Jeremiah</i>	

Ezekiel
Susannah
Daniel (*with additions*)

New Testament



Jesus Christ

The New Testament is the second major division of the Christian biblical canon, the first division being the Old Testament. Though Christians hold different views than do Jews about the Old Testament, which is the Hebrew Scriptures, Christians regard both the Old and New Testaments together as sacred scripture. The contents of the New Testament deal explicitly with first century Christianity. Therefore, the New Testament (in whole or in part) has frequently accompanied the spread of Christianity around the world. It reflects and serves as a source for Christian theology. Both extended readings and phrases directly from the New Testament are also incorporated (along with readings from the Old Testament) into the various Christian liturgies. The New Testament has influenced not only religious, philosophical, and political movements in Christendom, but also has left an indelible mark on its literature, art, and music.

The New Testament is an anthology, a collection of Christian works written in the common Greek language of the first century, at different times by various writers, and canonically named for the early Jewish disciples of Jesus of Nazareth. In almost all Christian traditions today, the New Testament consists of 27 books. The original texts were written in the first and perhaps the second centuries of the Christian Era, generally believed to be in Koine Greek, which was the common language of the Eastern Mediterranean from the Conquests of Alexander the Great (335–323 BC) until the evolution of Byzantine Greek (c. 600). All of the works which would eventually be incorporated into the New Testament would seem to have been written no later than around AD 150.

Collections of related texts such as letters of the Apostle Paul (a major collection of which

must have been made already by the early 2nd century) and the Canonical Gospels of Matthew, Mark, Luke, and John (asserted by Irenaeus of Lyon in the late-2nd century as *the Four Gospels*) gradually were joined to other collections and single works in different combinations to form various Christian canons of Scripture. Over time, some disputed books, such as the Book of Revelation and the Minor Catholic Epistles were introduced into canons in which they were originally absent. Other works earlier held to be Scripture, such as 1 Clement, the Shepherd of Hermas, and the Diatessaron, were excluded from the New Testament. The Old Testament canon is not completely uniform among all major Christian groups including Roman Catholics, Protestants, the Greek Orthodox Church, the Slavic Orthodox Churches, and the Armenian Orthodox Church. However, the twenty-seven-book canon of the New Testament, at least since Late Antiquity, has been almost universally recognized within Christianity.

The New Testament consists of

- four narratives of the life, teaching, and death of Jesus, called "gospels";
- a narrative of the Apostles' ministries in the early church, called the "Acts of the Apostles" and probably written by the same author as the Gospel of Luke, which it continues;
- twenty-one letters, often called "epistles" in the biblical context, written by various authors and consisting mostly of Christian counsel, instruction, and conflict resolution; and
- an Apocalypse, the Book of Revelation.

IV. Reformation in England

Also called “the English Reformation”, it was a series of events in 16th century England by which the Church of England broke away from the authority of the Pope and the Roman Catholic Church.

These events were, in part, associated with the wider process of the European Protestant Reformation, a religious and political movement which affected the practice of Christianity across most of Europe during this period. Many factors contributed to the process: the decline of feudalism and the rise of nationalism, the rise of the common law, the invention of the printing press and increased circulation of the Bible, the transmission of new knowledge and ideas among scholars and the upper and middle classes. However, the various phases of the English Reformation, which also covered Wales and Ireland, were largely driven by changes in government policy, to which public opinion gradually accommodated itself.

Based on Henry VIII's desire for an annulment of his marriage, the English Reformation was

at the outset more of a political affair than a theological dispute. The reality of political differences between Rome and England allowed growing theological disputes to come to the fore. Immediately before the break with Rome, it was the Pope and general councils of the church that decided doctrine. Church law was governed by the code of canon law with final jurisdiction in Rome. Church taxes were paid straight to Rome and it was the Pope who had the final say over the appointment of bishops. The split from Rome made the English monarch the Supreme Governor of the English church by "Royal Supremacy", thereby making the Church of England the established church of the nation. Doctrinal and legal disputes now rested with the monarch, and the papacy was deprived of revenue and the final say on the appointment of bishops.

Role of Henry VIII and royal marriages



Henry VIII (1491–1547)

Henry VIII ascended the English throne in 1509 at the age of 17. He made a dynastic marriage with Catherine of Aragon, widow of his brother Arthur, in June 1509, just before his coronation on Midsummer's Day. Unlike his father, who was secretive and conservative, the young Henry appeared to be the epitome of chivalry and sociability, seeking out the company of young men like himself; an observant Catholic, he heard up to five masses a day (except during the hunting season); of "powerful but unoriginal mind", he allowed himself to be influenced by his advisors from whom he was never apart, by night or day; he was thus susceptible to whoever had his ear. Between his young contemporaries and the Lord Chancellor, Cardinal Thomas Wolsey, there was thus a state of hostility. As long as Wolsey had his ear, Henry's Catholicism was secure: in 1521 he had defended the Catholic Church from Martin Luther's accusations of heresy in a book he wrote, probably with considerable help from Thomas More, entitled *The Defence of the Seven Sacraments*, for which he was

awarded the title "Defender of the Faith" (Fidei Defensor) by Pope Leo X. (Successive English and British monarchs have retained this title to the present, even after the Anglican Church broke away from Catholicism.) Wolsey's enemies at court included those who had been influenced by Lutheran ideas, among whom was the attractive, charismatic Anne Boleyn.

Anne arrived at court in 1522, from years in France where she had been educated by Queen Claude of France, as maid of honour to Queen Catherine, a woman of "charm, style and wit, with will and savagery which made her a match for Henry". By the late 1520s, Henry wanted to have his marriage to Catherine annulled. She had not produced a male heir who survived into adulthood and Henry wanted a son to secure the Tudor dynasty. Before Henry's father (Henry VII) ascended the throne, England had been beset by civil warfare over rival claims to the English crown and Henry wanted to avoid a similar uncertainty over the succession. Catherine's only surviving child was Princess Mary.

Henry claimed that this lack of a male heir was because his marriage was "blighted in the eyes of God". Catherine had been his late brother's wife, and it was therefore against biblical teachings for Henry to have married her (Leviticus 20:21); a special dispensation from Pope Julius II had been needed to allow the wedding in the first place. Henry argued that this had been wrong and that his marriage had never been valid. In 1527 Henry asked Pope Clement VII to annul the marriage, but the Pope refused. According to Canon Law the Pope cannot annul a marriage on the basis of a canonical impediment previously dispensed. Clement also feared the wrath of Catherine's nephew, Holy Roman Emperor Charles V, whose troops earlier that year had sacked Rome and briefly taken the Pope prisoner.

The combination of his "scruple of conscience" and his captivation by Anne Boleyn made his desire to rid himself of his Queen compelling. The indictment of his chancellor Cardinal Wolsey in 1529 for praemunire (taking the authority of the Papacy above the Crown), and subsequent death in November 1530 on his way to London to answer a charge of high treason left Henry open to the opposing influences of the supporters of the Queen and those who sanctioned the abandonment of the Roman allegiance, for whom an annulment was but an opportunity.

Parliamentary debate and legislation

In 1529 the king summoned Parliament to deal with annulment, thus bringing together those who wanted reform but who disagreed what form it should take; it became known as the Reformation Parliament. There were Common lawyers who resented the privileges of the clergy to summon laity to their courts; there were those who had been influenced by Lutheran evangelicalism and were hostile to the theology of Rome; Thomas Cromwell was both. Henry's Chancellor, Thomas More, successor to Wolsey, also wanted reform: he wanted new laws against heresy.

Cromwell was a lawyer and a Member of Parliament, an evangelical who saw how Parliament could be used to advance the Royal Supremacy, which Henry wanted, and to

further evangelical beliefs and practices which both he and his friends wanted. One of his closest friends was Thomas Cranmer, soon to be Archbishop.

In the matter of the annulment, no progress seemed possible: the Pope seemed more afraid of Emperor Charles V than of Henry. Anne and Cromwell and their allies wished simply to ignore the Pope; but in October 1530 a meeting of clergy and lawyers advised that Parliament could not empower the archbishop to act against the Pope's prohibition. Henry thus resolved to bully the priests.

Actions by the king against English clergy

Having brought down Cardinal Wolsey, his Chancellor, Henry VIII finally resolved to charge the whole English clergy with praemunire in order to secure their agreement to his annulment. Praemunire, which forbade obedience to the authority of foreign rulers, had been around since the 1392 Statute of Praemunire and had been used against individuals in the ordinary course of court proceedings. Now Henry, having first charged Queen Catherine's supporters, Bishops John Fisher, John Clerk, Nicholas West and Henry Standish and archdeacon of Exeter Adam Travers, then decided to proceed against the whole clergy. Henry claimed £100,000 from the Convocation of Canterbury of the Church of England for their pardon, which was granted by the Convocation on 24 January 1531. The clergy wanted the payment to be spread over five years. Henry refused. The Convocation responded by withdrawing their payment altogether and demanded Henry fulfill certain guarantees before they agreed to give him the money. Henry refused these conditions, agreed only to the five-year period of payment and then, to the payment which Henry wanted the Convocation to accept, added five articles:

1. that the clergy recognise Henry as the "sole protector and Supreme Head of the Church and clergy of England"
2. that the King had spiritual jurisdiction
3. that the privileges of the Church were upheld only if they did not detract from the royal prerogative and the laws of the realm
4. that the King pardoned the clergy for violating the statute of praemunire, and
5. that the laity were also pardoned.

V. Christianity in Britain today

At one level, Christianity in the UK is stronger than many people might think. At another level, it is weak and in need of rehabilitation.

1. How many Christians?

First, its relative strength. In the 2001 Census, 71.8% described themselves as Christians. Muslims were 2.8%, Hindus 1%, Sikhs 0.6%, Jews 0.5%, Buddhists 0.3% and others 0.3%. Those of "no religion" were 15.1%, and "religion not stated" was 7.8%. That

equated to a Christian population in Britain of over 41 million people, compared to three million of other religions.

This has now been updated through the April 2009-March 2010 Household Survey, based on responses from a huge sample of 442,000 people. Significantly, the proportion of respondents said they were Christians was 71.4% - virtually unchanged from 2001. Muslims were 4.2%, Hindus 1.4%, Sikhs 0.6%, Jewish 0.5%, Buddhists 0.4%, other religion 1.1% and no religion 20.5%. Thus, virtually 80% today have a religious affiliation. A February 2012 survey by Ipsos MORI for the Richard Dawkins Foundation for Reason and Science put the figure for Christians at 56%, but this was based on a very much smaller sample (of 2,107 respondents).

In an April 2005 *Populus* opinion poll of 1,000 people, 70% said they believed "in God or some form of higher power". Interestingly, this 70% average was made up of 61% of men, but 77% of women. While there were higher figures for older people, 63% of 18-24 year olds said they believed.

In the same poll, 65% said they went to a place of worship at least once a year, while 65% also said they pray – mostly (44%) once a week or more. 62% said it was "important for children to be raised with a belief in God".

Meanwhile, an analysis of the 2009 British Social Attitudes Survey by the National centre for Social Research reported that 26% of people in Britain identify with a particular religion, believe in God *and* attend religious services; while 62% identify with a religion, believe in God *or* attend services, but not all three – the latter group described as the "fuzzy faithful". Meanwhile, 37% are atheists or agnostics.

2. Going to church

Church attendance figures are difficult accurately to establish, not least because of a trend away from weekly attendance and towards attendance two or three times a month (which makes a massive difference to weekly statistics). It would seem that about 9% are in church on any one Sunday and, including mid-week meetings and less frequent attendees, the church-going population is about 17%. In a world in which all forms of active participation (in clubs, politics, sport etc) is on the decline, this is still arguably remarkably high – especially in view of the way it is downplayed (or portrayed negatively) in the media. The Dawkins Foundation survey (cited above), undertaken to demonstrate that the Census figure (of 71.8%) greatly overstated the real influence of Christianity, in fact perhaps showed a surprising degree of resilience for Christianity. Some 50% of those 'Christians' had in fact 'attended services or meetings connected with Christianity' in the last year (NB, this specifically excluded weddings and funerals), equating to roughly a third of the population - about 20 million people! A similar figure (48%) said they pray at least once a month and 30% said "I have strong religious beliefs and am a Christian". Only 6% said "I don't believe in God", while 60% said that Christianity was very important (21%) or fairly

important (39%) in their lives.

Finally, in a recent ComRes poll of 1,045 people (February 2009), 63% said “Our laws should respect and be influenced by UK religious values” and 62% agreed that “Religion has an important part to play in public life”. Significantly, the proposition that our laws should respect “UK religious values” was supported by 79% of Muslims and 76% of Hindus and Sikhs. Even amongst those of no religion, the proposition was supported by 51%. And in a September 2007 ComRes poll, 62% said that religion had an important role to play in the moral guidance of the nation, but - surprisingly - amongst 16-24 year-olds, that rose to 68%.

Thus, the support for Christianity is much stronger in the UK than is normally credited. The key weakness is that any public support for Christianity has come to be seen as ‘politically incorrect’. Belief is almost presented as a matter for apology. Faith has been pushed into a corner. Nevertheless, it must be a fairly large corner, with some 70% or so of the population in it! This is one of those instances where who we actually are has been systematically quashed by the prevailing orthodoxy – and yet somehow that identity lives on. As Hilaire Belloc wrote:

“There is a complex knot of forces underlying any nation once Christian; a smoldering of old fires...”

VI. Main UK denominations

1. The history of the Church is one of splits or schisms, and this has been especially true in the protestant churches. Many of the smaller denominations are so small that they are not documented here.

Anglican Church

Principally the Church of England but the Anglican Church in the UK includes The Church of Wales, The Scottish Episcopal Church and The Church of Ireland. The Church of England broke away from Rome in 1534 under the reign of King Henry VIII. The Anglican way is one that holds to the belief that it is a reformed church while maintaining the catholic doctrine of apostolic succession and the ancient creeds. The 39 Articles and the Book of Common Prayer are the documents that define reformed aspects of Anglican doctrine and practice. Historically it tolerated a wide variety of church practice from Anglo-Catholic to Evangelical via liberal traditions.

Local Anglican Churches are located in a parish, that is part of a diocese under the authority of a Bishop. In the Church of England there are two archbishops that have authority over the Bishops and as an established church there is a link between church and state with the Monarch being Governor General of the Church.

Baptist Church

In the UK THERE ARE three Baptist groups the Baptist Union of Great Britain, the Grace Baptist and Independent Baptists. What gives Baptists their name is the belief in believers' baptism by total immersion. The Baptist Church is also a free church in that it believes in the separation of church and state and independent local churches are not subject to the authority of a bishop. Other key beliefs include the Lordship of Christ, biblical authority, priesthood of all believers and congregational leadership. The modern Baptist movement was born in the 16th century and has grown to become a worldwide denomination that regard itself as protestant and evangelical.

Methodist Church

Methodism came mainly from the work of John Wesley and was a movement within the Protestant church in the 18th century. Wesley was an Anglican clergyman who did not intend to start a new church when he started the Methodist movement. He had great gifts as an itinerant preacher and in organisation. In 1932 the Wesleyan Methodist Church, the Primitive Methodist Church and the United Methodist Church came together to form the Methodist Church of Great Britain.

In the UK the Methodist Church is a free church that does not have a hierarchy based on bishops and archbishops. None the less it has a strong central organisation. Ministers are appointed to circuits rather than individual churches, and these are organised into districts administrated by a "superintendent minister". The theology within Methodism is quite broad and tends to follow the historical interpretations and liturgies of its Anglican roots. In theology it has become one of the most liberal in the country, having for example adopted GAY marriage in 2006.

Charismatic Churches

In recent years the failure of traditional churches has given rise to a number of new church initiatives. These comprise of mainly charismatic churches of varying denominations and often no denomination. By nature charismatic churches borrow from the Pentecostal tradition an emphasis of direct experience of the Holy Spirit, while looking to avoid the failures of traditional forms of church. The charismatic movement also has its followers inside most established churches.

Presbyterian Church

There are several Presbyterian denominations in the UK by geographical location including the Church of Scotland, United Reformed Church(in England), Presbyterian Church of Wales, and Presbyterian Church in Ireland.. It traces it ancestry from reformers like Martin Luther, Ulrich Zwingli, John Calvin, and John Knox. From this you might expect a Bible believing evangelical theological position (Sola scriptura), however over the years it has

adopted a radical revisionist liberal theology that denies biblical authority.

The Presbyterian church has a hierarchical structure without bishops. Each congregation has a Session of Elders who are also members of a Presbytery covering several churches. Members of the Presbytery may also be members of the General Assembly that governs a country.

The Orthodox Church

Originally the Orthodox Church included the Western Orthodox Church (what we now call the Roman Catholic Church), the Oriental Orthodox Church and the Assyrian Church. The Assyrians broke from the Church with the Council of Ephesus in 431 AD, the Oriental Orthodox following the Council of Chalcedon in 451 AD, and the Roman Catholics through the Great Schism 1054 AD. While the largest church in the UK is the Greek Orthodox it also includes Russian Orthodox and Coptic Church. It is an ancient Church that preserves a tradition that traces its origins back to the original apostles. It does not accept the claim by the Roman Catholic Church that the Apostle Peter gave it and the Bishop of Rome (Pope) supremacy over the other Patriarchs.

The Pentecostal Church

The Pentecostal Church places emphasis on the direct personal experience of the Holy Spirit, and the gifts of the Holy Spirit as in the biblical account of the Day of Pentecost. Other denominations emphasise an indirect route to the Holy Spirit; for Roman Catholics their route to the Holy Spirit is principally through the Mass and for Protestants it's through the Word of God. For Pentecostal "speaking in tongues" is the sign of the baptism of the Holy Spirit. Like the Baptists their view is that they are restoring the Church to its early form.

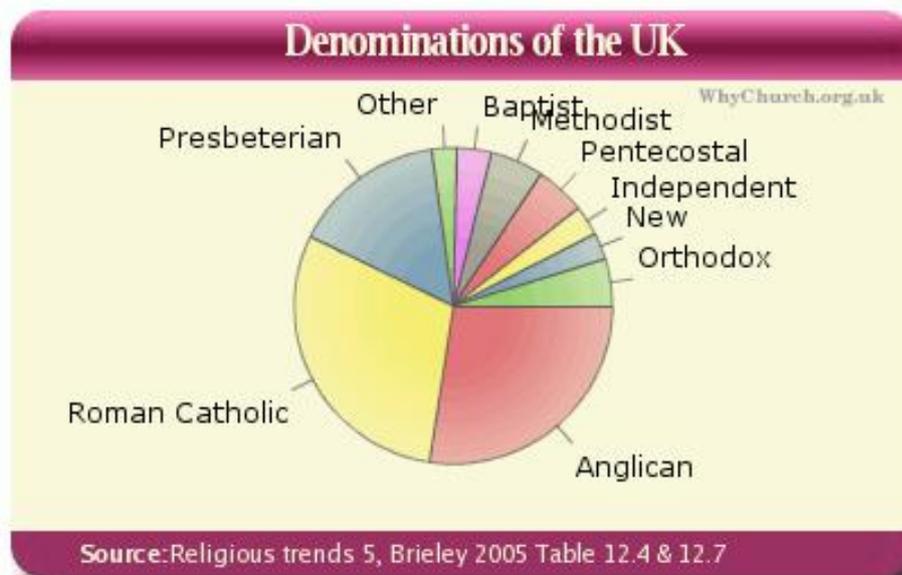
The Roman Catholic Church

The Roman Catholic Church is the historic church that can trace its history back to the early church in Rome. The Orthodox Church was divided by the emperor Constantine into the Eastern and Western Orthodox churches when he divided the Roman empire into two. The Roman Catholic (Western Orthodox) Church split from the Eastern Orthodox Churches in the Great Schism in 1054 AD. Its head is the Pope (Bishop of Rome) who oversees as a worldwide church that became the largest Christian denomination in the world. It places a strong emphasis on the apostolic succession, the traditional teaching of the church, the ancient creeds, and a formal Eucharistic service called the Catholic Mass. In the UK the RC Church has separate organisations for England and Wales, Scotland and the Republic of Ireland.

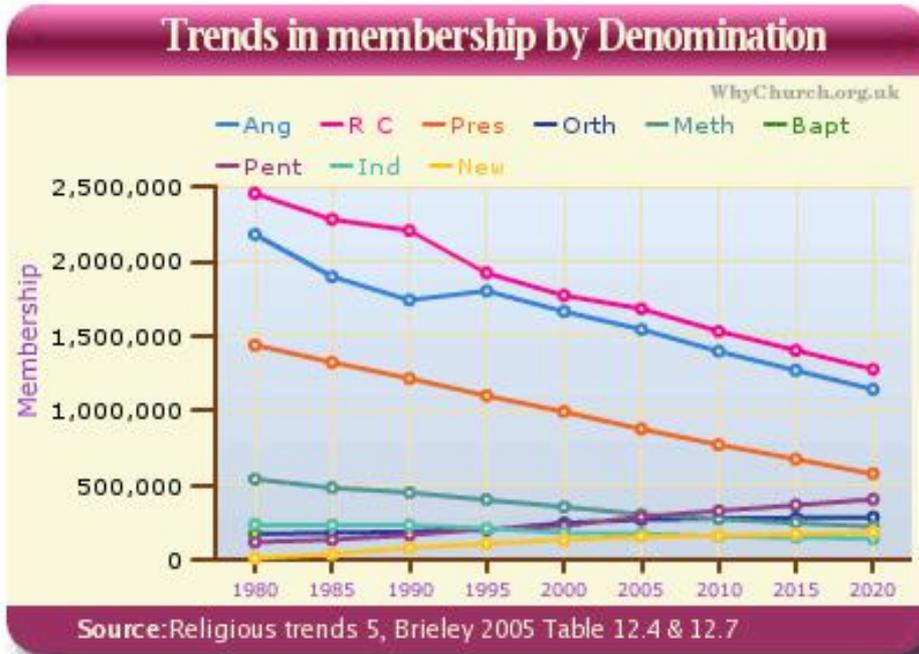
2. Division of Church in the UK

In some countries churchgoing is predominantly in a single denomination, but in the UK

there is no main denomination. While many non churchgoers may put the Church of England on a census form, amongst churchgoers the Church of England is just one of many popular denominations. From a non Christian point of view this diversity makes it difficult to understand the faith. To them this plurality represents brokenness not a richness of expression. To the churchgoer the diversity represents the ability to choose a style of churchmanship that best suits their liking.



With one or two exceptions all the major denominations in the UK are and have been in a state of decline for several decades. The similarity of these rates of decline is strikingly similar. It seems that denomination is not the key to Church decline and points to the problem lying with the UK itself.



VII. Superstitions in the UK

Generally Christian as the British People are, superstition has not yet died out. The following are a list of common superstitions in the UK.

1. General Superstitions

Good Luck

- ◆ Lucky to meet a black cat. Black Cats are featured on many good luck greetings cards and birthday cards in England.
- ◆ Lucky to touch wood. We touch; knock on wood, to make something come true.
- ◆ Lucky to find a clover plant with four leaves.
- ◆ White heather is lucky.



- ◆ A horseshoe over the door brings good luck. But the horseshoe needs to be the right way up. The luck runs out of the horseshoe if it is upside down. Horseshoes are generally a sign of good luck and feature on many good luck cards.

- ◆ On the first day of the month it is lucky to say "*white rabbits, white rabbits white rabbits,*" before uttering your first word of the day.
- ◆ Catch falling leaves in Autumn and you will have good luck. Every leaf means a lucky

month next year.

- ◆ Cut your hair when the moon is waxing and you will have good luck.
- ◆ Putting money in the pocket of new clothes brings good luck.

Bad Luck

- ◆ Unlucky to walk underneath a ladder.
- ◆ Seven years bad luck to break a mirror. The superstition is supposed to have originated in ancient times, when mirrors were considered to be tools of the gods.
- ◆ Unlucky to see one magpie, lucky to see two, etc..
- ◆ Unlucky to spill salt. If you do, you must throw it over your shoulder to counteract the bad luck.
- ◆ Unlucky to open an umbrella in doors.
- ◆ The number thirteen is unlucky. Friday the thirteenth is a very unlucky day. Friday is considered to be an unlucky day because Jesus was crucified on a Friday.
- ◆ Unlucky to put new shoes on the table.
- ◆ Unlucky to pass someone on the stairs.



2. Food Superstitions

- ◆ When finished eating a boiled egg, push the spoon through the bottom of the empty shell to let the devil out
- ◆ In Yorkshire, housewives used to believe that bread would not rise if there was a corpse (dead body) in the vicinity, and to cut off both ends of the loaf would make the Devil fly over the house!



3. Table Superstitions

- ◆ If you drop a table knife expect a male visitor, if you drop a fork a female visitor.
- ◆ Crossed cutlery on your plate and expect a quarrel.
- ◆ Leave a white tablecloth on a table overnight and expect a death.

4. Animal Superstitions

Animals feature a lot in our superstitions as they do in superstitions around the world.



One ancient British superstition holds that if a child rides on a bear's back it will be protected from whooping-cough. (Bears used to roam Britain but now they are not seen on our shores)

In some parts of the UK meeting two or three Ravens together is considered really bad. One very English superstition concerns the tame Ravens at the Tower of London. It is believed if they leave then



the crown of England will be lost.



It is said to be bad luck if you see bats flying and hear their cries. In the middle ages it was believed that witches were closely associated with bats.

If a Sparrow enters a house it is an omen of death to one of the people who live there. In some areas it is believed that to avoid bad luck, any Sparrow caught must be immediately killed otherwise the person who caught it will die.



In some areas black Rabbits are thought to host the souls of human beings. White Rabbits are said to be really witches and some believe that saying 'White Rabbit' on the first day of each month brings luck. A common lucky charm is a Rabbit's foot, but not for the Rabbit.



It is thought very unlucky to have the feathers of a Peacock within the home or handle anything made with them. This is possibly because of the eye shape present upon these feathers i.e. the Evil-Eye associated with wickedness.

5. Wedding Superstitions

- ◆ Bride and groom must not meet on the day of the wedding except at the altar.
- ◆ The bride should never wear her complete wedding clothes before the day.
- ◆ For good luck the bride should wear “something borrowed, something blue, something old and something new”.
- ◆ The husband should carry his new wife over the threshold of their home.

教学后记

本章教学过程主要存在以下问题：

1. 由于课文内容较多，课堂时间有限，授课的过程中显得条理性不强，重点不够突出，学生对本课内容的总体把握不够；
2. 学生预习工作做得不够，对本课内容不熟悉，对基督教的发展、英国的宗教改革等缺乏足够的了解，上课积极性不足，对知识较为被动地接受；
3. 课外资料不足，难以弥补课本内容的片面和陈旧性。

解决措施：

1. 加强集体备课，对每一课的问题及时讨论解决，并通过讨论确定该课的重点和难点内容，提高授课的条理性；
2. 课前将预习任务具体化，推荐相关时代性较强的学习资料，使学生掌握最新的相关知识，并于课前对本课内容有足够的了解，便于课堂对问题进行讨论，而不是纠缠于一些固定的知识点；
3. 教师在备课的过程中多准备一些与本课相关的趣味性的小知识和活动，提高学生学习的兴趣。

填写说明：

- 1、教案封面和首页每门课程按授课学期填写，只填一页。
- 2、教案内容（第3、4页）按授课次数或周次填写，平行班教学教案只填写一份。
- 3、表中（ ）选项请打“√”；其中“授课方式”一栏可复选，即如果此门课程既有课堂讲授又有实践课时复选。
- 4、“指定参考书”栏，请依次列出参考书名称、编（著）者、出版社及出版时间。
- 5、请按照表格中所显示的字体格式填写，封面用“宋体，小三”，正文中文用“宋体，小四”，英文用 Times New Roman 字体。
- 6、表格间距可以调整，可另加附页。