

2010年大学英语四六级考试精读荟萃100篇(9)英语六级考试  
PDF转换可能丢失图片或格式，建议阅读原文

[https://www.100test.com/kao\\_ti2020/645/2021\\_2022\\_2010\\_E5\\_B9\\_B4\\_E5\\_A4\\_A7\\_c84\\_645479.htm](https://www.100test.com/kao_ti2020/645/2021_2022_2010_E5_B9_B4_E5_A4_A7_c84_645479.htm) Passage Nine (The Continuity of the Religious Struggle in Britain) Though England was on the whole prosperous and hopeful, though by comparison with her neighbors she enjoyed internal peace, she could not evade the fact that the world of which she formed a part was torn by hatred and strife as fierce as any in human history. Men were still far from recognizing that two religions could exist side by side in the same society. They believed that the toleration of another religion different from their own. And hence necessarily false, must inevitably destroy such a society and bring the souls of all its members into danger of hell. So the struggle went on with increasing fury within each nation to impose a single creed upon every subject, and within the general society of Christendom to impose it upon every nation. In England the Reformers, or Protestants, aided by the power of the Crown, had at this stage triumphed, but over Europe as a whole Rome was beginning to recover some of the ground it had lost after Martin Luther's revolt in the earlier part of the century. It did this in two ways, by the activities of its missionaries, as in parts of Germany, or by the military might of the Catholic Powers, as in the Low Countries, where the Dutch provinces were sometimes near their last extremity under the pressure of Spanish arms. Against England, the most important of all the Protestant nations to reconquer, military might was not yet possible because the Catholic Powers were too

occupied and divided: and so, in the 1570 ' s Rome bent her efforts, as she had done a thousand years before in the days of Saint Augustine, to win England back by means of her missionaries. www. Examda.CoM 考试就到百考试题 These were young Englishmen who had either never given up the old faith, or having done so, had returned to it and felt called to become priests. There being, of course, no Catholic seminaries left in England, they went abroad, at first quite easily, later with difficulty and danger, to study in the English colleges at Douai or Rome: the former established for the training of ordinary or secular clergy, the other for the member of the Society of Jesus, commonly known as Jesuits, a new Order established by St, Ignatius Loyola same thirty years before. The seculars came first. they achieved a success which even the most eager could hardly have expected. Cool-minded and well-informed men, like Cecil, had long surmised that the conversion of the English people to Protestantism was far from complete. many Cecil thought even the majority had conformed out of fear, self-interest or possibly the commonest reason of all sheer bewilderment at the rapid changes in doctrine and forms of worship imposed on them in so short a time. Thus it happened that the missionaries found a welcome, not only with the families who had secretly offered them hospitality if they came, but with many others whom their first hosts invited to meet them or passed them on to. They would land at the ports in disguise, as merchants, courtiers or what not, professing some plausible business in the country, and make by devious way for their first house of refuge. There they would administer the Sacraments

and preach to the house holds and to such of the neighbors as their hosts trusted and presently go on to some other locality to which they were directed or from which they received a call. 1. The main idea of this passage is [A]. The continuity of the religious struggle in Britain in new ways. [B]. The conversion of religion in Britain. [C]. The victory of the New religion in Britain. [D]. England became prosperous. 2. What was Martin Luther ' s religions? [A]. Buddhism. [B]. Protestantism. [C]. Catholicism. [D]. Orthodox. 3. Through what way did the Rome recover some of the lost land? [A]. Civil and military ways. [B]. Propaganda and attack. [C]. Persuasion and criticism. [D]. Religious and military ways. 4. What did the second paragraph mainly describe? [A]. The activities of missionaries in Britain. [B]. The conversion of English people to Protestantism was far from complete. [C]. The young in Britain began to convert to Catholicism [D]. Most families offered hospitality to missionaries.

Vocabulary 1. evade 避开，回避 2. creed 教义，信条，主义 3. the Crown 原义皇冠，在英国代表王权，王室/君主 4. low Countries 低地国，指荷兰，卢森堡，比利时 5. last extremity 最后阶段，绝境，临终。这里指那里人民临近无可选择只能信奉天主教。 6. bend one ' s effort 竭尽全力 7. seminary 高级中学，神学院/校 8. surmise 猜度，臆测 9. doctrine 教义 10. plausible 貌似合理/公平的 11. courtier 朝臣 12. devious 绕来绕去的，迂回曲折的 13. Sacrament 圣礼，圣事/餐 14. secular 修道院外的，世俗的 15. the society of Jesus 天主教的耶稣会 16. Douai 杜埃(法国地名) 17. Jesuit 天主耶稣会会士

难句译注 1. The Douay Bible 杜埃圣经(罗马天主教会核定的英译本圣经，于1582年

及16091610你年又罗马天主教学者将新旧约分别从拉丁文译成英语在杜埃出版，可见当时杜埃是天主教势力的集中地之一。 2. St. Ignatius Loyola 圣 100Test 下载频道开通，各类考试题目直接下载。详细请访问 [www.100test.com](http://www.100test.com)